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800-245-7894 (USA)

Suite 204, 50 Kent Avenue
Kitchener, ON N2G 3R1
(Canada)

info@MennoMedia.org
www.MennoMedia.org

November 12, 2014

Colleen McFarland,
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Warmly,

Amy Gingerich
Editorial Director, MennoMedia

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XII

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No. 1

EDITORIAL

"Thy Word is true from the beginning: and every one of thy righteous judgments endureth forever."

Knowledge of the Bible.—One of the best ways to hold children for God and the Church is to keep their heads and hearts filled with the Bible. In these days of many Bible schools and much preaching people too often forget that the best Bible school on earth is the Christian home where parents are diligent and skillful in teaching their children the Bible. Where "I think" takes the place of "God says," somebody is sure to go wrong. So long as your boy or girl is more familiar with the Bible than any other book in the home you need not have much fear as to results.

A brother writes us telling of a class of heretics who are making desperate efforts to establish themselves in his community. Lecturers are sent in there frequently and liberally advertised as "Bible authorities of profound ability," but in the opinion of our brother they are "profound humbugs, with 'bugs' in capital letters." The question naturally arises, Why should those bringing some "other gospel" be more zealous in the propagation of their theories than are those who have the real Gospel of Jesus Christ? Remember the words of the Master, "Preach the **GOSPEL** to every creature."

Reforming the World, Deforming the Church.—A once plain church finds it increasingly difficult to maintain its discipline on dress because of the growing tendency to worldliness on the part of its members. Gradually it drifts away from its former attitude of making simplicity in attire

a test of church membership and takes up the matter of "dress reform." It makes common cause with other dress reformers, hoping to help create a popular standard in dress to which Christians may conform without violation of Scripture. After the principle of plainness has been entirely abandoned, the church finds that the "dress reform" fad, like so many other "reforms," was but a temporary delusion, and both principle and reform are gone.

A once free church finds it increasingly difficult to maintain its discipline against the secret lodge because too many members have "outgrown" such petty restrictions. So it stops insisting upon this as a test of church fellowship and contents itself with waging a vigorous "campaign of education" against lodgeism for the purpose of enlightening the world on this great evil. By the time that this form of energy has spent itself it is found that the world is yet unenlightened, the church has been completely captured by the lodge, and both principle and reform are gone.

The fatal mistake is made when principle is sacrificed in the interests of reform, when the truth of God's Word is made secondary to popular approval, when discipline is abandoned for the sake of holding disobedient members. In so doing a Church abandons one of its most effective weapons. Compromise, instead of reforming the world, invariably results in deforming the Church. That Church succeeds best in reforming the world in a heaven-approved way that succeeds in holding its entire membership solid in support of the whole Gospel. The best way to keep sin out of a church is to outlaw it. Sin can be outlawed only when the membership is kept clear from it. To do this requires discipline as well as faithful teaching.

OUR ATTITUDE

The Bolshevik uprising in Hungary brings to mind afresh the world's possibilities along the line of carnal warfare. It requires no very great wisdom to comprehend that war between classes is a more dreadful conflict than war between nations. When nation conquers nation there is more or less of discipline enforced among the conquerors and enforced order among the conquered. When class rises against class, especially when organized government is overthrown, then we may look for unbridled passion and unrestrained murder, assassination, rapine, anarchy, brutal savagery.

We are not saying that this will be the result of the present uprising. We are still hoping that God will so overrule that civilization will be preserved; that the eyes of the powers that be in all nations will be fully opened to the specter of world-wide anarchy, all selfish considerations laid aside, and a speedy peace consummated. Certain it is that God can and will take care of His own. And unless this is the last great struggle among nations, as prophesied in Scripture, God will so overrule that His people will not only be spared but given an opportunity to win more souls for the everlasting Kingdom.

What should be the attitude of Christian people—especially those of the nonresistant faith, under existing circumstances? This question we shall endeavor briefly to notice.

Attitude toward God

Our attitude toward God should be one of calm, trustful, hopeful, and perfect submission. He it is who holds our destiny in His hands, who gives us all things, to whom we owe our all, and we ought to think of nothing but to be faithful to Him. There have been times—notably in

the days of Noah and at the time of the Crucifixion—when the cause of God was immensely unpopular, and we ought not to be surprised to find the same condition in our day. But that is no reason why we should waver in our devotion and allegiance to Him. What God says, that will we do. Blessed be His holy name.

Attitude toward War

Our attitude toward war should be such as becometh the followers of the Prince of Peace. In the eyes of many people war is a record of military glory, a purifier of the political and moral atmosphere, a means of aggrandizing the victor. In reality it is a record of bloodshed, destruction, desolation, degradation, poverty, and distress. The frightfulness of war is in itself the best of arguments in favor of the reasonableness of our Savior's teaching on nonresistance.

Moreover, the history of the world proves that war has been a colossal failure. How long did the prosperity of Greece survive the conquests of Philip and Alexander? or Babylon the conquests of Nebuchadnezzar? or Carthage the military glory of Hannibal? or Rome the conquests of Scipio and Caesar? What did the splendid militarism of Germany profit that unhappy country? Engines of destruction can not but be ruinous to civilization and human progress and happiness.

We have therefore a double reason why we should have nothing to do with carnal warfare: (1) The Gospel of Christ is against it. (2) War itself has proven itself a failure and is the best witness we have to the wisdom of Christ and His apostles in teaching against carnal strife. For this reason we abstain from war—both in the support of war measures and in taking part in carnal warfare in either combatant or noncombatant capacity.

Attitude toward Government

Our attitude toward Government should be one of submission. While "strangers and pilgrims on the earth," looking "for a city whose builder and Maker is God," we should not forget our obligations to the governments that give us shelter. We have repeatedly called attention to the fact that our opposition to war is in no way connected with disloyalty to country or unwillingness to do our full duty in the discharging of our obligations, but that it rests on the conviction that our Master has commanded us to abstain from carnal warfare. But in all cases where obedience to earthly governments did not conflict with obedience to the Gospel as we understand it we have never hesitated to obey orders.

Another very important duty and privilege of Christian people is to pray for their rulers, to refrain from

speaking evil of dignitaries, to lend the weight of their testimony and influence in favor of the highest moral and spiritual welfare of the people.

Attitude toward Enemies

Our attitude toward enemies, whether national or personal, is accurately defined by Christ when He says, "Love your enemies, do good to them that hate you, pray for them which despitefully use you or persecute you;" and by Paul when he says, "Dearly beloved, avenge not yourselves. . . . if thine enemy hunger, feed him; if he thirst, give him drink." If we were to follow the "eye for an eye and a tooth for a tooth" policy we would have many a grievance for which we might strive to get even; but the only getting even that the Bible teaches is that of heaping "coals of fire" on the heads of our enemies. Rom. 12:17-21. One of the tests of our nonresistance is that we harbor no feeling of resentment or revenge toward those who have mistreated us. A mark of true Christian greatness is to rise above the passion of malice or vengeance and seek to win by conquering love what others seek to win by carnal force. Brother, if your love is not strong enough to rise to this standard, may you stay on your knees until God has given you grace sufficient to overcome self. Then will you have the power to win (not down) your enemy.

Attitude toward the World

Our attitude toward the world should be that of "in the world" but not "of the world." As "strangers and pilgrims on the earth," we should not be entangled in any world alliance that would in any way darken the light. On the other hand, we should share in the same love which prompted our Father in heaven to give His only begotten Son to redeem the souls of sinful men from the bondage of this present evil world. "As we have therefore opportunity, let us do good." The heart of sympathy moves the Christian to care for the needy, to bind up the broken heart, to relieve distress, to bring the Gospel to the lost. The present work in bringing food and clothing and providing shelter for the starving millions in war-stricken districts is in line with the spirit of the Gospel. These things should be done, not to show that we were not selfish in taking the nonresistant stand, but because we sympathize with unfortunate sufferers no matter what the cause of their distress. And while we should avail ourselves of every opportunity to relieve the sufferings of the body, let us not forget that our highest duty lies in the direction of bringing the healing balm—Christ

and His Gospel—to cure the sufferings of the soul. When we lay our heads down for the last time on earth to lift them in eternity, it ought to be a part of our record that we have spent more time and money, made more sacrifices, sent heavenward more petitions, in behalf of the relief of the soul than of the relief for the body.

Attitude toward the Church

Our attitude toward the Church should be that of loyal soldiers of the Cross, working in full fellowship and harmony with our brethren for the furtherance of the Gospel. The Church is God's agency on earth through which He carries on the work of His Kingdom. The more efficient the Church, the greater the work accomplished for God and the salvation of souls. The more sturdy our loyalty to the Church, the greater will be its efficiency. Let there be a hearty co-operation, a triumphant love that binds us to a common cause and a common faith and a common fellowship, to the end that God in these trying times may have full possession of our organization and the greatest possible number of souls be saved for the eternal Kingdom.

SALVATION THROUGH BLOOD

Theodore L. Cuyler once said: "If I were a member of a church looking for a pastor, my first question with reference to a man's qualifications would be, 'Does he make foremost the atoning Blood of Christ?'"

So, if I were a pastor, looking for a suitable helper for my meeting, my first inquiry would be, Does he make foremost—does he emphasize the atoning, the cleansing Blood of Jesus Christ? I care not what other qualifications a man might have, he could not assist me unless he emphasized this fundamental doctrine.

Martin Luther preached this doctrine of atoning Blood to slumbering Europe and Europe awoke from the dead. Amid all his defenses of the Divine sovereignty, Calvin never ignored or belittled the Atonement. Cowper sang of it among the water lilies of the Oise. Spurgeon thundered this glorious doctrine of Christ crucified into the ears of peer and peasant with a voice like the sound of many waters. John Bunyan made the cross the starting point to the celestial city. No man can expect evangelistic success who does not preach redemption through the Blood.—The Christian Workers' Magazine.

Did you ever have a victory over evil such as angels take account of?

—L. K.

COMMENTS ON BIBLE VERSES, ALPHABETICALLY ARRANGED

By L. S. Kemrer

For the Gospel Herald.

All we like sheep have gone astray.—Isa. 53:6. When sheep go astray they do not voluntarily come back to their master but wander on and on. The master goes out and hunts till he finds them and brings them back. Lost—strayed away—was every one's condition; but praise the Lord some have heard their Master's voice and have again returned to the fold.

Be not deceived.—Gal. 6:7. We may deceive men but God can not be deceived. What we sow in this life we will reap in eternity. Let us sow to the Spirit and have eternal life as a reward.

Come unto me all ye that labor and are heavy laden.—Matt. 11:28. Christ invites all sinners to come to Him to have their sins washed away, and He promises them rest—an easy conscience in time, endless rest in eternity.

Draw nigh to God and He will draw nigh unto you.—Jas. 4:8. The nearer we draw to God just so much nearer will He draw to us.

Every good gift and every perfect gift is from above.—Jas. 1:17. The apostle warns us that everything comes from God—God never changes.

For God so loved the world that he gave his only begotten Son.—Jno. 3:16. Here we have the Gospel in a nutshell. God loved this sinful world so much that He was willing to sacrifice His only Son that we might be saved.

Greater love hath no man than this, that a man lay down his life for his friends.—Jno. 15:13. No one can have greater love than God had. Christ laid down His life for His enemies.

He that believeth and is baptized shall be saved.—Mark 16:16. Christ here says that all we need to do is to believe on Him and be baptized, and we shall be saved. But if we do not believe, we shall be damned. Strong language, but it is God's word.

If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.—Jno. 15:7. If we are abiding in Christ and Christ is in us, we shall ask what we will and God will give it to us: for then we will not ask anything that is not for our good.

Judge not and ye shall not be judged.—Matt. 7:1. Only one is capable of judging, that is God.

Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?—Rom. 6:3. I Cor. 12:13 tells us how we are baptized into Him. The result is expressed by the words, "walk in newness of life."

Look unto me and be ye saved, all the ends of the earth.—Isa. 45:22. The prophet here says that those who are unsaved are to look to God, for there is no other place to look to for salvation.

My Father, which gave them me, is greater than all.—Jno. 10:29. All those that are born again and are washed from their sins will hear God's call and follow Him. God says also that He knows them. Man looks on the outward appearance, but God looks upon the heart; we cannot hide anything from Him.

No man cometh unto me except the Father which hath sent me draw him.—Jno. 6:44. Only one way to come to Christ, the Father must draw him, and we have the promise that God will raise us up at the last day.

Oh, taste and see that the Lord is good.—Psa. 34:18. We are promised a blessing if we trust in God and have tasted of His salvation, which is free to all at our acceptance.

Prove all things; hold fast that which is good.—I Thess. 5:21. We can prove all things by the Word of God, and take firm hold on that which is good, that which shall endure forever though heaven and earth shall pass away.

Quench not the spirit.—I Thess. 5:19. Every time we stifle the voice of conscience we quench the Spirit.

Remember now thy Creator in the days of thy youth.—Eccl. 12:1. The time to accept Christ is in our youth—which the writer should have done sooner, but I praise Him that He spared my life till I saw the error of my way and was willing to come to Him.

Study to shew thyself approved unto God.—II Tim. 2:15. There is nothing that will give us more profit than the study of God's Word, which I believe it would not hurt many of us to do more of.

Touch not, taste not, handle not.—Col. 2:21. If we follow Jesus we will have nothing to do with strong drink.

Unto you therefore which believe, he is precious.—I Pet. 2:7. Yes, He is indeed precious to His children, but not to those who do not believe on Him.

Verily, I say unto you, This generation shall not pass away until all be fulfilled.—Luke 21:32. God's promises are sure and steadfast.

Watch and pray.—Mark. 14:38. Christ warns us that we are to watch and pray lest the devil find us sleeping and lead us into temptation. May God give us grace to overcome the temptations.

Examine yourselves whether ye be in the faith.—II Cor. 13:5. The latter part of this verse gives us the reason for this advice.

Yet if any man suffer as a Christian, let him not be ashamed.—I Pet. 4:16. If we suffer for Christ's sake we are not to be ashamed, but give all honor to Him. If we do not suffer, we miss at least one mark of the child of God.

Zion shall be redeemed.—Isa. 1:27. Redeemed from sin in time, redeemed from the results of sin in eternity.
Lancaster, Pa.

THE GOSPEL DIVINELY DIS- TINCTIVE

The failure of past and present religious movements to fulfill all that was expected of them lies largely in the failure of their adherents to recognize fully the divine character of the Gospel. The Gospel and the law of Christ are divine. Paul's recognition of that fact lifted the message that he bore to the world clear out of the sphere of natural religion and human ethics into the realm of an absolutely divine relation. He did not preach a gospel that was "after man," neither was he "taught it," but received it by a "revelation of Jesus Christ."

The Gospel is not a human thing; it came from God. It had its inception in the purpose of God from the beginning of the world. Its great Author and Teacher was God manifested in the flesh. Its Spirit is the third personal unit in the Deity. Its words are the words of God, the sayings of God, and are spirit and life. Its power is not the arm of flesh nor the wisdom of man, but it is the power of God. It becomes powerfully operative only when we strip it of all parasitical human elements and believe it as the word of God. Its truth is unchangeable and eternal. There is nothing lacking and nothing superfluous in the Gospel. We can not improve it in any way except by the adornment of a consistent life as believers in its sublime truth. We can not omit any of it without loss to ourselves and dishonor to its Author. We can not confine it to the limits of a human organization, for the "Word of God is not bound."

—Exchange.

In all thy ways acknowledge Him, and He shall direct thy paths.

—Proverbs 3:6.

Preacher's Page

SERMONETTES

For the Gospel Herald.

Hearing God Speak

The prophet is commanded to take the attitude of attention and action. God promises to speak to him when he is prepared to hear. Why should He direct a man who is not ready to obey? Why empower a man who has no disposition to act? Some men sit at ease and some lie down morally or even stand on their heads—do just the opposite of what they ought to do. Men who take the attitude of attention and action and uprightness can hear God speak and appreciate what He says.

L. K.

Confessing Christ

(Text, Matt. 10:32, 33)

It is worth while to think deeply over this matter for the results of confession or denial reach out into eternity. We confess Him by union with God's people, by a life of obedience and joy. We deny Him by refusing to confess Him, by postponing decision, by trying to earn our salvation by our own good works. If we deny Him now He will deny us at a time when we would give worlds to have Him confess us, if they were ours to give.—J. A. R.

TELLING IT PLAINLY

By J. A. Ressler

For the Gospel Herald.

"Can you tell me the way to Greensburg?"

"Go down this street to Diamond Square and turn to the left, then go straight on."

H'm! Diamond Square? Wonder what this "square" looks like. What sort of "diamond"? Didn't see anything so far that looks like a diamond. But we're down pretty near to the bottom of the street—

"Say! Can you tell us the road to Greensburg?"

"You've passed the road. You should have turned off at Diamond Square."

"How can I know 'Diamond Square' when I see it?"

"Can't miss it. Brick street off to the right as you go back. Watering trough on the far left-hand corner. This street is a bit wider just there."

"Thank you."

We find it this time and go on wondering how any one could expect us to know "Diamond Square" without any label, when we didn't even know the main road to Greensburg.

The art of speaking plainly, in unmistakable terms, is a valuable one,

and if you are a preacher it is priceless.

Eternal issues hang on the question of your telling the way of salvation to lost souls in such a way that they not only can but must understand. They are going along the pathway and your time of contact is only a moment long. They may not pause to ask a second question. All you can do for them must be done in this moment.

In the first place you must know the message yourself. Be sure you have it clearly in your own heart, mind, and life. Have you been over the road yourself?

Next, you must be able to think the road thru from the view point of a stranger—one who knows nothing of the way. You must be able to talk in terms he understands. What do such terms as "regeneration," "atonement," "predestination," mean to the soul first face to face with a knowledge of his lost condition? or to the heathen in the depths of sin? Such words mean much to you—are perfectly clear—for you live near enough to "Diamond Square" to know all about it. These words are all right for us who know "The Way" when we are talking among ourselves. But when you are talking to strangers, be sure you tell what the turning point looks like—not so much difference about its local name.

Scottdale, Pa.

A SUGGESTION TO THOSE ARRANGING FOR A REVIVAL

By C. F. Derstine

For the Gospel Herald.

In the present time there is much need for indoctrination and also in the evangelistic field. The widespread unrest is largely caused by leaving Bible moorings and ignorance of God's Word.

Speaking from our own church angle, we note a scarcity of men available for evangelistic work. All the time we are hearing this appeal: "Can't get no one to come and hold meetings for us."

We ourselves are obliged to cancel nearly all revival work this year. We are intending to go to some of these places for short Bible conference work, however.

We note how some new men are on the field, and note with regret how some strong men have left the field—some undoubtedly for good reasons, but we know some on account of financial necessity. This ought not so to be. Some one is to blame, since there is ample money in the Church which does not support her own preachers by salary.

The suggestion we make is this:

Why not make use of more of our brethren in Bible conference work? Even if the novelty has worn off, why not get down to more systematic study of the Word? Some tell us that the subjects too largely are the same each year. That's the fault of the selection rather than of the Bible conference. I believe that Bible conference of a systematic study kind could be run indefinitely. For years, I personally attended a teachers' meeting which has been going weekly for more than ten years, and they are rich meetings today for spiritual satisfaction, and are well attended.

Another suggestion — that more evangelists will be procurable, let more men be thrust upon the field. Personally, at my home church we asked one to come who had never been engaged in revival work, yet his ministry was a real blessing to our people. We all bid him Godspeed.

Another suggestion is that there be less dependence upon the evangelist, and more on God; more prayer and work by the laity. The recent much-blessed revival at Hesston College was largely due to the prayerfulness and personal interests of the students in each other.

At another place I was scheduled to come for two years, finally they made provisions for the revival in January. The home pastor who is alone, began preaching to the Church members. Then I had to cancel my appointment. They kept it up for some weeks and the result was they had eight souls reached before I got there in February. We often find it that way.

We also urge more individual soul winning by everyone. How sad that many could not point out to a dying man the plan of salvation. May every one that reads these few lines say to himself or herself, "If I fail in any other ways, I do not want to fail in winning souls to Christ."

We have often noticed something that is rather uncharitable toward the evangelist who must of necessity be away from his home much of the time. To save a few dollars he is often asked to come for long periods of time—which sacrifice, if it were a necessity, he would be willing to make. The matter is thus: Is it right to his own family, his own Church, his own body and even his own mental moods, when homesickness is pulling every heartstring? We note how consideration for the evangelist is becoming more keenly recognized.

We have no room for petty men, we despise it ourselves; yet we believe that an intelligent consideration of all problems would keep more men on the field than there are at present.

What we have said concerning the evangelistic field holds true to every

other activity of the Church, whether it is missions, educational, or charitable work in question.

The present world outlook for possible mission work should make all of us feel like filling our niche. As a Church, we should have missions in every country. We should have extension work—not only at home, but everywhere. May the Lord guide us unitedly in His work and labor of love.

Eureka, Ill.

WORKING FOR BEST RESULTS

While enroute home from one of our small churches, a city pastor and I entered into a conversation on Church work. He stated that he held a rural pastorate for less than a year and that he was nervous all that time feeling he was accomplishing practically nothing. The reason for him not succeeding was evident; he was not in sympathy with rural Church work. He said his denomination through surveys had found that the larger a congregation, the better its chance for growth, and that those of 300 or more membership were the most promising; that because of these facts they had decided to expend their efforts almost exclusively upon the larger congregations.

This minister stated a fact supported by similar investigations by other denominations. The conclusions they reach, from one viewpoint, appear wise and logical; but take a step which means the withdrawal of religious influences from villages and rural communities. This for a number of years has been the tendency among the largest denominations. The result is the neglect of the ones Christ had in mind when that Sabbath at Nazareth He took His text from Isaiah and proclaimed it the program of His ministry: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the **poor**; he hath sent me to heal the **broken-hearted**, to preach deliverance to the **captives**, and recovering of sight to the **blind**, to set at liberty them that are **bruised**, to preach the acceptable year of the Lord."

Charles Stelzle, a student of social and Church conditions, says, "The logical order for carrying on the work of the Church is: first, know the facts; second, organize the work in view of the facts discovered; third, make known the facts to the public. This process is usually reversed. The aim is first to get the crowd, then to organize the work, and then, possibly, the leaders may stumble onto the facts with reference to the local situation." This advice is very practical in opening work in rural communities. Seldom can one fully rely on the

judgment of the people of the community. They either underestimate the needs or overestimate the possibilities, especially for the Church that stands for a regenerated, separated, nonresistant life. The only way to make sure of the conditions is by a house-to-house canvass. This work our district Mission Boards should do as it reveals the practicability of fields. Sometimes what appears to be a good field proves to be a community of disgruntled former church members who steel their hearts against the truth.

Each rural field has its peculiar conditions. In some, they are poor agricultural and economic conditions, in others bad moral and social conditions, but in all, isolation and long hours of hard work. As the city pastor said, visitation cannot be carried on in rural communities as speedily as in cities. It is a great problem to meet for prayer, teachers' meetings, Bible classes, or other activities, but isolation has also its advantages. Christianity does not depend upon the hustle and bustle of many gatherings. The many meetings and activities of city churches are apt to rob their membership of that time which should rightly be used in quiet meditation, prayer, and study. Meetings can never be a substitute for the latter. There are times when it is better to listen than to speak or act, and where can this be better accomplished than in the quietness of a rural home?

The city pastor above mentioned had only part of the truth. While he claimed that city people are as religious as rural, his standard of spirituality did not expect very much of any one except finances. He stated that pastorates depend in size on the ability of communities to raise the minister's salary. Result, poor people are not provided with ministers like the rich; spiritual advantages are on a commercial basis. Compare this with Jas. 2:1-9 and draw your own conclusions. Systematic investigations reveal that, as a rule, the best workers in the city churches are those not far removed from rural life, not more than a generation or so, and the farther removed the less they can be depended upon. The degenerating influences of city life in general, especially in the crowded tenement districts, is not conducive to spirituality and this, (if found at all, is there rather in spite of the conditions.

The rural field for mission work is a large one and becoming larger each year. It is the home base of our Church's activities. We are almost exclusively a rural people. The progress and strength of our activities in the city and foreign fields depends upon maintaining our rural congregations

abundantly alive. There is no better method than to "lengthen the cords, and strengthen the stakes," that is, enlarging our field and better establishing what we already hold. To simply "hold" the doctrines without teaching them to **others means** failure. The salvation of our Church is in spreading the doctrines. We have no space in this Letter for statistics but many examples like the following might be given: In an Oregon county after 54 years of Church work but 13 per cent are members; in a Missouri township only 6 per cent attend church; an Indiana township has no young men under 21 years of age in any church. While stirring appeals come from city slums, lumbering and mining camps, from suffering Armenia, from Africa, India, South America, and other places, let us not forget the needs of our rural communities—that continual depopulation, depletion, degeneration of our rural forces which require renewal if our mission activities are to mean the most possible to the Church and to Christ. There is no institution that so influences rural life as the Church. To the decadence of rural life, more than to its city life, was the fall of Rome due. Country life must be kept efficient for its own sake and to supply the city with raw materials as well as vigorous manhood and womanhood.

These conditions in many of our rural communities and their effect upon the cause in general present a serious problem worthy of the attention of the strongest, most spiritual men and women. It may mean the wearing out of some lives in inconspicuous places where their names will not appear prominently in the papers, but their efforts will be recorded by the Lord of all the earth on hearts quickened by the indwelling Christ. Isaiah answered the call to a hard, far-from-encouraging task. "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." How modern that call sounds. Who, like him, will in the quietness of his soul, moved alone by desire to do His will, respond to His call for unselfish service in some rural field? Such a field it was whose characters furnished subjects for His parables, whom He met in His journeys, and among whom most of His works were performed.—Jacob K. Bixler in "Mission Letter."

The true child of God hates sin and does not desire to commit it. He who longs to go on sinning, and is restrained from wickedness only by the commands of the law and by fear of detection and punishment, is not a child of God.—J. A. R.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

"WHAT IS HOME WITHOUT A MOTHER?"

By a Sister

For the Gospel Herald.

After the death of a child it seems we love it more than we realized. The death of a father does not separate our love; we also love him more than we realized. When mother's life departs from her body our love follows her spirit's flight. We even love the cold form that once and often so tenderly ministered to our needs. There can be no earthly longing equally compared with the homesickness for mother. The lonely day, the quiet hour, is one of the saddest moments for us to remember. As we stood around

The Death-bed

"We watched her breathing through the night,

Her breathing soft and low,
As in her breast the wave of life
Kept heaving to and fro.

"So silently we seemed to speak,
So slowly moved about,
As we had lent her half our powers
To eke her living out.

"Our very hopes belied our fears,
Our fears our hopes belied;
We thought her dying when she slept
And sleeping when she died.

"For when the morn came, dim and sad,
And chill with early showers,
Her quiet eyelids closed; she had
Another morn than ours."

Quakertown, Pa.

DO PARENTS UNDERSTAND?

There comes a time in the life of nearly every growing child when he feels himself misunderstood. Father, mother, teacher, all misunderstand his motives and misinterpret his actions, and altogether his position is most trying and painful. Girls are liable to give way to tears and wailings, while boys may run away from home. The parents see plainly that the children do not understand, that their vision is painfully twisted and misshapen, that their judgment is extremely at fault, and that they are acting in a most foolish and unreasonable way.

When we reason from the few opportunities the child has had to learn, we see it would be no more than

could be expected that he should have some misunderstandings of his physical and mental impulses. All his life he has been a child with child's limited knowledge and experiences but now suddenly he has left behind him childhood and its feelings and sensations, and is ushered into a turmoil of new feelings and emotions, and finds himself in new relations to the world and to himself. There is working in his body changes which are the miracle of the universe, for he is making ready for procreation. Mental changes as strange and abrupt as the physical are also taking place, and too often he is in these new relations without chart or compass. If he were taken to a foreign land, where he understood no word of the language, and left entirely to himself, he would be less out of harmony with his surroundings. Is it any wonder that the young voyager on life's sea should misunderstand many things at this tumultuous age? And it is but natural, when he does not understand, that he should think he is misunderstood.

The question before us is this: "Do parents understand?" In far too great a percentage of cases the parents utterly fail to understand. The youth in his teens has forgotten for the time his childhood feelings and sensations and is out of harmony with the younger children, and the parents censure him for it; but it is often the case that that same parent has entirely forgotten the thoughts and feelings he had when in the teens. The father who blames his son of sixteen for his foolishness has as little reason for doing so as has the son who blames his little brother of ten for his childishness. The father looks with compassion on his little son, for he remembers he is but a child; but he thinks this big fellow, as large in body perhaps as himself, ought to know better. But why should the big fellow know better? He has had no experience in this new life, and possibly the father has never talked one half hour with him about the miracle of life or the marvelous changes being wrought in his body, nor has he even put into the boy's hands literature that would enlighten him. Warnings and reproofs have been hurled at him, but the real dangers have not been pointed out. It is too embarrassing to the father to speak of these things to his son. Or is he uninformed? In too many cases this is the real cause of his silence. If the father were properly informed, he would fortify his son with knowledge rather than harass him with reproofs.

The mother is perplexed at the freaks and impulses of her daughter. The girl wants to powder and paint; she dresses her hair in new and strange ways; she is fastidious about

her clothes and her person; she is irritable and harsh if crossed at all in any of these foolish vanities; she accuses mother of being old-fashioned, and insists on following her own course. Her mother contends with her for a while, but finally gives in and lets her do as she likes, even while in her heart she bewails such a daughter. But perhaps this mother has never considered that her daughter is acting only on an impulse of nature that tells her the mating-time is close, and that she is unconsciously primping herself that she may be attractive to her boy friends. If the girl understood she would be more modest, but she can not understand, and does her mother? If she does understand, has she tenderly and tactfully endeavored to make the daughter see? The wise mother prepares both herself and her daughter for these trying times by explaining the mysteries of life as the child is able to understand, and warns the child of the very temptations that will assail her.

A little girl of twelve was found in tears one night when her mother came to tuck her in, and when the mother had stroked the sunny head for a few minutes, the outburst came, "Nobody understands me, and I have such a hard time." Then followed a recounting of her woes and a fresh outburst of tears. This mother began gently to remind her child of the changes she had been expecting in her body, then said kindly: "Daughter, these feelings are not so much due to our misunderstanding you as to the fact that you are changing so fast that you do not understand yourself. All girls of your age or a little older feel just this way at times. You will have to be patient with us and with yourself. I am trying to remember just how I felt when I was twelve, but perhaps I forget sometimes. I want to understand, and I want you to understand." The little girl gave her mother's hand a gentle squeeze and said: "Mamma, I forget what you have told me about these times and become so worried when everything seems to go wrong. But I shall try to be more patient." How would this child have felt if she had been laughed at or scolded at this time? Yet how many children are thus treated.—Mabel Hale in "Gospel Trumpet."

The divine Christ gives us the gospel of our salvation but who is prepared to preach it?—Kiester.

Yea, I have spoken it,...I have purposed it, I also will do it. Isa. 46:11.

Sunday School

For the Gospel Herald.

Lesson for April 13, 1919.—Jno. 1:35-51

CHRIST OUR SAVIOR

Golden Text.—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:16.

Introductory.—As we approach this lesson it is hard to tell, at first, which is the most impressive thought connected with it. We have the picture of John the Baptist directing his disciples to become the disciples of Him whose forerunner he was. Jesus Christ as Savior and Lord is held forth. The place of Christ (as the Lamb of God) is impressed upon us. The personal element (the part which man has to do in the work of bringing about the salvation of human souls) is also a prominent part of the lesson. Altogether it forms a most interesting and valuable lesson, provided we take the time and thought to stay with it till we get into the heart of it.

The Forerunner.—John the Baptist is the first person mentioned in our lesson. It will be remembered that from the beginning to the end of his ministry he refused to be recognized in any other sense than that of the forerunner of Christ. In prophecy he is held up as the "messenger before his face." When he first attracted the attention of men his message pointed to Him of whom he said, "There cometh one after me, the latchet of whose shoes I am not worthy to unloose." He himself was but "a voice." In the height of his ministerial activity he pointed his followers to Christ, and here is where we find him in today's lesson. The time has now come when He who had just recently been baptized should begin the active work of the ministry and John the Baptist was in the best possible position to start the tide in His favor.

"The Lamb of God."—This was the office of Christ in God's plan of salvation. The whole human family was condemned because of sin, and only in the blood of the spotless Lamb of God was there atoning merit that could take away this stain. Jesus Christ was the Lamb without blemish, the only one available, through whom the atonement was to be made. It was no accident that John thus introduced Him to his disciples.

John and Andrew.—These two have the honor of being Christ's first disciples. No sooner had John the Baptist directed them to Jesus than they followed Him. "What seek ye?" He asked them. They answered by asking Him another question: "Rabbi,

where dwellest thou?" Upon His invitation they went and abode with Him that day. Their contact with Him was quite impressive, for Andrew immediately went and called his brother Peter. The vision they had of Him—His poverty, purity, richness in grace and wisdom, power in impressing His heavenly personality upon them, and the great riches He had in store for all who chose Him as their Savior and Lord—completely won their hearts and ever after this they remained His disciples.

Andrew and Peter.—John was too modest to say what he did. But unless he did similar work to what Andrew did, we have in Andrew the first personal worker for our Lord—after John the Baptist. He naturally concluded that what was good for him was good for others. So he went and had his brother Simon to come to Christ. From this time on the personality of Andrew was overshadowed by the greater luster of that of his more talented brother. To Simon He gave the name Peter, signifying a stone.

Philip and Nathanael.—In the same city where Andrew and Peter lived there lived a man by the name of Philip. The day following the calling of John and Andrew and Peter, Jesus started for Galilee. Meeting Philip he said, "Follow me." Philip obeyed; and, like Andrew, made his religion practical by calling another to share with him its joys and satisfaction to the soul. Finding Nathanael (evidently a near friend) he said, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Nathanael was skeptical. "Can there any good thing come out of Nazareth?" Philip's only response was, "Come and see." It is enough to convince any man. This skeptical Nathanael, whose heart however was open to the truth, saw enough in Christ to convince him that He was indeed the Messiah. Hear his confession: "Rabbi, thou art the Son of God." Even skepticism will not keep an honest man away from Christ, for skepticism vanishes when the truth dawns upon the honest soul.

Higher Experiences.—Nathanael saw enough to convince him that Jesus was the Messiah. He accepted Him fully. But Christ assured him that he had not yet learned all. "Hereafter," He said, "ye shall see the heaven open and the angels of God ascending and descending upon the Son of man." Every man of faith, accepting Jesus Christ, goes on to higher ground and richer experiences in the faith and service of Christ our Lord.—K.

I am Alpha and Omega, the first and the last. Rev. 22:13.

Our Young People

GOOD BOOKS I HAVE READ (Junior)

—Rev. 1:3; 1 Tim. 4:13.

Topic for April 13.

MOTTO

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

THE STUDY HOUR

I. Choosing Good Books.—Good books like good companions, are a powerful influence in our lives. A good book is the written thought of a good man or woman. Usually those who write good books are more careful in selecting the very best thoughts and in saying them in the very best way.

Just as boys and girls do not always know how to choose good companions for themselves without the help of those who are older, so they do not always know how to choose good books. There is one book above all other books that we can make no mistake in choosing. That book is the Bible. All other books must be judged by the Bible. If a book will stand before the Bible it will be a good book for us to read. If those who are our associates are the kind who make us more careful to live for the God of the Bible, then they are safe associates for us. If the books we read help us to love the Bible more and lead us to live the teaching of the Bible more fully, they are the kind of books we should read.

Sometimes boys and girls want friends who are very lively and can show them a good time. But these same friends may have some very bad habits which they lead others into, to the ruin of their souls. Some books are also more lively and stir up our curiosity more than other books, but are poisonous to our souls because they lead us into wrong thoughts.

It is better to read a book not so interesting to us if it is good and pure, than to read one which tickles our fancy and leads us away from the good. A person who eats candy and cake and such things may think he enjoys it more than plain bread and butter. But it is not so good for the health. If we had to do without one we had better keep the bread and butter than the cake and candy. So it is better to have a good healthy soul appetite for the Bread of Life than to want the exciting stories that please the mind but make the appetite dull for the Word of God.

SUGGESTIVE ASSIGNMENTS

1. Text word, Read.
2. Let the meeting select some good book from which thoughts are given for the meeting from various ones, or let several prepare a review of different books and read or tell it to the meeting.
3. Let some boy or girl prepare a review of some book in the Bible.
4. Let some older person give a talk on the reading of good books or draw out the minds of the boys and girls on the subject.
5. Books to avoid.

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Associate Editor, J. A. Reessler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, APRIL 3, 1919

Field Notes

At the Forks Church near Middle-
bury, Ind., nine young people were
received into church fellowship on
Sunday, March 23, the home bishop,
Bro. D. D. Miller officiating.

Bro. C. F. Derstine writes us of a
prosperous visit to the Pacific coast
and of the needs and opportunities
of that field. He is expected at his
home in Eureka, Ill., in a few days,
where his friends should address him.

A series of meetings has been ar-
ranged for, to be held with the Rock-
ton, Pa., congregation with Bro. J. A.
Brilhart of Scottsdale, Pa., in charge.
The meetings are to begin April 6
and close with a communion service
April 13.

A Correction.—If you have noticed
that the Mission Supplement for this
month is dated "March 6," please re-
member that somebody forgot to
change the dates used in last month's
number and the proof reader failed to
catch the error. We suggest that you
write "April 3" on your supplement
before you let it be separated from
the main part of the paper.

We are in receipt of an interesting
program of the proposed Mission
Board meeting to be held at the
Mennonite Church in Mount Joy, Pa.,
April 9 and 10. The program begins
on Tuesday morning with a sermon
by Bro. Peter R. Nissley and closes
on Wednesday afternoon with an ad-
dress by Bro. John B. Senger. Stir-
ring addresses will be the feature
of the entire meeting from beginning
to end.

Mennonite Board of Education.—At
the annual meeting of our educational
Board, held last week at Goshen, Ind.,
a number of important things were
attended to. Bro. D. H. Bender con-
tinues at the head of Hesston College,
Bro. H. F. Reist takes the place of
Bro. G. J. Lapp as president of
Goshen College, and Bro. S. C. Yoder
takes Bro. Reist's place as president
of the Board. A full report of the
meeting will be published later.

We are in receipt of programs of
the two meetings to be held at the
Kaufman Mennonite Church near Da-
vidsville, Pa., April 4 and 5—Friday
and Saturday of this week. The first
day's work is to be devoted to a
minister's meeting—ministers' execu-
tive session in the morning, and an
open meeting for everybody in the
afternoon and at night. The second
day is to be devoted to mission in-
terests.

An important meeting of the Exec-
utive and Mission Committees of the
Mennonite Board of Missions and
Charities was held at Elkhart, Ind., on
Friday of last week. Among other
things decided upon was the time
and place of holding the next Mission
Board meeting. The Lord willing,
the meeting is to be held at East
Union Church near Kalona, Iowa, on
Wednesday and Thursday of the first
week in June. The regular meeting
of the Mennonite Relief Commission
is to be held at the same place the
day before. Fuller announcements
will be made later.

We are in receipt of a program of
a Bible meeting to be held at the
Diller Mennonite Church near New-
ville, Pa., April 4-6, with Bro. A. J.
Bendle as instructor. It is an inter-
esting program, and we hope to hear
of an interesting meeting.

Ordination Services.—A meeting of
unusual importance was held at the
Weaver Church near Harrisonburg,
Va., as described in the correspond-
ence from Dale Enterprise. Bro. S.
H. Rhodes was ordained a bishop and
Brethren Leonard Jones and William
S. Brubaker were ordained to the
ministry. May the choicest blessings
of God rest upon the dear brethren
and their ministry and bishopric
prove a blessing to the cause.

A letter written by Bro. Aaron
Loucks on the Aegean Sea, Feb. 27,
informs us that all was going finely
on their voyage. They had left Bei-
rut and were on their way to Con-
stantinople. Among other things he
says, "Bro. Derstine and I are on our
way to Constantinople to take up the
matter of location for our work. We
left the seven brethren at Beirut, as
they were very much needed there
and as it will likely take us several
weeks till we arrange all the details
and arrange to get material ready
for transportation to the fields in
which we will labor..... It will be
some little time before these units
will be in working order, as the sur-
rounding sections will have to be
canvassed and the reports sent in
with requisitions for the necessary
supplies for that section. Bro. Der-
stine and I will accompany one of
these expeditions and after locating
in one or more sections will have our
parties brought there." There is an
article promised in a few days which
we mean to publish as soon as we
receive it. There is no telling when
we will receive the article, as the
mail is very uncertain. Later infor-
mation, received through cablegrams
and previously published in these col-
umns, indicate that Bro. Derstine did
not accompany Bro. Loucks on the
investigating expedition, but we hope
to hear that the desired arrangements
for work will have been made.

Correspondence

Weaverland, Lan. Co., Pa.

"The Lord hath done great things
for us whereof we are glad." On
Sunday, March 30th, the Lord will-
ing, a class of 78 will be received at
this place, nearly all young people.
Our hearts are made to rejoice when
our sons and daughters choose the
narrow way that leadeth unto life.
May God bless them all that every

one may be faithful unto death. Our hearts are made sad that in many places such large numbers refuse the Gospel invitation and harden their hearts. May we all let our light shine.

John W. Weaver.

Chicago (Home Mission)

Herald Readers, Greeting:—The work at this place is going along nicely. Our different departments in S. S. are steadily growing and we greatly appreciate the conveniences of the new Mission Building.

Brother and Sister Leaman have returned from a short stay at Washington, Ill., where they attended the funeral of Bro. and Sister C. K. Brenneman.

Sister Oyer left for a few weeks vacation at her home.

Sister Ruth Buckwalter will fill an appointment at the Elkhart church Mar. 30.

Sister Emma Slagel spent a short time at the Mission on her way to Flanagan, Ill., from Imlay City, Mich.
Anna Yordy.

Reist, Alta.

Dear Readers:—Health is good in our community at present. One still hears of the influenza, but not among our Mennonite settlement. God calls one here and one there, so it is necessary for us to watch and pray as we know not at what hour we shall be called from time to eternity; and if our house is not in order how can we stand before our God? Will we be found trusting, or shall we be found wanting?

Bro. Mose Schmidt and family have moved away from here and are now living at Guernsey, Sask., and we are again without a shepherd. We miss them when we go to the house of worship, but may God bless them in their new field of work.

We have S. S. and Y. P. M. every Sunday. May God help each one to his part with a willing heart. We have some hopes of a few more of our young people coming in. The more workers there are the better the work will go.

Wishing all the blessings of God,
Annie Reist.

Mar. 18, 1919.

La Junta, Colo.

(East Holbrook congregation)

Our church has again been closed for three weeks on account of the prevailing epidemic. While nearly every family was affected, the Lord so ordered it that none was taken away.

Bro. C. F. Derstine held four day meetings for us during the progress of the revival meetings in La Junta, which were much appreciated, es-

pecially by those who were unable to attend the La Junta services.

The brethren, D. H. Bender and D. G. Lapp, came to us last Friday. The voice of the Church was taken in regard to the ordination of a bishop to serve the Colorado churches. The vote being in favor of an ordination, three of the ministering brethren, John Thut, Allen H. Erb, and Jacob A. Heatwole, were nominated by the congregations. Sunday evening, Mar. 16, the ordination service was held in La Junta. The lot being cast, the choice fell upon Bro. Jacob A. Heatwole who was accordingly ordained to this most responsible position.

At the same time, the lot was cast for a deacon for the La Junta congregation. The following brethren were in the lot: Amos Rhodes, D. S. Weaver, and S. G. Winey. The lot fell upon Bro. Winey who was then ordained to serve as deacon to the La Junta congregation. Pray for these brethren that they may remain faithful to their calling.

Fraternally yours,
March 18, 1919. J. H. Shank.

Creston, Mont.

To the Herald Readers, Greeting:—Bro. J. P. Bontrager began a series of meetings at this place Feb. 28, which continued until Mar. 16. During this time he gave 17 Bible lessons. There were 16 public confessions, and on Mar. 15 twelve young souls sealed their vows to God by baptism. Some were held back at this time, but we hope they may soon be received into the Church. Although not willing to yield, others have been deeply convicted, and our prayer is that they may answer the call and step out on the Lord's side.

On Mar. 15 we also held communion services, 56 brethren and sisters partaking of the sacred emblems. We now have 60 members at this place. We have all been greatly blessed and strengthened during these meetings and wish Bro. Bontrager God's blessing as he goes to other fields of labor.

Bro. Joe Whitaker and family have moved here for the summer and Bro. Whitaker will have charge of the congregation while he is here. The dates for the Pacific Coast Conference have been set for June 13-17. We hope many can arrange to be with us at that time.

Pray for the work at this place.

Anna M. Snyder.
March 18, 1919.

Los Angeles, Calif.

Dear Herald Readers, Greeting:—We were glad to have Bro. M. C. Lapp and wife come on Feb. 28, and on Sunday, Mar. 9, communion services were held in which 32 members

partook of the sacred emblems, also the ordinance of feet washing. Bro. D. D. Kauffman of Creston, Mont., N. A. Lind of Bakersfield, Calif., and Emanuel Stahly of Terra Bella, Calif., were also present at this time.

Bro. H. H. Stahly and wife of Nappanee, Ind., who have been here since December are now leaving for Terra Bella to visit their son.

Health is good at present. The writer's mother who has been sick for several months is improving nicely at this time.

Pray for the work at this place.

Yours in His name,
Florence Erisman.

March 20, 1919.

Waynesboro, Va.

Greetings in Jesus' Name:—On Mar. 9 Bro. Elam Horst preached his farewell sermon to the Springdale congregation. Text, II Cor. 13:11. We are sorry to say quite a few of our number have gone to other parts, but hope they will all be faithful workers for the Lord where they are, as there is always plenty to do. Bro. Horst's cousin (Elam Horst from Lancaster Co., Pa.) was with us the same day, having come to visit them before going farther away. He addressed the Sunday school and seems to be alive in Sunday school work.

We had a stirring sermon the 16th by Bro. A. P. Heatwole on Holy Ghost power, and witnessing for Jesus. Text, Acts 1:8. Could we all be stronger witnesses, that we would have more power in the world for good. We have had a beautiful winter, and spring is here almost before we are aware of it. The birds are here with their songs of cheer, so let us ever praise God for all His goodness, and care for His children. Our Y. P. M. last Sunday night was very interesting and helpful. Subject, "The power of Song."

Yours in Him,

Maggie M. Driver.

March 20, 1919.

Mt. Joy, Pa.

Dear Herald Readers:—Sunday, March 16, at the regular church services at Mt. Joy, we had Bros. Hiram Kauffman and Seth Ebersole with us. They taught us from Matt. 18th chapter. Council meeting was held and all expressed peace and desire to partake of communion.

Sunday afternoon, May 11, is the time set for the communion service, preparatory services the day previous.

We are looking forward to the 8th and 9th of April, the dates for the Mission Board Meeting to be held at Mt. Joy. All are invited to be present.

In His name,
March 20, 1919. Rhoda R. Eby.

(Continued on page 12)

Miscellaneous

A STUDY ON THE COMING WORLD WONDER

By S. A. Weaver

For the Gospel Herald.

(Thess. 4:16,17; Matt. 24:27,30-31; Acts 1:11; II Thess. 1:7-11; Rev. 20:5,6; I Cor. 15:51-55; John 14:3; Isa. 26:19; Isa. 52:10; Luke 3:6; I Cor. 11:26; Rev. 22:20; Isa. 55:3,6-7).

A noise! as of a mighty, rushing, wind
aroar,—

A shout of Archangelic strength,—
A trumpet call, the like of which earth
never heard before,—
Will sound thru Earth's entire length.
'Twill meet a glad refrain.

'Twill be no mystery to those who've
heard the Word
And hid it deep within the heart and
mind;
But those "indifferent" when God's Word
they've heard
Outside the "closed door" they, then,
themselves will find
Seeking entrance, now—in vain!

The critics, then, must all their taunts re-
call;
The scoffers smile at faithful saints no
more;
Grave scientists must all their fads o'er-
haul,
And wonder, as this ne'er occurred be-
fore;
But not can understand.

The Darwinist, then, will see "the perfect
Man"
As old as is the earliest morn of earth;
The Author and Perfector of God's plan
Will call the saints of all earth's ages
forth,
Behold the perfect Man!

The indifferent, as the foolish virgins, will
Make haste to get the precious oil to
burn;
But not until the Lord has come and
gone; and still
They'll knock and call and pray Him to
return.
To "enter in" they'll yearn.

The wise—God's faithful—"foolish" they
are named,
Will now have been called from troub-
led earthscenes o'er;
As "watching and waiting" they have
been proclaimed,
As Jesus bade when He was here, be-
fore,—
That men should "hear" and learn."

Then hopes and aims of men will be ex-
posed;
The "indifferent," then, will be the
anxious seeker;
The door of Heaven, then, forever closed,
The strong of earth will, then, show
forth the weaker,—
Outside the closed "Golden Gate!"

(Amos 8:11-14)

"Where is Truth?" will be the cry of the
people.
The Truth, with her exponents, will be
forever gone;
They'll not be satisfied a'more 'neath
showy, vane and steeple.

Indifference will have, then, to anxious
seeking grown
After it is forever TOO LATE!

Moral

Do not play with Time; it will sud-
denly come to an end, and perhaps while
the play is going on!

(P. S. to the "indifferent")
In the resurrection morn,
When the Son of God calls forth
All the righteous from their bourne—
From all corners of the Earth,—
Will it be well with you?

When the living, in a moment,
Change from mortal to immortal;
Change from life and their surroundings
To the brightness 'yond the portal,
What are you going to do?

(Please read Daniel 12th chapter and
dwell on the last clause of the 10th
verse).

Duchess, Alta.

THE REWARD OF MEN OR OF OUR FATHER IN HEAVEN, WHICH?

By Paul J. Hooley

For the Gospel Herald.

Take heed that ye do not your alms
before men to be seen of them: other-
wise ye have no reward of your Father
which is in heaven. Therefore when
thou doest thine alms, do not sound a
trumpet before thee as the hypocrites
do in the synagogues and in the
streets that they may have glory of
men. Verily I say unto you, they
have their reward.—Matt. 6:1,2.

The giving of alms is possibly more
necessary than it ever was before.
And as we give of our means to help
the suffering and needy it is well for
us to remember this warning Christ
gives us; for there is danger of us
doing as the hypocrites, or Christ
would not have given the warning.
The same enemy that prompts the
hypocrite is seeking to mislead the
Christian and in so doing cause him to
lose a blessing.

Is it our part to let the world know
how much we are doing to relieve
suffering humanity so they will not
misjudge us as being selfish and heart-
less and so persecute us?

If we give in this way to be seen of
men we will also receive this reward
of men and miss God's reward.

But if we take Christ's way and
give in secret we will receive the re-
ward of our Father which seeth in se-
cret. Matt. 6:3,4: "But when thou
doest alms, let not thy left hand know
what thy right hand doeth: that thine
alms may be in secret; and thy Father
which seeth in secret himself shall
reward thee openly." We notice here
that it is plain we should not only do
our alms with a different motive than
to be seen of men but we are also to
do them in secret as He says, "That
thine alms may be in secret."

It is God's part to reward and He

will do it in His own good time and
way and He says it will be "openly."
Let us wait for our Father's reward.
It may not come till as in Matt. 25:31-
36, when the blessed of the Father
shall be rewarded at the final separa-
tion of the sheep from the goats.

In Matt. 5:16 we are commanded,
"Let your light so shine before men
that they may see your good works
and glorify your Father which is in
heaven," and in Eph. 5:8 we have,
"But now ye are light in the Lord;
walk as children of light." And we
know that our light is of our Lord.
As the moon gets her light from the
sun so we get our light from the in-
dwelling Christ. This is the light we
are to let shine; by obeying His Word
and not put it out by disobeying. If
it is light that we have made that we
are making shine men will give us the
honor; but if we take God's way, the
light from Christ will shine out and
men will "see our good works and
glorify our Father which is in heav-
en." Thus God will get the glory
and we the reward of our Father in
heaven.

Goltry, Okla.

THE ALL-SEEING EYE OF GOD

Long, long ago the great and wise
King Solomon wrote: "The eyes of
the Lord are in every place, beholding
the evil and the good" (Prov. 15:3),
and this is just as true today as it was
then, although it is often forgotten.
"Thou God seest me" (Gen. 16:13) is
a text of Scripture that all should
learn. The motto card on the wall
with its wordings is especially intend-
ed as a reminder of this, and I will
give you three short texts to repeat
and remember, in which the eyes of
the Lord are named, each bearing its
distinct message to us.

1. The eyes of the Lord are on the
sinful kingdom (Amos 9:8). He
knows all that is doing, in all hearts,
in all homes, in all kingdoms, in all
countries, and not one sin shall pass
His judgment, for "God will bring
every work into judgment, with every
secret thing" (Eccl. 12:14).

2. The eyes of the Lord are on the
precious blood of Christ, once shed
for our salvation, as the cherubim of
olden time looked down on the mark
of blood, staining the golden mercy-
seat, in the holiest of all (Lev. 16:16).
He sees it, knows its value, and saves
the sinner whose faith is in that
Blood.

3. The eyes of the Lord are over
the righteous (I Pet. 3:12), that is,
those who have Christ as their Right-
eousness (I Cor. 1:30) "accepted in the
beloved" (Eph. 1:6). The sins of the
sinner, the sacrifice of the Savior, and
the security of the saved, are all and
ever under God's eye.—Home Friend.

PRAISE YE THE LORD

By Maude Peachy

For the Gospel Herald.

I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.—Psa. 9:1.

We could praise the Lord at all times, his praise could be in our mouths continually. We could tell of the love of God and of His Son Jesus Christ, who came to save us from sin. I believe if we would do more of that instead of finding fault with one another, there would be more happiness in our hearts, and more people would be saved; and not only that, but we could praise God more. For we would feel more like praising Him then.

How can we praise Him? We can sing praises. I am sure we all can do that, and we all can read our Bible more and tell others of His great love. Can't we do that much for Him? Sing praises to the Lord which dwelleth in Zion; declare among his doings" (Psa. 9:11).

We could do as Job did, praise God in our afflictions and trials. I believe if we would do that our afflictions and trials would be easier to bear. For if we suffer with Jesus, we shall also be glorified with Him.

"Ye that fear the Lord, praise him." Why should we fear the Lord? We should love Him, for we know that love casts out fear. But if we do not love Him, we can not praise Him. Let us love Him with all our heart and strength, and then we can praise Him. For if God is the strength of our life, who can we be afraid of? Nobody can hurt us then, if He is on our side. "To the end that my glory may sing praise to thee, and not be silent. O Lord, my God, I will give thanks unto thee forever. Rejoice in the Lord, O ye uprighteous; for praise is comely for the upright. Praise ye the Lord with harps, sing unto him with the psaltery and an instrument of ten strings." Let us praise God with a willing heart. I believe we can do great things for Him that way. Some people are reached by Gospel songs. But if we cannot sing we can tell the good story of Jesus, and if we use the talent that is given to us, we will be rewarded some time. So let us live that when Jesus comes we may hear His welcome voice and enter into that sweet rest which is for all God's people.

West Liberty, Ohio.

Have no part with those who habitually and chronically knock at church authority.—J. D. Charles.

"When men sink in morals as they rise in office their loss outweighs their gain."

KEEP YOUR LAMPS BURNING

By Daniel E. Brubaker

For the Gospel Herald.

Some time ago I heard the expression, "The light went out." The question was asked as to whether the oil was all. That was not the case; the wick was too short.

In our Christian warfare we have more to do that merely keep our lamps supplied with oil, but we must also see that the wick is long enough to reach it, then keep it trimmed and burning. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). In this dark age there is need to keep our lamps burning brightly that we may be the means of pointing some poor, lost soul to Christ. Besides this, we need to keep on our guard so that we are not entrapped by some misleading spirit, as there is so much in this world today to lead people astray. The Master says, "Follow me." By so doing we will be safe.

The Christian work will last to the end of time. It must be done. "The story must be told." Will we help tell it?

At the close of a church service a little boy asked his sister, "Is it all over now?" "No," said his sister, "we must now go and do what we have been told." Our work is not done at the close of a service, or of a day, or of a year; but let us ever remember that our work will not be done "till thou obtain the crown."

Mount Joy, Pa.

A NEW YEAR'S PRAYER

Our Heavenly Father, we pray for the grace of a wise and unconquerable enthusiasm as Thy children and co-workers. Keep us from being fainthearted. Keep us from squandering energy on either folly or frill. Make us efficient, honest, straightforward and sincere. Do not leave us out of the good things Thou art using men to accomplish. Make us ashamed to receive without giving—to enjoy without toil—to revel in the advantages of Thy kingdom without sharing to the utmost in its tasks, in the name and power of Jesus Christ, make us factors of redemption and servants of human need. Amen.—William Hanlon.

There is only one medical missionary in the whole of Khorasan, a territory as large as France on the border of Afghanistan, and from the Afghans themselves have come calls for an intinerating doctor.

CHRIST THE EXAMPLE IN GIVING

By Martha Horsch

For the Gospel Herald.

Giving is an important factor in carrying out the work of the Lord. It is essential in helping our fellowmen, both spiritually and temporally. Today we have calls throughout the world, and especially from Europe. While we are trying to meet these needs, let us not forget to give spiritual aid also, that many a dying soul may be saved.

To many the question often arises, What shall I give? It is necessary that we always give according to what God has given us. Rom. 12:6-8: "Having then gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching." Before we can fully appreciate this work we must be filled with the Holy Spirit, have a sympathizing heart for our fellowmen and be willing to present our bodies "a living sacrifice; holy, and acceptable unto God."

Christ was always concerned in lost and dying souls. He was ever busy bringing salvation to these, beginning when only a boy, and was busy until He willingly gave His own life that we through Him might be saved. No greater sacrifice can be made although it doesn't leave us with folded hands for Christ tells us in Mark 16:15, "Go ye into all the world, and preach the gospel to every creature." It is seen and recognized as truly carrying out the Lord's will in this age by witnessing activities of the Church. The Church that has lost her missionary spirit has lost the spirit of the Master. The very love of Christ within our hearts will impel us as Christians to tell of His love to others.

Christ not only brought salvation but also healed the sick, opened the eyes of the blind, made the lame walk, and raised the dead. So it is necessary that we say with Paul, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 11:16).

Foosland, Ill.

With slight grasp of the Gospel and like enduement of the Spirit the preacher's task is burdensome.—K.

While ye have Light, believe in the Light, that ye may be the children of Light. —John 12:36.

They that sow in tears shall reap in joy. —Psalm 126:5.

CORRESPONDENCE

(Continued from page 9)

Woodburn, Oregon.

(Hopewell Cong.)

Dear Herald Readers, Greeting in the Master's name:—On Feb. 12, Bro J. P. Bontrager came into our midst at which time we held a Bible Conference which lasted 6 days. Many live topics were discussed which were a benefit to all present. Two confessions were some of the visible results. The believers were encouraged to press on and the sinners warned to flee from the wrath to come. On March 20, Bro. C. F. Derstine of Eureka, Ill., came into our midst. The Bro. gave an interesting lesson in the afternoon of Mar. 20, on "From Egypt to Canaan." Also in the evening he preached a sermon on the "Second Coming of Christ." We certainly were very glad to have the brother with us, our only regret was that he could not stay longer.

We are always glad to have ministering brethren stop with us.

Recently two families have moved into our neighborhood. Our congregation is growing, and we feel the prayers of God's people. Keep on praying that whatever may be done, God shall have all the glory, to whom it justly belongs.

Gladyce M. West.

Mar. 21, 1919.

Dale Enterprise, Va.

Today a special service was held at the Weaver Church for the purpose of selecting and ordaining a bishop to labor in co-operation with our present bishop, Bro. L. J. Heatwole, and also to select and ordain two ministers to serve the Church. Votes were taken and two brethren received votes for bishop and five for minister. On investigation it was found that the way was open to proceed with the ordination. The lot was first cast for bishop which responsibility fell upon Bro. S. H. Rhodes, who was ordained through the laying on of hands of five bishops. The lot was then cast between four of those who were voted for for ministers and the lot fell on the brethren, Leonard Jones and William S. Brubaker, who were also ordained. Quite a number of brethren and sisters from the home congregation and also from other districts were present to witness the solemn and impressive scene. We know that the brethren ordained feel keenly the responsibility resting on them and earnestly desire the prayers of all God-loving people. Brethren and sisters, will you join in holding them up to Him who said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching

them to observe all things whatsoever I have commanded you: and lo, I am with you, even to the end of the world." The bishop brethren, A. P. Heatwole, David Garber and Geo. R. Brunk, remained with us and in the evening, Bro. Garber broke the bread of life at the same place, and on the next day (Sunday) Bro. Brunk preached to a well filled house, and also preached at the Eastern Menno-nite School in the evening. Bro. Rhine W. Benner of Souderton, Pa., filled the regular fourth Sunday appointment at the Gospel Hill Church, and also preached at the Weaver Church in the evening. The sermons delivered by the brethren were much appreciated, and hope they will yield fruit in due season.

We expect Bro. J. F. Bressler of Richfield, Pa., to begin a series of meetings at the Weaver Church on Mar. 24. May we all earnestly pray that the Lord may bless his labors to the saving of souls.

In His name,
S. M. Burkholder.

March 22, 1919.

Sterling, Ill.

Greeting to all Herald Readers:—The message from Jesus to His servants in Luke 19:13 is very fitting for the consideration of the Church at the present age: "Occupy till I come." It is a great privilege the Church has to hold forth the life-giving Word.

Among the latest visitors were the brethren, H. F. Reist (who filled one appointment), and A. L. Buzzard, who preached morning and evening Sun., Mar. 16. Bro. J. S. Shoemaker and wife were also present on the same day. Sisters Ethel Good and Margaret Anderson from the Home Mission, Chicago, worshipped with us Sunday, Mar. 23. Several of the young members that attended Goshen College this winter are home now again. We hope that their influence for the cause of Christ may be even greater than before.

Influenza has been in our community more or less during the last year, but the church was closed only one Sunday. Council meeting has been announced for April 6, and communion for Easter Sunday.

M. M. Ebersole.

March 24, 1919.

Fairview, Mich.

Dear Herald Readers, Greeting:—We are thankful to our kind and heavenly Father who has been mindful to us and given us the health and the ready use of our minds thus far. There were a few deaths in this vicinity. Bro. N. King, formerly of this place, passed away; also an infant daughter of Ezra Kauffman's and an

infant son of Clarence Miller's. May God comfort the parents of these precious jewels that were given into their care for such a short time. We know they are safe in the arms of Jesus.

Bro. E. A. Bontrager of Midland, Mich., was here a few days and preached an edifying sermon on the night of Feb. 27. We are having teachers' meeting every Friday night again. Church services were well attended last Sunday. We regret that some of our brethren and families are leaving us, but hope that what we lose is some one's else gain. May God bless them where they locate. May we be interested in the Lord's work and burdened for the lost souls, as we know not how soon our time may come to pass away. Pray for the work.

Cor.

March 26, 1919.

Port Trevorton, Pa.

Greeting:—Last Sunday A. M. we were agreeably surprised to have Bro. Jacob Ramer of Duchess, Alta., drop in on us just before we opened our meeting. He, having been absent from us for several years we were very glad to have him in our midst. The brother is looking well for a man of his age. May the Lord spare him for many more years of service.

On the afternoon of the same day we met to reorganize our Sunday school with Daniel B. Brubaker and John A. Swineford Supts., and E. S. Herrold Sec.-treas. Our membership being small and our children quite young, we have S. S. only six months out of the year. But we are looking forward to the time when we can have an evergreen S. S. The S. S. is a great and important work. The spiritual development and future usefulness of the child in the Lord's vineyard depends to a large extent upon the training which it receives in the Sunday school. "Train up a child in the way he should go and when he is old he will not depart from it." Let us go to S. S. and take the children with us, not stay at home and expect them to go alone.

W. A. Shafer.

Morrison, Ill.

It was our privilege to have Bro. A. C. Good of Sterling with us Feb. 9—13. We thank God that he came, for he declared to us the true Gospel. He preached a sermon every evening and each forenoon he gave a Bible lesson which were very interesting. Bro. John Nice and wife left Mar. 20, for a trip through western states to the coast. This leaves us without a minister. The ministering brethren of Sterling will preach for us part of the time. Pray for us at this place.

A. F. N.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

May not the following, from an article by Ellison R. Purdy on "The Religion of Reconstruction," be as true of the Mennonite Church as of the Society of Friends?

It is sometimes said that the "longest way around is the shortest way there," and this will doubtless often hold good as concerning our spiritual achievements as well as our physical journeys.

It is not seldom that a church has found that the most direct way to the hearts of its own locality and to a spiritual quickening there is by the way of Africa, China or the islands of the sea.

May not the words of Jesus: "Whosoever shall lose his life for my sake and the gospel's shall save it," sometimes be translated: "Whosoever goes to France and Russia for my sake and the gospel's shall find himself and his own home work? And perhaps it may be said of the Society of Friends that by sending her sons and daughters to Verdun or Samaria she is sending them straightest to her own home problems.

The sympathy, tact, initiative and perseverance needed over there and developed over there, is what we greatly need at home. The spirit which will not down before gloomy outlook, desolation, confusion, inadequate equipment and an obscure task over there, is the spirit needed for our rural communities and our little city meetings. The passion for reconstruction nourished over there, is the passion needed for the new day at home.

The writer believes that, dollar for dollar, we will be better off in our home work for the investment in reconstruction work. This is but the by-product. The task is peculiarly a spiritual one and the great returns are in spiritual currency.

"There was a man, and some did count him mad,
The more he gave away, the more he had."

Not that our motive should change and we should begin to **seek** the here over there, but that hearts that are burdened over these home problems should be encouraged by the signs of the times and efforts should be redoubled in behalf of that God-given task.

A great door has been opened for Friends. It reaches thousands of miles from hinge to latch. We cross its threshold both here and there. Let us enter in.

"In the morning sow thy seed and in the evening withhold not thine hand."

Letter from France

The following, from a letter written by Brother Arthur Diller of Elida, O., now in France, furnishes an interesting sequel to his letter of a few weeks ago published in these columns:

Our work of erecting houses being slack, the Girls Relief called for two men from our equipe to help them, as they had just received a large shipment of goods. I was one of the two sent to help.

I have already mentioned in my other letter the experiences of the first two days. What I want to relate now is the third day's experience of delivering the packages to the people.

On this particular morning we loaded the Ford with some twenty-five packages and two of the girls and myself started for our town some four miles distant. No sooner had we arrived than all the children and almost half the women population were at our heels. We had the name of the family on each package. All the children and some of the old women were willing to show us the way to the respective homes. One place I delivered a package to an old man and woman. Somehow they did not understand the giving of these packages and I, in my limited French, "parled" about seven different kinds of French till they could understand. At first they said they had no money to pay, and when I told them that it was all free and they understood it all they almost fell on my neck. They insisted that I have a cup of coffee but when I told them I had "Beaucoup de packages" to deliver the old lady offered me a franc to buy some, which of course I refused.

Every place we went the people insisted that we have some coffee and many times we could not refuse without offending them. I think I drank more coffee that day than ever before in all my life, at least I felt that way.

In the afternoon we repeated the same process, delivering in all fifty-six packages to that many families. How I wish you could have seen the expression on these people's faces when they received the packages. I know you would feel, and I am sure these packages were, placed in the hands of those who were in great need.

You who are so far away from the actual need can feel and know that what you have accomplished for these war sufferers out here is helping to make some one's life easier and happier.

Yesterday I again went down to help the girls. In the forenoon I worked on the Ford, getting it in running condition. In the afternoon we loaded about 300 lbs. of real American white flour and 400 lbs. of

rice in the Ford and went up to one of the towns in the district. The rice is sold at 8cts. per pound, allowing two pounds to each member of the family. This is just half as cheap as they can buy it at the stores. The flour is given free, allowing also two pounds for each member of the family.

The people were notified that we were coming. The schoolmaster gave us permission to use one of the rooms of the school house for a shop. I steered the Ford up a narrow winding street, so narrow that the fenders touched on either side, up to the said school house. The bell was rung to announce our arrival and scarcely had we gotten our goods placed till the place was filled, eager for their turn. My job was to give out the flour. Can you imagine me in flour up to my ears? for I was simply white from head to foot, with some fifty French women around me, jabbering French so fast you could hardly hear yourself think. I sure had a great time talking to them, sometimes in French and sometimes in English. In just one hour's time we had served some sixty or seventy families and were on our way to another village.

* * *

Here we ran out of supplies and I had to make a hurried trip back for more. It was dark before we had finished this town and we were compelled to make our way back in the dark without lights. Going down a hill on a narrow winding road is difficult enough a task in the day time, but one can do most any of the impossible things over here if necessary.

We had a late supper and about 8:30 I started home some five miles on a bicycle, not sorry for my day's experience.

The American Friends' Service Committee reports clothing received from the following Mennonite congregations for the two weeks ending March 22, 1919.

Belleville, Pa.
Dakota, Ill.
Harrisburg, Pa.
Kitchener, Ont.
Mattawana, Pa.
Manson, Iowa
Rittman, Ohio (2)
Ronks, Pa. (21 bags)
Shipshewana, Ind.
Bluffton, Ohio
Dundee, Ohio
Elida, Ohio
Hesston, Kans. (3)
Marshallville, Ohio
Middlebury, Ind.
Scottsdale, Pa.

Like as a father pitieth his children, so the Lord pitieth them that fear Him. Psalm 103:13.

Yet a little while, and He that shall come will come, and will not tarry.
—Hebrews 10:37.

Married

Kindy—Kaufman.—On Mar. 11, 1919, Bro. Leonard Kindy and Sister Mabel Kaufman, both of the Midland, Mich., congregation were joined in holy matrimony by E. A. Bontrager. May their's be a long and useful life in the service of the Lord.

Schweitzer—Roth.—On Thursday, Feb. 27, 1919, at the home of the bride's parents Bro. Arthur Schweitzer and Sister Myrtel Roth both of Carlton, Nebr., were united in marriage, Bro. Peter Kennel officiating. May the Lord bless this union thru life.

Culp—Habig.—On March 12, 1919, at the Mennonite Church at Ft. Wayne, Ind., Bro. Claude C. Culp of Goshen, Ind., and Sister Emma Habig of Ft. Wayne were united in marriage by Bro. Ben B. King. God's blessings to them through this life.

Shank—Spiker.—On Tuesday, March 11, 1919, at the home of the bride's mother, Bro. Walter M. Shank, of North Lima, O., and Sister Mabel G. Spiker, of New Castle, Pa., were united in marriage by Bro. A. J. Steiner. May God's blessings be theirs.

Roth—Birky.—On Wednesday, Mar. 12, 1919, at the Salem church near Shickley, Nebr., Bro. Daniel Roth and Sister Elsie Birky were united in the bonds of holy matrimony, Bro. Peter Kennel officiating. May the choicest blessings go with them thru life.

Goetz—Lyson.—Bro. William Goetz of Helena, Ohio, and Sister Elsie Lyson of near Goshen, Ind., were united in marriage Jan. 7, 1919, at the home of and by Bro. J. W. Christophel. May success and God's richest blessing accompany them through life.

Bishop—Ruth.—On Wednesday, March 12, at the home of the officiating minister, Bro. Joseph Ruth, Bro. Rinehart Bishop and Sister Kathryn Ruth, both of the Line Lexington, Pa., congregation were united in marriage. May their pathway of life be strewn with Christian joy.

Obituary

Ernst.—Vergal Floyd, son of Emal and Katie Ernest of near Carlton, Nebr., was born June 25, 1918; died March 17, 1919; aged 8 m. and 15 d. He leaves father, mother, 3 sisters and 2 brothers to mourn their loss. One sister preceded him to the spirit world. Funeral services by Bros. Ben Slegel and Bro. Peter Kennel on Nov. 18, at the Salem Mennonite Church near Shickley, Neb.

Shank.—Mary Anna, wife of Jacob Shank, died March 17, 1919, at her home near Elizabethtown, Pa., after 6 days' illness of pneumonia; aged 69 y. 2 m. 20 d. She leaves a sorrowing companion, one sister, one brother, and a number of other relatives and friends. She was a faithful member of the Mennonite Church. Funeral March 19, 1919. Services at the residence and at Goods M. H. conducted by the brethren, Simon Garber, John Landis, and Ira Miller. Text, II Tim. 4:6, 7. May God comfort the bereaved. —By a sister in the faith.

Andrew.—Bro. John David Andrew died in Staunton, Va., of erysipelas blood-poisoning, Feb. 26, 1919; aged 74 y. 18 d. He went to Staunton for an operation which was successful, but the above disease set in, and all that loving hearts and hands could do was of no avail. After suffering little over a week he calmly fell asleep in Jesus. He leaves 1 son, 1 daughter, 6 grandchildren, with other relatives, to mourn his departure. He was very kind and good to the poor, and very fond of children. His remains were brought to his home on the 26th. Funeral services and interment on the 28th at the Springdale Church, of which he was a trustee and faithful member. Services by the brethren E. C. Shank, David Garber and A. P. Heatwole. Text, Job 14:14.

Detrow.—Walter Harrison Detrow, son of John and Barbara Detrow, was born near Columbiana, Ohio, May 17, 1893, and died somewhere in France Oct. 7, 1918; aged 25 y. 5 m. 21 d.

He leaves to mourn his departure his parents, a sister, grandmother, relatives and friends. Memorial services were held at the Midway Church on Mar. 16th conducted by the brethren A. J. Steiner and E. M. Detweiler. Text, John 15:13, was selected by the family.

Boyer.—Sister Susanna, wife of the late Bro. Joseph Boyer, was born April 10, 1836; died Mar. 7, 1919, at the home of her step-son in Somerset Co., Pa.; aged 82 y. 11 m. 22 d. Neither she nor her husband had been brought up in the faith of our people, but a few years ago both of them united with the Mennonite Church and proved faithful until death. Funeral services were held in the Thomas Mennonite Church by S. G. Shetler and — Ferguson. Body was laid away in adjoining cemetery.

Naugle.—Kathleen Elizabeth, foster-daughter of Bro. Samuel and Sister Effie Naugle, was born June 1, 1918. Died of bronchial pneumonia and congestion of the brain Mar. 11, 1919; aged 9 m. 10 d. Surviving are her parents, grandparents and a host of relatives and friends. Thus in the few short months of her stay this little orphan babe endeared itself to those who undertook to minister to her needs that it seemed hard to part so soon. Service at the house by D. D. Troyer and at the Clinton Frame Church by Silas Yoder and D. J. Johns. Buried in the Miller Cemetery.

Coakly.—Bro. Austin V. Coakly died at his home near Hinton, Virginia, of paralysis, March 16, 1919; aged about 67 years.

He had been a consistent member of the Mennonite church for some years and was generally respected by those who knew him.

His wife preceded him to the grave some years ago.

He was the father of 12 children eight of whom survive him. Funeral services were held at the Bank church on the 17th by J. S. Martin and Jacob Click from the words "The Master is come and calleth for thee" (John 11:28) after which his body was interred in the cemetery near the church.

Lebold.—John Lebold was born in Waterloo Co., Ontario, October 12, 1870; died at East Zona, Oxford Co., Ont., March 14, 1919; aged 48 y. 5 m. 2 d. In his early youth he united with the A. M. Church in Waterloo Co., Ont., and was a true and faithful Christian to the end. On November 30, 1897, he was married to Sister Mary Bender who with 1 son and three daughters now survive him, besides his aged mother, 3 brothers, and 2 sisters. Buried at East Zorra A. M. Church March 17, where a large number of friends had gathered to pay their last tribute to the departed loved one. Services by the Brethren Chris. Kropf from Phil. 1:20-23; Chris. Zohr from John 9:4; Dan Jutzi from Luke 2:29. May God help us all so we can meet again at the right hand of the throne of God, which were the last words he said to the undersigned. Jacob R. Bender, Tavistock, Ont.

Roth.—Christian N. Roth was born in Fulton Co., O., Nov. 21, 1847; died at his home near Pettisville, O., Mar. 12, 1919; aged 71 y. 3 m. 21 d. Bro. Roth was married to Katie Wyse (nee Smith) Sept. 11, 1869. He leaves an aged widow, one step-daughter, two grandchildren, two great-grandchildren, one brother, and two sisters, together with many relatives and friends to mourn their loss. His health began to fail about a year ago, suffering the lingering affliction of Bright's disease and heart lesion; but his end came suddenly and unexpected. He bore his suffering with great patience and resignation. Bro. Roth accepted Christ as his personal Savior and united with the Amish Mennonite Church in his youth of which church he remained a faithful member until death. Funeral Mar. 15, at the Amish Mennonite Central Church conducted by Henry Rychener and E. L. Frey. Texts, Rev. 21:4 and John 5:24. Interment in Eckley Cemetery.

Weber.—Ralph Elmer, only son of Bro. and Sister Noah R. Weber, was born July 17, 1917; died Feb. 22, 1919; aged 1 y. 7 m. 5 d. Interred at West Zion Mennonite Cemetery. Funeral services (conducted by Isaac Miller) were very largely attended. He leaves eight sisters. "Behold I come quickly" (Rev. 22:12). Little Ralph was playing and well one moment, and his spirit departed the next.

"A precious one from us is gone

A voice we loved is still

A place is vacant in our home

Which never can be filled."

Groff.—Susan B., wife of Phares Groff, died at her home near Manheim, Lanc. Co., Pa., aged 31 y. 14 d. Sister Groff was attending a series of meetings held at Gantz's meeting house every evening during the first week. She took sick very suddenly, was taken to St. Joseph's hospital, Lancaster, where she went through a severe operation, death following a few days after. Sister Groff called for the ministering brethren before she left her home feeling fully resigned to the Master's will. She leaves a sorrowing husband and two small children to mourn her departure. Funeral held at Manheim March 19. Interment at Hernley's. The brethren Jos. Boll, Sr., and John W. Weaver officiated.

—J. W. W.

King.—Nicholas King was born in Fulton Co., O., Nov. 25, 1843; died at his home in Oscoda Co., Mich., Mar. 5, 1919; aged 75 y. 3 m. 8 d. His first marriage was to Elizabeth Zimmerman. To this union were born 4 sons and 1 daughter. After his first wife's death he was again united in marriage to Mary Beck in the year 1905. He leaves a sorrowing widow, 2 sons, 1 daughter, 9 grandchildren, 2 sisters, together with a large number of relatives and friends. Two sons preceded him in death. In his younger years he united with the Amish Mennonite Church and remained a member until death. After his death the corpse was sent to Pettisville, O., where on Mar. 8 the funeral was held at the A. M. Central Church, conducted by E. L. Frey. Text, I Pet. 4:7.

Hoover.—Elva Mae, daughter of Martin and Elizabeth Hoover was born near Goshen, Ind., April 2, 1891.

During the early part of January, 1919, she contracted influenza which developed into pneumonia. After two weeks of intense suffering she passed peacefully away Jan. 29, 1919.

She is survived by four brothers (William A., Enos M., Walter, Clayton, and Peter A. Blosser) and one sister (Mrs. Amos Whitmer) besides a host of relatives and friends. Her father and mother preceded her in death.

During her last sickness she gave good evidences of conversion, was baptized and received into the Mennonite Church.

Funeral services were held at Yellow Creek Church, near Goshen, Ind., Jan. 31, 1919, conducted by Bro. J. W. Christophel.

Fisher.—Henry L. Fisher was born near Ronks, Lancaster Co., Pa., June 13, 1881; died Feb. 6, 1919, of pneumonia, after 11 days' sickness; aged 37 y. 7 m. 24 d. He united in his youth with Amish Mennonite Church and remained faithful to his end. He was united in marriage to Rebacca Stoltzfus, of Morgantown, Pa., on November 26, 1907. This union was blessed with 6 children. One infant daughter died Jan. 10, 1919. He leaves his loving wife and the following children Sarah, Lizzie, Johnny, Samuel and Bennie. Also his mother, one brother and two sisters all of Ronks, Pa. In October, 1913, he was ordained minister in Amish Mennonite Church. He filled his office faithfully to the end. He will be sorely missed in the Church and his home, as his chair will always be empty. Funeral services were held at his home near Ronks, conducted by Stephen Esh and Christian L. Fisher.

We miss thee from thy home dear Henry

We miss thee in the Church;

A shadow over our life is cast,

We miss the sunshine of thy face.

—A Cousin.

Pence.—Sallie M., daughter of the late David and Elizabeth Burkholder, was born in Rockingham Co., Va., Mar. 2, 1875; died Feb. 27, 1919 of tuberculosis, lacking a few days of being 44 years old. She was married to Joseph Pence. They located at Kinross, Ia., Jan. 14, 1903, moved back to Mt. Clinton, Va. in 1905. She united with the Church in early youth. Surviving her are her husband, 5 daughters, 3 sons, 1 sister, 1 brother. Funeral services were held at the Weaver Church on Mar. 1, by S. H. Rhodes and S. B. Keener from Isa. 35:10.

Evers.—Bro. Perry S. Evers, of Rockingham Co., Va., died of Bright's disease, at the Mennonite Home, Souderton, Pa., Jan. 17, 1919; aged 61 y. 4 m. 28 d. He had been a great sufferer for some years and had undergone several severe operations. His final sickness only lasted a few days. He had been a faithful member of the Mennonite Church for about thirty years. His wife preceded him to the grave some years. He leaves 1 son and 1 daughter to mourn their loss. His body was brought back to Virginia and on the 22nd funeral services were held at the Mt. Clinton Church, conducted by S. H. Rhodes and William Miller from the text, Psa. 118:18, (his own selection). His body was laid to rest by the side of his wife in the cemetery near by.

Wenger.—Sister Catharine Wenger, familiarly known as Katie Wenger, died at the home of her step-son, D. P. Wenger, near Dale Enterprise, Va., from heart trouble and complications incident to old age, Feb. 10; aged 83 y. 3 m. 25 d. She was a daughter of the late Bishop John Geil. She had been a consistent member of the Mennonite Church for many years. She was a bright example of humility and Christian piety. She was twice married, but had no offspring of her own, but tenderly cared for three step children. She was a faithful attendant at church when health permitted. She leaves two step-sons, one step-daughter, and a host of relatives and friends to mourn the loss of a noble Christian woman. Funeral services were conducted on the 12th, at Weavers Church, by H. B. Keener and J. S. Martin from Job 5:26. Her body was interred in the cemetery near by.

Musselman.—Mary Stoner Musselman, widow of Jacob Musselman, was born near Ephrata, Pa., Sept. 15, 1831; died Dec. 14, 1918, at the home of her son-in-law, Samuel O. Martin, New Holland, Pa.; aged 87 y. 2 m. 29 d. Funeral Dec. 18, with short service at the house, and services continued at the Groffdale Mennonite Church (where deceased was a member), by the brethren, John W. Weaver and Benjamin Wenger. Texts, John 11:25, 26 and II Tim. 4:7, 8. Remains were laid to rest in adjoining cemetery. She leaves 3 sons, 3 daughters, 32 grandchildren, and 43 great-grandchildren. Husband, 3 children, 8 grandchildren, and 10 great-grandchildren preceded her to the heavenly home. May we all meet there.

"Dear mother, thou art gone to rest,
Thy toils and cares are o'er;
And sorrow, pain and suffering now,
Shall ne'er distress thee more."

Roth.—Sister Leah Boshart, wife of Abe Roth, was born at Milford, Neb., Feb. 21, 1897; died at Chappell, Neb., of pneumonia following influenza, Mar. 16, 1919, aged 22 y. 23 d. She suffered much and bore it all patiently until she fell peacefully asleep. She was a member of the Amish Mennonite Church. She was married Mar. 22, 1918. This union was blessed with one daughter. She leaves a sorrowing husband, daughter (Agnes), parents, 6 brothers, 6 sisters, 2 aged grandmothers, and a host of relatives and friends. One brother preceded her.

Open air services were held at the home and church Mar. 19, by A. E. Stoltzfus of Woodriver. Text II Tim. 4:6-9. Buried in cemetery adjoining church. May God comfort the bereaved.

The Savior has taken our Leah away,

But we know it is not forever.

"Come follow, come follow," we hear her say,
"It is beautiful beyond the river."

—By her sister.

Ropp.—Lydia, daughter of Chris and Annie Ropp, was born near Pigeon, Mich., Jan. 4, 1904; died near Pigeon, Mich., Feb. 12, 1919; aged 15 y. 1 m. 7 d., after a few days' illness of influenza which developed into pneumonia. She accepted Christ as her Savior about 7 months before her death. She always was of a good nature and had a smile for every body. But it was her desire to go home. She leaves her parents, 6 sisters, and 2 brothers. One brother and one sister preceded her to the spirit world in their infancy. Her remains were laid to rest in the Pigeon River Cemetery Feb. 14. Short service was held at the house by D. J. Shetler and J. Yoder and at the cemetery by S. J. Swartzendruber.

Good.—Vera Myrtle, beloved wife of Samuel Good, died March 5, 1919; aged 22 y. 5 m. 3 d. Funeral services on the 9th conducted by N. R. Weber and N. B. Stauffer at the home and at West Zion Mennonite Church near Carstairs, Alta. Buried in adjoining cemetery. Vera was the second oldest daughter of the late Bishop I. R. Shantz, and was united in marriage to Samuel Good (youngest son of Daniel Good) on July 26, 1917. Surviving are her husband, baby boy, mother, 3 brothers, 4 sisters. She was a faithful worker in the Church, and she nobly and very faithfully filled her place in the home, where she will be missed very much, but our loss is her gain, so we humbly submit to His will. May God comfort, bless, and sustain the sorrowing ones.

Allan Good.

Pence.—Sister Sallie, wife of Bro. Jos. A. Pence, died at their home near Mt. Clinton, Va., on Feb. 27, from tuberculosis; aged 43 y. 11 m. 25 d. She had been afflicted for several years; had spent some time at a sanitarium, after which she returned to her home, but grew worse till death relieved her from her suffering. She had been a consistent member of the Mennonite Church for some years. She was a good singer and seemed very much grieved when she was deprived of the privilege of singing. We hope she is now singing the new song which none but the redeemed can learn. She leaves her husband, 4 sons, and 5 daughters, who very much need a mother's care. Funeral services were conducted at Weavers Church on the 29th by the brethren, S. H. Rhodes and H. B. Keener, after which her body was deposited in the cemetery near by.

Longenecker.—Rosa M. Longenecker (nee Buckwalter) was born near New Holland, Pa., July 12, 1886; died of influenza near Newton, Kans., Mar. 10, 1919; aged 32 y. 7 m. 28 d. Dec. 24, 1908, she was married to John B. Longenecker. Five girls and one boy blessed this union. One little girl preceded her to the glory world. She leaves husband, five children, parents, six brothers, three sisters (Harry, Frank, Martha, Mrs. Mary Diener, Samuel, Earl, Esther, Paul, and Roy). At the age of 16 she united with the Mennonite Church and was faithful in her devotion to the Lord until He called her home. Funeral services at the Pennsylvania church conducted by J. M. R. Weaver, assisted by Chris Reiff and D. D. Zook.

"E'en for the dead, I will not bind

My soul to grief;—

Death cannot long divide,

For is it not as though the rose, that

Climbed my garden wall,

Had blossomed on the other side?

Death doth hide,

But not divide!

Thou art but on Christ's other side.

Thou art with Christ and Christ with me,

In Him united still are we."

Weldy.—Sister Nancy (Yoder) Weldy was born June 4, 1832, in Columbiana Co., Ohio. She was united in marriage with Abraham Weldy June 21, 1849. Soon after this they united with the Mennonite Church of which she remained a faithful member. In 1851 they moved to Elkhart Co., Ind., on the farm now owned by their son Amos. Being pioneers in the settlement of this country, they passed through many hardships, but

remained on the same farm for 48 years. They moved to Wakarusa, and here her husband died Jan. 29, 1909. After his death she made her home with her daughter, Anna Hartman. She died Mar. 2, 1919 at the home of her son-in-law, Samuel Madlem. Her death was the result of a fall just two weeks before. She was the mother of 13 children, 92 grandchildren, 148 great-grandchildren. Of these remain to mourn her departure, 8 children (Anna Hartman, Emma Madlem, Jacob, John, Henry, Joseph, Levi, and Amos), 73 grandchildren, 134 great-grandchildren; also one brother, Pre. Samuel Yoder of Elkhart. She had a great desire and expressed many a wish that her descendants should accept Christ, and that the kingdom of God be advanced. Services at North Union, conducted by J. S. Hartzler. Buried in the adjoining cemetery.

Amos Weldy.

Shirk.—Sarah Ann, daughter of Jacob and Mary Berkey, was born in St. Joseph Co., Ind., Jan. 4, 1868, and lived in this community all her life. She was united in marriage to Christian Shirk Dec. 27, 1890. To this union were born 2 sons and 4 daughters.

In the year 1904, she with her husband gave her heart to Jesus and united with the Mennonite Church, living a faithful, Christian life until her death. She was stricken with chronic Bright's disease in February and bore her sufferings with patience and cheerfully passed away on the night of March 9, 1919; aged 51 y. 2 m. 5 d. She leaves her husband, 1 son, 3 daughters, 5 brothers, 3 sisters and many relatives and friends. One son and one daughter preceded her to the world beyond. She was buried on Mar. 12, at the Olive Mennonite Church where services were held by John F. Funk and Silas Weldy from the text, "Her sun went down while it was yet day" Jer. 15:9. Her last words were the singing of the hymn, "Is it the Crowning Day?", and she passed out to join the heavenly choir and sing with them the song of the redeemed, where we shall meet her again, in the land where pain and death "are felt and feared no more." "The lights are out in the mansions of clay, The curtains are drawn for the dwellers away, Silently she passed o'er the threshold by night To make her abode in the city of light."

John F. Funk.

Ebert.—William Ebert was born near Bowmansville, Ohio, Feb. 28, 1859; died March 9, 1919, aged 60 y. 11 d. He had a wife and three daughters. Because of troubles at home he has not been living with his family for some years past. Being a quiet, peaceable man, he rarely spoke of his troubles and so none but his nearest friends knew much about it. For the past four or five years he found a home with his cousin, Ben Jenkins of Carver, Mo., where he felt welcome and found in the last hours of his life the kindness and consideration which the sick and dying need. He never united with any church and never made a public confession of religion. During the last weeks of his affliction the question of salvation was discussed with him by friends and loved ones. We feel sure that he considered the question. It seemed that the question was unsettled with him for some days and that he was puzzled to see the way clearly. However, in the last few days of his conscious hours he showed an interest again in such matters. He requested that some favorite Gospel songs be sung, and he himself tried to sing with them. May the living take heed to God's call at once and spend the rest of our active days in the service of our redeemer and Savior. Funeral services at the Wilson graveyard. He was laid to rest beside the bodies of the little children who were so distressingly taken from this life by the fire over a year ago, and with whom he had spent many happy hours. Funeral text, Isa. 55:6, 7. Services conducted by the writer.

J. R. Shapka.

Wenger.—Joseph H. Wenger of South English, Iowa, died March 16, 1919; aged 83 y. 4 m. 1 d. He had been gradually failing since he received a slight paralytic stroke about a year ago. He was the son of Joseph and Barbara Wenger, and was

(Continued on last page.)

Items and Comments

What promises to be the ground for future trouble between America and Japan is the recent purchase of large tracts of land in Mexico by Japanese interests.

Last Saturday night was the time when, according to law, all the clocks in the United States were to be turned ahead one hour. This change was made without any serious inconvenience anywhere, but the law, after having been tried a year is not so popular among the people as it was a year ago. The chances are that after another year or two of trial the law will be repealed and will thereafter be remembered as one of the curios.

The following message sent to the State Department at Washington, D. C., by the American Commissioner at Constantinople and received March 19, will be read with interest by many of our readers:

"Party led by Doctor White two hundred and forty one reached here Saturday morning well and enthusiastic. Hatch and Pye with three doctors, a machinist and agriculturist left with Admiral Bristol today for Samsoun. White remains for present at central office in charge of personnel. Washburn with medical unit expects to get off for Konia at end of week. Doctor Moore is at Smyrna. Advices indicate increasingly large numbers of women and children are being released at many points placing large responsibilities upon all for sustenance. Clothing very much needed. Elder telegraphs from Erivan that there is no bread and forty thousand people are in great misery. Heavy snows impede travel and prevent food now in Baku and Batoum from reaching Erivan. Main is at Batoum. Am telegraphing him the situation. When will goods left from cargo PENSACOLA be sent forward. Some of our units incomplete without them. Late arrivals ask when baggage left behind will be sent forward. Doctor Richards asks for goods ordered on arrival at Brest to be purchased in New York and forwarded. When were these goods shipped. PEET."

The situation in Europe relative to peace prospects is not so assuring as lovers of peace would like to see. Hungary, dissatisfied with the way the peace council in Versailles proposes to fix the boundary lines in that country, has assumed a war-like attitude toward the entente and declared itself an ally of Bolshevik Russia. There are conflicts between various European countries with reference to boundary lines, and rumor has it that the leading men in the peace council at Versailles are not fully agreed on a number of vital points, such as the amount of indemnity to be levied upon Germany, the terms of the proposed league of nations, and other matters. With America insisting that its Monroe Doctrine must be respected, Japan insisting on Social equality of races, Ireland demanding its independence, Italy and the new Zecho-Slovak and Balkan nations not being able to agree upon boundary lines. Germany unwilling to accede to all the proposed allied terms, and war actually being carried on in some quarters, the prospects for immediate and permanent peace are not bright. On the other hand, it is believed that the world is so utterly tired of war that in the end the spirit of conciliation will prevail and some terms of peace proposed that the nations will accept rather than to renew a world

war. God alone foreknows results. Let all lovers of peace continue their prayers for peace.

(Continued from preceding page)

born near Edom, Va. He left Virginia for Iowa soon after the beginning of the Civil War and settled down about two and a half miles east of South English. Here he was married to Elizabeth McAfferty, which union was blessed with four children as follows: John H., B. Franklin, Homer C., and Mollie D. In 1881 he with his wife united with the Church of the Brethren and lived a faithful life to the end. His first wife died in 1911 and two years later he was again married to Lucinda B. Stoner.

Bro. Wenger retained a warm friendship for the church of his ancestors—the Mennonites—and befriended them on many occasions. He traveled quite extensively, and in his later years became quite proficient as a writer of family histories, the following being written by him: Wenger Family History, published in 1903; Beery Family History, published in 1905; Descendants of Nicholas Beery, published in 1911; and History of the Geil Family, published in 1914. These books may still be had by sending to Bro. S. B. Wenger, South English, Iowa, the proceeds of the books, above cost, being equally divided between the Mission Boards of the Mennonites and Church of the Brethren. He was of a warm, generous nature, loved by all who knew him, and his memory will be cherished by many friends and brethren.

ANNOUNCEMENT

The Fifth Annual Meeting of the Eastern Mennonite Board of Missions and Charities will be held at Mount Joy, Pa., April 8 and 9, 1919. All are invited to attend.
H. L. Herr, Secy.

ANNOUNCEMENT

The tenth annual meeting of the Mennonite Children's Home Association will be held (D V) in the Millersville Mennonite Church, Millersville, Pa., on Monday, May 5, 1919.

A program on which will be listed the names of prominent speakers on subjects of ital importance to this worthy cause is being prepared. There will be two sessions, morning and afternoon, beginning at 9:30 A. M.

The Millersville Mennonite Church is located about four miles from Lancaster where any one desiring to attend will take the Millersville car every thirty (30) minutes on the hour and half-hour. A cordial invitation is extended to all.

Bishop Benj. Weaver, Moderator.
D. M. Wenger, Secretary.

SEWING CIRCLE REPORT

On Monday, Mar. 10, 1919, the fifth bi-monthly shipment to the Friends' War Relief Commission was made by the sewing circles of Lancaster Conference District. Seventeen hundred and sixty nine (1769) pieces with an approximate value of fourteen hundred dollars (\$1400) were sent. The next shipment will be made May 12th and each circle is again earnestly requested to have their garments wrapped in paper in bundles of ten with contents marked plainly on the outside of the bundle, and a full list of what they are sending with approximate value, also placed outside of the entire package. This will save much time and trouble for the shippers.

Mrs. H. E. Metzler,
March 24, 1919. Secretary.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
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S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations.—Sunderganj, Leper Asylum, Balodgahan, Sankra.

Home

Chicago.—Home Mission (*1893) 1957 Canal Port Ave., A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, Supts.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Port Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brennenman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(*1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. E. Martin, Supt.
Job.—Job, W. Va., Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.
Knoxville.—(*1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

"We know that all things work together for good to them that love God."

The famine in India makes the mission work doubly hard. We can not understand why the Lord should allow this burden to come in such close connection with the burden of the war; but He knows, and that is enough. Now it is ours to DO.

For the encouragement of our missionaries in South America, let it be said that considerable favorable comment has been received for the last number of the Gospel Herald Annex. All the matter except one short editorial and the financial report came from our missionaries there, and it gave the readers an opportunity to view the country with many different sides. Practically all are convinced that Brethren Hershey and Shank and their families will not have an easy field. It means hard work, prevailing prayer, and finances. You should have a part in at least two of these. Which two shall they be? All three will cost you something.

The Mennonite Board of Missions and Charities and several of the District Boards will meet in the near future and will discuss some questions of supreme importance,—questions which only the Divine can determine the effect, and whose influence will reach to eternity. Are you planning to be at these meetings? By all means you should be, not simply for the knowledge and inspiration which you will gain for yourself, but that you might gather thoughts and inspiration and carry it home to those who can not, or possibly do not care, to go. They need it, and you may be the vessel in the hands of God to take it to them. One of the great reasons why we are not more interested in missions and in the workings of these Boards is because we do not know enough about the details of their

work. Go, determine to get all the information given out by the reports as well as by the many good talks which you will hear, and then spread it out. The more you give out of it, the more you will have for yourself.

One of the questions frequently asked, and one that is very important, is, how will our present relief work affect the future mission work of the Church? It ought to bring great results. (1), it shows us what can be done if our minds are set on doing it. In about fifteen months \$375,000.00 have been raised for relief work and our missions have not suffered any more financially than other years; (2), it seemed that the Mission Boards could not get young men enough for their work, possibly less than a half dozen were called for each year. Here came the call for relief work and more than a score of our young brethren have crossed the ocean on short notice in the last six months; (3), the Church and even parents were never more ready to give up their young men for the work of the Lord in relieving suffering. Shall this be the normal standard or will we sink back to our former condition?

THE MENNONITE CHURCH IN THE PRESENT CRISIS

Sadie Brubaker

For the Gospel Herald.

Considering fundamentally the position of the Mennonite church in the present crisis, we can safely make one statement. It has not become necessary for us to take a new stand but to maintain the old standard which has been tested and found worthy of our defense. However, we may turn the statement around and assert that these principles are proving to be our defense. The simple, yet eternal principles for which we suffer today, are serving as a protection from impending evils of which prophets and our Savior have

foretold. (Luke 21.) From the Gospel's clear teaching we read that the last stroke of the devil in the last days, is made at the underlying principle of our faith, not our lives, for well he knows that death can even praise God. This fact may be proven by the change wrought in his tactics in the last years. Satan failed to extinguish Christianity in the days of our martyred fathers. In these days he first injects a little skepticism here and there and death is certain in time. That time apparently has come with a two-fold meaning to blood drenched Europe. How keenly may we see the inevitable sin that will follow when men or nation will ignore the eternal principles of God's word!

History has proven that every similar crisis resulted in a rise or fall. We need not discuss that in this present crisis for we can already see it. Hence, our present standards maintained means strength for the future. A departure from, indicates spiritual weakness. It is the eternal principles which live and propel right conduct at all times. The world will suffer if left to war-time religion for it only confuses. The religion afloat today is but a paradox, wise men stand back and say, "I cannot understand." Humanity is weary in mind and body and ready for a simple, practical religion which only is found in the incarnate Word of God. How bewildering this world's operations of today, were God not His own interpreter! God's explanation is infallible.

It seems so hard for mankind to face eternal issues when death is so prevalent in the land. The thought of eternity weakens popular sentiment and arouses opposing convictions. It places justice where it belongs and deceitful men tremble when God intercedes for the righteous. It places God on a judgment throne and even the highest fear His presence. Felix trembled before Paul who had no sword. We cannot emphasize too much the importance of clinging tenaciously to the fundamentals of God's word while we seek to reconcile the meaning of this great catastrophe just past. It means action, more giving, more concern for those about us. But have we learned that it means a repentance that will turn us around and undo as well

as do? The birthright was due Jacob and he had the promise of God, he had no need to deceive or lie to gain it. He spent the greater part of his life undoing what he did to gain something that was his by virtue of God's grace, not his achievements. Is this not a picture of the world today? The ideals which nations are striving for today are all worked out and are in store for that day when the King shall take His throne and His administration shall be perfect. How absurd to strive for a righteous reign founded on the wisdom and authority of men? Rev. 19.

A challenge faces the church, she is expected to prove her integrity. If democracy and civilization have failed, then the church must answer for her part. To the young men especially comes the challenge, "prove your bravery." We know of many young men who can hardly withhold any longer, they are bubbling over with a zeal to do and dare. The Church eventually has a new enthusiasm with which to deal. These workers must be guided in right channels of usefulness. Giving is a popular service at this time, it affects all classes. Never before have people realized as now that "it is more blessed to give than to receive." This feeling should be perpetuated that thousands and millions may share that blessedness. This is not a new service born of the day, but has always been a Christian's duty. Has the Church been too slow in her activities in this crisis? We probably have and we can be sure that to the extent we have failed to do our duty in the past, that far we are unable to cope with present needs. Humanity is not in a normal state of mind and it is seldom wise to make important decisions under excitement. When Israel was close pursued by Pharaoh's army, God bade them "stand still and see the salvation of the Lord." The thought is: we need not rush headlong into activity because we have awakened to a present need and past neglect, but to move carefully along lines which will not contradict or weaken the position we are eager to hold.

A somewhat peculiar challenge comes to woman kind, it is up to her to prove her ability to fill the place held by men heretofore, both in domestic and political affairs. The service she has rendered in this time of stress has provoked popular admiration. A temptation may come with this for the one weak in conviction. To us comes the question, Has she maintained her place given by her Creator? (Gen. 2:18; 3:16.) Again how beautifully Paul outlines woman's service in (Tit. 2:4, 5.) Peter fortunately adds that woman

may be of power by **conversation** but says nothing of **administration**. I Pet. 3:1. The modern home gives an answer to this question and God speed the day when people and nations recognize the fact that the righteousness they seek is born in the Christian home. The hand that rocks the cradle has a higher and more effective place in the world than the hand that would rock the world. Can any mother feel that her life in a woman's sphere has been without repay when her son stands unflinchingly for principles implanted in the home?

Again we face the fact that God's order of things has never changed. God with all His attributes still remains in force and will triumph over wrong in His time. Our largest concern is to keep first things first. As already said, the enemy is assailing our faith, rather than our lives. Paul admonishes us to see that our loins are strengthened with the Truth. That our breastplate of righteousness be kept bright. Lastly he provides for the head. Too many are over anxious to save their heads when the helmet of Salvation is entirely sufficient and the sword of the Spirit will put the enemy to flight. May our one plea as a Church be the long sounding one: "Back to the Bible." It is the guide post for the learned, a beacon to lead the ignorant to Christ. As we today gather encouragement from the history of the faithful of years gone by, may coming generations gather the same from our life when we are passed away? What will the year 1919 spell to them? God grant that the Mennonite church may never be unworthy to sing,—

"Faith of our Fathers living still
In spite of dungeon, fire or sword:
O how our hearts beat high with joy
When ere we hear that glorious
word;
Faith of our Fathers, Holy Faith
We will be true to thee till death."
Hesston, Kansas.

SOME MISSIONARY HARDSHIPS

A missionary in Korea, when asked what constituted the real hardships of missionary life, said that it was not in the danger of murder or robbery, or in living in uncomfortable homes and eating strange food. A trip into heathen territory, described by this missionary, is illustrative of one of the many kinds of hardship. "We happened in the home of Mr. Yi, more poverty-stricken in manners than the average Korean. This home consisted of grandfather and son, four grandsons, all married, several great-grandsons, all married, and a host of servants; and all, it seemed,

spending their whole time in the guest room. But the chief trial came when I sat down to eat. They had never dreamed the world held such a sight. The knife and fork I used, the small size of my mouthfuls, the absence of red pepper in my food—in fact all I did were the subject of uncensored conversation. Here I stayed for three days, never having one moment to myself. I got near to the people, but was worn out mentally and spiritually by the contact, and it was a relief to get home and eat and sleep in peace again. I know now how the Master must have felt when the Pharisees crowded about and freely commented on his eating with unwashed hands."—S.

MOSLEM WOMEN SEE THE LIGHT

A strike against polygamy on the part of Moslem women would be an interesting situation. It may come to pass. Already they are seeking emancipation and are holding conventions. At a recent "All-India Moslem Ladies' Conference" at Lahore, the Moslem women issued an emphatic manifesto against polygamous marriages. For centuries they have endured the wrongs thrust upon them by the Prophet, but now they are beginning to see a light. The delegates at Lahore not only signed a manifesto setting forth the evils of polygamous marriages, but they also bound themselves not to give their daughters in marriage to any man who already had a wife.

The Indian Social Reformer, commenting editorially, praises the women for their stand. While many men opposed the manifesto, instead of ordering the women back to seclusion, they discussed the question with them through the medium of press. They pointed out that the Koran permits a believer to have four wives. The women of the conference replied that this was only to check the wild license of earlier days and that the Prophet's real ideal was monogamy. The Indian Social Reformer commented favorably on the action, although the editor is not a Christian. The true emancipation will come when these women see Jesus Christ as the Light of the World.—Missionary Review of the World.

In 1910 there were in Buenos Aires 6,941 places that sold drink. Figuring the population at that time at 1,231,698, we find there was one drinking place for every 177 inhabitants.

The 1912 statistics show that at that time there were 1,750,000 foreigners in the Argentine of whom 850,000 were Italians.

THREE OPEN DOORS

By J. W. Shank

For the Gospel Herald.

In a recent trip of investigation we passed through hundreds of small towns where there is no Protestant work of any kind. But among all of these towns there were three which appealed to us as great open doors for Gospel work right now. The purpose of the following article is to present the picture of the need as we see it. It is needless to say that such open doors make heart stirring appeals to us. We are constrained by the pressing need and yet we are compelled to use judgment and consider not only the needs but also the drawbacks. In each of the following cases, if we should consider only the need and our desire to work, we would quickly enter one of these doors and make a beginning. But in addition to the need we must consider such things as climatic conditions, distance from market centers, agricultural opportunities, expenses in living, property and railway fares. Let no one doubt that there is need. Hundreds of unevangelized towns may be found. For us it is necessary to find places that will be suitable for a center of missionary effort.

The First Open Door

In about the central part of the Argentine there is a town of some five thousand people where there is a peculiar opportunity. A Christian woman, the wife of a railway official, started a little Sunday school. Within a few months this grew until 150 children were attending. This woman is going away and there will be no one left to carry on her work of caring for this little flock. There is no Catholic church in the town, in fact nothing to oppose the work unless it be the indifference of people to religion. In this town the railway shops are situated and the town is located at a crossroad between the great cities of the east, west and south. It is very likely to grow much larger, for it is only about fifteen years old at present. The people of the town are apparently thrifty. There are other towns near, about equal or less in size, that could be reached by train. Neither is there any Protestant work in any of them. Someone should enter this open door.

Some possible obstacles: A bit small for a mission center; soil rather too sandy for the best farming; irregular climatic conditions.

The Second Open Door

Near the high hills which are located in the central part of the northern half of Argentine is an isolated section where a number of growing towns are to be found. At the northern limit of a branch railway there is located the largest of these towns

which has a population of about 10,000 people. There is no sign of Protestant work in the entire district which has a population of between thirty and forty thousand. A great many of the people are very poor and they live very simply. Everything is so primitive in appearance that one would hardly think it in the same country as the other cities we have visited. To see these people in their little mud homes with the many children playing about and to realize that no real Gospel influence is reaching them, gives one a great desire to bring them the light. How can they hear without a preacher?

Some possible obstacles: Very much isolated from the busy centers and markets; some shortage in irrigation water; a very narrow irrigated valley; people rather thriftless and may not make very vigorous Christians.

The Third Open Door

Almost in the extreme western part of central Argentine is another section where a railway reaches back toward the Andes mountains and is dotted with new towns along the way. At the end of this line there is a town of 10,000 people where there is no Protestant work and very little Catholic influence. The town is stretched out over considerable space. Most of the houses have a nice garden patch connected with them. The town seems to be growing and will very likely be of considerable importance later on. It is in a new fruit and cereal growing section and it has about the best climate to be found in the Argentine. In the surrounding section and the town together there are said to be some thirty thousand people, none of whom are reached with the Gospel. Surely, they too are in need of Christ!

Some possible obstacles: very much isolated from busy centers and markets; very high freight rates; a class of people who seem to be rather indifferent to religion.

Pelmajo, F. C. O.,

MISSIONARY APOSTASY

I have had the great privilege of visiting practically all the mission fields of the world, and of coming into touch with much missionary effort and much native Christian life and thought, and I have learned from that experience that the tampering with the Divine inspiration and authority and integrity of the Bible is a grave menace to foreign missionary work. This shows itself in many directions. I believe it is seriously cutting the nerve of what I call spiritual missionary enthusiasm at home, and it is certainly inflicting a very subtle injury on some workers in the field. But what concerns and hurts me more

than all is that already it is bringing injury and damage to some native pastors and teachers who have been called out of heathenism. Just imagine, if you can, a native pastor stating publicly that Abraham was a myth. Or think of another, a native tutor in a divinity school, telling the students that they were not to imagine that Philip was "Caught up of the Spirit and landed in Azotus," as the Acts of the Apostles states, but that Philip hid himself behind a bush, where the eunuch could not see him, and went on his way. Think of one missionary saying to another, "The writings of Mrs. Eddy are as much inspired as that book you call the Bible!" If this is not criminal, I do not know what is. Even if these men hold these views, to promulgate them among these new native churches is treachery against the missionary ideal and the purpose of our Lord and Savior Jesus Christ.—Chas. Inwood.

OUR PRESENT CRISIS

By Crissie Shank

For the Gospel Herald.

At present we are surrounded by almost insuperable difficulties, well-nigh beyond human control. At this critical time—a time of change and transition, a time of confusion and perplexity, a time of political unrest and religious dissatisfaction—there is much to puzzle us, much to cause the gravest alarm, much to try our faith. The outlook, so black and hopeless, the forces marshalled against us so strong and overwhelming, the conflict so severe and deadly, all these seem to point to an issue, certain and inevitable, disastrous and ruinous to us. From the human standpoint there is nothing to encourage, nothing to sustain us. Defeat appears to be our ultimate fate. Human skill and carnal weapons are of no avail.

Our only hope of success is in our strong, living, unfaltering, faith in our divine Master. Moses endured as seeing Him who is invisible; we must endure as seeing Him who is always with us, "even unto the end of the world." Those whom our Master first called had more to endure: they had against them all the appearances of their time: they had against them the wisdom of Greece and the might of Rome: they had against them the dark forces of "spiritual wickedness," and the wiles of the devil; yet they triumphed. Where are the gods of Olympus and the deities of the Roman Pantheon today? "He hath put down the mighty from their seats and exalted them of low degree." With such a glorious past, we need not be ashamed of our position: we need not doubt the final

issue. Our situation was **never more hopeful** than it is today: our opportunity **was never so great** as it is now. It is by faith, and faith alone, that India can be won for Christ. Faith in God can yet do miracles. Faith is not faith when there is nothing to try it. There would be no room for the exercise of faith if there were not difficulties and dangers to contend against. The greater the danger, the greater the opportunity for having faith in God. We have to face fearful odds: we have to wrestle against flesh and blood, against principalities and powers. Seemingly we have no chance of winning. Quite so we have **no chance**. It is providentially arranged that we should realize that **we have no chance**. God wants us to be conscious of our powerlessness and hopelessness that He might lead us to have faith in Him. This, then, is our greatest opportunity—the country is waiting to see our faith; God wants us to show our faith. He is weighing our faith in the balance, let it not be found wanting. In this our accepted time, in this our day of salvation, let us rise to our opportunity and have faith in “the Father of lights with whom is no variability, neither shadow of turning.” Let us wait for the salvation of our Lord: let us be still and know that He is God. Let us look up to the Almighty Father that He may lift upon us the light of His countenance. **Here** we are in the presence of dark forces, amid the blinding dust of human passions: without us are the whirl and din of various and opposing tendencies, and the heat of conflict and the clash of arms; within us are the elements of an unceasing warfare. But **there**, above us, is the silence of the divine presence and the everlasting tranquility of the Eternal Mind. From the scenes of feverish excitement and continual change let us turn our eyes and look on Him “whose ways are past finding out” and whose “peace passeth all understanding.” In times of trial and perplexity, let us simply wait on Him “whose goodness never faileth” and whose “mercy endureth forever.” Whenever Martin Luther felt weak or depressed he would say, “Come let us sing the 46th Psalm—‘God is our refuge and strength, therefore will not we fear.’” Arnold of Rugby used to say that for a boy to look on the ocean was an education for him. May we not more truly say that looking up to God is an education in itself?—nay more, it is a joy forever, it is a real inspiration. God is waiting for us; are we ready to wait upon God?”

These words of encouragement from an old worker take on a very vital meaning to the workers here in our present crisis. The shortage

in workers is the reason for the present discouraging conditions. “Shortage in workers” is easy to write and read but very hard to experience. Our missionary force is less than it has been at any time since 1905. At that time it was a recognized fact that more workers were required and when the Sec. of the Mission Board asked how many more workers would be needed the reply was given that the very least that should be expected was that two new workers be sent out each year for an indefinite period and that this would provide only for the natural growth of the work and make no allowance for sickness. Since that time only thirteen instead of twenty-six new workers have been sent and sickness, death, and furloughs have taken a number away. Moreover, conditions have produced and opened much new work. The Christian community is twice as large as it was in 1905, there are five times as many Sunday schools conducted, the sale of industrial products is thirty times as great, and twice the number of medical patients are treated. In addition to this there are three more stations besides sixteen out-stations, a widows’ home and provision for helpless old men. At times it seems as if the press of the work would overthrow the workers and our courage is severely tried.

Dhamtari, India.

IS THE CHURCH AND STATE SEPARATED IN LATIN AMERICA?

By T. K. Hershey

For the Gospel Herald.

Doubtless, it will be interesting to know whether or not the Catholic Church is a separate institution, or if she is connected with and a controlling force in political affairs. Having recently read some statements regarding the State and Church in the different Republics, we shall here-in mention a few.

Brazil.

Brazil is the only South American country whose constitution provides for full religious liberty and gives no political precedence to the Roman Catholic Church. The Government pays money for charitable institutions, such as large hospitals which are controlled by the Church, and the Roman Catholic sisters are the only persons available as yet for the administration of such institutions. It no longer, however, supports the priest as it did under monarchy.

Chile.

In Chile, the Church is legally established and receives from the Government annually about 1,000,000 pesos. The Presbyterian Mission, in Chile is incorporated by special act of

Congress. Because of this act she is authorized to preach and to conduct schools and missionary activities, to hold property and to do whatever is essential to its object.

Bolivia.

In Bolivia the Roman Catholic religion is the religion of the State, and Protestantism at times has a hard and difficult time to exist. However, in Bolivia there is some active mission work being carried on, especially among the Indians.

Peru.

In Peru, there has been a long struggle, and though the Church is established and the Papal representative, as in Columbia, is ex-officio head of the diplomatic corps, yet there is full practical liberty recognized by the decision of the Supreme Court in releasing and acquitting Mr. Penzotti, (author of “Spiritual Victories in Latin America,” which is being printed in a series of articles in Christian Monitor at this time); who was imprisoned for preaching the Gospel.

Columbia.

In Columbia, the Church has full control of the situation. It is constitutionally declared to be the religion of the people. There exists a mutual agreement between the Papacy and the Government. It might be interesting to note some of the articles of agreement in Columbia.

Art. 1 says Catholicism is to be recognized as the State religion, and obliges the Government to protect it, and cause it to be respected, in all its rights.

Art. 2 reads: “The Catholic Church shall preserve its full liberty and independence of the civil power, it can exercise freely all its spiritual authority and ecclesiastical jurisdiction and conform its own government to its own laws.”

Arts. 4, 5 and 6 grant the Church the right to hold property.

Art. 7 exempts the clergy from civil and military duty.

Art. 8 says, “The government is obliged to adopt in the laws of criminal procedure dispositions that will save the priestly dignity, (?) whenever for any motive, a minister of the Church may have to figure in a process.”

We might go on citing other articles, but space will not permit. All, however, tend to give the Catholic Church prestige and power. In spite of this agreement between the Church and State, there is religious toleration in Columbia, and other churches than the Roman Catholic are entitled to worship freely and to propagate their faith.

Argentina.

“The federal government supports the Apostolic Roman Catholic

Church" and the president and vice-president must belong to the Roman Church. One of the articles in the constitution, says, that the Catholic religion shall be recognized as the State Religion. Yet freedom of religion is given to all. With a leverage such as the Catholic Church in these countries have, Protestantism has a very difficult struggle.

Uruguay.

Uruguay is all constitutionally allied to the Roman Church and the Arch-bishop in Montevideo has a voice in the government, but there is no restriction upon any form of religion.

Venezuela.

In Venezuela, the Roman Church is the State religion and the form of Government therefore is Catholic. The Government therefore contributes to its support. Here as in other Latin American countries, other churches are tolerated.

Thus, we see that in every South American Republic (for those not mentioned are recognized as Catholic) with the exception of Brazil, the Roman Catholic Church is the State Church. At this time, while protestantism is not solicited, or even welcomed, yet it is tolerated. While in all, Catholicism is looked upon as the State religion (except Brazil) yet there is no law that openly forbids other religious bodies from entering and working in their territory.

What may one expect of a Country so completely Catholic as Latin America?

The influence of Rome which has utterly misrepresented the pure religion of Jesus, and, therefore, perverted the thoughts of the people is noticeable in all these countries. With their frauds of miracle-working, images of the Virgin and their religion of compromise with paganism, the teachers of Romanism have made the people of South America like it in spirit and in social life. The corruption of the Priesthood has done much in lowering the morals and general lack of conscience among the masses.

Senor F. de Castello, an agent of the British foreign Bible society, writes of South America, as under "the control of a most profligate priesthood, whose main business seems to be that shameful traffic in souls, for which they have attained world wide notoriety, and by which has become a by-word."

Thus our readers can see from the hold that Catholicism has on Latin America that there is by no means a little work before the protestant forces in this country. The combined interest of State and Church makes the establishment of the principles of Jesus Christ, as taught by the Christ-

ian Church, a long drawn out progress. But if the old world stands long enough, and the Church remains true, she will finally win out.

LORD, IT CAN'T BE DONE

By T. K. Hershey

For the Gospel Herald.

One day when Jesus and His disciples were going to a desert place to rest awhile, Jesus looked up and saw that a great multitude was following him. The Word says, "He had compassion on them for they were without bread and night was coming upon them." That word compassion is a deep word, the Greek says, "paschor" which means real inward suffering. This great hungry, tired and shepherdless crowd of people presents to us a picture of every great city on the Globe. Today there are thousands of men, women and children in spiritual desert places, without the bread of life, and the night of eternity is coming down upon them.

Jesus said to his disciples, "What shall we do in order that these people shall have bread?" Note it says, "He himself knew what he would do." What was the answer? Summing up the account of the four gospels, it is this; "It is late, send them away. Let them go buy food for themselves." But that "paschor" compassion was burning in the breast of Christ for that hungry multitude and He said, "Give ye them to eat." Again the answer, "Lord it can't be done, there isn't enough money."

Dear reader, did you ever hear it said, "no, it can't be done," there is not enough money on hand"? Were you ever guilty of saying when the apparent impossible was staring you in the face, "It can't be done"? In that recent committee meeting you remember when suggestions were given for development of the present and the opening of new mission work, you looked at your visible resources, "just so much money and so many workers you said, and you added, 'It can't be done.'"

In Matt. 18:19 we read that Jesus said to His disciples, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done of my Father which is in heaven." The twentieth verse explains the nineteenth. "Where two or three are gathered together in my name, there am I in the midst of them." He is always there. When a committee of three meets there are always four; when a committee of 7 meets there are eight. In that recent committee meeting was that fourth or eighth member forgotten? When those problems which had to be worked out and which looked like an impossibility, did

you in the presence of unlimited resources say, "It can't be done? His presence always means unseen resources at our disposal.

Too often I fear, we, like the disciples want to get rid of the big problems on our hands rather than work out a plan for solving them. Those disciples looked Christ in the face and said it can't be done, and then offered a suggestion. It was this, "Send them away." But there is the hungering multitude just the same. And Christ says, "They need not go away, give ye them to eat." This is what He says to the Church today. Those disciples must have reasoned thus, "Well Lord you have been saying and doing some great things, but certainly you do not reason well now. We have nothing with which to feed them and you say, 'Feed the multitude.'" Jesus then ordered them to canvass their resources, and after doing so they reported on a little lad's lunch. Jesus replied, "Bring it to me," and then said, "There is a God in heaven who made the bread and who can make it now; a God who is as available now as ever He was. You have been talking as though there were only men to do the thing to be done, and of course you could not do it, but there is a GOD.

Let that committee, Church, conference or board who says, we have just so much money and volunteers, and that is the end of our resources remember, that there is a God. Also that those disciples very soon after they said it could not be done, were feeding that hungry multitude. Today the hungering multitudes of India, China, Japan, Africa, South America, and the islands of the sea must be causing great suffering in the heart of Him who had "paschor suffering" for the more than 5,000 breadless multitude near the sea of Galilee.

Christ says, "Give ye them to eat," let none say it can't be done. Let us obey orders. Let no obstacle appear too large or our resources too small to begin with, when He says, "Go." That fourth or eighth member of that committee is present, and when consulted, places at our disposal sufficient resources to accomplish what may have seemed to us like an unsurmountable task. The disciples said it could not be done, but Christ did it.

Let the Church arise, hear the call, agree as touching the evangelization of the world, and believe that there is a God who knows best. She should not be guilty of saying it can't be done, much less dismiss from her memory the cries of the multitudes who are crying for spiritual bread, and last but not least let her always consult that extra member who is

always present, and she will find herself engulfed in the midst of resources, both of men and money to feed and satisfy the millions that are approaching the night of eternity without spiritual bread.

Pelmajo, F. C. O.,

CITY GARDENS IN ARGENTINA

For the Gospel Herald.

An article on city Gardens may be of interest to the Herald readers. The following article is written by C. F. Yoder, a missionary of the Brethren Church. Mr. Yoder is formerly from Ohio, but now laboring at Rio Cuarto, Argentina. He has been on the field for eight years.

—Mrs. T. K. Hershey.

It is probably true that most North Americans think of the South American neighbors as a lot of half-civilized half-breeds, whiter in skin but blacker in heart than the negroes, and this conception is true of a part and only a part of the people. The other part is composed of people of culture who regard North Americans as ill-mannered and greedy, ingenious to be sure, but utterly lacking in appreciation of art and esthetics, this also is true of a part and only a part.

If we can teach South America some things, South America can also teach us some things, and one of these is the value of small parks or plazas. All of the South American towns have these plazas filled with flowers and trees, also benches where people may rest.

If, however, the South American cities excel with respect to the small parks, they fail in the home gardens that beautify the towns and cities of North America. When this last year, I returned to the States with my family on a furlough, about the first remark the children made on landing in California was, "Why! do the people here have their flowers out in front of their houses?" In South America, we have tried repeatedly to have flowers in front of the house only to lose both flowers and plants through thieving hands. But even supposing there were no thieves (a difficult supposition for South America), we could not have flowers in front of the houses in many cases because there is no place for them. The houses are built right out to the side walk, and without front porches, so that the people, especially the women and servants, may spend their time in the windows and doors watching the people pass in the streets. The houses, too, are generally built one against the other at the back so that there is no room for yards between them.

The city gardens then are confined to the back yards or inner courts

around which the houses are built. It is not often that there is a vegetable garden as the idea is prevalent that such a thing is only for the very poor who cannot earn enough money to buy their vegetables.

There are not many people however, who are so poor or so degenerate that they do not have a few flower pots around the back door and most homes have a pretty good collection of plants. The climate of these countries favors gardening because the winters are short and often there are no killing frosts during the entire year. It is possible therefore to have Geraniums and roses in bloom the year round, besides many other kinds of beautiful flowers. Morning Glories and Cannas are also abundant but there are many ornamental plants cultivated here that are unknown to us in North America.

These gardens require a great deal of care, as they must be watered and guarded from enemies. The worst enemies are the black ants which in a single night will often kill a fine plant by entirely stripping it of its foliage. There are different ways of combating the ants but as the neighbors generally do not co-operate the struggle is a constant one.

It will be a useful part of our work to teach the people to co-operate and to utilize the vast space that every where is lying idle, by cultivating vegetables as well as flowers. The artistic and the practical both should have their place in life and we are here to teach by precept and example what it is to have lives and homes complete in all the blessings that God means us to have both temporal and spiritual and people who love flowers in their gardens are susceptible to the Spirit who gives us the flowers of Christian graces in our hearts.

C. F. Yoder.

WALKING WITH GOD

Two little girls, one from a Christian home, the other from a non-Christian home often visited together. The one frequently told Bible stories.

One day she told the story of Enoch as follows: "God and Enoch were great friends. They visited back and forth. One day God came over to Enoch's house and asked Enoch to take a walk with him. They started out and walked and walked and walked and walked. They were so interested in talking that they did not notice where they were going. Suddenly they looked up and saw that they were near God's home.

"So God said to Enoch, 'Enoch, we are so near my house. Come on over.' And Enoch went."

MISSION NOTES

For the Gospel Herald.

Kansas City, Kans.

Dear Herald Readers: Since our last writing for the Herald, a number of visitors have stopped with us.

On Sunday, Mar. 2nd, we were favored with the presence of the Brethren, Abner Yoder of Parnell, Ia., and J. J. Smith of Eureka, Ill. Both rendered valuable assistance in the services of the day; Bro. Yoder preaching three sermons and Bro. Smith leading in the song service. We greatly appreciated their help. Bro. Yoder also was along to Ft. Leavenworth on the Sat. previous, and delivered the message to the "boys" there.

Monday, March 10th; Bro. David Miller's, who for a few months had been stationed at the Argentine Mission, helping out with the work there, left for their former home at Argonia, Kansas. Bro. Miller expects, the Lord willing, to labor with the congregation at Manchester, Okla., again this summer.

The same evening, Martha Buckwalter, one of our faithful workers, was called home to Newton, Kansas, on account of the death of her sister, Mrs. John Longenecker. We greatly miss her services here, and hope she may soon return.

Wednesday, Mar. 12, Bro. and Sister Arthur Martin and family, formerly of Manson, Iowa, stopped with us a short time. They were on their way to Pryor, Okla., where they are making their home. May God bless them in their new home.

Bro. Henry Harder of Versailles, Mo., who has been in the City for several months, directing the work of remodeling the Children's Home building, has been giving valuable and much appreciated assistance in the preaching services at both mission stations.

Bro. Peter P. Dirksen of Henderson, Nebraska, stopped with us a short time Monday, Mar. 16th. Bro. Dirksen is one of those who was imprisoned at Ft. Leavenworth, and one of the 113 released some time ago. We are always glad to meet those young men who have stood the test of trial, and listen to their strong testimony for Christ.

We were all very busy here yesterday, mailing out nearly four hundred (400) letters containing printed lists of the "Religious C. O.'s Imprisoned at Ft. Leavenworth." If you had called just then you might have thought the house was being converted into a Post Office.

We are having fine spring weather at present, and all are enjoying good

health except a few of the members who have the "Flu."

On Thursday evening, Mar. 13th, Bro. Mininger filled an appointment at the Light House Mission over on Missouri Ave. The above Mission is situated in the heart of the slum district and presents the Gospel to the "downs and outs."

The following day Bro. Mininger went to Oronogo, Mo., and filled an

appointment at the White Hall church there. Coming back Saturday morning he went on to Ft. Leavenworth to the regular Saturday afternoon service there.

Yours in His service,
John L. Harnish.

March 18, 1919.

South America produces 15,000,000 ounces of silver annually.

A hopeful sign in West Africa is that the people recognize the character of Jesus as the ideal for Africans as well as for white men. A missionary among them says he is often asked if Jesus was not a black man.

Special meetings, conducted by a Chinese preacher, have resulted in the decision of over fifty students in Canton Christian College to enter the Christian life.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For February 1919

EVANGELIZING

Larned Cong Kan	\$ 2.00	East Fairview S S Nebr	109.97
Protection Cong Kan	2.50	Waldo Cong Ill	53.66
Catlin Cong Kan	1.00	Walnut Creek S S Ohio	60.00
Pleasant Valley Cong Kan	.50	Zion Cong Ore	8.00
		Woodrider A M S S	
		Nebr	10.92
	\$ 6.00	A Bro & Sister Pa	
		Towamencian Cong	20.00
		M L Blosser	3.65
		A Brother Va	2.00
		Warwick River Cong Va	5.00
		Susan Kandel	2.00
		Salem S S Wayne Co O	3.10
		Ira Showalter & Wife	50.00
		C S Zehr (head Master)	50.00
		Oak Grove & Pleasant	
		Hill Congs Ohio	32.00
		Joe B Stutzman	5.00
		Friends Reedsville Pa	150.00
		John Martin	5.00
		M J Hostetler & Wife	2.00
		Salem Cong & S S Ind	63.55
		Clinton Brick Cong Ind	20.06
		A Bro Reiff Cong Md	50.00
		Edith Horst's S S Class	15.20
		Marion S S Pa	15.00
		Souderton Teacher's Meet-	
		ing	40.00
		Weaverland Cong Pa	5.00
		A Friend Pa	1.00
		Mount Joy Y P M Pa	9.20
		1971 Pa	50.00
		Grace Shank	2.00
		Melvin Shank	2.00
		John H Herr	15.00
		Kinzer's S S Pa	12.89
		LaJunta S S Colo	33.01
		Pleasant Valley Cong	
		Colo	3.00
		Hesston Cong Kans	67.00
		Catlin Cong Kan	10.00
		Roseland S S Nebr	19.73
		Canada Children's 25c. in-	
		vestment returns	252.48
		Allan Weber	2.00
		Blough Cong Pa	13.00
		Liberty Iowa Cong	9.70
		Spring Valley Cong N D	3.45
		Cherry Box Cong Mo	1.25
		Coalridge Cong Mont	2.00
		Mt Zion Cong Mo	6.50
		Bethel Cong Mo	17.50
		Palmyra Cong Mo	8.60
		White Hall Cong Mo	12.00
		Berea Cong Mo	1.50
		Lake View Cong N D	.65
		Surrey Cong N D	9.45
		Alpha Cong Minn	12.05
		Forks Cong Ind	31.20
		Clinton Frame Cong Ind	54.41
		Fairview Cong Mich	16.72
		Emma Cong Ind	10.35
		Midland Cong Mich	5.90
		Bowne Cong Mich	18.53
			\$1085.98

INDIA MISSIONS

India General	
Sugar Creek Cong Ia	109.40

Yellow Creek S S Ind	100.00	Elkhart S S	12.90
Goshen College YMCA			
Ind	50.00		\$113.78
Pleasant Valley Cong Kan	.25		
	\$760.75		

India Missionary Children Support

Clarence Schrock	6.00
E J Swartzendruber	145.00
Martha Barb S S Class	15.15
Boys & Girls Quarter inv.	
Elverson S S Pa	28.75
Marie Riehl S S Class	10.89
Naomi Yoder Pa	.05
Primary Dept Waldo S S	
Ill	8.50
Children Albany Ore	15.30
Middlebury Cong Ind	3.00
Olive S S Ind	5.31
	\$238.15

India Native Worker Support

Y P B M Cazenovia Ill	\$ 8.75
Y P M Wideman Cong	
Ont	15.00
Young People Roanoke	
Ill	10.00
C A Shantz & Wife	5.00
Ft Wayne Cong Ind	8.00
J E Troyer's Class Howard-	
Miama S S	36.30
From Towamencian Pa	10.00
Y M B C East Peters-	
burg S S Pa	5.00
Manheim Bible Study	
Class	5.00
Larned S S Kans	5.00
Waterloo Cong Ont	60.00
Three Sisters Wanner	
Cong Ont	60.00
Bean Y P B M Ont	60.00
St Jacobs Y P M Ont	30.00
Shantz Cong Ont	60.00
Spring Valley Cong N D	5.00
	\$383.05

India Bible Women Support

Nora Lantz	\$ 6.00
M L & Elizabeth Troyer	6.00
Leonard Jones S S Class	
Va	24.63
Warwick River Cong Va	1.00
H C Deffenbaugh	4.00
Ephrata Y P M Pa	12.00
Salem S S Wayne Co O	2.00
Logan County Sewing	
Circle O	4.00
Old Sister's S S Class	
Aurora Ohio	6.25
Helping Hand Class Elk-	
hart S S	2.00
Class No. 6 Howard-Miami	12.00
S S	
Class No. 7 Howard-Miami	12.00
S S	
Rutheans Elkhart	4.00
Class No. 10 Olive S S	
Ind	2.00
Bowne Cong Mich	3.00
Willing Worker's Class	

India Well

Collected by a Sister	
Doylestown Penna	\$200.00

India Hospital

W H Slabaugh Howard-	
Miami Cong Ind	10.00
Pleasant Valley Cong Kan	.25
	\$ 10.25

India New Missionaries

Nappanee W Market St	
Cong	\$ 43.60

Sister's Missionary Support Fund

Sisters of Reiff Cong	
Md	\$ 23.00
A Sister Clearspring Md	2.50
Sisters of Miller Cong Md	8.00
Weaver Sewing Circle Pa	
(For Sister Friesen)	15.00
	\$ 48.50

India Medical Work

Sister Saylor's Class	
Thomas S S Pa	\$ 7.00
Joe B Stutzman	15.00
Crown Hill Sewing Circle	
Ohio	38.85
Young Mother's Class	
Forks S S	2.75
	\$ 63.60

India Native Woman Teacher

Mary K Zimmerman	\$ 6.00
A Sister Souderton Pa	6.00
	\$ 12.00

India Hindu School Building

Warwick River S S Class	
No. 3 Va	\$ 87.50

India Village School

C A Brillhart & wife	\$100.00
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India Native Nurse Support

Two Sisters Lansdale	
Cong Pa	\$ 8.00

India Daniel's Medical Educa-

H Burkhardt's Y Men's Class	
Roseland S S Nebr	\$ 3.60

India Irrigation Fund

Eli D Yoder & wife	\$500.00
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India Sub-Evangelistic Stations

J W Witmer	\$100.00
Wm Schlatter	200.00
	\$300.00

India—Personal

Sunbeam S S Class Kans	
For Florence Coop-	
erider	\$ 5.00
	\$4308.36

SOUTH AMERICA MIS-

SION

Joe Sommer	\$ 1.00
M J Hostetler & wife	5.00
Elkhart Cong Ind	24.26

Protection Cong Kan	1.50
Pleasant Valley Cong Kan	2.00
Kauffman Cong Pa	20.00
Martinsburg Cong Pa	6.00
Scottdale Cong Pa	33.54
Mt Zion Cong Mo	2.00

\$ 95.30

CITY MISSIONS

Chicago

Rent income 720 W 26th St	\$ 79.38
Morrison S S Ill	5.84
A Sister Bluffton Ohio (for poor)	5.00
Willow Springs Cong Ill	26.20
M J Hostetler & Wife	3.00
Nappanee N Main Cong (for Ada Beery)	12.00
A R Miller	1.00
Catlin Cong Kans	1.48
Visitors	3.00
Baden Cong Ont	12.50
Emma Yoder's S S Class	1.30
Provisions	
Friends Flanagan Ill	9.35
Wellman Iowa	22.50
From others	8.00

\$190.55

Chicago Building

Waldo Cong Ill	\$150.00
Sterling Cong Ill	22.50
Hopedale Cong Ill	623.00
Roanoke Cong Ill	100.00
Metamora Cong Ill	120.00

\$1015.30

Fort Wayne Mission

Andrew & Rhoda Shenk	\$ 2.50
M J Hostetler & Wife	3.00
Yellow Creek Cong Ind	28.00
Middlebury Cong Ind	31.03
Bethany Y P M Mich	2.72
A R Miller	1.00
Provisions Clinton Frame Cong Ind	15.00

\$ 83.25

Canton Mission

D H Horst	2.00
Sugar Creek Sewing Circle O	7.63
Mary Burkholder	1.00
Mary C Graber Estate	100.00
T R M S	6.00
Andy Bontrager	2.00
Provisions Sugar Creek Cong Ohio	15.75

\$198.55

Kansas City Mission

Woodriver A M S S S Nebr	\$ 15.08
Larned Cong Kans	5.50
Springs Cong Okla	2.25
Hesston Cong Kans	1.00
Protection Cong Kans	8.50
Pleasant Valley Cong Kans	3.00
Catlin Cong Kans	3.50
Liberty Cong Iowa	4.25
Spring Valley Cong N D	1.00
Cherry Box Cong Mo	2.15
Coalridge Cong Mont	5.00
Mt Zion Cong Mo	5.05
Bethel Cong Mo	5.75
White Hall Cong Mo	3.10
Berea Cong Mo	1.25
Lake View Cong N D	2.65
Amos Showalter	2.00
By Mail	7.00
Dan Sutter	1.00
Bro Egli	1.00
Fred Gingerich	5.00
Bro Yoder	5.50
A G Yoder	5.00
Ralph Miller	5.00
Herman Yoder	1.00
Sam Beiler	5.00
Almeda Slabaugh	.35
Silas Horst	2.00

Lillian Davis	1.00
Cash Value of Provisions	
D B Swartzendruber	1.40
Lena Horst	2.00
Wm Schlatter	11.65

\$125.02

Youngstown Mission

Mrs McAleer	\$ 2.00
Sadie Gerig (for Nursery)	.50
North Lima Ohio Cong	3.30
Day Nursery Income	10.75
Sunday Evening Offering	6.20
Provisions	
Eli Blosser	12.50
J S Lehman	1.10
Midway Cong	3.00
North Lima Cong	43.20
Mrs A E Shumaker	2.00
Mrs A Y Hartzler	3.25
Mrs Jacob Plank	.75
Logan Co Ohio Sewing Circle	24.00
Wayne Co Ohio Sewing Circle	17.50
Mrs A I Yoder	5.00

\$135.55

Lima Mission

Noah Steiner	\$ 1.00
Special	12.45
Mr Vanhorn	5.00
I W Royer	.50
Meno Troyer	2.00
Sister Strait	1.00
Mrs John Blosser	1.00
Provisions	
Simon Good	2.35
P E Brunk	3.75
Anna Schmidt	1.25
S P Good	.70
Mabel Kauffman	1.75
Jake Griders	6.50
J Y Smucker	4.45
Amos S King	6.25
Geo Diller & Mandas	
Brubacher	10.23
C D Brenneman	1.00
Christ Good	3.65
Brother Christophel	.22
Will Diller	2.00
Eli Troyer	.70
Ezra Good	3.00
Myrtle Umble	.75

\$ 71.30

Knoxville Mission

Tillie Miller	\$ 5.00
Primary Dept Manson S S Ia	8.58
Marion S S Pa	7.50

\$ 21.08

Toronto Mission

Blenheim Cong Can	\$ 19.95
A Brother Biehm Cong Can	25.00
Hagey Cong Can	14.00
Children's Investment Fund	149.48
Shantz Cong Can	31.00
Wideman S S Can	14.85
First Mennonite Cong	
Kitchener Can	69.46

\$323.74

Altoona Mission

Marion S S Pa	\$ 7.50
Pinto Cong Md	2.15
Schellburg Cong Pa	3.00
	\$ 12.65
Total for city missions	\$2177.20

\$2177.20

CHARITABLE INSTITUTIONS

Old People's Home	
Warwick River Cong Va	\$ 5.00
Neshannock Falls Cong Pa	30.58

Olive S S Ind	3.31
Liberty Cong Ia	2.50
Cherry Box Cong Mo	1.50
Mt Zion Cong Mo	3.00
White Hall Cong Mo	1.50
Berea Cong Mo	.25
Pleasant Valley Cong Kan	1.00
Catlin Cong Kan	.50
Cash Public Sale Jan 31	656.98
John Young	27.75

\$734.87

Orphan's Home

Pike S S Ohio	\$ 50.00
Warwick River Cong Va	3.00
Science Ridge S S Ill	8.55
Mt Zion Cong Mo	4.95
White Hall Cong Mo	.50
Berea Cong Mo	.75
Pleasant Valley Cong Kan	1.00
Catlin Cong Kan	.50
Weaver Cong Pa	18.50
Bay Port S S Mich	22.30
O W Swartzendruber	15.00
Eli Yoder	100.00
A Sister	1.00
Cash	8.00
Farm Income	3.50
Special Support	472.79

\$710.34

Sanitarium

Mt Zion Cong Mo	.50
White Hall Cong Mo	.10
Protection Cong Kan	8.95
Will Morrison	50.00
Litwiler Endowment	10.00
Woodruff Endowment	7.00
Labor	16.00
Hospital Fees	499.90
Sanitarium Farm	1000.00

\$1592.45

Children's Welfare Work

Manson Cong Ia	52.54
Victor Menno Lola and Verda Beller	11.36
Children Albany Oregon	7.75
Boys & Girls Yellow Creek S S Ind	32.45
Liberty Cong Ia	1.00
Spring Valley N D	.50
Cherry Box Cong Mo	.80
Mt Zion Cong Mo	6.65
Bethel Cong Mo	4.25
White Hall Cong Mo	2.85
Berea Cong Mo	1.00
Lake View Cong N D	1.00
Earnings Primary Dept Roseland S S Nebr	40.40
East Holbrook Cong Col	38.24
Protection Cong Kan	2.00
Pleasant Valley Cong Kan	2.00
Pennsylvania Cong Kan	20.00
Roseland Cong Nebr	10.00
West Liberty Cong Kan	29.00
Otho Downs	5.00
Special Support	55.00
W Fairview S S Nebr	28.35
Zion Cong Woodburn Ore	1.00
Claude Springer	6.40
Provisions	10.30

\$369.84

Total for Charitable Institutions \$3407.50

MISCELLANEOUS FUNDS

Old People's Home Bldg Fund	
John Schertz Sr	\$400.00
A R Miller	15.00

\$415.00

Children's Fund—Home

Children West Zion S S Alta	\$149.45
Primary Dept Oak Grove S S	105.60
Laura E Sutter's S S Class	21.00
Children Pleasant Grove S S Ill	5.50
Children Freeport S S Ill	71.65

Holdeman S S Ind	1.50
Howard-Miami S S Ind	22.97
Surrey Cong N D	19.00
Doylestown S S Pa	3.00
Blough S S Pa	29.50

\$429.17

Mary Burkhard Support

Logan Co Sewing Circle Ohio	\$ 2.50
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Relief Workers Expense

Greenwood Cong Del	12.00
Ira Eigsti	25.00

\$ 37.00

Rural Missions

Holdeman Bible Meeting Ind	\$ 7.45
Holdeman Y P M Ind	4.11
Howard-Miami Cong Ind	27.40
Cherry Box Cong Mo	.50
Mt Zion Cong Mo	3.25
Berea Cong Mo	8.42
Kauffman Cong Pa	20.00

\$71.13

Church Buildings Fund

John Reinhart	\$200.00
C W Sommer	50.00
Yellow Creek Cong Ind	170.49

\$420.40

Hesston College

Liberty Cong Ia	10
Mt Zion Cong Mo	4.00
White Hall Cong Mo	1.00

\$ 5.10

Personal Fund

Catlin Cong (D H Bender) Kan	\$ 12.75
East Holbrook Cong (D H Bender) Col	17.02

\$ 29.79

S S Field Worker

Protection Cong Kan	\$.50
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Conference Expense

Protection Cong Kan	\$ 6.92
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Home Support Fund

Catlin Cong Kan	\$ 1.50
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Boys in Camp

Cherry Box Cong Mo	\$ 1.00
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S S Conference Mission Fund

Masontown S S Pa	\$ 9.34
Martinsburg S S Pa	2.00

\$ 11.34

Work among Jews

Casselman Cong Md	\$ 2.66
Springs Cong Pa	17.50
Rockton Cong Pa	1.70

\$ 21.86

Wilhelm Dietrich Fund

Wm Schlatter	\$ 17.35
Ben Birkey	16.00
East Washington Cong Ill	5.00

\$ 38.35

Home Missions

Altoona Mission Pa	\$ 2.00
Total for Miscellaneous Funds	\$1493.56

SUMMARY

Canadian Treasurer	\$948.22
Eastern Mennonite Bd	107.09
Franconia Mission Bd	135.71
Franklin Co Pa and Washington Co Md Bd	140.18
Kans-Nebr Mission Bd	434.69
Southwest Pa Mission Board	338.62
Ind-Mich Mission Bd	1207.43
Mo-Ia Mission Bd	233.78
General Board	9028.18
	\$12573.90
Gratefully submitted,	
G. L. Bender, Treas., Elkhart, Ind.	

GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTTDALE, PA., THURSDAY, APRIL 10, 1919

(Gospel Witness)
Established 1905

No. 2

EDITORIAL

The psalmist wrote, "O how love I thy law: it is my meditation all the day." They who make it their business to live in the Bible, whose minds and hearts are filled continually by this illuminating heavenly message, will not only learn to love the law but to grow stronger and better and more Christ-like as the days and years go by.

With this number of the Gospel Herald we begin the publication of a series of articles on "Problems," by Bro. J. N. Kaufman. Our readers have read much concerning our mission work in India, yet the average reader will find enough that is "new" in these articles to keep him meditating for some time to come. Be sure you read the first, and keep on reading till we reach the last.

Brother, when you come in after a day of hard labor, your body partly refreshed by the thought that you have put in a profitable day in preparing for the coming harvest, neglect not to reflect that the greatest harvest to come is the harvest of souls. For many it is the spring-time of life. Now is the time to do some faithful Gospel seeding. See that your Bible gets the attention it deserves and that your home and Church receive the most nourishing of spiritual food that can be found.

A brother writes us that this would be an excellent time for some one to write an article on "Intensive Farming," considering that this is spring-time, when practically everybody is diligently studying the problems of what to do to bring about the best possible results from the amount of time and labor expended. Soil culture, seeding, rotation of crops, pro-

per fertilization, seasonable planting so that the same ground may bring forth several crops before winter sets in again, diligent and studious application from beginning to end—this is intensive farming.

Picture in your mind what the successful farmer or gardener ought to do and how he should apply himself to his trade, then change your subject and take up the religious question. If there were more intensive service in the work of the Church; that is, if a larger percentage of members would take up the work of intensive service, there would be larger chances to "win the war" in the conquest of souls for the Master.

The world needs reconstruction—but after the Gospel sort. Churches are to commended for their efforts to bring food and clothing to the destitute millions in war-stricken countries and to provide them shelter and means of temporal support. Further than this, the Church should make no effort to go, so far as supplying temporal needs is concerned. Our great work is to bring to the world the Gospel and to bring the greatest possible number of souls to Christ. To this end all our energies should be directed. The world continues to be an old wreck—and the wreck is getting worse—simply because the energies of men are spent in the hopeless cause of "making this world a fit place to live in" while the work of making people fit to live in the world to come is neglected. And the way to make people fit to live in the realms of glory is to bring the world and the Gospel together that sinners may believe in the Lord Jesus Christ, repent of their sins, receive the Gospel, receive cleansing in the blood of our Redeemer, and live "in newness of life." Such a reconstruction is the only kind that will bring enduring results.

GOD'S PLAN OF SALVATION

This is to be the first of a series of editorial articles on this great theme.

The first thought to be noticed is the fact that this is God's Plan of Salvation. Man has never—could never have—conceived anything like it. The Plan, like the execution of it, is divine, super-human, gloriously wonderful.

In considering this great work of God, let us bear in mind three things: (1) the fact of salvation, (2) the need of salvation, (3) the plan of salvation.

I. The Fact

It is a fact:

1. That God, by an immediate act of creation, made man in His own image—intelligent, pure, happy, holy, communing with God, shining in the image of his Maker.

2. That in an evil hour man fell from his lofty state because he listened to the voice of the tempter, disobeyed God, was estranged from God and driven from His presence, became depraved, degenerate, even his mind and conscience being defiled.

3. That God, through our Lord Jesus Christ, made provision for man's redemption from his lost and sinful state and opened the way for his restoration to the happy family of God.

4. That this redemptive price is complete and sufficient to bring about the salvation of every human soul, so that there is absolutely no reason why any one should be eternally lost, save through man's negligence or disobedience.

These are facts which must be riveted in our minds and hearts if we would profit by the plan of redemption conceived in the mind of God.

II. The Need

Another fact which should never pass from our knowledge is that of

man's need of salvation. The Bible is very specific in teaching this great fact. Here are a few references:

Except a man be born again, he can not see the kingdom of God.—Jno. 3:3.

All we like sheep have gone astray; we have turned every one to his own way.—Isa. 53:6.

Death passed upon all men, for that all have sinned.—Rom. 5:12.

The soul that sinneth it shall die.—Ezek. 18:4.

The wicked shall be turned into hell, and all the nations that forget God.—Psa. 9:17.

As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law.—Rom. 2:12.

Outside of Christ there is absolutely no hope for any human soul. "All have sinned and come short of the glory of God." Inasmuch as Christ has declared that no man can come to the Father except through Him (Jno. 14:6) and that Peter has declared that only in the name of Christ can any one find salvation (Acts 4:12), there is certain and horrible eternal doom ahead for all who refuse this means of grace. Should any one follow the doubters' road and question the authority of the scriptures just quoted, such an one closes up the only ray of heavenly light that has ever been transmitted to man; namely, the light of revelation. The doubters' road is the road to everlasting despair.

III. The Plan

Thank God for this ray. Thank God that He opened the windows of heaven and revealed not only Himself to man but also the way by which man can again be reconciled to Him and be forever saved. The details of the plan will be considered in later articles. It is sufficient to know, at this time, the blessed assurance brought to us through such messages as the following:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:16.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—Jno. 1:12.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.—Acts 2:21.

For by one offering he hath perfected forever them that are sanctified.—Heb. 10:14.

God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.—I Thes. 5:9.

Briefly stated, the plan of God is this:

That man, lost and undone, helpless and defiled, "having no hope and without God in the world," "dead in trespasses and in sins," beyond the

power of human effort or human sacrifice to redeem, finds salvation in Jesus Christ who freely shed His blood on Calvary that all the world may have access to the mercy of God and receive salvation. In His name, and His name alone, can any one be saved. In His blood, and His blood alone, is there redemptive merit enough to atone for the sins of men. "Christ died for our sins according to the Scripture," therefore we have access to the throne of grace and through faith have power to become the sons of God.

It is well that we accept God's plan of salvation, for "man has sought out many inventions" and every one of these inventions provide for human effort and human (supposed-to-be) goodness, rather than the grace and power of God, as the means for human salvation. Good works, a high moral standing before men, wealth, liberal giving, intelligence, social betterment, infidelity, universalism, a second chance after death, theosophy, and dozens of other things have been set forward as means by which the human soul may reach a happy end. Some of these things are fine; but as substitutes for God's plan of salvation they are delusive, mischievous, and vain. Let us come to God in simple faith, accept His plan, proclaim it to others, looking with steadfast hope to that glorious time when Jesus Christ will come again to receive His own.

CHRISTIAN ASSURANCE VS. ETERNAL SECURITY

By A. J. Bendle

For the Gospel Herald.

What a gulf lies between these two principles: And since the latter has become fanciful by the broad spread discourses of national Bible teachers, many have become confused in defining the difference. Christian assurance is a blessed, safe, and happy doctrine, and is based wholly upon the Scriptures, without any speculative possibilities, buts, or ifs.

Therefore to briefly describe assurance is to say: being **sure** of **personal** salvation. The positive language of the Bible is too clear on this point to allow possible doubt; when we consider I Jno. 3:14 in its highly imbued grammatical sense: and in view of the fact that this is but one of the many passages of scripture bearing like tenor on experimental knowledge of conversion, how could any question of doubt arise? In the first epistle of John, alone, we have 12 such passages emphatically declaring the present assurance of personal salvation. We might term John's Epistles as the "blue Gospel," because it is without a cloud of doubt: "Hereby we know!"

According to the words of our Lord in Jno. 14:20 we learn that this was the main object of the coming of the Holy Ghost in pentecostal manifestation: therefore as long as HE is in the world in this manner we can rejoice to know our sins are forgiven.

This of course, implies that the Christian life has a definite beginning; and that time can never substitute intellectual exaltation for salvation. In these days when so many handle the Word of God deceitfully and desire enticing words of men's wisdom rather than truth, it behooves us to stand fast in the liberty wherewith Christ has set us free. We cannot afford to forfeit faith for fancy, nor choose "beauty of expression" for truth!

Let us not turn from the truth to listen to men who have acquired a mania for newfangled theology, and have become adepts in framing language so as to destroy its true meaning and turn the heart of men from the vital spiritual teachings of Holy Scripture. Our beloved apostle Paul was as capable of being the president of the theological seminary as any that ever lived; but he never allowed anthropology nor pantheism to benight his understanding of a personal God, and a personal relation to Him. Let us consider his comparisons of Christian life in his epistle to the Romans.

Compare Rom. 8:14 with the anthropological poetry of muddle-headed scholars of scientific Christianity. Paul here states that the instant one becomes a Christian he has a new leader "within," not merely Christ as an outward leader and example. In Rom. 8:16 Paul used the term "adoption." This clearly implies the miraculous and spontaneous transfer from one family to another.

This is good clear etymological sense not to be compared with the fancies of theologians who tell us that a medium conveying a certain ingredient will, in time, become of the same constituency as that which it is passing through. What else do they mean by this except Christianity via culture? It seems a pity that God could not talk to these poor spiritually-demented souls for ten minutes! Let us hold fast the doctrine of adoption and spurn the follies of "kultur."

Rom. 3:24 speaks of "Redemption." This sets forth that we were slaves, that we were in pawn personally, and that it requires the special act of God through Christ to redeem us individually, as well as the judicial redemption of the world on the cross. The Holy Ghost declares man to be lost, to be "the children of wrath" (Eph. 2:3), "children of disobedience" (Eph. 2:2), "aliens" (Eph. 2:12), "without hope" (Eph. 2:12). This then makes redemption absolutely essential and

adoption positive! The student of higher criticism explains away all this by an anthropological description of the sacrificial work of Christ judicially.

Rom. 3:28 gives us "justification." This immediately brings to our mind a picture of **guilt, condemnation, and insolvency.** Guilt and crime can never be justified in the strict sense of the word: but it can be settled for, and this is what the blood of Jesus Christ does for every one that believeth. The infidel under Christian guise says: "Man is not constitutionally bad, he is simply struggling up from animalism to a higher spiritual beng!"

Eph. 2:5 declares man to be dead, but also states the quickening power to be in Christ. Can a dead person be made alive and not know it? Rom. 11:19 portrays the Gentiles as wild olive branches, and this is applicable personally as well as nationally. It is impossible for a branch to cut itself off from a wild state and graft itself into a cultured tree. So then we being likened in this manner, it is impossible to be cut off from Satan and the world, and not know it. This cutting off is done by God and is a true representation of repentance. This simple and plain doctrine of repentance has more anchorage to the soul than all the hypothecations of scientific Christianity!

This grafting process is the mysterious work of the Holy Spirit; but it is as positive and real as the grafting known to horticulture. We must not think of the mystic being less positive than the physical. Pain is a mystic reality; but it is just as real as a loaf of bread. We can not see or handle toothache, but is it not just as real as the tooth? Likewise the spiritual grafting is just as definite as the physical grafting.

Now, under the caption of Assurance, let us mention one more point before we turn to the comparison with "eternal security." In Eph. 2:5-8 we find the word "saved." No one can be saved without first being unsaved, lost, and in danger of hell and damnation. The root of the word means rescued from some great peril. We are saved, then, from what? From all the conditions of relation, penalties, and results of human depravity. To illustrate this, we refer to a boy who was warned to keep away from a very deep canal lock but he insisted on playing about the top and looking down upon the water about 30 ft. below. One day he fell down, and he deserved to drown, from the standpoint of disobedience; but his father and an expert swimmer rescued him and saved him from an awful death, though undeserving.

Could one be "saved," "grafted," "quickened," "justified," "redeemed," "adopted," and not know it? Blessed

be God our Father who has given us the Holy Ghost whereby we **KNOW.**
Johnstown, Pa.

(To be continued.)

BE ON GUARD

By Nelson J. Litwiller

For the Gospel Herald.

In seeing the words "denying the Lord that bought them" in last issue of the Gospel Herald my mind went back to some things which I have already heard spoken about and also read a review of a book which illustrates the text. It is this new "theory" or "ism" that I wish to refer to.

I give this because I believe if Christ tarries, the Church of this generation will have to deal with the matter in a similar manner as it has done with Darwinism, Russellism, etc.

The theory sprung up during the war, when a noted scientist in England lost his son in France on the battlefield; and now claims to have communication with his son, Raymond, who is now in the spirit world. His book, "Raymond," has received much attention in America, especially in certain literary circles, arousing much discussion, approval, and delight on the one hand, and disapproval and condemnation on the other.

This book has been supplemented by one, "The Twentieth Plane," whose author is a prominent Toronto doctor. It gives an account of certain psychic experiences and revelations which the author firmly believes have come to him and his many associates.

To give a detailed summary of the book would take too much space. I give only a few outstanding facts and trust that we guard ourselves. In the first place, the "ouiija board" is used. This, I do not believe, is found in any Christian home. The author states that through the "ouiija board" his mother, who was dead for years, called him and stated that some friends from the twentieth plane wished to converse with him. The author spoke with such as Wordsworth, Coleridge, and Ingersoll from the twentieth plane, Plato from the hundredth, and after a little waiting a short message from the Carpenter from Nazareth from the thousandth plane.

To sum up, he says the old **ideas** of earth, heaven and hell are vague and insufficient. On the contrary there are numberless "planes" of which earth is the fifth. To go from one plane to the other the person passes through some stage such as death. Progress from plane to plane is dependent on character. Tennyson's expression, "There is no death, what seems so is transition," is used and harped on. He means that a man, for

instance a brilliant general in war, only dies to find some grander, nobler work with larger opportunities awaiting him.

Another point he quotes: there is no literal hell-fire. The messengers (Tennyson, Coleridge, Plato, The Carpenter from Nazareth) speak of a valley where they may descend for purification, it being a place to help people on their feet, rather than a spot where they are tormented forever and ever.

Other points might be stated but let this suffice. Let me come back to the scripture quoted in the beginning, "denying the Lord that bought them." No precious name of Jesus mentioned, the One who shed His blood for lost humanity, the One through Whom alone we have salvation.

Evidently it is another scheme of the devil to get people to believe that Jesus Christ is just an average being, that God's Word is not inspired, that man enters glory through his own efforts and discoveries, through his development of character into a so-called efficient social being.

Dear Christian friends, let us watch and warn. "But there were false teachers among the people, even as there **shall be** among you, who privily shall bring in damnable heresies, **even denying the Lord** that bought them, and bring upon themselves swift destruction. **And many shall follow their pernicious ways**, by reason of whom the way of truth shall be evil spoken of" (II Pet. 2:1,2).

One mark of ripeness, and a very sure one, is a loose hold of earth. Ripe fruit soon parts from its bough. If you wish to eat fruit you put out your hand to pluck it—and if it comes off with great difficulty you feel you had better leave it alone a little longer; but when it drops into your hands, quite ready to be withdrawn from the branch, you know it to be in good condition. When like Paul, we can say, "I am ready to depart," when we set loose of all earthly things, oh, then it is that we are ripe for heaven.—C. H. Spurgeon.

Noah taught the world that men need safety. I rather believe in that gospel myself, especially since I have had air raids thirty times over my house and picked up shrapnel on my door step. There were people struggling in the water who wanted to get into the ark, but there was no outstretched hand to help them. Think of the people outside! Realize that even though Noah landed on dry land he discovered that there were worse perils than cold water.—P. W. Wilson.

If ye love me, keep my commandments.—Jno. 14:15.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(274 S. 4th St.)

Kind readers have noticed the report of better lights, here we now give the names and sum, given by brethren and sisters interested in the work:

Bro. Joseph Dombach	\$5.00
Bro. Daniel Dupler	5.00
Bro. Abram Herr	5.00
Bro. Ira M. Shertzer	5.00
Bro. and Sister I. M. Shertzer	2.35
Bro. and Sister A. Shank	2.00
Mr. and Mrs. Eli Lockard	2.00
Bro. J. C. Habecker	2.00
Bro. John Brennehan	1.00
Bro. Jacob Shuman	1.00
Bro. Christ Frank	1.00
Sister Henry Dosch	1.00
Sister Martha Mumaw	1.50
Sister Clara Lehman	2.00
Bro. Paul Detweiler	1.00
Bro. David Hostetter	1.00
Sister Mable Shertzer	.75
Bro. and Sister Benj. Carr	.50
Total	\$39.10

We believe all would be ready to heavily contribute toward building a church. Pray for the work.

Supt.

Lima, Ohio

(825 N. Jefferson St.)

Bro. Jacob Good and wife of Bremen, Ohio, were with us over last Sunday and Bro. Good filled the pulpit in the morning.

On April 11 we expect to have an all-day mission meeting here.

The work in general is about as usual; attendance good in all the services.

Sister Mabel Kauffman of West Liberty, Ohio, is coming this week to take up the work again as one of our workers. B. B. Stoltzfus.

FORCES AT WORK IN THE ARGENTINE

By T. K. Hershey

For the Gospel Herald.

Salvation Army

The Salvation Army began work in Buenos Aires in the year 1890 by Colonel Thurman and Captain William T. Bonnett. They were commissioned for this city by General Booth. As in the case with most pioneer enterprises, these workers during their first years put up with many

hardships. Being without sympathetic friends and supporters, the progress for some years was slow. However, in spite of difficulties they have at present a great work in the Argentine, and the other River Platte Republics. They have several industrial plants in different parts of the city. They report in one year that 78,565 were given beds, 164,394 meals and 1,192 days of temporary work was found for the destitute. They have upwards of a hundred officers and a number of local helpers.

The Army, as at home, hold regular out-door meetings. They are usually held in the plazas of the city. 4,414 meetings were held in one year; not all in the open air, however. The attendance at these meetings they estimate were 150,000. Thus the Army is doing much to combat existing evils.

Sailors Home

In 1885 a small group of religious men started a regular Sunday afternoon service for the seamen whose ships were lying in the ports. The need was soon felt by many that there ought to be a permanent institution for sailors. The government was petitioned for land, which was given, and a large three-story building was erected at a cost of 80,000 pesos. The following figures give some idea of the work of the home: In 1917, they gave 1,505 free meals, 347 free beds, and a great lot of clothing was distributed among the sailors. The workers made 2,087 visits to the ports for social and religious purposes. In this home in this same year 1,117 persons representing 30 different nationalities took meals in the Mission. The institution is financed largely by business men of the city, and it cost last year to run it over 50,000 pesos.

The home is run by Protestants and the man in charge seems to be very spiritual and is anxious to help the men religiously as well as socially. Regular preaching services are held every Sunday and through the week. *Tracts and other religious matter is given the sailors. We must acknowledge that they are doing a great work among a class that is usually neglected. The sailors about all know the English language, therefore the services are all held in English. This home represents an agent that is helping to fight the evils so prevalent among sailors.

Save your dollars. They are needed to keep the starving millions in Europe and Bible lands alive.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Rev. 21:7.

LETTER FROM CHINA

By John C. Birky

For the Gospel Herald.

The Gospel Herald comes regularly to our mission, "The China Mennonite Mission." Always glad to look over its pages. Was much pleased to read article, "Problems on hand." May God bless and help. God's people in centuries gone by met with problems. It is still the same evil world as in days gone by. "And the whole world lieth in wickedness" (I Jno. 5:19), and according to God's Word "iniquity shall abound" (Matt. 24:12), and there will be "perilous times" (II Tim. 3:1). "But as the days of Noah were, so shall also the coming of the Son of man be." It seems we are in the shadow of the great tribulation. "All these are the beginning of sorrows" (Matt. 24:8). God's Word speaks very plainly of the great tribulation that will come in the last days. What shall we do? God told Noah what to do, and told Lot what to do. Thank God, with those who obeyed His Word it was well.

What does the Lord say to us? "He that hath an ear let him hear," "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." "Watch and pray." Prayer, supplication, and confession of sin, this is the way how God's people of old solved the hard problems, and came out with the answer, "God has helped." So many try to solve the problems in a different, or modern way, but get no answer of God. The Lord helps us to seek His face in the way He has given by His Word. Seek pardon and cleansing from sin. "The blood of Jesus Christ His Son cleanseth from all sin" (I Jno. 1:7). If we confess our sins and forsake them.

Yes, there is great need for separating from the world, holding to God's Word, and not drifting with the tide of the world that is so strong in these days. Oh, the need for true laborers, that are truly converted, and filled with the Spirit of God; called by God to go forth, with the Gospel to the poor heathen. "The harvest is great and the true laborers few" here in China, and the need great in Russia, India, Africa, South America, and other lands. Oh, that God's people would wake up and embrace the short and fleeting opportunity that God may yet give to spread the Gospel into all the world. Some have said (and no doubt many in the time of the awful war): "I had rather see my son go to the foreign mission as a missionary than to war." While the iron is hot let us strike with God's help more than ever, in prayer, labor, giving, and going. Paul the great missionary said, "He which soweth

sparingly shall reap sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

Linho, Houan, China.

"OUT OF THE MOUTHS OF BABES"

II

By Crissie Y. Shank

For the Gospel Herald.

"You in your small corner, and I in mine."

Several days ago I was sitting by Ruth's bedside helping her to sing that children's hymn which is her favorite:

"Jesus bids us shine with a clear, pure, light,
Like a little candle burning in the night.
In this world of darkness we must shine,
You in your small corner and I in mine."

As we finished, the blue eyes were looking at me questioningly: "Mamma, where is my small corner?"

I hesitated, then answered, "Just now your bed is your small corner."

"And where is your small corner, mamma?"

"My small corner is here helping you."

"Oh, all right! I'm so happy, see me smile, mamma? I am shining like a little candle in my corner. Now let's sing some more."

Again we sang, "You in your small corner and I in mine," and then she added, "My bed is my small corner, and helping Ruth is your small corner." And now, day after day, when this song is sung she always puts her addition to it.

It is well for us all to realize that we are like candles and must shine and that the first requirement of us is that we seek our own corner. Most of us are only very little candles but we can shine in the darkest places as well as in those places which are more light. God has a corner for each of us and if our light is to do the most good for Him we must shine there. Can we trust the providence of God, let Him work out His purpose in our lives, place ourselves absolutely in His hands, and say, "Father, where is my small corner?" And if He should show us a corner other than the one we desire most of all, can we say, "All right! I'm so happy, I am shining."

Are you seeking your small corner? Are you shining?

Dhamtari, C. P., India.

Abraham was the first of the pilgrim fathers. He taught that environment was the thing, but his children learned that there can be no Holy Land without holy hearts.—P. W. W.

PROBLEMS

By J. N. Kaufman

For the Gospel Herald.

I. The Missionary Contractor

After looking over some papers of a legal nature drawn up by one of our missionaries a lawyer remarked, "The man who drew up this paper evidently knew more about religion than about law." This was true, but while it is absolutely necessary that the missionary know and experience religion, it is also important that he know law and business and a great many other things not usually considered as belonging to the category of a missionary's duties.

Building work is such a task. Whether or not he knows much about it, many a man missionary must sooner or later supervise the construction of some important building, and this in addition to his regular duties as designated in his missionary appointment on the field.

It is first necessary to know what kind of a building is needed and next to prepare plans and estimates for it. To one who has not specially learned the work drawing up accurate plans for a large house is not an easy task. Try it some time. The making of reliable estimates is a still more difficult task. We are constantly trying our best to keep the cost of the building as low as possible and as one result we usually make our estimates too low. Then we are obliged to ask the Mission Board to send us further remittances before we are able to finish the building. In this effort to save money we often permit the use of inferior material which shows in the building in a remarkably short time. Occasionally, too, we try new plans of which we have no expert knowledge, with subsequent unfortunate results.

The time of year when defects in construction work become apparent is the rainy season. The excessive rainfall tests the roof to the utmost. There are few of the roofs of the Mission that did not leak during the last rainy season. The west wall of the bungalow in which I am writing was threatened and needs repairs. Several trips were made to Ghatula to examine and protect the walls of the Bible school building. Some of the walls will have to be rebuilt from the foundation. The flat roof of the medical bungalow lets the rain through so that the occupants are seriously inconvenienced. In other roofs trusses which were made too weak and with inferior material caused inconvenience and extra expense.

The situation would be greatly helped perhaps altogether solved, if we would have on the field an expert builder who could devote his time to

that work exclusively when required. Or, as an alternative, one of the missionaries now connected with the Mission might undertake the task but this would have its serious drawbacks.

We have made many blunders in our building work for which we are very sorry. However, the value of individual experience is by no means lost on us for we are gradually accumulating information which will approach a form of expert knowledge along this line. A specially constituted Building and Survey Committee is responsible for the construction of all mission buildings. It is the aim of this committee to conserve all information relative to its special work so it may be available for use. We are learning that it is cheaper to build well even though the first cost may seem high than to build cheaply and afterwards spend much time and money in repairs. We are trying to make our estimates sufficiently high so that the building may be completed with the money originally asked for.

We ask the brethren at home to remember us in these tasks so that we may construct houses that will be satisfactory and that will be an honor to God.

Dhamtari, C. P., India.

WHERE IS THE OPEN DOOR OF THE RURAL FIELD?

By Mollie Schrock

For the Gospel Herald.

The open door to rural work has been calling our attention in recent years. Much has been done and unlimited opportunities lie yet before us. This God-opened door brings great responsibility. We who have so many privileges and advantages of the Gospel, scarcely realize or appreciate them, while just a few miles away are those who are famishing for the Word of God. We cannot, should not, be satisfied with merely getting them into the Church and knowing only the letter of the Word, but that they may "KNOW HIM," and the power of His resurrection and the fellowship of His suffering"—not a conviction only, but a deliverance from sin. This applies to all other lines of activity. While we may not be able to go to the heathen across the sea, yet we can go to them right here in America. Through the open door we see the foreigners thronging our cities and entering our rural districts. Some nationalities are more susceptible to Gospel teaching than others, but all need it and are lost without it. With souls hungry for salvation, with talented workers, with sufficient means, and with all the conveniences of modern invention, and free access to every part of

(Continued on last page)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

HABITS

There are habits good and habits bad,
And habits merry and habits sad,
As a general rule they are easy to make
And once we've made them they're hard
to break,

But every one of us makes a few
Because it's a natural thing to do;
Some of us smoke, and some of us swear,
Some of us grumble too much at care.
But the world would brighten as ne'er
before

If we'd get the habit of smiling more.

What a glorious earth this would grow
to be,

If we lit a light for all men to see!
Suppose we made it a rule, each day,
A word of comfort and cheer to say
To the troubled men that we chance to
meet

As we walk the crowded and busy street;
Wouldn't our circle of true friends grow,
And our grief depart like the melting
snow?

What a glorious vein of joy we'd find
If we'd get the habit of being kind.

There are habits bad and habits good,
But this is true if we understood
The habits good are as hard to break
As the vicious ones that we often make.
We could comfort the weary and sick and
sore,

If we get the habit of smiling more,
And leave full many a friend behind,
If we had the habit of being kind,
Oh we could lighten the world's distress,
If we'd get the habit of helpfulness.

(Selected by Mollie E. Wolfe.)

A LESSON IN TRUST

A young mother sat plying her needle in the twilight for her wee Willie, whose ringing laugh from the little garden told its own sweet tale. The husband sat near after a hard day's toil.

"How shall we ever get on when winter comes, George?" 'Tis hard enough in summer; what will it be then?"

The question awoke something within the husband's soul that sent a glow through him.

"Mary, lass, what art making, then?"

"A warm coat for our Willie, George."

"I guessed as much. Does he know about it?"

"Not he, dear lamb."

"Won't you tell him, to hinder his worrying about winter?"

"He worry! Why, hearken to him, George. He's as happy as the day is long; and even if he had the sense to

think about winter, he'd trust mother to keep him warm."

"Aye, lass, and I vow the lad is wiser than his mother."

Mary's eye filled as she caught her husband's upward look, and the cloud of distrust was rolled away by their child's trustfulness.

How many may well learn a lesson from the above, and fall back on this: "Our Father cares for us." This is ever true, and while there are rough roads and stormy skies on our way to glory, yet "He giveth grace and glory, and no good thing will he withhold from those that walk uprightly" (Psa. 84).—Sel.

HEART TO HEART CHATS

By J. D. Mininger

For the Gospel Herald.

I. With Parents

Parents having the present and eternal welfare of their children at heart can not afford to be without Bro. Daniel Kauffman's little book written especially for children, entitled, "A Talk with Our Boys and Girls." Better have children go on two meals a day for a little while than have them denied the wholesome food for the young soul and mind herein contained. This is one of those books that may be read and re-read both by young and old with much profit.

Attention is called to this book at this time especially, because next Sunday evening, our Young People's Meetings are to discuss the subject, "Good Books I have read" (for Juniors.)

For the sake of the cause, I would urge that leaders of our Young People's Meetings take one of these books along to the meeting and do their utmost to extend its circulation. This book may be had for 35 cents.

While on this subject, it may not be out of place to also call attention to a booklet published by our Publishing House, entitled, "How Should a Child be Trained." Of it Bishop L. J. Heatwole, of Harrisonburg, Va., says, "This tract with the character of the man behind it, is the strongest argument on child-training I have ever read." Price of this: 5c. each or 45c. a dozen.

Kansas City, Kans.

WHAT HE WILL

Just to let thy Father do
What He will;
Just to know that He is true,
And be still;
Just to trust Him, that is all
Then the day will surely be
Peaceful, whatso'er befall,
Bright and blessed, calm and free.

—Frances Ridley Havergal.

A FATHER'S ADVICE

A young girl came home in anger one day and told her parents that a young man on the street had spoken to her in a disrespectful way. Her mother was as much angered as the girl when she heard the story, and both thought that the father should take up the matter.

But the father said, "Daughter, you are not an immoral girl, but let me tell you a few things that will help you to look differently at this matter. You are young and attractive, and your dress is such that it displays all your charms of face and figure. Your arms are bare almost to the shoulder, your waist is cut so low that a good portion of your shoulders and chest are exposed to view; your skirt is scant and narrow, and the slit in the front, with your bright, short petticoat and your gauze stockings display your limbs almost to the knees; your dress is so cut that every line of figure is seen in bold relief. You went out on the street with your companions and saw this man and knew that he was a stranger; but you laughed and tossed your head as you passed him, and perhaps made light remarks that he overheard.

"He is a stranger here and did not know that you are a moral girl, for he would not think so by your appearance. I am sorry that it has occurred, but, daughter, you are as much to blame as he."—Sel.

A PRAYER

(Written by a beloved sister, Mabel E. Miller, who recently departed from this world. This prayer was found among her belongings, after her death.)

Dear Father in heaven, I thank Thee
For all the blessings Thou hast sent me;
Let me daily grow in grace
That I may be worthy, to look upon Thy
face.

Help me such a life to live
That I an example to others may give.
I thank Thee for the blessings Thou hast
imparted

Also the sorrows of life Thou hast shared.
I ask Thee, O God, each of my many
friends to bless,

To help them ever to upward and on-
ward press.

Help us, O God, through our daily life,
Also through the storms and strife,
That when we may reach the Goal
There may not be one lost soul.

—By her sister.

"God has his best things for the few
Who dare to stand the test;
He has his second best for those
Who will not have God's best."
"Resolved: I want
Not more of light. I ask, O Lord,
But eyes to see what is;
Not sweeter songs, but power to hear
The present melodies." *

Sunday School

For the Gospel Herald.

Lesson for April 20, 1919.—Matt. 28: 1-10

OUR RISEN LORD

Golden Text.—He is risen, as he said.—Matt. 28:6.

Lesson Story.—Our blessed Lord had been tried, crucified, and buried. The end of the Sabbath having come, a group of faithful women hastened early Sunday morning, to the tomb where Jesus had lain. On the way to the sepulchre they reasoned among themselves, "Who will roll us away the stone?" But when they got there they found that the question was already answered.

A mighty earthquake opened the tomb, and when the women arrived there they found an angel there who told them what had happened. There was no question as to this being a super-human being, for "his countenance was like lightning, and his raiment white as snow." It was absolutely clear that this was no fable told by the friends of Jesus for effect: for the keepers themselves, they who had so resolutely assumed the task of seeing that nobody stole away the body of Jesus, were deathly afraid when they saw the angel. When the women arrived this angel told them that the Lord whom they sought was no longer in the tomb but had risen in triumph. They were commanded to tell the disciples what had happened.

When they received this message they hastened to obey. On their way Jesus met them and encouraged them to go and tell the disciples, strengthening their faith by quoting prophecy of His resurrection and afterwards going into Galilee. They fell at His feet, and worshiped Him.

Lesson Truths.—In this simple narrative a number of impressive truths are presented, among them the following:

1. The Truth of God's Word. There was in this event a fact so startling that even the disciples could not at first believe it. Nothing like it, outside the works of God Himself, has ever occurred. It is so absolutely beyond the realm of natural occurrences that it can not possibly be accounted for by natural causes. And yet, why should people marvel? Was this any more remarkable than many others of the miracles of Jesus? Jesus had not yet been dead quite so long as was Lazarus when by the power of God He was raised to life. And had not Jesus Himself foretold just what would happen? God's Word is indeed marvelous, but it is as true as it is marvelous.

2. The Resurrection. Paul tells us that Jesus was "the firstfruits of them

that slept." He has simply "gone before." "The hour is coming when all that are in the grave shall hear his voice and shall come forth." Thank God for the promise of that eventful hour. May we never tire of warning the people of the importance of making such use of the opportunities of life that when that hour does come it may be unto us "the resurrection of life."

3. The Triumphant Sacrifice. That was a sad day when Jesus was lowered in the tomb—so it appeared to men. Yet the defeat was only an apparent one. The body had been overcome (and that only by permission of the Omnipotent One) but it was the Lord's way of teaching us the great lesson of sacrifice. In no other way could the wondrous power of God be manifested so clearly as in this way. Behold the Lamb of God. See Him in prayer before God while His disciples slept and His enemies were plotting against Him. See the Divine Servant at work while upon the cross. See the remarkable manifestations of the power of God—so much so that the centurion and they that were with him testified, "Truly this was the Son of God." After the lapse of three days He rose triumphant over every foe and heaven and earth rejoice at the victory. The way out of the grave was opened and the life of sacrifice becomes also the life of conquest. To say nothing of the atonement and other remarkable Calvary achievements, this is the best illustration of the overcoming life that we have. The limit of humiliation was reached by the death on the cross; the zenith of glory will be realized when in the realms of glory the unnumbered millions among the ransomed hosts of God will be glorified together with Him in eternity.

4. The Triumph of Faith. While the bewildered disciples were hesitating in doubt these faithful women refused to know anything else but loyalty and devotion to their Lord. They could not explain the strange occurrences of the crucifixion day, any more than any one else could; but they had seen enough of His life and heard enough of His promises that they believed in Him whether they could understand or not. To them "faith was the substance of things hoped for, the evidence of things not seen." They were gloriously rewarded. When troubled or perplexed, don't fail to think of these devoted women. Faith has its sure reward. "This is the victory which overcometh the world, even our faith."

5. Telling the Good News. "Go quickly, and tell . . ." was the command to these devoted women. This same message is today the clarion call to the Christian world. It was the

Our Young People

THE POWER OF THE RESURRECTION.—Rev. 1:4-18.

Topic for April 20.

MOTTO

"Alive forever more."

THE STUDY HOUR

I. **Resurrection Power** is a power that brings the dead forth to life. Human reason cannot fathom it. We see the signs of life until death comes. Then as we see the form lie cold in death we see no means of causing it to again come forth. But there is a power declared by the Son of God and dwelling in Him to raise the dead and give them life. It was this power in Himself that made it possible that He should Himself come forth on the third day after the crucifixion and ascend to heavenly places after a period of forty days with the disciples.

It is this power by which all the hopes of the Christian life are sustained. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). Thus with the Spirit dwelling within us there is a living hope that we shall be like Jesus in the resurrection in that day when all that are in their graves shall come forth. It is also by this same power that the child of God lives the life of righteousness in this present world. "If ye live after the flesh, ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live" (Rom. 8:13).

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word **Life**.
2. Tell the Story of the Resurrection of Jesus.

For Young People—

1. Who is the Power of the Resurrection?
2. The Connection of the Resurrection and Salvation.
3. The Resurrection and Missions.

For Older People—

1. The Doctrine of the Resurrection compared with World Betterment plans.
2. Blessings of the Resurrection.

first commandment after the resurrection, it was the last commandment just before the ascension. The women did their work faithfully, so should we. They did indeed enjoy the fellowship of their blessed Lord, but the burden of the message to them was that they might make the cheerful news known to others that others also might enjoy this fellowship. Tell the news. Jesus Christ, the Son of the living God, was not only crucified to pay the penalty for our sins, but He was also raised for our justification, and as our coming King will be our Savior and Redeemer and Lord through all eternity.—K.

Gospel Herald

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by

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Editor, Daniel Kauffman.

Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, APRIL 10, 1919

Field Notes

Change of Address.—Bro. Henry H Jennings, from Sterling, Ill., to Knoxville, Tenn.

Bro. Daniel Gehman of Blooming Glen, Pa., was elected the new steward of the Eastern Mennonite Home, Souderton, Pa. Bro. Alpheus Allebach resigned after serving this office faithfully since the opening of the Home.

Bro. Noah D. Showalter of Harrisonburg, Va., returned to his home recently after a ten-day sojourn among brethren in Ohio.

Bro. J. B. Smith of Harrisonburg, Va., is spending some time in Canada, his former home, in the interests of the Eastern Mennonite School.

The new mission at Norristown, Pa., was not opened on the day set for the opening on account of a quarantine for measles. It will be opened, D. V., Sunday, April 6.

A baptismal service was held at Stahl Church near Johnstown, Pa., last Sunday, at which time there were twelve young people received into fellowship and one reclaimed.

A very inspiring ministerial meeting was held at Kaufman Church near Davidsville, Pa., on Friday, April 4. Nearly all the ministers in the district were present, besides several from other districts.

A series of meetings is now in progress at the Kaufman Church near Davidsville, Pa., with Bro. Abram Metzler of Martinsburg, Pa., in charge. Good interest is manifested and we hope for good results.

Bro. Joshua B. Zook of Belleville, Pa., commenced a series of meetings at the Rockton, Pa., Mennonite Church last Sunday, and the meetings are going on there this week. May the Lord richly bless the efforts put forth.

The churches in the Johnstown, Pa., district were ministered to last Sunday by brethren who remained over after the Saturday's mission meeting. Among those thus serving were Brethren Ed Miller, William Lauver, Clayton Graybill, and J. A. Ressler.

Ste. Elizabeth, Manitoba, is the latest place to "get on the map" so far as our people are concerned. A letter from that place will be published next week. May the Lord prosper the new colony and make the church at that place a power for God in winning souls for the Master.

An all day mission meeting for the York Co., Ont., district will be held at the Wideman Church, Markham, Ont., on Good Friday. The meeting begins with a sermon on "The Atonement in its Relations to Missions" by Bro. L. W. Hoover. Other live subjects follow.—B.

What proved to be a very helpful and spiritual meeting was the mission meeting held at Kaufman Church

near Davidsville, Pa., last Saturday. One of the main features of the meeting was a missionary sermon by Bro. Joshua B. Zook of Belleville, Pa. The entire meeting was marked for its good interest and we look for practical results.

Bro. J. E. Martin, superintendent of Altoona Mission, is again at home after spending some time in Washington Co., Md., and Franklin Co., Pa. Sister Martin remains in her former home near Maugansville for a time. We are glad to hear that their little son, whose illness was reported in these columns last week, is gradually improving.

Now and then we meet up with those who fail to remember the regular price of the Gospel Herald. Some think it is one dollar, others a dollar and a half. This is a case where it is right to "split the difference." The regular price is \$1.25 per year, paid in advance. The donation price is still 50 cents.

We are asked quite frequently whether we still give complimentary copies of the Gospel Herald to newly married couples. In reply we will state that we still follow that rule, provided we know their address. Those sending in the marriage notices should not fail to add what will be their new address.

Bro. Jonas Hess of Lititz, Pa., for many years a faithful minister in the Mennonite Church, passed to his eternal reward March 30 and was buried April 2. May the grace of God be extended to the sorrowing loved ones left behind and the vacant place in the ranks of watchmen be speedily filled. Obituary notice later.

Bro. L. O. King, who recently moved from Hesston to Yoder, Kans., writes: "We are now located near Yoder. Will organize a church here as soon as possible. Our attendance ranges from 100 to 150. Several applicants for membership. Hold meetings in an empty store building in Yoder. Will likely build a house of worship soon. Pray for the work here."

A brother, writing about the goods sent out by certain bonnet houses, says: "I regard them as a positive injury to the Church because of the kind of bonnet goods they try to scatter among our people." Amen. If the Lord were to speak direct as He did in the days of Isaiah, He would find many bonnets that He would feel called to "take away." He is still speaking—and all may read what He says by opening their Bibles.

Word from India brings us the disquieting news that Bro. and Sister C. L. and Crissie Shank have been compelled to leave India for the time being because of the serious illness of their little daughter Ruth. The doctors have advised that their leaving India would be the only means of preserving the life of the child. They are now on their way to America, if all went as planned. A letter from Sister Shank will be published next week, the Lord willing.

Bro. J. D. Mininger, superintendent of the Kansas City Missions, writes under date of April 1: "Sunday, the 23d, Bro. and Sister John Nice of Morrison, Ill., were with us at the Kansas City Missions. Bro. Nice preached three sermons and taught two Sunday school classes. On Saturday previous he accompanied me to the federal prison at Leavenworth in the afternoon and also to the military prison at Ft. Leavenworth where he assisted in the usual weekly services. Their presence and help were highly appreciated. They left Monday morning for Los Angeles, Calif." Bro. and Sister Nice are making an extended trip to the far west, and we trust that their journey may be greatly blessed to the strengthening of the cause along the way.

Correspondence

Protection, Kans.

We were very glad when Bro. J. W. Hess of Mo., came here on Mon. evening, Mar. 10, to hold meetings. His first text was Luke 24:32: "And they said one to another, did not our hearts burn within us while He talked with us by the way." Tues. evening, Luke 11:1: "Teach us to pray;" Wed. evening, Prov. 29:18: "Where there is no vision the people perish;" Thurs. evening, Rom. 7:24: "Oh, wretched man that I am, who shall deliver me—"; Fri. evening, II Cor. 2:11: "Lest Satan should get an advantage of us, for we are not ignorant of his devices." On Saturday evening no services were held because of the weather. Sunday morning text Matt. 24:44, (preached about Christ's second coming) "Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." Sunday evening, Eccl. 12:13, 14, "Let us hear the conclusion of the whole matter, fear God and keep His commandments: for this is the whole duty of man, for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

The Word was preached in its purity and in power. He showed how we are a separate people from the

world if we are Christ's followers. May his work bring forth fruit to the honor and glory of God.

John Schrock.

Chester, Mont.

Dear Brethren and Sisters, Greetings:—I love to read all the mission notes. We love to do our bit, if we have the Christ-love for our neighbors and enemies. I love to help those around me and do the little things assigned me. On Saturdays the town boys walk out here two miles to see our canary birds. Some of the children are Catholics. That is the only time I can talk to them about Christ. They like to talk about God, and you would be surprised to learn how much they know. I give them cards to read, and they like them; just like the best in my class do. I ask an interest in your prayers, that God may be glorified in our efforts here. There is so much to do here, but poor prospects for our people. Perhaps we will succeed in planting our faith among those already here.

Mrs. Noah Gerber.

March 18, 1919.

Wolford, N. Dak.

(Lake View Cong.)

Dear Herald Readers, Greeting:—We have many reasons to praise God for His goodness to the children of men.

Bro. I. S. Mast has been with us again, coming on Friday, Mar. 21. He preached four sermons for us while here.

There were two young men received into church fellowship by baptism, two reclaimed, and one by letter of recommendation. Trust that we all may be more fruitful than we have been in days gone by.

Signs of spring are approaching, but we still have a lot of snow.

Health is good with the exception of colds. Asking always to be remembered at the "Throne of Grace" we remain,

Yours in His glad service,
Lina Gingerich.

Mar. 26, 1919.

Tofield, Alta.

Dear Herald Readers, Greeting:—We have reasons to be thankful for the spiritual blessings we have been permitted to enjoy. Bro. Allan Good of Carstairs, Alta., was in our midst and held Bible conference from Wednesday evening, March 19, till Sunday evening the 23. During this time we had eight meetings. Bro. C. C. Steckley of Albany, Oreg., also helped with the work; he and sister Steckley being in our midst at the time of the meetings. God's Word was held forth in an interesting way. The results of these meetings was ten confessions

and we believe the congregation led to a deeper and fuller consecration to His service.

We expect, D. V., to hold our ninth quarterly Sunday school meeting Sunday, March 30. We ask God's people to pray for us that we may be faithful workers in His vineyard at this place.

J. B. Stauffer.

March 27, 1919.

Hesston, Kans.

Dear Gospel Herald Readers:—God is still blessing us at this place, even though we haven't written the Church in general about the recent activities here. Feb. 9 marks the date of our last mission day. Bro. Sanford Yoder was with us at that time conducting the special term, and favored us with an impressive talk on "Rural Mission Work." He took as his subject the Missouri field. We hoped to have Bro. and Sister M. C. Lapp with us then, but on account of sickness in Nebraska they couldn't come until a few weeks later. We appreciated their short stay here and our prayers attend them.

Fortunately we have been able to have religious services every week, for which we are truly grateful. Bro. Charles is preaching a series of sermons on "The Bible" at present. His first sermon was on the Old and New Testament, the next on the first five books, etc. His aim is to help us to see the real need of studying the Bible as a whole and really appreciate the wonderful truths in the Bible. He is accomplishing this to quite an extent.

Bro. D. G. Lapp came into our midst the 12th and conducted chapel for us the morning of the 13th. He with Bro. D. H. Bender went to Colorado where they attended to some important work on the 16th. At present Bro. Bender is meeting with the Educational Board in Indiana.

Sister Mayme King came to live with her brother, L. O. King and family. They are moving to Yoder, Kans., today.

Our last term begins April 2. Work in general, both of Church and school, is progressing nicely, but there is much room for improvement. Please pray for us.

Yours in His glad service,
March 29, 1919. Margaret Horst.

Orrville, Ohio

To the many readers, especially the many friends in Virginia, who have asked us to write to them, greetings in Jesus' Name:—Sunday, March 30, finds us settled in our new home in Wayne Co., Ohio, and this morning it was our privilege to worship with the Salem congregation, from whence we moved 11 years ago last December.

Our trip to Ohio in auto was for
(Continued on page 37)

Miscellaneous

PERFECT TRUST

I may not always know the way,
Wherein God leads my feet;
But this I know, that round my path,
His love and wisdom meet;
And so I rest, content to know
He guides my feet where'er I go.

Sometimes above the path I tread,
The clouds hang dark and low;
But through the gloom or through the night,
My heart no fear can know,
For close beside me walks a Friend
Who whispers low, "Until the end."

I may not always understand
Just why He sends to me
Some bitter grief, some heavy loss;
But though I cannot see—
I kneel and whisper through my tears
A prayer for help, and I know He hears.

My cherished plans and hopes may fail,
My idols turn to dust;
But this I know, my Father's love
Is always safe to trust;
These things were dear to me, but still,
Above them all I love His will.

Oh, precious peace within my heart;
Oh, blessed rest to know
A Father's love keeps constant watch,
Amid life's ebb and flow;
I ask no more than this; I rest
Content, and know His way is best.

(Selected by H. B. B.)

THE HOLY SPIRIT THE MOST IMPORTANT FACTOR IN SUNDAY SCHOOL WORK

By Phoebe Yeackley

For the Gospel Herald.

Not in any vocation in life would man succeed without knowledge of the principles pertaining to his vocation. Back of every vocation lies a purpose. We could find many definitions as to the purpose of the Sunday school, but seemingly all would lead to one great purpose as some one has said, "That the Sunday school should be keyed to the purpose of giving the Gospel to every creature." If ever the world needed evangelization it is today.

Since the organization of the first Church which Christ Himself organized, the Church has been the agency through which this work is carried on.

F. B. Meyer says, "If the world is ever to be saved it must be saved through its childhood."

The Church today needs the Sunday school to meet the responsibilities pressing upon her for the religious teachings of childhood and youth. When Christ had completed His work and returned to glory He left with His disciples the Holy Spirit who is today the most real and most powerful worker, whom no eyes can see and no ears can hear, but whose presence

is felt and known in the hearts of living men and women.

Some one has said that the teacher is the hinge upon which the Sunday school swings. Thus how very important his work.

Where is the teacher that fully realizes his responsibility who does not long for the ability to teach in the same sweet, effective manner that Christ taught? When teaching He did not begin with something they did not understand, but always led them from the known to the related unknown. Yet His most effective teaching was through His living example. Oh, how many times did Christ find it necessary to go alone and there commune with His Father. If this was necessary for Christ how much more for us? Where is the Sunday school that does not need prayer? "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered."

The Sunday school teacher must be a Christian in deed and in truth. His first duty is to get right with God. He must have a clear and definite experience for he cannot lead his pupils one step higher than the plane he himself has attained. He who has himself felt the real quickening power which comes into a self-surrendered life can carry conviction to the heart of the pupil.

The Sunday school teacher must know his Bible, know it as the Word of God. He must study it under the guidance of the Holy Spirit. Men were inspired by the Holy Spirit to write it and the Holy Spirit must again reveal it to the hearts of men and women.

Since this is the Holy Spirit's work it is therefore necessary that those through whom He must carry the Word need to be chosen by His guidance. Therefore the superintendent must be a Spirit-filled man so that those who are chosen to work in the Sunday school will show by their lives that the Holy Spirit is the most important factor which only brings about the aim of the Sunday school.

We have been convinced time and time again that equipment and training are good but absolutely the Holy Spirit is necessary and the most important factor in Sunday school work.

We fear many times that teachers forget that it is highly essential to make spiritual preparation which is the most important.

William Jessup, a missionary in Syria, was at one time very much depressed and discouraged. There were a number of men around there that he had not been able to win to Jesus Christ and he wondered why. He

knew the difficulty must be in him, that it was not in God. So he decided finally that he would take a week and let God teach him the thing that he needed to know. On Monday morning he took his Bible and began to turn it over to see what God would say. He had not gone far, he said, before something dawned on him that he had never realized before, that he had not given God His place in his thought of the work to be done in winning these people to Jesus Christ. As this fact dawned on him that morning he closed his Bible and took a sheet of paper and wrote the names of the men in that locality whom he had been trying to win to Jesus Christ. And he lifted them up to God and asked God to do His work in those lives; to use him as he wished, but to enable him to realize that his was the smaller part in that great work. As he continued through the Book the thought grew upon him that he had not realized before that God and not he was the one who was to do the work. On Friday of that week a young man whose name was on that list came to him burdened about his soul, and about his father's whose name was also on the list. The missionary realized that God was working. Even yet, he said, he did not fully believe God was going to do all. On Monday morning of the following week he started out and in three weeks God gave every one of those eleven men whose names were on the list to Jesus Christ.

Down through the ages the Holy Spirit has been and is today the great convincer of sin. It is His work to teach men and women what sin really is. No human teacher can do it, conscience can not do it, the Law can not, even the Gospel can not do it. Only when the Holy Spirit, like a piercing sword, cuts down our pride and lays us low before God, is man truly convinced of sin. Both the conscience and the Word are vehicles of reproof, of correction, of instruction; but neither of them achieve what they are destined to do without the Holy Spirit.

Many are doing things which they know to be wrong. They are living a life which is simply drifting away from God, but their conscience is asleep and they feel no claim. But when the Spirit comes and touches their hearts they will see their sin and fall on their knees in penitence and prayer and He, the Holy Spirit, will show them the need of a Savior and lead them in penitence to His pierced feet.

The task before the Sunday school is no light or trifling one. The welfare of souls is at stake. Therefore as Sunday school workers let us work together under the guidance and direc-

tions of the Holy Spirit and the work will be blessed by God and much will be done in contributing to the growth and upbuilding in His kingdom.

"O Spirit of life,
Send forth thy quickening breath
And wake dead souls to love and praise,
'Thou Vanquisher of death."
Chicago, Ill.

LETTER FROM BEIRUT

For the Gospel Herald.

Beirut, Syria, Feb. 26, 1919.

In regard to our work, though we have very little more of a definite nature to report than was reported in previous articles, there may be a number of Herald readers interested in a brief summary of our experiences since landing here.

On last Thursday morning, Feb. 20, our party first set foot on the shores of Asia. Since about a third of the cargo carried by the ship was scheduled to be put off here, opportunity was given to the whole party to spend a few days in getting acquainted with Beirut and vicinity. Twelve of the forty-two workers were listed for permanent work here. As soon as possible we went to the committee headquarters to learn or to work out the nature of this work. Our group was soon convinced from what could then be learned of the nature and organization of the work here, that we could not do work such as the Relief Commission had in mind when they appointed us for it. The following are probably a few of the principal reasons for such a decision: The work here is well organized, and in organization aims to cover the territory quite thoroughly. The need for immediate relief has been partially met, but is being taken care of much better than it is farther to the north. They have no territory where we could work in a group or two groups along lines thought of at home. None of the men who had been seen in New York has been on the grounds here to explain our situation. Larger crops have been planted than for some years, this crop will be harvested about August 1, when it is expected that the relief work will lessen considerably. Besides, the qualifications of our group run rather more along agricultural lines; the need for this is much greater farther north.

The great need here seems to be for a number of workers for a temporary period. The committee was counting on thirty-five, while the plans of the ship were to leave only twelve including us. Unloading the cargo made a great deal of extra work. Eleven Reo trucks, eight Ford touring cars, two Chevrolet ambulances must be assembled and put in running order. Over a thousand tons of supplies need to be properly stored and classified.

They urged us very much to stay, even if we can stay only temporarily.

After praying over and discussing the matter we all thought the wisest course would be for Bros. Loucks and Derstine to go along with the ship to Constantinople to meet the members of the American Committee there with whom the arrangements in New York had been made, to work out with them satisfactory plans for our group, to attend a conference where the relief work plans for the whole of Asia Minor would be discussed, and to meet the second group of brethren who expected to sail two weeks later than we did. In the meantime we would stay and do whatever we could to help in the situation here. The committee seemed to appreciate our decision very much, even with the understanding that we would leave just as soon as the other brethren would send for us.

A short experience in this work will be very valuable to us in whatever field we enter later. It acquaints us with the methods used in an organization which has been at work here all during the war in a quiet way, and from the day that the allies occupied the section in an open way. Two whole days have so far been spent by all of us in assembling autos. Bro. Hertzler and I have since been given charge of inventorying, storing, and classifying supplies. A few of the boys have been sent on short trips into the surrounding country. As soon as the trucks are in working order most of the boys will be kept busy in transporting goods to the various outstations.

We have seen and experienced a great deal during the last few days. While, as stated before, the situation is much better than it was a few months ago, there are still many starving children on the streets. Very many more have only a burlap sack for clothes. This is worn upside down with holes cut for face and arms. Although we yet know very little about actual conditions, there is no doubt about the greatness of the need. The American Committee ministers to the needs of about 9000 in the city of Beirut alone, and they take care of more in a number of numerous outstations within a radius of thirty miles. Probably between twenty and thirty thousand people are kept alive in this district by the Committee.

The work, the people, their language, customs and ways of living are all strange to us. We pray mightily that He who has sent will also lead into the most efficient service for His kingdom. Will you do likewise?

Orie O. Miller,

Beirut, Syria, c-o American Committee for Relief in the Near East.

A LETTER FROM SWITZERLAND

(Translation of a letter from Johann Kipfer, Langnau, Kanton Bern, Switzerland, Editor of "Der Freie Zeuge," the organ of the Mennonites in Switzerland.—J. H.)

Feb. 24, 1919.

First of all, I will say that it affords me joy to see that the love of the brethren has not yet ceased in consequence of this terrible war, but that the old brotherly love still asserts itself. May God bless you for it.

To pass on to the matter in question I as well as others of our Swiss brethren are very glad that you are remembering the brethren in France who through the war lost their property, or at least their buildings. The French government, it is true, has promised to reimburse them, but the brethren will be thankful for immediate help. A brother of France is known to us who lost everything and found an asylum in Switzerland. It is doubtful whether his hope that his property will be restored to him will be realized.

In Central Europe famine conditions prevail. Of this we have plenty of evidence. About a million of women, children, and old men have died in consequence of lack of proper nourishment. Those who died of epidemics—such as influenza, cholera, and typhus—are not included in this number. We are powerless to alleviate these conditions. The Entente Powers together with the United States of America have given permission that a limited number of children may be taken to Switzerland for a period of about six weeks to be nursed back to health. It is heart-rending to see these poor creatures as they arrive here.

In Russia our brethren had to suffer more than in any other country, especially where the Bolsheviki have the upper hand. Not only did many of them suffer the loss of their property, but they were massacred like sheep. It is horrible what sufferings these poor ones had to endure and yet nothing can be done for their protection.

We should be very glad if the brethren in America could do something for these unfortunate people. At least money could be sent for their most urgent needs. Their sufferings are too terrible to be described. They would be thankful for clothing, if it can be sent. One of the Mennonite churches in Siberia has sent a petition for aid to the brethren in Prussia, but the laws of war did not permit them to act on it. To the brethren in America, on the other hand, it is permitted and possible.

As concerns our homeland the war has made hard times for poor people. Our brethren are mostly farmers and

these have no reason for complaint since all they can sell is very high in price and they raise their own food. Others, however, have to undergo great hardships. There are some of our ministers who give all their time and strength to church work and whose means are insufficient for the present time of high prices. They are in needy circumstances, but they suffer rather than to make it known. There is considerable need in Switzerland, but it would be greater were it not for the fact that the United States of America has made arrangements that some of their grain go to Switzerland. May God bless them for it.

WAR SUFFERERS' RELIEF (Including Armenia and Syria)

Report of receipts of Eastern Mennonite Board of Missions and Charities for March, 1919

Manor Congs	\$43.00
Cross Roads Cong Juniata Co	15.00
Lost Creek Cong Juniata Co	16.00
Gantz Cong Juniata Co	234.75
Conestoga Sewing Circle	9.05
A Mennonite Cong	12.00
A friend of the Needy	15.00
Kraybills and Mt Joy Cong	1.25
Maria Ressler	30.00
Lost Creek Cong Juniata Co	17.00
Mellingers Cong	568.60
Lauvers Cong	35.05
Stumptown Cong	181.00
Delaware Cong Juniata Co	20.00
Frazer Pa Sewing Circle	15.00
Mr and Mrs M H Hostetler	5.00
Erbs Cong	166.00
Total	\$1383.70

Armenian and Syrian relief

Manor Congs	\$95.00
Conestoga Cong	106.86
A Bro Bowmansville	185.00
Erbs Cong	159.00
Frazer Cong	44.50
Stumptown Cong	523.00
Metzlers Cong	337.00
A Mennonite Cong	200.00
No 2111	87.00
Two divisions Lower Pequea A M	709.00
Slate Hill and Churchtown S C	42.00
Byerland Cong and S S	15.00
Total	\$2,503.36

Armenian and Syrian S S Relief

Girls of Erbs S S	\$ 5.00
Erbs S S	5.00
Cross Roads S S Juniata Co	10.00
A M S S Belleville Pa	15.00
John Grasmyers Class Belleville	
A M S S	15.50
Mrs D H Smuckers Class Belleville	
A M S S	5.00
J C Kanagys Class of boys Belleville	
A M S S	1.62
Esther B Newcomers Class Salunga	
S S	6.00
Lauvers S S	10.00
J W Neuhauser and wife	5.00
Primary Dept Strasburg S S	5.00
Vine St Mission S S Lanc Pa	108.61
Mr and Mrs Jonas Ebersole	5.00
S B Landis Class Elizabethtown S S	5.00
Jac C Millers Class Elizabethtown	5.00
Mens Bible Class Elizabethtown	5.00
Anna Ebersoles Class Elizabethtown	5.00
E E Sharer Elizabethtown S S	5.00

Frazer Jr S S Class	13.00
Metzlers S S	95.35
Edith Sweigarts Class Strasburg S S	5.00
Elias Groff Jrs Class Strasburg S S	5.00
Harry D Herrs Class Strasburg S S	5.00
J Z Hertzlers Class A M S S	
Belleville Pa	60.00
Leah Yoders Class A M S S	
Belleville Pa	7.77
Total	\$412.85
Total for month	\$ 4,299.91
Previously reported	94,841.87
Total to date	\$99,141.78
Gratefully acknowledged,	
Eli G. Reist.	

Received by Mennonite Board of Missions and Charities for two weeks ending April 1, 1919

Salem Cong Wayne Co O	\$140.35
I H Hostetler	5.00
Lower Deer Creek S C (Iowa)	71.00
Wm Ropp Jr	10.00
Salem Cong Nebr	151.00
West Union Cong Iowa	20.00
David L Whitmer	25.00
I F Kauffman and wife	25.00
Allemands S S La	60.00
A Brother Va	25.00
A Brother and Sister Va	100.00
A Friend Va	20.91
J M Swartzendruber	20.00
A Friend Pa	15.00
Hydro Cong Okla	13.75
A Bro and Sister Mo	20.00
A M Fairview Cong Ore	323.25
Zion Cong Ore	73.00
O O Amish, LaGrange Co Ind Amos	
Yoder Bishop	290.00
Mahlon T Yoder and family	300.00
Mt View S S Va	5.00
A Brother Ill	300.00
A M Cong Ore	20.00
Crown Hill Cong Ohio	115.00
Central Conf of Mennonites (Ill)	600.00
Metamora Cong Ill	50.00
Sycamore Grove S S Mo	72.39
S R Yoder's Class	5.00
Mrs S R Yoder's Class	5.00
Levi Miller's Class	5.00
A D Hartzler's Class	5.00
Sarah Miller's Class	5.00
Lydia Kauffman's Class	5.00
Class No 5 Sycamore Grove S S (Mo)	5.00
F P Kauffman and family	5.00
N E Dist Amish Cong Douglas Co	
Ill	20.00
Henry Gertman	5.00
A I Bontrager	10.00
S E Graybill's S S Class	60.00
Val Neuhauser	200.00
J M Swartzendruber	25.00
A Brother Ohio	5.00
Pearl Erma and Gladys Kauffman	3.00
Ella Zook	34.20
A Bro and Sister Ohio	15.00
Susquehanna Cong	17.50
Nampa Home Mission	29.46
North Lima Ohio Cong	27.55
O O Amish Men Cong Hydro Okla	21.50
A Sister Pa	4.00
Middle Dist Va	392.50
Sadie Rhodes	2.00
David Brunk and wife	32.00
Sister's Sewing Circle Va	10.00
Bettie Rhodes	10.00
Protection Cong Kans	20.00
Hesston Cong Kans	5.00
LaJunta Cong Colo	50.00
Milan Valley Cong Okla	38.00
LaJunta S S Colo	40.00
Spring Valley S S Kans	339.00
Penna Cong Kans	5.00
Hesston Cong Kans	83.00
J Z and Emma Birky	5.00
Kolb's Cong and S S Ohio	14.30

Carrie Lehman	2.50
A R Egli	5.00
A Brother's family	25.00
E F Martin	10.00
Hopewell Cong Ind	20.00
A R Miller	3.00
Timekeepers and Helping Others	
Classes Elkhart S S	5.00
Levi Mann	3.00
Nappanee W Market St Cong	505.00
Classes Nos 4 and 5 Forks S S Ind	4.85
Elkhart Literary Society	3.00
Aaron D Yoder	5.00
Anti-Can'ts Elkhart S S Ind	5.00
Y M Bible Class Elkhart S S Ind	5.00
A Sister Mich	50.00
A Sister Mich	5.00
Menn Y Men's Relief Nappanee W	
Market St Cong	57.50
Anna Lapp	15.00
Mrs Henry Kotemier	5.00
A Brother Ill	50.00
D S Weaver	500.00

Total	\$5,717.51
Amount previously reported	\$273,312.73

Total	279,030.24
Total reported by E M B of	
M and C	\$99,141.78
Grand Total	\$378,172.02
Gratefully acknowledged,	
Mennonite Relief Commission for War	
Sufferers,	
G. L. Bender, Treasurer,	
Elkhart, Ind.	

Clothing received by the Mennonite Relief Commission for War Sufferers to March 15, 1919.

Mennonite S C (4 shipments)	\$ 59.73
Milan Valley Cong Jet Okla	14.95
Cedar Grove Cong Greencastle Pa	19.25
Blooming Glen and Perkasio Cong	
Perkasio Pa	26.16
Alpha Men Cong Jackson Minn	24.94
N Lima Leetonia and Midway Congs	
Columbiana Ohio	129.00
Catlin Cong Peabody Kans	10.00
Berea S C Birch Tree Mo	10.75
Metamora Cong Metamora Ill	15.00
Bethel Cong Pekin Ill	15.00
Leo Cong Grabbill Ind	20.00
Fairview Cong Minot N Dak	6.40
Midway N Lima and Leetonia Congs	
Columbiana Ohio	55.00
Salem Cong Shickley Nebr	14.25
Shore Cong La Grange Ind	45.30
Reiff Cong Maugansville Md	56.43
Sisters Mission Cir Harrisonburg Va	13.00
Bethel Cong Rittman Ohio	30.00
Belleville Cong Belleville Pa	29.00
Hesston Cong Hesston Kans	15.00
Mattawanna A M Cong Mattawanna	
Pa	11.06
Lancaster S C Dakota Ill	30.00
Manson Cong Manson Iowa	52.50
Men Cong So English Iowa	11.00

Total	\$713.72
Previously acknowledged	\$11,952.40
Grand Total to date	\$12,666.12
Gratefully acknowledged,	
Levi Mumaw, Secretary.	

REPORT

Of Woman's Home and Foreign Missionary Committee

For the Gospel Herald.

(for the Quarter beginning Oct. 1, 1918
ending Dec. 31, 1918)

Foreign Missionary Support Fund

Susan Stauffer, Maugansville, Md.	\$ 15.75
Willow Dale Dorcas Band, Alpha,	
Minn.	12.50

Martin's Creek Sewing Circle Holmes Co., O.	8.44
Mt. View Charity Circle, Alberta	100.00
Sarah Weidman, Pigeon, Mich.	1.00
Frances Ritt, Chicago	1.00
Martin's Creek Sewing Circle Holmes Co., O.	7.86
N. Main St. Mennonite S. C., Nap-panee, Ind.	10.00
Martin's Creek S. C., Holmes Co., O.	5.50
Sisters of Roanoke Cong., Ill.	200.00
Sisters of Metamora Cong., Ill.	85.00
Sisters of Fisher Cong., Ill.	21.05
Sisters of Walnut Grove and S. Union, Logan Co., O.	34.05
Sisters of Bethel Cong., West Liberty, O.	20.00

\$522.15

Home and Foreign Missionary Support Fund

Fairview Sewing Circle, Fairview, Mich.	\$ 8.15
Bible Woman Support Fund	
Bowne Sewing Circle, Alto, Mich.	\$ 5.00
General Fund	
Clara Steiner	\$ 3.56
Mary Burkhard	2.40
Anna Moyer	5.00
Ruth A. Yoder	4.00

\$14.96

Interest \$ 8.00

\$558.26

Surely the work is prospering and we feel very grateful to our heavenly Father who has so richly blessed us and to the sisters far and near throughout the churches who have contributed so liberally to the work.

While we have been disappointed in not being able to have a missionary on the field already, we have reason to rejoice that funds are on hand for more than one missionary and we are hoping when the way is opened for new missionaries to go out, that we may do more than we had expected to be able to do.

These are days of great missionary opportunities. May we through Him realize our obligations to those who know not Christ and may we do our part in making Him known.

Trusting that the interest in the work may continue to grow.

I am yours for His cause,

Ruth A. Yoder, (Treas.)
Bellefontaine, O.

CORRESPONDENCE

(Continued from page 33)

the most part quite pleasant, had only 15 miles of mud road, nine miles of which a horse was employed to assist us in getting through. This slow process of travel delayed us so that instead of reaching our destination on schedule time we were a day late. Our household goods were two weeks en-route, car was unloaded Tuesday, March 25, in which we were assisted by 31 welcoming friends.

Thanking those who have not withheld their friendly assistance in our several moves, and the love manifested in a spiritual way, for all which may kind Providence abundantly bless, we beseech a continued interest in the prayers of those interested in our welfare, that our lives may be dedicated to His honor. All who can are invited to visit us when possible.

Sincerely yours,

March 30, 1919.

Elam Horst.

RELIEF NOTES

For the Gospel Herald.

(Conducted by Vernon Smucker)

A great majority of the suffering and starving in Armenia and Syria are women and children. In view of this fact the following little poem carries a particularly pathetic appeal:

The Child At The Door

A child is crying beyond our door
In the cold and the wind and the wild
downpour,

(How can we sit at ease within?)
A child is calling beyond our gate,
Starving and stark and desolate,
(How can we bid the feast begin?)

The doors of the world are heavy and tall,
But the cry of a child can pierce them all
(A cry of a child in anguish sore)
And though it sounds from a land apart,
'Tis at our threshold and at our heart,
(A child is crying beyond our door.)

How may we sit content and warm,
When a child is lost in the night and
storm

(The night of famine, the storm of war)
How can we break our bread in ease,
Hearing the voice of the least of these?
(A child is crying beyond our door).

—Theodosia Garrison.

Mail from the first Armenian Relief Expedition has just reached this country. The letters were written on ship board a few days before landing and were mailed at Beirut. We are glad to include a letter for Herald Readers in these columns.

February 19, 1919.

U. S. S. Pensacola.

Dear Herald Readers:—It seems unreal to think that we are so far away from home, even though we have not set foot on dry land for more than 25 days. It seems strange too, to think that we are enjoying the warmth of a tropical climate in the month of February. And the scenery is altogether new, although a part of the coast of Spain, across from the harbor of Gibraltar, did look as though it might have been a part of the rolling country of Ohio or Indiana; and Gibraltar itself appeared considerably like one of the most barren and rugged ledges that one sees from the train windows in passing through Pennsylvania.

Since leaving Gibraltar, not a day has passed but that we have seen one or more vessels. We also passed along the shores of important islands many of which are mentioned in the Bible.

A description of a few of the islands will no doubt interest some of you. Sardinia is a rugged island and is a place where some of the early Christians were taken as slaves to work in the mines. Pantelleria is a small volcanic island. Malta, called Miletta in the Bible, is somewhat rugged but also contains a considerable amount of vegetative surface. This was the island upon which Paul was shipwrecked when he was being carried as a prisoner to Rome. At present the British hold Malta as a naval base. Here our crew lowered the mine sweepers which was the only time they have been lowered since the first day out from New York when they were in operation. Next we

saw the two islands of Govdos, Cauda or Claudia of Acts 27, and soon the snow-capped mountains of Crete appeared. It was the first time that most of our group ever witnessed such a sight and so of course the experience was an extraordinary one which was all the more extraordinary when we thought of the historical and religious significance of this whole region and read such a description of the place as the account in Acts 27. (This section of our journey afforded us an unusual interest in a study of Paul's missionary journeys and so three afternoons were devoted to this and kindred subjects.) Early this morning we passed Cyprus and now we are in sight of the snow-covered Lebanon mountains which we are told are 100 miles distant.

We brethren have had meetings aside from the regular meetings on board the ship in a study of a small book on "The Meaning of Prayer." As we are nearing our destination we are more than ever convinced of the value and the necessity of prayer. Even though we are but a few hours away from our place of action we know very little about what we shall have to do. About all we know is that we are called upon to do some sort of initial work; and that the demands of the work are so great that we can not meet them in an adequate degree. Will you pray the Father that the "five barley loaves and the two small fishes" that you have contributed may not pass out from America unblessed?

Frank Stoltzfus.

The following extract from a personal letter written by one of the young brethren of the first Armenian Unit, written as they were approaching their field of labor, gives us an idea of the spirit in which they are beginning their work:

"The past ten days have been happy ones for our whole group. I feel more and more confident as we go along that the work is God's will. I have never felt so optimistic about anything that I have undertaken. . . . Never have I felt the utter helplessness in the face of a great need and opportunity as at this time. All of us feel the same way about this, and the prayer life of the whole bunch I know is more earnest and intercessory than most of us have before experienced. Trust all is going well at home."

The American Friends' Service Committee, under which organization our brethren in France are working, is concentrating its force of workers in the Verdun area of France, which has been specially assigned to them. Already several hundred workers are engaged at this place and others are being rapidly transferred. But they are already looking ahead to the time when most of the work here will be completed and southern Russia is now engaging their attention. Some workers have already been assigned there and those who have investigated the field are enthusiastic about the possibilities it offers for reconstruction work. "The future of the Unit lies in Russia," is the way one worker there reports the situation.

Married

Lehman—Amstutz.—On Mar. 6, 1919, at the home of the bride's parents, Bro. Aaron Lehman to Sister Edna Amstutz of Dalton, Ohio, were united in the bonds of holy matrimony, Bro. C. N. Amstutz officiating. May God bless them through life.

Troyer—Roth.—On Thursday, Feb. 27, 1919, at the home of the bride's parents, Bro. Perry Troyer and Sister Elva Roth, both of Beavercrossing, Neb., were united in the bonds of holy matrimony, Bro. Wm. R. Eicher officiating. May God add His blessing.

Bechler—Roth.—On Feb. 12, 1919, at the home of the bride's parents, Bro. and Sister Joe W. Roth near Bay Port, Mich., Bro. Edward Bechler and Sister Ada L. Roth were joined in holy matrimony, Bro. J. S. Shoemaker officiating. May God's choicest blessings attend them through life.

Barkdell—Leshner.—On Mar. 9, 1919 at the home of the officiating bishop, Bro. J. S. Burkholder at Rocky Spring, Pa., Bro. Samuel V. Barkdell of Reid, Md., and Sister Mary E. Leshner of Chambersburg, Pa., were united in holy matrimony. May their married life be spent in Christian happiness.

Double—Charles.—On Tuesday, April 1 1919, at the home of the officiating bishop, Bro. Peter R. Nissley, near Mount Joy, Pa., Bro. Jacob L. Double of the Erb congregation and Sister Anna Mae Charles of the Landisville congregation were united in holy matrimony. May God's blessing attend their way through life.

Brunk—Good.—On the evening of Mar. 19, 1919, at the home of deacon Simon Good, parents of the bride, Bro. Reuben Brunk, son of deacon Samuel Brunk, was united in marriage with Sister Leah Good, Bro. Andrew Brenneman officiating. May God's choicest blessings rest upon them as they travel the pathway of life together.

Shank—Stauffer.—At the Mt. View church on Mar. 5, 1919, Bro. Jacob Shank of Markham, Ont., to Sister Martha Stauffer of Aldersyde, Alta., Bro. N. B. Stauffer, father of the bride officiating.

Hostetter—Neff.—On Nov. 20, 1918, at the home of the officiating minister, Bro. Jacob H. Mellinger, Ronks, Pa., Bro. Earl V. Hostetter, New Providence, Pa., and Sister Anna Mary Neff, Gordonville, Pa. were united in holy matrimony.

Obituary

Steiner.—Marcella, daughter of Levi and Lydia Steiner, was born in Berne, Ind.; died of influenza March 18, 1919; aged 3 y. 18 d.; buried Mar. 20 at the Swiss Mennonite Cemetery near Dalton, Ohio. Funeral services at the home of A. Neuen-schwander.

Myers.—Ester Pauline, infant daughter of Bro. and Sister Melvin and Marie Myers, was born Mar. 13, 1919; died Mar. 26, 1919; age 13 days. Little Ester was the first one born to this family, but God saw fit to remove her from earth to heaven as He had need of another jewel there. Funeral at the home on the 27th by J. S. Horner from II Kings 4:26. Buried in the Schrock Cemetery.

Schaff.—Ladona, daughter of Bro. and Sister Omen O. and Nora May Schaff, near Greentown, Ind., died Mar. 28, 1919, aged 8 m. 20 d. Ladona was sick only a few days but suffered intensely with indigestion of the bowels. She leaves to father, mother, one brother, 4 grandparents, 7 great and great-great-grandparents, and a host of other relatives. Funeral on the 30th at the Mennonite Church where a large crowd of people gathered to pay the last tribute of respect to the departed one. Services by Bros. E. A. Mast and J. S. Horner from Isa. 11:6. Burial in Mast Cemetery.

Blosser.—Noah A., son of Linden and Hettie (Leinbach) Blosser, was born Nov. 20, 1918; died March 21, 1919, at Wakarusa, Ind., of influenza and pneumonia. He leaves father, mother, 2 brothers and 3 sisters. He was buried March 22 in the Yellow Creek Cemetery. Services conducted by Martin Ramer, Text, I Pet. 1:24, 25.

Speicher.—Ida Pearl, daughter of Milton and Zula Speicher, was born in Elkhart, Ind., June 25, 1918; died of bronchial pneumonia, March 23, 1919, aged 8 m. 29 d. She leaves father, mother, four brothers and one sister (Elmer, Catharine, Charles, Milroy, and her twin brother, Ira Earl). Funeral services at the Prairie St. Mennonite Church, Elkhart, Ind., March 25, conducted by W. B. Weaver, assisted by Jacob K. Bixler. Interment in the Prairie Street Cemetery.

Burkhart.—Bro. John D. Burkhardt was born Aug. 20, 1859; died Mar. 25, 1919; aged 59 y. 7 m. 5 d. Bro. Burkhardt was a life long resident in the community of Newville, Pa., and an ardent worker in the Sunday school, serving as Supt. and teacher for a number of years.

Surviving are his devoted wife, one son, one sister and three brothers (Isaac, Christian, and Abram). Services Mar. 28 and burial at the Diller Mennonite Church, Newville, conducted by the home minister. Text, Acts 13:36.

Mast.—Amos Ralph Mast was born Aug. 1, 1900; died Feb. 10, 1919; aged 18 y. 6 m. 9 d. Ralph was a bright promising boy with a quiet disposition, winning the affections of all with whom he came in contact. He confessed Christ as his personal Savior at the age of 15 years and remained faithful to the end. He was a sufferer for 18 months from tuberculosis but endured it all with patience, and expressed a readiness to depart.

He leaves father, mother, 3 brothers, 2 sisters and a grandfather, besides a host of friends. He preceded his grandmother in death only about 39 hours. Funeral services were held at Maple Grove Church on Feb. 13, conducted by Amos B. Stoltzfus and John S. Mast.

Gardner.—Nora Stutzman Gardner was born Dec. 26, 1879, in Walnut Creek, O.; died at her home near Goehner, Neb., Mar. 16, 1919; age 39 y. 2 m. 18 d. She was married to Christian Gardner June 25, 1914. To this union were born 1 daughter and 3 sons, all of whom preceded her to the spirit world. She leaves her husband, step-mother, 1 brother, 2 half-sisters, 2 half-brothers, 1 step-sister. Two brothers and one half-sister preceded her to the great beyond. She united with the Amish Mennonite Church in her youth and remained a faithful member until death. May others follow her worthy example in this life. Funeral services at the West Fairview Church by Jacob Stauffer from II Cor. 5:1-13, and Lee Schlegel from Tit. 2:13.

Brenneman.—Martin G. Brenneman was born in Fairfield Co., Ohio, Aug. 3, 1833; died very suddenly of apoplexy near Elida, Ohio, March 27, 1919; aged 85 y. 7 m. 24 d. He moved to Allen Co. in 1854, where he spent the remainder of his life. At the age of 22 he was baptized and received into the Mennonite Church, and was a member in good standing when he died. Soon after uniting with the Church he was married to Anna Hunsaker, to which union were born 6 children. His wife died 7 years ago. Two daughters also preceded him in death. He leaves a son, 3 daughters, 28 grandchildren, 2 brothers, a sister, and a large circle of relatives and friends. He was of a meek and quiet disposition, and lived a blameless life. For a number of years he was overseer of Salem Cemetery. He will be sadly missed in church and community. His seat will be vacant in the home and in the church, but we believe that he has a seating place in the paradise of God. May we all prepare to meet him there. Buried at Salem Church, where an unusually large assembly was present. Funeral conducted by Bro. Moses Brenneman, assisted by Bros. J. M. Shenk and Gabriel Brunk. Text, II Tim. 4:6-8.

Hostetter.—Bro. Joseph Hostetter was born in Lanc. Co., Pa., Mar. 20, 1839; died Feb. 21, 1919 at the home of his sister on the old Hostetter homestead, where he lived all his life. He was a kind neighbor and friend to all.

He was a member of the Mennonite Church for 22 years, was faithful until death. He was a trustee as long as health would permit. He leaves a sorrowing brother and sister. Funeral services held Feb. 25, 1919 at the house by Elias Groff, and at New Providence Church by Abram Metzler and Frank Herr. Buried in the adjoining cemetery.

"All is over, hands are folded
On a peaceful breast;
All is over, pain is ended,
Now dear Uncle is at rest."

Eicher.—Fannie Stuckey Eicher, died at the home of her daughter at Eureka, Ill., Feb. 25, 1919. She was born March 26, 1853, at Winhauff, France. In 1859 she was united in marriage with Peter Eicher of Winhauff. Her husband preceded in death seven years. Soon after their marriage they removed to Canada residing there until 1865 when they came to Illinois, locating on a farm near Pekin. She united with the Mennonite Church at an early age and has been a devoted Christian all her life. She was mother of eleven children ten of whom are living. Besides these children 40 grandchildren and 23 great-grandchildren are left to mourn her departure. Funeral services at Eureka, Ill., Feb. 27, and on Feb. 28, the remains were brought to Pekin and funeral held at the Mennonite Church east of that place conducted by Bro. Allen Miller, after which she was laid to rest by the side of her husband in the Mennonite cemetery near the church.

Eby.—Minnie (Leaman) Eby, daughter of Tobias and Elizabeth Leaman, was born (Dec. 18, 1875) and lived all her life near Intercourse, Pa. She died Mar. 23, 1919 of heart trouble superinduced by influenza after ten days illness; aged 43 y. 3 m. 5 d. She was united in marriage with Sem Eby, Nov. 15, 1900. She leaves husband, 2 daughters, 2 sons, 2 sisters, 1 brother and many relatives and friends. She was a faithful member of the Mennonite Church, always ready and willing to lend a helping hand, always sociable and had a smile for all whom she met. Before she passed away she sang and talked of how Jesus died for us, and what little we do in return; also told her husband he would have a greater charge now, and told the children to be good. This reminds us again of the uncertainty of life. May God comfort the bereaved family. Private services at the home by Bro. Jacob Mellinger from II Tim. 1:12 and short services at Paradise cemetery by Bro. C. M. Brackbill. Text, Rev. 14:13.

—A sister-in-law.

Weaver.—Sister Lizzie Lohr Weaver, wife of Bro. Hiram Weaver, was born March 21, 1878; died at her home near Davidsville, Pa., of spinal paralysis, March 28, 1919; aged 41 y. 7 d. She was confined to her bed for seven weeks, but her severe suffering was endured patiently. She united with the Mennonite Church 19 years ago and remained faithful until death. She was married to Hiram Weaver April 9, 1899, and to this union was born one daughter, Mabel, who is at home. Besides these she is survived by her father, Jacob Lohr, and six sisters who all reside near her home. She was preceded to the spirit world by her two brothers and her mother. She had made all arrangements for her funeral, and expressed a very anxious desire to go home to meet her mother. It was hard to part but when we know that she is in heaven with those gone before, then we will say, "Thy will be done." Funeral services at the house on Sunday morning by S. G. Shetler, and at the Kaufman church by S. G. Shetler assisted by the brethren, E. J. Blough and Abram Metzler. The remains were laid to rest in the Kaufman Cemetery. Peace to her ashes. Father and I keenly feel the departure of one whom we loved, but we know that we may meet her in the resurrection morn.

—By her Daughter.

Troyer.—Elisabeth King Troyer was born Dec. 3, 1831, in Lancaster Co., Pa.; died March 22, 1919, at the home of her daughter, J. J. Kauffman, near Hubbard, Oreg.; aged 87 y. 3 m. 19 d. She was married to Peter Troyer Jan. 1, 1855. To this union were born six children. Her companion and two of the children preceded her to the Spirit world. Four children, fourteen grandchildren, and thirty-seven great-great-grandchildren survive her with a host of friends.

Grandma Troyer was a faithful Christian mother and consistent member of the A. M. Church for many years. Funeral services March 23 conducted by Daniel Roth from the Zion A. M. Church. Text, Rev. 14:13. Remains were laid to rest within the cemetery nearby.

Metz.—Emma L., daughter of the late Franklin and Ella Metz, died March 16, 1919 of acute Bright's disease at the home of her uncle A. R. Loux, Lansdale, Pa.; aged 39 y. 8 m. 6 d. She was deformed in body owing to an affliction of spinal disease when a few years old and soon after was left an orphan and made her home with her grandparents the late Pre. Jacob Loux. Since the death of her grandmother about five years ago she has been living with friends and relatives. Her death came as a surprise to her many friends to whom she had endeared herself with her quiet gentle ways. She retired in the evening and the next morning was found "asleep in Jesus." She united with the Mennonite church, Lansdale, Pa., Nov. 10, 1907, and was devoted to church and S. S. work. One brother, (Hiram) survives. Funeral Mar. 23, 1919. Text, "He giveth his beloved sleep."

Nofsinger.—Catharine Nofsinger (nee Gingerich) wife of John Nofsinger, Washington, Ill., was born in Woodford Co., Ill., Dec. 10, 1839; died Mar. 26, 1919; aged 79 y. 3 m. 16 d. She was married to John Nofsinger Mar. 10, 1863. To this union were born 5 sons and 5 daughters, all of whom were present when she died. Besides her husband and ten children, she also leaves 4 sisters and 26 grandchildren. She gave her heart to the Lord and united with the Mennonite Church at the age of 14 years. She was ever a faithful and devoted Christian, loved and respected by all who knew her. Her death resulted from a paralytic stroke which she suffered several years ago, having been practically helpless ever since. She endured her affliction with patience and true Christian fortitude. Funeral services Mar. 30, 1919, at her late home by A. L. Buzzard and Valentine Struber, and at the Union Mennonite Church near Washington, by A. L. Buzzard and J. S. Shoemaker. Text, Psal. 87:3.

Derstine.—Sallie Derstine was born Feb. 12, 1865; died at her home near Sellersville, Pa., Jan. 21, 1919; aged 53 y. 11 m. 19 d. She was united in marriage to Andrew Derstine Nov. 27, 1886. This union was blessed with 9 children. 1 son preceded her in death. She leaves husband, 8 children, 1 brother, and 7 grandchildren. 2 grandchildren also preceded her in death. She was a faithful member of the Mennonite church until death called her to higher service. Death was caused by influenza which developed into pneumonia. She was sick but a few days. She was a kind and loving wife and mother and was loved by all who knew her. Funeral service Feb. 5, 1919 at the Rockhill Mennonite church by Bro. William Landes, and Bro. Jonas Mininger. Text, Rev. 14:13. Burial in the adjoining cemetery.

"Mother, thou hast left us lonely;
Here thy loss we deeply feel;
But 'tis God that has bereft us.
He can all our sorrows heal."

—The Family.

Thomas.—Sister Ella C., daughter of Hettie and Martin Brenneman, was born in Manor Twp., Lancaster Co., Pa., July 5, 1886; died March 24, 1919; aged 32 y. 8 m. 19 d. She was married to Bro. John H. Thomas April 1, 1909. To this union were born three children: Martin, Abram (who died in infancy) and Clyde who with their father remain to mourn their loss. Besides this she

leaves parents, one brother, and two sisters; also a host of friends. She with her husband united with the Mennonite Church soon after their marriage, to which she remained faithful to the end. She was sick a little over a week with pleuropneumonia. Funeral services on Thursday, March 27, conducted at the house by Bro. Jacob C. Habecker and at the Masonville Church by Bros. Christ Lehman and John K. Charles. Interment in adjoining cemetery.

"One by one their seats are empty,
One by one they pass away;
Now the family is broken
Will it be complete some day?"

—By the family.

Brenneman.—Emanuel Benjamin Brenneman was born in Waterloo, Ont., June 7, 1897; died in Canton, Ohio, Mar. 22, 1919; age 21 y. 9 m. 15 d. He was united in marriage to Sister Elma G. Beck, of West Unity, O., Nov. 24, 1918. He leaves a beloved wife, aged parents, 3 brothers and 5 sisters (Jacob, Daniel, Moses, Kathryn, Mary, Amanda, Emma, and Ida), and a host of relatives and friends. In early life he accepted Christ as his personal Savior and united with the Mennonite Church. He was a faithful worker, much devoted to the Master's service. He bore his suffering patiently, was resigned to do the will of God, leaving a bright assurance that he is safe in the arms of Jesus. On Mar. 25 the body was shipped to Archbold, Ohio, where on the 26th funeral services were held at the Lockport Church conducted by J. S. Gerig of Smithville, O., assisted by S. D. Grieser. Text, Psal. 37:5. After services the body was again taken to the train and sent to his former home, Albany, Oreg.

Bontrager.—Andy A., son of J. J. and Fannie A. Bontrager, was born in Logan Co., Ohio, Nov. 29, 1894; died at the Mennonite Mission at Canton, Ohio, March 22, 1919; aged 24 y. 3 m. 23 d. When 15 years old he united with the Mennonite Church, in which faith he died. He was a hopeful, conscientious, active young man whose great delight was to do service for others. He took great delight in singing, and wherever he went the spirit of service was evident. During the past few months he had been employed in the Gilliam shop in Canton and gave his extra hours to the Mennonite mission to help in any way he could. While in the city he took sick with influenza but his condition was not serious. Several of the workers at the Mission were critically ill with pneumonia and because a nurse was not available and help was scarce Andy felt that he must render them what service he could. In doing this he overtaxed his own body, double pneumonia developed, and in a few days he passed away. His parents were informed of his sickness and they hastened to his bedside. When they came he could speak only a few words but with telling eyes he looked on them, and stretching out his arms in one last fond affection he embraced his mother and gave expression to a happy meeting.

One brother and one sister preceded him in death. Besides his parents and his betrothed he leaves 3 brothers, 4 sisters, and many other relatives and friends to mourn their loss. Funeral services at South Union Church near West Liberty, Ohio, conducted by Bro. S. E. Allgyer assisted by Bros. J. Y. King and A. I. Yoder.

Leber.—Sister Mary Elizabeth Leber, wife of Milton Leber, of 208 Union St., Columbia, Pa., was born at Cornwall, Pa., Aug. 26, 1857; died Saturday morning Mar. 22, 1919 after an illness of one year; aged 61 y. 6 m. 26 d. She is survived by her husband, 3 sons, 5 daughters. Services at Landisville, by Brethren J. K. Charles and J. C. Habecker. Buried in the adjoining cemetery.

Brenneman.—Bro. C. K. Brenneman was born in Hay Tp., Ontario, Jan. 26, 1880; died at the Canton, Ohio, Mennonite Mission March 19, 1919; aged 39 y. 1 m. 23 d. At the age of 16 he confessed his Savior and united with the Mennonite Church. In 1900 he moved with his parents to Seward Co., Neb. In 1905 he attended Goshen

College and from 1906 to 1909 he attended Moody Bible Institute. June 6 he was united in marriage with Sister Alvina Engle, who preceded him in death but a few hours. She was born June 5, 1883 and died at the age of 35 y. 9 m. 13 d. Their union was blessed with three children: Clarence, Gladys, and Grace.

In 1909 the Mission Board appointed them to take charge of the work at Nampa, Idaho, Mission. May 11, 1910, Bro. Brenneman was ordained to the ministry. Soon after this they made an evangelistic tour through Oregon, California, and other states of the Central West.

In 1912 they were appointed by the Mission Board to have the oversight of the mission station at Youngstown, Ohio, and in 1914 they were appointed to superintend the work at the mission at Canton, Ohio, where they continued to be faithful laborers until summoned to come up higher, when together they walked down through the valley of the shadow of death to receive their eternal reward. Alvina's spirit took its flight at 8 P. M. and C. K.'s at 2:30 the same night.

Bro. Brenneman was known for his zeal and activity in the Master's service. Sister Brenneman was known for her kind, pleasant, and agreeable disposition. Their services at Canton were highly appreciated in church, Sunday school, and other Christian activities. The Mission Board deprecates the loss of these faithful laborers and is made to feel its heavy responsibility in filling the vacancies at Canton. The citizens at Canton are lamenting the loss of a highly respected family. The aged parents are mourning the loss of children to whom they looked to lean upon in their declining years. The four brothers and five sisters who survive their beloved brother C. K. and the two sisters and two brothers who survive their affectionate sister Alvina are all keenly feeling their loss. Last, but not least, are these three fatherless and motherless children who all their life time must be deprived of the careful training of Christian parents and miss the affections and sympathy of father and mother. But in all this we bow in humble submission to Him who doeth all things well.

Funeral services at the Union Church near Washington, Ill., by Bro. C. Z. Yoder of Wooster, Ohio, assisted by Brethren J. S. Shoemaker and A. H. Leaman. Text, Rev. 14:13

REPORT

Of receipts of the Eastern Mennonite Board of Missions and Charities for March, 1919

For the Gospel Herald.	
Chicago Mission	
Mount Joy Y P M	\$5.50
General Mission	
Slate Hill S S Cum Co	\$23.00
Mrs S K Nissley	20.00
A Bro Rohrerstown	15.00
Byerland Cong and S S	64.20
Total	\$122.20
India Mission	
A Bro Bowmansville	\$180.00
Salunga S S	37.50
Manor Cong	25.00
Girls Class Mt Joy S S	2.75
Total	\$245.30
Native Workers Support India	
E Petersburg S S Y M B C	\$5.00
Manheim Bible Study Class	5.00
Total	\$10.00
Widows' Home India	
No 2082	\$2.00
India Famine Sufferers	
E Petersburg S S Y M B C	\$5.00
The Needy Poor of Lancaster Pa	
E H Hershey	\$100.00
Total	\$490.00
Gratefully acknowledged, Eli G. Reist.	

Items and Comments

There are conflicting reports about what food and money do with reference to the peace situation in Europe. Most people say that to withhold food from the people of Europe means to encourage Bolshevism and to renew the war. From other quarters there come reports that for want of these things some factions will soon have to quit fighting. Possibly the Lord is allowing the dark specter to hang over the world to convince the world of the vanity of human powers to bring to a close the quarrels of humanity.

It is now announced by Premier Lloyd George of Great Britain that the coming peace treaty will be ready by Easter and that Germany will get a chance to sign it by the latter part of the month. In the meantime the peace council at Paris will continue its labors while the conflicting interests of nations will also continue in their activities. Covetousness, the great underlying cause of the war, is still with us. It is in order for all lovers of peace to continue without ceasing in their supplications before God.

The following resolution has been passed by the Federal Council of Churches:

"The Federal Council of the Churches of Christ in America and its Constituent Bodies and other denominations, urge upon the American representatives at the Allied Peace Conference the importance of a guarantee of religious liberty in all countries directly or indirectly affected by the decisions of that Conference, believing that such guarantee is a fundamental feature in the program of vital democracy and essential to the peace of the world."

The Chicago "wets," encouraged by their great majority in the recent election in Chicago, are planning for a league to defeat prohibition, after the prohibition amendment has been ratified by nearly all the states. It is in line with the policy of the "wets" ever since the temperance question was a public issue. Their first aim was to enrich themselves at the toppers' and tipplers' expense. After that, they meant to oppose anybody and anything that stood in the way of their interests, governments included. In their eyes such a trifle as an amendment to the U. S. Constitution should not be permitted to interfere with their interests. To say nothing of the issue now being raised, their business deserves to starve for want of patronage.

It was thought that, with the ushering in of a new era, all tendency towards race prejudice had ceased, but late press reports bring the disquieting news from Argentine, South America, that a number of Jews in that republic have been relentlessly massacred, and that, too, upon the wholly erroneous accusation—as later on shown—"of fomenting a Bolshevik revolution." In several sections of Russia, Poland and other European countries, the same bitter race hatred has lately broken out. In consequence there has been a wholly unjustifiable slaughter of Jews, running into the thousands, with many more seriously wounded. Seemingly the remnant of God's "Chosen People" is to drink persecution's bitter cup to the very dregs. —Gospel Messenger.

THE OPEN DOOR

(Continued from page 29)

our land we truly have an open door in our home land. Christ's command was "GO YE," and we should be ready at all times to say "HERE AM I, SEND ME."

Obedience to Christ's command, "Lift up your eyes.....look upon the fields," will reveal them white already to harvest."

Beginning at the home—the foundation of the Church and the nation, the center of social, civil, and religious life—a door swings widely open, and the member who loyally and faithfully fills his place here will be fitted for larger service.

Let us not look for great things but faithfully perform the little things, embrace present opportunities and accept all circumstances as only a preparation for a richer life and better service. All with whom we come in contact make for us an open door. The kind word, the loving deed, the personal interest, and the earnest entreaty are but avenues of entrance through this door. Let us enter it with love and prayer. With self dethroned and God enthroned, with the love of God shed abroad in the heart, we are ready to enter and accomplish something for Him."

Flanagan, Ill.

MENNONITE BOARD OF EDUCATION DEBT

It has been the policy of the Finance Committee to report in the Gospel Herald the donations of each congregation as soon as the total amount was turned in or near enough to determine the correct amount.

From this date we will publish the donations of each congregation received at the time the report is made even though the total for the congregation has not been collected. This plan of course will necessitate reporting some congregations more than once but will enable the committee to keep donations reported more nearly to date.

Emma congregation, Indiana	\$1012.63
Forks Cong., Ind.	3800.00
Previously reported from Forks	1000.00
Howard and Miama Cong., Ind.	2642.10
Shore Cong., Ind.	1291.54
Cullom Cong., Ill.	910.00
Deer Creek Cong., Ill.	744.10
East Bend Cong., Ill.	1486.00
Freeport Cong., Ill.	2391.42
Hopedale Cong., Ill.	1936.50
Morrison Cong., Ill.	385.00
Ohio Station Cong., Ill.	702.00
Sterling Cong., Ill.	2381.08
Union Cong., Ill.	345.00
Willow Springs Cong., Ill.	3141.17
Bethel Cong., Ohio	50.00
Crown Hill Cong., Ohio	177.92
Louisville Cong., Ohio	1102.97
Martins Creek Cong., Ohio	876.64
North Lima Cong., Ohio	970.10
New Stark Cong., Ohio	250.00
Oak Grove & Pleasant Hill Congs., Ohio	4039.97
Logan & Champaign Cong., Ohio	7719.38
Pleasant View Cong., Ohio	323.98

Portage Co. Cong., Ohio	20.00
Walnut Creek Cong., Ohio	1874.27
	\$41,573.77
Previously reported not including \$1000.00 reported above from Forks Cong., Ind.	55,530.50
Grand Total	\$97,104.27
Finance Committee M. B. of E.	

ANNOUNCEMENT

The tenth annual meeting of the Mennonite Children's Home Association will be held (D V) in the Millersville Mennonite Church, Millersville, Pa., on Monday, May 5, 1919.

A program on which will be listed the names of prominent speakers on subjects of ital importance to this worthy cause is being prepared. There will be two sessions, morning and afternoon, beginning at 9:30 A. M.

The Millersville Mennonite Church is located about four miles from Lancaster where any one desiring to attend will take the Millersville car every thirty (30) minutes on the hour and half-hour. A cordial invitation is extended to all.

Bishop Benj. Weaver, Moderator.
D. M. Wenger, Secretary.

INDIA FOR CHRIST

To us who hear Thy name,
'Tis given to proclaim
Thy saving grace;
Till by Thy Spirit's might,
All nations see Thy light,
And with us all unite
To seek Thy face.

"Expect great things from God,"
Depend upon His Word
And keep your trust:
Your prayers are heard on high,
The glad some day draws nigh
When India's sons shall cry,
"Our land for Christ."

—Selected.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, APRIL 17, 1919

Gospel Witness
Established 1905

No. 3

EDITORIAL

"Now is Christ risen from the dead, and become the firstfruits of them that slept."

"Take away the dross from the silver, and there shall come forth a vessel for the finer."

"Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The more you are absorbed in the things of heaven, the less you are moved from your moorings by the events of earth. Our life here should be devoted to a propaganda in the interests of the life over yonder.

Once in awhile we read of reports from our congregations stating that so many have been received into church fellowship by water baptism and others "upon confession." Some have wondered whether this means that the Mennonite Church receives members without baptism. So far as we know there has never been any unbaptized person received into any of our congregations. But it frequently happens that backsliders are reinstated, or members received from such other denominations as do not grant letters, are received into fellowship "upon confession;" that is, without rebaptism.

Relief Work.—Under this week's Relief Notes a number of very important items appear. Speaking of co-operation with other bodies, the Mennonite Commission is committed to no special plan, neither has it turned down any propositions submitted to it. The policy of the Executive Committee of this Commission

has from the start been to do the work and to improve opportunities at hand, to learn as much as possible concerning world conditions and needs, and to reserve permanent plans and policies for consideration and decision of the annual meeting of the Relief Commission. The whole will be discussed before the meeting to be held at Kalona, Ia., the first week in June, and such action taken as will then appear wise and proper.

Easter.—We are again approaching the day which by common consent is set apart in commemoration of the resurrection of Jesus Christ. It is fitting that a number of churches have arranged special programs for that day, others for all day meetings on Good Friday.

There is no series of events which have meant more for humanity than the events of Passion Week which culminated in the complete triumph of Jesus Christ when He arose triumphant over every foe, opened the way out of the grave, and "became the firstfruits of them that slept."

The great importance of the event which Easter is supposed to commemorate suggests the seriousness with which this time should be spent. The frivolities practiced on such occasions are a double abomination to the Lord. Better forget the day than to use it as an occasion for vain display or worldly amusements, or ungodliness of any sort.

The thought of Easter suggests the idea of the triumph of righteousness and of salvation. It brings joy to the hearts of all who look forward to the blessed time when in the resurrection morn the ransomed of God will follow their Savior out of the grave and meet Him in the air. Let joy and gladness fill the soul and the world be directed to the "once crucified but now risen Redeemer."

GOD'S PLAN OF SALVATION

I. Faith

Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:31.

By grace are ye saved through faith; and that not of yourselves: it is the gift of God.—Eph. 2:8.

Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder.—Heb. 11:6.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—Jno. 1:12.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5:1.

These scriptures leave no doubt as to the place of faith in God's plan of salvation. It is absolutely—**no faith, no salvation.** And, as we are assured that "all that believe are justified," we conclude that all the believers in Christ are children of God. But faith means more than most people read into "only believe."

The first reference quoted gives us an idea of one requirement of real faith. To believe on "the Lord Jesus Christ" means to accept the man from Galilee, Jesus of Nazareth, as the anointed of God, our supreme authority, our Master in all things. Likewise the second reference tells us that to be on terms of friendship with God requires that we recognize His personal existence and His functions as a rewarder. The same power with which He rewards "them that diligently seek him," is also called into being when He rewards, according to their works, those who do not "diligently seek him."

Some Things Included in Christian Faith

In other words, to believe God means to accept Him as Creator and Lord, as supreme Ruler over heaven and earth. It means that we recognize Him as a personal Being who is infinite in power, wisdom, and love,

the Supreme Being who is without beginning or ending, who in the beginning created all things and who in the end will judge all things as He has revealed to us in His Word. It means that we accept the Bible as the Word of God, revealed to men who spoke and wrote as they were moved by the Holy Ghost. It means that we accept Jesus Christ as the Son of God, His Gospel as our rule of life, His blood as the atonement for our sins. Whatever difference there is among the people of God with reference to tenets of faith is not a difference as to whether we should accept the Bible as being absolutely authoritative and inerrant, but a failure on the part of fallible creatures to properly interpret these teachings.

How Faith Saves

Salvation, as we have been told, is the work of God. Man, helpless and defiled, is utterly unable to do anything to save himself. Yet, in the face of this fact, we find this testimony in the Bible in a number of places, "Thy faith have saved thee." How harmonize?

Let us turn to Hebrews 11 for illustration: "By faith they passed through the Red Sea" (V. 29). How did this happen? God had given the command to "Go forward." Moses took Him at His Word, although there was an army of Egyptians behind, a mountain on either side, and the sea in front of them. Because he believed God he stretched forth his hand and the waters of the sea were divided. Faith prompted them to go forward at the command of God and the power of God made it possible for them to go over on dry land.

Again: "By faith the walls of Jericho fell down." How did this happen? God had commanded Joshua and his hosts to march around the city a number of times and the last time they should blow their horns. Because Joshua had faith in God he obeyed, though the orders given seem very foolish when looking at them through human eyes. But because Joshua believed he obeyed; and because he obeyed God threw down the walls when the proper time came.

In a similar way does faith save us. Because we believe we obey; and because faith impels us to go forward the power of God is extended and we are saved. Man's part is to believe; God's part, to save.

In this connection it is well to notice the warning sounded by James: "Faith without works is dead." No man ever had faith without believing His Word and acting upon it. Had not Moses believed God he never would have gone forward the way he did. Had not Joshua believed God, he never would have encircled Jericho

the way he did. Had we not believed in God we never would have come to Him. In that case the sea would not have been divided, the walls of Jericho would not have fallen down, we would not have been saved. And even the going through the motion of obeying God or of doing the works will never bring results from God. It is only when the faith of God moves the man of faith to act that the power of God is added to the works of man and heaven-approved results are attained. It is the "faith that worketh" which gives evidence of being alive—the living faith. There can be no faith without penitence for committed sin, no faith without obedience, no faith without works, no faith without salvation. Here are four things which have never been known to be separated in the work of salvation: the grace of God, the faith of man, the work of God, the works of man.

How Faith Comes

"Faith cometh by hearing, and hearing by the word of God." The story of the cross never fails to interest those whose ears and hearts are open to the reception of the truth. Only those whom "the god of this world hath blinded" will reject the truth when accompanied by the Spirit's power. All nature is full of evidences of the goodness and power and love of God, and a comparison between the Book of Nature and the Book of Revelation (the Bible) proves the two to be in harmony and given forth by the same Author. Moreover, the Holy Ghost is at work "convincing the world of sin, of righteousness, and of judgment," so that no one will turn away from the light save those who have been blinded by the god of this world. The fact that "faith cometh by hearing" implies a great responsibility upon those to whom has been committed the word of reconciliation. May we never waver in our duty.

The Power of Faith

Men of great faith are invariably men of great power. This is necessarily true, because faith is the power which impels us to seek God and lifts us into the realms of His power. Not the power of men, but the power of God, working through men, is the power which all men should crave. Faith is the gateway to this power.

The path of the righteous is as the shining light, that shineth more and more unto the perfect day.—Prov. 4: 18.

"It was not enough for Cain and Abel to be born brothers. Brotherhood must be born in the heart."

"HE IS RISEN"

By Geo. J. Lapp

For the Gospel Herald.

In the fall of 1913 the writer and family had the privilege of visiting what is known as Gordon's Calvary. It is situated north of the City of Jerusalem just across the way from the north city wall. The hill is shaped very much like a skull. It seemed much more realistic to us than the Golgotha over which the Church of the Holy Sepulchre is built. It also seemed so to General Gordon who discovered it years ago and who in his study came to the conclusion that this was the place where Jesus was crucified instead of the place inside the city wall pointed out to visitors. Therefore it was called "Gordon's Calvary."

We wandered over the bare hill with its rounded top and tried to picture Jesus and the thieves hanging on the crosses somewhere near where we stood. We recalled His last words to Mary His mother, to John, to the penitent thief, to the Father, and His "It is finished." From this place of melancholy meditation we descended by a winding path to the southern foot of the hill where were the garden and the tombs. The sepulchres were hewn out of the solid rock. A long groove had been carved out at the bottom and near the one tomb was a large, round, hewn stone resting beside the cave's mouth. It was so heavy that several men would have found it very difficult to have taken it from its moorings in the doorway and have rolled it away. Instinctively we entered this cavern. The larger apartment was straight in from the doorway. To the right of us was a small apartment where we stopped and entered through a small doorway and there before us was a stone coffin. The stone lid was lying to one side and the coffin was empty. We stood with bared heads and talked in subdued tones. We seemed to be standing on holy ground. To this place (or some such) Mary came to perform the last rites on that eventful resurrection morn and there met the Savior whom she at first took to be the gardener. To this place came Peter and John (the latter outrunning the former) to find instead of the body of Christ the angel who announced to them His having risen from the dead.

But nearly nineteen hundred years have passed since then. The Savior has meant much to the world in the meantime. Had He not risen and His body been embalmed and preserved some one might have discovered it during some excavating expedition and tourists might have looked on His mummy as we had the privilege of seeing that of Ramases

the Second (the Pharaoh of the oppression) as it lies in the British Museum in London and later saw his resting place in the large Pyramid Cheops near Cairo, Egypt. But had it been so He would not be to us the Resurrection and the Life. The apostle Paul could not have written so eloquently in the fifteenth chapter of First Corinthians on the power of the resurrection. He would not dare to have written, "Else is your faith vain," but would have had to write, "Your faith is vain." He could not with full assurance have written, "Now is Christ risen from the dead and become the firstfruits of them that slept." The world would have had no Redeemer in Him and though He might have died on the cross and shed His precious blood it would have availed for nought. Without some other way the world would have had to go on attempting to atone for their sins by other means. Traditions of men would have multiplied; the voices of the prophets would have ceased to find response in the people who heard their cries; men would have continued to philosophize on life and the destiny of man; terror would have taken hold of every one who dared speculate on the eternal verities. The Law as a school-master could not have directed to the "Balm of Gilead," the "Daysman twixt us (and God)," that He might lay His hands on both."

Inexcusable man who had seen the invisible things of God from the creation of the world, even His eternal power and Godhead (Rom. 1:20) could not have been led to "know that he is and that he is a rewarder of them that diligently seek him" (Heb. 11:6), nor could they have enjoyed the blessing of believing upon Him who by His righteousness (not ours) becomes their justification (Rom. 3:26). Emancipation from the thralldom of sin, superstition, ignorance, idolatry, and resultant social evil, and industrial and intellectual stagnation would have been impossible.

How we thanked God that the body of Jesus was not there. He had risen. Death and the grave were robbed of their sting and victory (I Cor. 15:55). After reiterating the events of the day we would like to have taken the little walk to Emmaus and have had Him join our company as He did the disciples and feel the thrill of having "Our hearts burn within us at he talked with us by the way" (Luke 24:32) and experience in His revelation of Himself at the breaking of bread the wonderful afterglow of such a cloudy sunset of discouragement and sorrow. But many of us have experienced such. Have we not had such dark clouds hang over us that it seemed no glimmer of light could shine through? Have we not had our loved ones, chil-

dren or companions, slip away from us and leave our homes desolate or broken up? Friends did all that loving hands and hearts could do. But not comforted, we sought solitude where we could be alone, and not alone. There, in sorrow too deep for words, we communed with Him and there stole into our hearts the sweet comfort that could only come from One who is "the resurrection and the life" (Jno. 11:25). With the coming days after undergoing a resignation that becomes the trusting child of God there returned a joy mellowed by stern experience and with it a realization that heaven had come just that much nearer to us for having jewels there. Each garment of the departed or reference to them brought back to us the richness of our relationship with things eternal and we treasured the memories of those gone before. They seemed to have new voices for us which gave to us new inspiration to become worthy of that rich heritage, now theirs, which would some day be ours. The varied experiences and responsibilities of life took on a new form for us and whatever relationships time would bring they would be hallowed by the afterglow experiences of the past. But it could not be so had Christ not risen.

The resurrection gives buoyancy to the soul. It brings the fullness of joy to the life. For us the song of the bird, the developing bud, the first blades of grass and grain, spring showers, the newly blown flower, all speak a language of gladness. Our own personal hopes in Christ fit us to better enjoy God's settings of new life in Nature. We straighten up, the eye brightens, the countenance lightens up and a smile creeps over it and we give expression to our joys unmixed with sin. We are able to face still sterner realities when they come into our lives. Our living faith in a resurrected Christ knows no defeat and we learn to know what it means to have a brave heart beat in a humble breast. We have learned to trust Him in a different way as we face life's issues, for has not the perennial freshness of His divine love and grace led us to know that He reigns and we can trust Him to lead us on from one victory to another. No room for despondency and gloom. No room for melancholia. They are of the devil. No room for discouragement. It leads to distrust.

Through the risen Savior our faith grows simpler. As one writer has said, "Theology came to seem to my mind more and more a weapon in the hands of Satan to embroil and divide the Church. I found in the Sermon on the Mount leading for my ethical guidance, in the life and death of the Man of Galilee inspiration to fulfill my heart's desire; and tho I have read a

great deal of modern inquiry I have found nothing to shake my childlike faith in the simple rescript of Christ and Him crucified" (Watterson.) We learn to trust only Him and get beyond the material of this transient world to the eternal. The varied experiences of life become passing lights and shadows as we look beyond the veil toward our eternal home. "If in this life only we have hope in Christ we are of all men most miserable" (I Cor. 15:19), but we "have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul both sure and steadfast, which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchizedec" (Heb. 6:20).

How we should thank God for the resurrection of our blessed Lord and Savior Jesus Christ.

Goshen, Ind.

THE COMING RESURRECTION

By Frank Lauver

For the Gospel Herald.

After sowing and decay an upspringing. The farmer perceives the little green blades, the son of the buried life. So with the dead. There is soon to come (how soon we do not know) the upspringing. We shall thus perceive that they were not lost, but while their spirits were in the hands of the great God their bodies were committed to the grave in readiness for the redemption of the body.

Dear friends, if death be but a sowing, let us have faith in God. Our beloved family circle has been broken. We have lost a son, but only lost that the dear friend may be restored in the bright and happy reunion to come. Our loved ones are not lost but sown. The lights are setting here to arise in other skies. Oh how blessed to have a hope in Christ. He died for us to take away death's sting; and the temporary abode in the dingy grave will give way to the brightness of the resurrection morn. Has He not risen that we might have in Him the firstfruits of them that slept? When He comes again the dead in Christ shall rise first and with the righteous living they will meet the Savior in the skies.

Sugar Creek, Ohio.

We have so many Christian people who are strikers; they are not willing to do anything.—Abram Hess

My little children, let us not love in word, neither with the tongue; but in deed and truth.—I Jno. 3:18.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Norristown, Pa.

(Mennonite Gospel Mission)

Dear Readers, Greeting:—The readers will quite likely remember reading the announcement, several weeks ago, of the opening services for this place being held March 16. We were unable to notify in time that this was impossible, the children in the Mission home contracting measles and being quarantined on the 14th. The quarantine being lifted, we were able to have the opening services April 6 in the afternoon and evening. The brethren, Howard Pennypaker, Warren Bean, and Jacob Clemens, conducted the services. We gleaned the following: Text, "Come into my house and abide there" (Acts 16:15). Macedonian call was the reason for work being started at Norristown. It was God's straight course to use these round-about ways to establish the work at this place, we believe. God's ways are not always our ways. We must be subject to His calling then the Spirit can open the hearts (like Lydia) saying, "Come into my house and abide there." The object of this mission is to preach **Jesus only** (because nothing else can save us) being an avenue through which the Church works, administering to the needs of the body as well as the soul.

The door is open at Norristown with great opportunities before us. We need the united prayers of the Church in behalf of the work that we may go forth in His power doing His will. We need your cooperation in person, material and prayer.

In His glad service,
April 8, 1919. The Workers.

Millersville, Pa.

(Mennonite Children's Home)

After being quarantined nearly a month, we were again "set free" on Monday, March 31. Had thirteen cases of measles. All have recovered and we praise God for His goodness. Two children were admitted from Marticville, Pa., on surrender and quit claim, aged three months and two years. Two support children came from Lebanon the same date. The mothers of these unfortunates were taken away by death some weeks ago. Three others had to be turned away on the same day, be-

cause the boys' dormitory is full. This reminds us of the necessity of having the new building. Where are the eight brethren or sisters that are needed to complete the ten-thousand-dollar fund that we asked for in Feb. 15 issue of the Gospel Herald? Has the Lord brought conviction to YOU, along this line? If so, settle it at once and subscribe your thousand and pay when building operations begin. May the Lord direct you, is our prayer.

Yours for the needy,

April 3, 1919. Levi Sauder.

WANTED.—A home for a sixteen year old boy, crippled in his one arm, but able to do any light work on the farm. Has been on the farm since 1912. If interested, communicate with Levi Sauder, Millersville, Pa., c-o Mennonite Children's Home. L. S.

Youngstown, Ohio

(314 Worthington St.)

The local Board held a meeting at the Mennonite Mission in Youngstown on April 5. A number of matters were considered and discussed, bearing on the material and spiritual needs of the work at this place, that we believe will bring good results in the future. The seven members of the Board were all present. The General Board was represented by C. Z. Yoder and S. E. Allgyer, Allen Rickert representing the congregations near here, was also present.

Bro. S. E. Allgyer was with us over Sunday, April 6, and conducted the services in the afternoon and evening. The number who attend the evening services is gradually increasing.

Bro. Henry Smith was leader of the young people's meeting during the month of March. Bro. Eldon Lehman leads the meetings during April. On March 30 the speakers on the program were the brethren Otis Johns and Walter Shank from the North Lima congregation. We appreciated their assistance very much.

We are endeavoring to make the spiritual side of the work here the leading incentive. A committee has been appointed to direct the affairs of the young people's meetings, select leaders and subjects, and also assist in counseling and planning for the success of the Sunday school and church services. The members of that committee are the brethren Smith, Lehman, and Kletzley, and Sisters Ella Shoup, Anna May Hartzler and Mamie Yoder. Offerings are taken every Sunday with a view to make the church work self-supporting, the balance, if any, to be applied to mission work. The general outlook is encouraging.

We invite those interested to visit the mission. Take a Mosier car west on Federal St., get off at Worthing-

ton and walk two blocks to the right, which brings you to our new home in Youngstown.

C. K. H.

April 12, 1919.

LEAVING INDIA

For the Gospel Herald.

Six months ago we were planning to spend a number of years in Dhamtari where God has led us and blessed us. Then our little girl, Ruth, was taken very ill. The doctors who have examined her say it will be impossible for us to keep her in India with its extremes of climate, and that she must have the very best care for some time.

We are greatly disappointed, of course, in not being able to stay on the field where there is such great need now. Better than ever we see the opportunities—opportunities of all sorts and among all conditions of men—and it is not without a struggle that we abandon the work and workers here, especially now, in these days of wonderful opportunity. Yet we are not in despair because of the consciousness that God doeth all things well; and if it be God's will we shall leave India, but not His work, for we shall go to America to do what we can there and to help send someone else here.

We have sent to sailing offices and as soon as we are able will book passage to New York sailing from Calcutta. There is some risk, the doctors say, in the long journey and its effect upon Ruth, but we can safely trust ourselves in our Father's hands and can follow His leading. We have made our decision after careful thought and earnest prayer.

Feb. 20, 1919. Crissie Shank.

PROBLEMS

By J. N. Kaufman

For the Gospel Herald.

2. The Man without a Conscience

I once read a statement that the "Chicago Golden Rule" runs, "Do others, or they'll do you." There are many men in business and in politics whose standard of life seems to consist largely of personal advantage. Actions are not a matter of right or wrong but of means in attaining selfish ends. India has many such men. As a matter of fact comparatively few Hindus have ever given evidence of possessing a conscience approaching anything like that of the consecrated Christian.

Conscience is a matter of training. The man with a sensitive conscience or who has "conscientious scruples" as touching this thing or that has been trained from childhood to regard the doing of this thing as wrong and

the doing of that thing as right and obligatory. If the one thus trained is a Christian his life interest will be for the good of others. But the Indian is not taught to regard the feelings of others. The centre of the universe is himself and other persons and things exist for his exploitation and advantage. The doctrine which he believes and practices that nothing is wrong unless it is found out keeps him "plying his trade" in an underworld of deception and iniquity. He is a man without a conscience.

The Hindu money lender adapts himself admirably to his business. He loans his money at an exorbitant rate of interests and the victim either pays or loses all he has. The Indian landlord has peculiar advantages to "do" his tenants. Interest on rice loans is high and rents must be paid on demand. Many a tenant's land is seized becoming permanently the property of the landlord. Is there no law? you ask. Yes; but the landlord has a thousand and one ways of evading the law and the poor tenant is helpless. I have called him the "poor" tenant, but he, too, has a thousand and one ways of "doing" the landlord. In such a case the man with the greatest influence usually succeeds. Recently one of the Balodgahan farmers told me confidentially that several of the farmers are paying higher daily wages to the weeders than agreed upon. Before I could investigate the matter I discovered that the man who brought me this report was himself paying higher wages in order to get weeders for his fields. His plan was to direct suspicion on others in order that he may get weeders and thus save his fields.

The tonga walla has discovered grain substitutes (?) while he sells the grain given him for the oxen and pockets the money. The carpenter rests on his tools when the foreman isn't watching and the foreman for a fee of a few cents turns his face the other way while his men are resting. The man who milks your cows brings an unusually small amount of milk. When you inquire he states that the cow is sick. You discover directly, however, that he needed milk for his own use and secured it in this way. If you buy milk from a native milk man it is usually half water. He explains by saying that it is because the cows drink so much water! The messenger boy when he wants a day off asks for leave to attend the funeral of his brother. It is astonishing the number of brothers some messenger boys have.

The problem of the man without a conscience would not be so difficult if all these pernicious habits had not been formed but we have to deal with these people as we find them. The process of replacing in their hearts

and minds things that are right and honest and true is indeed a slow process. Sometimes the great principles of Christianity must be expressed in rather crude form in order that the people might understand them. When thousands of low caste people were coming into the Baptist Church in South India Dr. Clough started with these commandments. Do not worship idols, Do not work on Sunday, Eat no carrion. In this section there is at present a strong Christian community.

We are at times chagrined to find many of these traits expressing themselves in the lives of our Christian people. But we try to remember that they had been schooled in these things for thousands of years, so we take fresh courage, and continue our teaching.

Dhamtari, C. P., India.

FORCES AT WORK IN THE ARGENTINE

By T. K. Hershey

For the Gospel Herald.

Conclusion

Having read of the destructive work of Catholicism and other existing evils in the Argentine, also the comparatively few agents that stand for truth and righteousness, the question that stares us in the face is, **Do these things move me?** I must believe they do move our Savior. Three scripture verses come to me now. They are these: "When he saw the multitude he was moved with compassion toward them, because they fainted and were as sheep without a shepherd" (Matt. 9:36); "Other sheep I have which are not of this fold, Them, also I must bring" (John 10:16); "Come over into Macedonia and help us" (Acts 16:9). The fainting multitude moved Christ; do they move us? Christ was after the other sheep that were not in the fold; are we? Paul heard the cry for help; do we hear it?

From the eight million souls in the Argentine comes the cry, "Come over and help us?" They are the other sheep. Can you not imagine that the great loving heart of the Master must be moved today as it was when He lived among men, especially so since over 1000 years ago He said, "Go," and He yet has to look upon the fainting multitudes who are without any knowledge of the story of Christ. Yes, it must affect Christ now as then to see thousands of towns and cities without a single Christian missionary. He must also be moved with compassion to know that in this great city of 1,596,000 souls there are to be found only

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Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Matt. 10:23, especially the latter part: "But when they persecute you in this city flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come."

W. W.

This was a part of our Savior's instructions to His disciples as He sent them on their mission to the "lost sheep of the house of Israel." They were to expect great hardships and great persecutions. These they were to bear courageously and meekly, fleeing from their persecutors rather than to resist or defy them. Even at this rate, fleeing from persecutions before the city was thoroughly evangelized, they would not have visited all the cities of Israel before the Son of Man should complete His work upon earth and in the Holy Ghost dispensation the disciples should be called to world-wide evangelization.

Please explain Matt. 5:29, 30. D. M. F.

"If thy right eye offend thee, pluck it out . . . If thy right hand offend thee, cut it off," etc. In other words, sever the connections which bind you to the power of the tempter. We have an illustration (hinted at) in the wording of this advice. Men have literally done what is here commanded when an eye, or a hand, or a foot, or some other part of the body was affected with mortal disease and had to be plucked out or amputated to keep the entire body from being destroyed. In like manner should we do some plucking out or amputating when our temptations threaten the destruction of the soul. The drunkard had better go to where there is no saloon, the gambler quit his old haunts and associations, the thief his chums, the business man his business—if he finds himself unable to resist the power of the tempter in his old environments. You had better be crippled socially, in pocket book, and even in body, and retain your salvation than to be in the power of the tempter and lose your soul.

There is a construction placed on this line of reasoning that makes bad work. Weakness is no excuse for sinning. God will give you power to live the overcoming life, even in the midst of temptation, provided duty calls you to environments that try your soul. Our Savior's advice is a warning against trifling with temptation, not a justification of sinning through weakness.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE COMING RESURRECTION

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.—I Cor. 15:51-58.

LOVE IN THE HOME

Children naturally have clear instincts, and through an innate sense of right and wrong, are quick to detect if a punishment is unjust, or if their privileges are infringed or trampled upon. For example: An ambitious young girl of the writer's acquaintance was denied the education she so craved through lack of parental interest. Bitter, resentful thoughts rankled in her bosom, and it was long before she could exercise a forgiving spirit. And at another time, when a child of some ten or twelve years, she was accused by the mother of having committed a slight misdemeanor, despite the little one's earnest protestations to the contrary. It was proven that the girl was innocent, but hot indignation filled the childish heart, and for many weeks the little breast smarted under the keen sense of the injustice done her in such an uncaring, rude manner.

"Cannot I do as I please in my own house?" is sometimes snapped out to those broaching the subject, for we are "touchy" and swift to retort at what we term "interference" or "meddling into other people's business," especially if we are failing to fulfil our

duty. There seems to be a current impression (which originated from the pit) that one can uncloak, as it were, in his home circle. The little amenities, politeness, nice usages of society and spirit of cheerfulness which help to make life pleasant are set aside, and the command "Be courteous" (I Pet. 3:8) is disregarded. Unutterably sad, yet nevertheless true, that in these last days it has come to be in many families as the Word says, "without natural affection," not even possessing human love one for the other. Parents, untrue to their children, and children disloyal to their parents!

A minster once said in conversation to another, that a godly earthly home is a type of the heavenly. The writer can never forget a home of the kind she knew for a number of years. The air of graciousness and piety diffused like sweet perfume and pervaded every room from the attic down to the kitchen. Love, happiness and peace reigned within its portals, and the respective members of the family had the courtesy of a Lord Chesterfield toward each other. If there was any distinction made, their own were treated with more kindness and politeness than the visitors, for "family first" was their motto. The family altar was observed morning, noon and night; the beacon fire of Gospel light and truth kept brightly shining, and the very name of that godly people became a synonym for right living and piety, near and far.

The result was that running through the lineage for generation were men and women of noblest Christian character, who filled the higher walks of life and great spheres of labor in God's harvest field. Many will rise up in the Great Coming Day and call them blessed!

If parents were as diligent to teach the children sacred lore as they are to give a secular education, it might be said of their boys and girls on arriving at maturity, "From a child thou hast known the Scriptures." Dear father and mother, "Tell ye your children of it (the Gospel), and let your children tell their children, and their children another generation" (Joel 1:3.) Behold the far-reaching and on-going current which you set in motion—eternity alone can reveal the abundant fruitage! "Train up a child in the way he should go and when he is old he will not depart from it."

Many instances we see of little ones that exhibit fits of temper on attempts at governing them. They resist control, refuse to obey, and take a defiant rebellious stand against authority over them, so the parents weakly, unwisely "give in." Imagine the conditions responsible for and leading up to such a state of infantile anarchy,

when a child told to do a thing, is allowed to pout and whine and peevishly exclaim, "Why must I? Mamma, I don't want to"—and he doesn't do it either. And over on the other side is a tot of three or four summers with a highly offended air, crying angrily because the mother had ventured to lightly tap her a time or two for some naughty act she has done.

Well did King Solomon write that "a child left to himself bringeth his mother to shame." When the rod of correction is needed, "let not thy soul spare for his crying." Be as "one that ruleth his own house having his children in subjection," with all firmness and love. And in future years Tommy and Mary will then understand, and realize that they can never thank you enough for it. God help us more and more to "show piety at home."

Along what other lines do we lack? One of the features very noticeable and sadly on the increase is the want of respect and deference on the part of father, mother and child to each other. There comes to mind a Christian (?) home where this was so apparent it was distressing. The husband did not honor the wife, and the wife was uncivil to the husband. This was the starting point of disturbances and ready soil for the many ills to which unsanctified flesh and the "yet carnal nature" is subject.

Henry would domineer over Sarah, and, strange to say, the parents would look calmly on, giving no reproof, but permit the boy "to lord it" over his sister. Justice was violated and childish rights flung to the winds. And that does not end it, for as there is a sowing, so there must be a reaping, and the seed sown will bring forth "according to its kind." Reverence seems to be largely a thing of the past, and courtly graces of the old school a lost art.

A pert young miss, with a flippant toss of the head, half in jest and half in earnest, remarked with apparent pride that she kept her manners in a bag hanging up in the closet, and only brought them forth when company came. Why wouldn't it be just as well to say "thank you" and "if you please" in our home, the same as we do in somebody else's home? "Good morning" on arising "good night" on retiring, was once an old honored custom in households, but many are the homes now where it is never observed.

May we be careful, also, to be impartial, so that none of the children can ever say, "You love John more than you love me." Let us be kind and loving to our own, eager to seize every opportunity of ministering unto their comfort and happiness; not to consider it a duty, but a precious privilege. "I don't want Ned down sick

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Sunday School

For the Gospel Herald.

Lesson for April 27, 1919.—Acts 2:1-18

Golden Text.—If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?—Luke 11:13.

Lesson Story.—For ten days the apostles and other disciples had been together in the large upper room in Jerusalem praying and waiting for the promise of the Father. Christ had told them to tarry at Jerusalem until they should be endued with power from on high. We have evidences that they did not comprehend what Christ meant, but they acted the part of faithful disciples in waiting according to directions and, by the ordination of the twelfth disciple, making suitable preparations for the great event.

"And when the day of Pentecost had fully come, they were all with one accord in one place." It was then that God fulfilled His promise. A sound from heaven, "as of a rushing mighty wind," was the signal for the great event. It was then that the disciples received their endowment of power, and with this a spiritual discernment of the Word. There sat upon each of them cloven tongues like as of fire. They "began to speak with other tongues, as the Spirit gave them utterance."

This wonderful power was noised abroad, and people came rushing in, doubtless most of them out of sheer curiosity. But they soon beheld evidences that the disciples were endued with remarkable power. Some made light of it, saying, "These men are full of new wine." But Peter very quickly reminded them that this could not be, as it was only nine o'clock in the morning. He then went on to affirm that this remarkable event was in accord with the prophecy of Joel who foretold that in the latter dispensation God would pour out of His Spirit upon all flesh, describing the very things which the disciples were now doing. So wonderful was the Spirit's power manifested on this day that three thousand people believed and were baptized upon confession of their faith.

Points for Reflection.—This simple narrative of what occurred on this eventful day calls forth sober reflections. Among other things we note the following:

1. The power of faith. The disciples had been told to tarry at Jerusalem to await the endowment of power. They did not understand, but they believed Christ. So they waited for ten

days, putting in the time worshiping and getting ready for the event. In the fullness of time they were rewarded far beyond that which they expected. Faith holds us to God and constitutes the gateway to power.

2. The faithfulness of God. It is not for us to question the faithfulness of God in His promises to us, even though we are not able to comprehend the nature of His promises. Our part is to believe. God has never broken a promise.

3. Speaking in tongues. What astonished the multitudes was that these "ignorant and unlearned" Galileans should be possessed with such powers of language that each of them—some fifteen or sixteen languages represented—should understand them in their native tongue. This power was entirely different from any power possessed by modern tongues' fanatics, different even from the power of tongues used in Paul's time when he wrote to the Corinthians. The Corinthians needed an interpreter, but the disciples on the day of Pentecost needed no interpreter.

4. Spiritual discernment of the Word. Have you ever thought of the difference between the disciples before and after Pentecost? Before, they could not understand the resurrection of Christ together with what that meant for them; after, they could expound the Scriptures with exactitude and with authority. Only they in whom the Holy Ghost is Comforter and Guide have a spiritual discernment of the Word. Without the Spirit men may see the letter but they can not discern the Spirit.

5. Holy boldness. This is what the disciples possessed to a remarkable degree. Not many days before this event they were hiding behind closed doors for fear of the Jews. Now they were facing thousands, accusing them of being murderers because they had crucified the Lord of glory. Like perfect love, the Spirit casts out fear.

6. The eloquence of sincerity. The same Peter who on the night of the betrayal manifested his weakness in disowning his Lord was now ready to testify without fear or favor in behalf of the risen Lord. When the soul is filled with the Spirit the tongue is ready to sound the praises of Him from whom all blessings come. The surest way to loosen the tongues is to fill the heart with love. Since the object of our affections is always the object of our praises, it follows that when the heart is filled with love to God the tongue may be depended upon to witness faithfully to the power of God to save.—K.

The Father sent the Son to be the Saviour of the world.

—I John 4:14.

Our Young People

THE AUTHORITY OF THE CHURCH.

—Matt. 16:15-19.

Topic for April 27.

MOTTO

"All power is given unto me in heaven and in earth."

THE STUDY HOUR

I. Church Authority.—Christ is the head of the Church. All authority has been given to Christ in heaven and in earth. Therefore all authority which Christ exercises thru the Church is supreme over all else. But when Christ was on earth, He distinctly told the judge who condemned Him to be crucified that His kingdom is not of this world (Jno. 18:36). He did not in His earthly career exercise authority over the temporal affairs of the world and of men of the world, altho He was by right King of Kings and Lord of Lords. When He sent out the apostles, He sent them out in the same manner, saying, "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." The apostles established the Church without the power of the carnal sword. They used the sword of the Spirit as the weapon which is "mighty through God to the pulling down of strong holds" (II Cor. 10:4). And so the true Church has ever worked in the world from that day to this. "In meekness instructing those that oppose themselves, if God peradventure may give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken by him at his will." And because of this unassuming spirit the true Church has often been ignored as without authority, while the false one has been hailed as the real authority.

But to those who would be right there is a very real authority to which the true child of God is subject in the Church established according to the Word of God. And the force of this authority, unassuming as it may seem to the earthly mind is after all backed by all the powers of heaven and involves the destiny of souls for all eternity. Well may men tremble and fear before the words of the living God and well may they submit to all the orders and regulations of that Church which keeps herself in the love of God and in line with the Spirit of the Gospel.

PERSONAL THOUGHT

Am I in a place of submission to the authorized plan of God for His Church? Can He say, "Well done," to all my conduct in the Church?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Church.
2. Jesus loves the Church.

For Young People—

1. The Source of Church Authority.
2. The Channel Thru Which Christ's Orders Come to Me.
3. The Results of Obedience to Church Regulation.

For Older People—

1. Church Anarchy.
2. The Evils of the No-Church Doctrine.
3. The Power of a Well Regulated Church.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church

by

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Editor, Daniel Kauffman.

Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, APRIL 17, 1919

Field Notes

Bro. H. F. Reist of this office returned to his home last Wednesday after a few days' sojourn in Indiana.

The Sunday school at Doylestown, Pa., was reorganized recently with the following as officers: Supts., William Hallman, Daniel M. Myers; Sec., Joseph Lapp; Treas., Joseph Nyce; Chors., Daniel M. Myers, Mahlon Gross, Charles Godshalk.—S.

The brotherhood in Medina Co., Ohio, have arranged for a series of meetings beginning April 28 and continuing to May 4.

Bro. J. A. Ressler of this office left last Thursday morning for Rockton, Pa., to continue the series of meetings begun by Bro. Joshua B. Zook of Belleville.

Among the worshipers at Scottsdale Mennonite Church last Sunday were Bro. Christ Yoder of Grantsville, Md., and Sister Minerva Johnson of Masontown, Pa.

Change of Address.—Bro. Joseph Saylor, from Boswell, Pa., to Holsopple, Pa. Bro. Saylor has moved from his farm and purchased a property at Thomas Mills. In this move he is a few miles nearer to his home church.

Following is a list of dates for communion services in the bishop district of Bro. I. J. Buchwalter, Dalton, Ohio:

Salem, May 11.

Medina, May 18.

Martin's, May 25.

Kolb's, June 11.

The brethren, S. E. Allgyer and Vernon Smucker of Ohio are soon to make a trip to France to look after the interests of our young brethren in that country. They go at the solicitation of our brethren, and of the Friends, the latter having kindly offered to bear their expenses across.

In the Markham District.—In the vicinity of Markham, Ont., four non-resitant bodies—Mennonites, Wisler Mennonites, Brethren in Christ, and Amish Mennonites—have united in contributions for relief work. A recent report sent to our desk shows that up to March 27 the sum of \$68,367.62 had been donated to various causes, and of this sum \$60,005.50 had been spent. Considering the size of the district, and the number of people supporting this work, these figures speak volumes. Greater still should be our contributions to mission work, which has to do directly with the work of providing ways and means of relief for the soul.

Correspondence

Jet, Okla.

Dear Herald Readers:—A kind greeting in Jesus' Name:—On March 24 Bro. J. A. Heatwole, of La Junta, Colo., came into our midst to conduct revival meetings. As a visible result 5 souls were made willing to accept Christ as their Savior, and the Church as a whole was very much encour-

aged. From this place Bro. Heatwole goes to Hydro, Okla. May God richly bless him in his work.

On Sunday, Mar. 30, Bro. and Sister Adam Hostetler and Sister Trella Auras were received into Church fellowship by letter. We are indeed glad to have them with us. Bro. Sam Kuhns, wife, and children, and Grandma Kuhns, of Manchester, Okla., worshiped with the congregation at this place on Mar. 30.

The communion dates in Bro. S. C. Miller's district are as follows:

Harper, Kans., April 13.

Jet, Okla., April 20.

Protection, Kans., April 27.

Manchester, Okla., May 4.

On March 30 our Sunday school was reorganized with Bro. Alf Miller and S. F. Troyer Supts., Gertie Schrock and Trella Auras, Sec.-Treas., and Charley Pugh, Chor. Pray for us at this place.

Elsie Marie Miller.

Mar. 30, 1919.

Harrisburg, Oreg.

A friendly greeting in Jesus' Name:—I have been thinking why it is that people are drifting away from God the nearer the end of the world is coming. Have we not the real love of God? What is love and how does it work? Does it run people down, or does it teach us to pray for each other? I have been thinking of a wall motto which says, "Do nothing, say nothing you would not like to be doing when Jesus comes." I wonder which of these things we Christians would like to be found in—running each other down, or praying for each other—when Jesus comes? Let us all study more what love is and get more of that love which Jesus teaches us about, so that we can all be ready and fit subjects to partake of the communion.

Andrew Yoder.

Mar. 31, 1919.

Wolf Trap, Va.

Dear Readers, Greeting:—On Mar. 15 Bro. and Sister David Garber of Waynesboro, Va., made a short visit here which we enjoyed much. Bro. Garber preached three instructive sermons while he was with us. We were made to rejoice that another soul has started to live for Christ. May the Lord continue to bless the work at this place to His honor and glory.

Yours in His name,

March 31, 1919. Mary C. Barbe.

Kokomo, Ind.

Bro. J. S. Hartzler of Goshen, Ind., came here March 29, and began a series of meetings on Sunday morning, March 30. May God grant that His Holy Spirit be the ruling power that saints may be revived and lost

saved during these meetings, is our prayer.

The influenza epidemic has again made its way through into a number of families in the vicinity during the last few weeks, but just the last few days it seems to let up a little, as we have heard of no new cases.

We ask an interest in the prayers of God's people for these meetings, that much good may be done.

March 31, 1919. G. W. North.

Flanagan, Ill.

Greetings to all Herald Readers:—On Sunday, March 23, we were pleased to have with us, both morning and evening, Bro. Samuel Gerber of Pekin. He gave us two interesting and inspiring sermons.

On the evening of the 30th our young people's meeting was reorganized. Bro. Milo Zehr was elected superintendent for the coming year. The choosing of chorister and program committee was left with him.

We are glad to say that the roads are getting better and that more of us can attend services. In His name,

March 31, 1919. Lydia H. Smith.

Imlay City, Mich.

(Bethany congregation)

Greetings to all Readers:—On Feb. 20 Bro. J. S. Shoemaker of Dakota, Ill., and Bro. D. W. Slagel of Flanagan, Ill., came here. Bro. Shoemaker delivered one sermon and returned home the same night. Bro. Slagel remained over Sunday. We are always glad to have ministers stop with us.

On March 13 Bro. J. K. Bixler of Elkhart, Ind., came and held meetings Thursday and Friday nights; also a members' meeting on Saturday morning and communion services on Sunday morning with most of the members present. Pray for the work at this place. Cor.

March 31, 1919.

Lancaster, Pa.

(Mellinger's congregation)

Greeting in His blessed Name:—On March 16 a series of meetings began at this place conducted by Bro. J. C. Habecker and continued till March 30. Several times during the winter time had been appointed for these meetings but on account of the influenza they had been postponed. Six precious young souls confessed their Savior during these meetings. Ten were made willing to accept Christ before the meetings, making a class of 16. All are young buds, as it were, to blossom sweet and fair in the Master's kingdom. We believe there are many others counting the cost, but as yet they are not willing. Let us remember the words of our brother when he said: "Those starting in the Christian life are like children learning to walk.

They stumble many times and need the help of older ones to help them up again." Let us not neglect our duty. Our brother reminded us in many different points wherein we have come short. This is the time of year when people trim or prune their trees and vines so as to get more fruit. May we all by God's help consider what we have heard through our brother and take it as a pruning or trimming to grow thereby and bring forth more fruit for the Master in whose name we are called. God bless our brother in his field of labor.

Those of us who were permitted to sit under the sound of the Gospel and drink in the many truths every evening presented by our brother, certainly owe many thanks to our heavenly Father for being permitted to do so, and to the brethren who kindly made use of their autos and took us along to the service. The Lord bless them for their labor of love.

Hettie B. Buckwalter.

March 31, 1919.

Pigeon, Mich.

(Berne congregation)

On March 14 Bro. Menno Esch came and Bro. J. K. Bixler came Mar. 17. Both brethren were with us to hold communion. Bro. Bixler gave us one sermon, choosing his text from John 1:29. On Sunday, March 16, Bro. Esch held baptismal service and two souls were received into the Church fellowship. We thank our heavenly Father for these two, for He said, "One soul is worth more than the whole world." And may we ever lift them up to the throne of grace. Pray for the work at this place. Cor.

April 1, 1919.

Ste. Elizabeth, Manitoba

Dear Herald Readers, Greeting:—Bro. I. S. Mast of Minot, N. Dak., has been with us for the past three days, coming here on March 29. A few very interesting meetings were held during his stay with us; also one young soul was received into Church fellowship by water baptism.

Five families of like faith moved to this place about the middle of March, and so Bro. Mast was a very helping hand, on Monday evening March 30, when Sunday School and Young People's Meeting was organized, which is just the beginning of a new field of labor.

Before leaving Bro. Mast also gave us the promise of a preacher, as much as once a month, to preach the Gospel at this place, until better arrangements can be made. Praise God from whom all blessings come.

We will gladly welcome any one of like faith, going thru Winnipeg to

stop with us at this place, at least for a visit if no more.

We are located about 36 miles south of Winnipeg, Morris being our R. R. station, 8 miles west of us. Dufrost is another railroad station 6 miles East of us where the Soo line runs through. Ste. Elizabeth is simply a Post office, no R. R. going through.

Pray for the work at this place, that it may bring forth good fruit.

April 1, 1919.

Mary L. Miller.

Chambersburg, Pa.

(Strasburg congregation)

Greeting to all Herald Readers:—Spring is here again, and as we see the green blades of grass coming forth from the earth we are made to think, surely the Lord has not forgotten His people.

On Mar. 30 we reorganized our Sunday school as follows: Supts., Bros. Henry Hunsecker, Harry Witmer; Sec.-Treas., Bros. Sol. Burkholder and Daniel Lehman; Chors., Bros. Samuel Burkholder and Daniel Lehman. We only have Sunday school during the summer, but we hope the time is not far distant when we may have an evergreen Sunday school. We ask an interest in the prayers of God's people for the work at this place.

April 1, 1919. Sol. Burkholder.

Lancaster, Pa.

(Millersville congregation)

Gospel Herald Readers, Greeting:—We have closed a series of meetings with fifteen confessions. Eight had come before the meetings, making a class of twenty-three young people who have set their faces heavenward. May they ever be faithful, loyal, and true to the Master whom they have confessed as their Savior. The meetings were conducted by Bro. John Senger of Kinzer. Some others seemed to be almost persuaded to make the wise choice but lacked will power to take the stand for Christ, we hope and pray they may come before it is forever too late.

The Lord willing, these dear young people will be received into the church by water baptism on April 26, P. M. at Millersville, and on the 27th we will have communion at Millersville and on May 4 at Rohrerstown, at which services Bishop John K. Charles will officiate. We ask the prayers of all God's people.

Cor.

April 3, 1919.

East Earl, Pa.

(Weaverland congregation)

Dear Herald readers, Greeting:—Sunday March 30, is a day long to be remembered by the Weaverland con-

(Continued on page 52)

Miscellaneous

PEACE

Eternal God, the Dwelling-place
Of saints in ages past—
Them Thou didst shelter by Thy grace,
Secure from every blast.

Eternal calms about Thy throne,
Beside the tideless sea,
To weary hearts have ever flown,
To bring them peace from Thee.

So grant us, Lord, Thy saving grace,
While on this gale-swept sea;
And show amid the storm Thy face—
Our chart and compass be.

Impart to us Thy healing balm
To soothe the throbbing pain;
And let Thy canopy of calm
O'er every heart remain.

As flows a river, deep and still,
The silent hills between;
So let Thy peace to us flow, till
Our souls are quite serene.

At last our souls would, like a dove,
Fly upward unto Thee;
And nestle in Thine arms of love—
There rest eternally.

—W. Carleton Wood.

GLEANINGS FROM PERSONAL WORK

By J. W. Hess

For the Gospel Herald.

I have been impressed with a few statements made in personal work and will pass them on.

1. "I can not live a Christian life in that wicked city, no use trying."

True, the city is a wicked city, and things may not be conducive to spiritual growth; but the words, "I can not, and it's no use trying" are words that are suggested by the enemy, and were accepted by a grandmother of at least three score years, who was once happy in the Master's service. Pray for her.

2. "No use, I can't do right in my home with such a man. He was trying to run me off. I lived with him forty years, I married him to live with him, and I am going to do it unless he kills me."

Yes, the home is a sad one, and it's not pleasant to have a drunkard for a companion and to have one try to break up the home, but the words, "No use, and I can not do right," were words suggested by the father of lies (Jno. 8:44) and also accepted by a grandmother who was once happy in the Master's service. Pray for her.

3. "Yes, we know," said mother and daughter, "that we have not been getting to church, but father don't care and does not try to make a way for us. We were hoping things may

get better, but they are getting worse."

Things never get better when we are serving Satan. The thing for father to do is to come back to the Lord.

I don't know how many homes this would fit, but in taking a religious survey of one locality going a radius of three miles from the church, we found one hundred and four (104) making no profession, and forty-five of them were heads of homes.

4. "I am not interested in your kind of religion."

This man, so far as I could learn, was not interested in anybody else's religion. A large number of people living in a so-called Christian nation, are much less religious than people in a heathen country, even though they know nothing of the true God. The only religion that will stand the test is the religion of the once crucified and now risen Redeemer. Will you help to get people interested in this religion?

5. "The devil can't live in the Menonite Church."

This is the way the Lord would have it. If this man wants to live with the enemy he would better stay where he is. We have too many now that are trying to live for the Lord and the devil at the same time. If the devil can't live in our church I am sure he visits us real often.

Looking at things from God's angle.

Jude 24: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." See II Pet. 1:10, last clause: "For if ye do these things ye shall never fall."

I Cor. 10:13: "There has no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way of escape, that ye may be able to bear it."

I Jno. 3:8 (last clause): "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Palmyra, Mo.

A SPECIAL MESSAGE TO OUR YOUNG PEOPLE

By Amanda Nebel

For the Gospel Herald.

We all know what a message is. Perhaps some of us have received message informing us of the death of some near and dear one, or of some one who was very sick but is now well on the way to recovery. We know the effect that each had on us.

Dear friend, here is a message for you from our Father in heaven: "He that believeth and is baptized shall be

saved; but he that believeth not shall be damned" (Mark 16:16). Another message is found in Exek. 3:17-19. It holds out the thought that if we see any one in sin and fail to warn them that God will hold us responsible for their soul at the judgment day. But if we warn them and they heed it not, then we have done our part.

That makes us all responsible for others' lives. You may think: "Oh well, I give liberally to the mission cause." That is all very good in its place; but God wants us to speak to some wanderer about his soul's salvation and welfare, and if we refuse that, our liberality will by no means clear us. Let me illustrate: If you were to send some child for a glass of water and that child would get you an orange or a bunch of grapes instead, the object brought might be just as valuable as that for which the child was sent but after all it would not be obeying orders. Remember, God's promises are to the obedient.

We have in mind a certain evangelist who when he was converted was told to spend fifteen minutes each day in talking to God, fifteen minutes in reading God's Word, and fifteen minutes in talking to some one else about God. I think that if we will do that we will never be found among the backsliders but will, like Paul, be able to say, "I am free from the blood of all men."

Wayland, Iowa.

JOSEPH A TYPE OF CHRIST

By A. J. Miller

For the Gospel Herald.

Joseph is about the most perfect human type of Christ in the Bible. Almost every event and circumstances of his life is typical. Note the points given below. There are many others in which Joseph's life foreshadowed that of Christ. He—

1. Was the well beloved son of his father.—Gen. 37:3.

2. Lived in Hebron (the place of fellowship) with his father before he was sent to his brethren.—Gen. 35:27.

3. Was sent by his father to his brethren but he was perfectly willing to go.—Gen. 37:13.

4. Testified against the sin of his brethren and they hated him.—Gen. 37:2.

5. Revealed to them the exalted position he would hold in the future and they hated him the more.—Gen. 37:5.

6. Was plotted against by his brethren.—Gen. 37:19, 20.

7. Was sold by Judah for twenty pieces of silver.—Gen. 37:28.

8. Was repeatedly tempted but did not yield.—Gen. 39.

9. Was accused wrongfully.—Gen. 39:13-18.

10. Was put in the Egyptian dun-

geon (the place of death) with two malefactors.—Gen. 39:20; 40:1-3.

11. Was raised from the place of death by the King of the land.—Gen. 41:14.

12. Was given all power in Egypt.—Gen. 41:42-44.

13. After his exaltation, took a Gentile bride to share his glory.—Gen. 41:45.

14. Acknowledged to be the savior of his people and their ruler.—Gen. 47:25, 26.

15. Gives all honor to the king and delivers all things into his hands.—Gen. 47:14-20.

JESUS

1. Was the well beloved of His Father.—Matt. 3:17.

2. Lived in heaven, the place of fellowship, with His Father before coming to earth.—Jno. 16:28; 17:5.

3. Was sent by His Father into the world, but He was perfectly willing to go.—Jno. 3:16; Phil. 2:5-7.

4. Testified against the sins of men and they hated Him.—Jno. 15:18.

5. Revealed to man the exalted position He would hold in the future and they hated Him the more.—Matt. 24:30, 31.

6. Was plotted against by His brethren according to the flesh (the Jews).—Luke 20:13, 14, 19.

7. Was sold by Judas for thirty pieces of silver.—Matt. 26:15.

8. Was repeatedly tempted but did not yield.—Matt. 4:1-11.

9. Was accused wrongfully.—Matt. 26:59-65.

10. Was put on the cross, the place of death, with two malefactors.—Mark 15:27, 28.

11. Was raised from the place of death by the King of the Universe.—Eph. 1:19, 20.

12. Was given all power in heaven and earth.—Matt. 28:18.

13. Acknowledged to be Savior and Ruler.—Phil. 2:9-11.

14. Gives all honor to the King (God) and delivers all things into His hands.—I Cor. 15:24.

SNAPSHOTS

(Heard at a Sunday School Meeting and reported by J. H. Shank).

We think that our surroundings must all be agreeable before we can have peace. That is a very erroneous idea. Peace is something that can be held in our possession amidst the greatest trials and struggles of this life and amidst the greatest turmoil and confusion of all the nations of the world.

The world makes peace: Christ gives peace. It is a gift; If we have only the peace that the world makes, every disaster that comes will confuse us, but if we have the peace that

Christ gives us it will keep us calm and undisturbed even amidst the world's greatest disasters and confusion.—John Thut.

When God comes in and spoils our plans and gives something entirely different, it is not as if He would say, "Away with your hope of doing things in an orderly way," but it is rather as if He would say, "Don't be too sure that you know just how this little block of time should be spent. Let me show you something much more important than what you have planned."—J. D. Charles.

Show me a man that is not awake on the second coming of Christ and I will show you a man that is leading a careless and indifferent life. Show me a man that is wide awake on this subject and you have a man that is careful concerning his life because he knows that Christ may appear at any moment.—J. W. Hess.

How often have you heard people testify something like this, "Brethren and sisters, I sin in word, thought or deed every day." Let me say to you that Christ held before us two classes of people and only two. We stand either with the saint or the sinner, the saved or the lost, the righteous or the unrighteous.—J. H. S.

STEADFASTNESS

By Katie Saltzman

For the Gospel Herald.

Steadfastness is a firmness of mind. It is exhibited by God in all His purposes and ways. In Dan. 6:26 we read, "I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel, for he is the living God and steadfast forever, and the kingdom that shall not be destroyed. And his dominion shall be even unto the end." We see here that men tremble because God is steadfast, and if they will not obey the law they will tremble to meet Him.

We are commanded to be steadfast in asking the Lord for help. If we waver we are like a wave of the sea, driven and tossed. "A double minded man is unstable in all his ways." We should be steadfast in cleaving unto God. "Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt cleave." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

We learn that Peter was not steadfast when trials came, for he denied Christ for fear of losing his life. In these perilous times do we hold our lives dearer than our souls? Shall we

deny Christ for fear that our lives may be taken, or will we remain steadfast with God, that our souls might be saved? Let us obey God rather than man. If ever the Christian needed steadfastness, it is now when the world is full of evil. Rather fear the Lord than the people. So therefore watch and pray, quit you like men, be strong, "prove all things; hold fast that which is good." We should stand fast in the liberty in which Christ has made us free. Ministers should pray for steadfastness in their people. "If it seems evil to serve the Lord, choose ye this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord," and remain steadfast with Him. For if we hold fast to that which is good to the end, we shall all rejoice to see the Lord come in His glory. For He will be steadfast in what He has said: "Be thou faithful until death, and I will give thee a crown of life."

Shickley, Nebr.

MISSIONARY EXPERIENCES

"The reader may have seen something of (missionary) camp life without suffering its inconveniences. He has not had to go without food or a drop of water, such as he dare drink, from fear of cholera. He has not had to push a hopelessly punctured bicycle through a blazing sun for miles, till his tongue has literally cleaved to the roof of his mouth, and his thirst has become an absolute agony. He has not stuck in the bed of a swollen stream with a broken bullock-yoke and had to wait in the rain until another could be procured from some far-off village. He has not had to lie for hours on the hard roadside, hungry and tired, because his luggage-cart had broken down and no food was procurable, and finally, he has not had to be jolted home in a cart for weary hours while dysentery, cholera, or typhoid fever had him in a deadly grip. He has not had to wrangle with an excited crowd about some difficult question of religion. He has not felt the terrible loneliness and sickening heart-ache at failure or burden of responsibility, where he has had the care of all the churches in a district larger than an English diocese."—Sharrock. Yet nearly every foreign missionary passes through most, if not all, of these experiences, not only once, but many times.

Remembering the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.—Acts 20:35.

FORCES AT WORK

(Continued from page 45)

10 Protestant churches. Who is responsible? "Other sheep I have," says Christ, "that are not of this fold, them also I must bring." How will He bring them? Through you and me. Through human instrumentality.

But does it pay?

Yes, it certainly does pay. We are paid or rewarded largely for every dollar or sacrifice spent in the heathen world. We are told that Christians in America increase at the rate of 3 per cent while Christians in heathen countries increase at the rate of 9 per cent—three times as fast, yet the force of workers in the home and land is 1,000 times greater. In the United States there are 22 times as many ordained ministers as there are ordained missionaries in the entire non-Christian world, yet the increase is only three per cent at home while abroad nine per cent. O yes, it pays.

The situation as it is; what is needed?

1. To grapple with the large problem of evangelizing the world we need:

a. Men and women in the home land who know how to pray.

b. Men and women who will give of their means, and that with a system.

c. Thousands of young men and women who have laid their all upon the altar of service.

2. How secure this great army for Christ?

If you send to the heathen country 40,000 missionaries (which seems like a large army), even then each missionary, in order to take these countries for Christ, would be responsible for 25,000 people. How could this army of 40,000 be raised? If one from every 800 church members would say, "Here am I, send me," we would have this number. That is not asking for much, is it? At this rate, brother, how many would the Conference you represent have to send? Figure a little, and then secure that number and send them forth. One from every eight hundred Christians at home. Will you be that one? Let the 799 take care of the work at home; you be the 800th one to answer the Macedonian call of helping to gather in these "other sheep."

3. The call from South America is a challenge to our own beloved Church.

One-eighth of the land surface of the world is found here. South America is a country two times as large as Europe, and three times as large as India. Argentine alone is 25 times as large as Pennsylvania. Here it is: will we go in and possess it? To do it volunteers are needed. One ought to be just as ready, and a thousand

times more so, to go to the front for Christ as for the Government. Parents ought to give as much and be as ready to send their boys and girls to win the world for Christ as to win the war. These sheep are calling and Christ has said, "Go." What is wrong?

4. Excuses:

But I hear some excuses. One says, "I would go if I had a special call like Paul." Brother, Christ said, "Go." That is a call; what more do you need? Another says, "I have started to prepare for some profession at home; shall I throw all this to the side and go to the foreign field?" Let me ask you, Did you have a special call to take up that profession? It is not fair to expect a special call of one and not of the other. Perhaps that profession you are preparing yourself in is medicine. If you use it in the foreign field, good; but do you know that in the States there are 120,000 physicians? And do you know that there are sections in China where there is only one doctor for three million people? There is a challenge for you, brother medical student. Perhaps the profession was teaching; but brother, or sister, will you not let the 4,500,000 teachers that are at home do the teaching, and you come to South America? Here there are thousands of cities where there is not a single Christian school teacher.

Perhaps your excuse is business, but aren't you willing, brother, to let the 799 take care of the business and you be the eight hundredth one to obey the command "Go," and the call, "Come?" You may never hear a call like Paul did. In fact we are told that nine-tenths of the greatest missionaries the world ever knew, never had a special call. Note the call of a few.

David Livingston—"A strong sense of duty."

William Godell—"Consecrated himself back of an old stump over an open Bible."

William Cary—"The open Bible and a map of the world before him."

Henry Martyn—"The plea of his mother."

To these men, "The need, the need known, and the ability to meet that need," constituted their call.

From South America comes the call to you who are preparing for life's service. Here is an opening for Christian men and women who are willing to make the sacrifice. Here are needed all kinds of workers—Bible teachers, school teachers, physicians, and preachers. May those who could go to the foreign field, first see themselves as the Prophet Isaiah saw himself, and then see the people around them, and across the waters as did the prophet, so that they may answer the call, "Who will go for me?" in the

words of the prophet, "Here am I, send me."

If this series of articles has led some to pray more effectively, others to give in a large way, and still others to lay their all on the altar of service and are thereby made willing to work for Christ and the Church in some foreign field, it has accomplished its mission.

"Finally, brethren, pray for us."
Buenos Aires, Argentina.

CORRESPONDENCE

(Continued from page 49)

gregation. Sixty-five precious young souls were baptized and received into church fellowship, three others reclaimed and five others admitted from other churches. The house was crowded with attentive hearers, and the services were solemn and impressive throughout, conducted by Bishops Benj. Weaver and Noah Mack.

May they remain steadfast, and true to their solemn vow, letting their lights shine. Most of this class are quite young, and were rescued at the parting of the way. Therefore their rests a weighty responsibility on the church in general. Much of their future life, and spiritual growth depends on our lives. They naturally look to us older ones for ensamples. Therefore it behooves us (not only now but at all times) to walk soberly, righteously, and godly.

D. S. Wenger.

April 5, 1919.

Nampa, Idaho.

Greeting to the Herald Readers:—On Sunday, March 16, Bro. John M. Yoder of McBrides, Mich., was with us and preached for us. Monday, Bro. Derstine arrived and that evening gave a Bible lecture and sermon. On Tuesday he gave three Bible lectures but no sermon, as it was necessary for him to leave on an early evening train. He expects to be with us again in the near future. However the evening meetings were continued by Bro. Yoder until the next Sunday. The attendance and interest were very good in all the meetings. We were much encouraged to press forward in the work of the Lord.

Yours in His service,

Omar G. Miller.

April 5, 1919.

Chambersburg, Pa.

(Pleasant View congregation)

Dear Herald Readers, Greeting:—Last Sunday we organized our Sunday school at this place as follows: Supts., Bros. Henry Martin and Henry Sollenberger; Secys., Bro. Frederick Ernst and Sister Emma

RELIEF NOTES

(Conducted by Vernon Smucker.)

For the Gospel Herald.

American Friends Service Committee

Contributions of clothing from Menno-
nites—Week ending March 29, 1919:

Bay Port, Mich.
Columbiana, Ohio.
Greencastle, Pa.
La Grange, Ind.
Morrison, Ill.
Perkasie, Pa.
Wellman, Iowa.

For some time the Friends have been looking to Russia as the ultimate field of their labors. In this they are inviting the co-operation of the Mennonite Church. Following are a few extracts relative to the proposed work:

"Another expedition to Russia is now being organized by the English and American Quakers. The work in this country will be under the direction of the American Friends Service Committee of 20 South Twelfth St., Philadelphia, the organization which has already sent over 300 relief workers to France, and a few each to Russia, Serbia, Corsica, Holland, Armenia, Tunis, Syria, Italy, and Belgium."

"The Quakers operated central stores, cooperative shops, orphanages, hospitals, dispensaries, and settlement houses. They distributed clothing and food, opened libraries and home classes, encouraged modern methods of agriculture, carpet weaving and knitting. Somewhat the same kind of work will be done by the new Unit that will follow the Commission to Russia as soon as it has reported."

"The experience of the Friends in Russia during the war has shown them that they can help the Russian people in a direct and definite way no matter what political party may happen to be in power. Friends workers have never been molested by either the Kerensky or the Bolshevik Government, in fact their work has been recognized and assisted by the local Soviet leaders and they have met with a warm reception everywhere, especially on the part of the cooperative officials and organizations."

"The Mennonite Church will cooperate in this Russian relief and reconstruction. Many of its members, especially those in Kansas and other middle-western states, were born in Russia, or are only one generation removed from that country. It is said that there are over a million Mennonites in the Ukraine alone."

The following cablegram is the latest received by the American Committee for Relief in the Near East relative to conditions in Armenia. The Mr. Main who signs it is Dr. John H. T. Main, President of Grinnell College, Grinnell, Iowa, now engaged in relief work in the Caucasus:

"15th Tiflis. Conditions in this country frightful and menacing, rapidly growing worse, it is the concentrating region for refugees from other parts, people starving, dying by thousands, and are down to using dead bodies for food. Lack of cash now means catastrophe and loss of great work already done. It must come quickly to avail. It would greatly help us to know probable political future all this region and Asia Minor. We ought to have

information about this important matter and about commitment available for future work. Main."

The following extract from the diary of one of the boys in the first group to go to Armenia will prove interesting. It pictures the first day spent in the land of their relief work:

"Our ship went into the breakwater at about ten o'clock this morning. Some of the men were detailed to remain on the ship to watch the Egyptians unload the goods so that none would be stolen. About fifty men started soon after at this job of unloading. Our own group is to set up the motor trucks as they are being unloaded. None being unloaded today we had the whole day to try to find out about our future work and to see Beirut. We walked about the town until noon and saw all kinds of strange sights. A Syrian who had lived in America for 26 years showed us around. We saw camel trains carrying wood and stones and others carrying household furniture. We saw emaciated children and others barely dressed. One child about ten years old had only a gunny sack stripped over her head with a hole cut in the top to look out of. Several more we saw along the street moaning and crying. The guide said they were so hungry. Also saw men in uniform, from practically all the countries. Also saw many well dressed natives—in fact such a mixed up motley kind of a group I never imagined could be in one town. We ate dinner at a pretty good cafe—75 cents. Spent part of the afternoon at the Red Cross headquarters. Met Major Nichols, chief there. Ate supper at the Royal Hotel with Dr. Oliver and son, for whom we had letters and supplies, sent by his wife in Philadelphia. We accidentally ran across them about dinner time. They were down here from the Lebanon Mts. for supplies for their work, and were delayed in going home or we would have missed them. They certainly appreciated the goods we brought, and were very anxious for all the news from the States we could give. They told us many interesting things about their experiences here during the occupation of the country by the Turks. This evening our group met and discussed some plans for our work. It was the sense of the group that Bros. Loucks and Derstine should go on to Constantinople and there work out more satisfactory arrangements for our own work. As soon as more definite arrangements can be made we are to come after to take up more permanent work."

Mennonites in Russia

The following, contributed by the Friends' Publicity Committee, gives facts which will be of interest to Herald readers. It will be noted that the Friends are expecting the cooperation of the Mennonite Church in the proposed relief work in Russia.

In view of the proposed work to be undertaken in Russia by the Mennonite Church and the American Friends Service Committee, working in close cooperation, the following statement on the extent of the Mennonite Communities in Russia will carry an unusual interest. The writer is Prof. W. P. Neufeld of Reedley, Calif., who just came from Russia to America in 1914. Mr. Neufeld as well as his father, Peter Neufeld, were well known educators in the Mennonite higher schools of

(Continued on last page)

Shetter; Treas., Bro. John H. Shetter; Chors., Bro. Henry Martin and the writer. My prayer is that we as a small band of God's children in this part of His great vineyard may have a thriving Sunday school. Remember us in prayer. Ada M. Shetter.

April 7, 1919.

Johnstown, Pa.

Dear Readers of the Herald:—On Apr. 4 the ministerial meeting of the S. W. Conf. district met in the Kauffman Church. Interesting topics were earnestly discussed with spiritual power. Saturday, Apr. 5, the Mission Board Meeting was held at the same place. This was indeed a meeting long to be remembered by all who were present. The talks and mission sermon were all so full of spiritual power that no one needed go away without being fed with Gospel truth. The mission sermon was delivered by Joshua B. Zook. It seems to me we can nearly always feel as to whether a sermon comes from the Lord or only from men. While I was meditating upon the spiritual uplifting of the day I was made to wonder as to how this spiritual heavenly feast will affect the Johnstown district in regards to mission work at home. Many are the open doors in the district. Here are these golden opportunities thrown wide open all around us, and right in our midst, surrounded by the cold storm of this world, and if no one will enter these doors and make use of the opportunities they will all likewise perish. Souls that are to be saved must be saved today, tomorrow never comes.

Brethren and sisters, can not we realize that we need to have a Gospel message delivered every Lord's day of the year in all our churches?

April 10, 1919. Levi Blauch.

Landisville, Pa.

The Landisville and Salunga S. S. Workers meeting will be held at Salunga April 30, 1919, in the evening. The speakers are as follows:

Lesson for May 4, assigned to Bro. Christian Brubaker.

Lesson for May 11, assigned to Bro. Amos Eby.

Lesson for May 18, assigned to Bro. Peter Nissley.

Lesson for May 25, assigned to Bro. Simon Heistand.

Yours in the faith.

Morris Kauffman.

April 11, 1919.

When we see sin as resisting God and separation from God we see it as it is.—L. K.

Blessed are the meek: for they shall inherit the earth.

LOVE IN THE HOME

(Continued from page 46)

for me to wait on," says a mother, apprehensive of a threatened illness to her son. True, a long sickness would mean much care, etc., but oh, what a pity to look at it in that light.

The round of daily duties, even the menial tasks of washing, scrubbing, mending, etc., can be performed in joy out of affection for the dear ones for whom we labor. Then again, why should not the kind thought and consideration of the husband and wife for each other be as it was in wooing days—yes, far more, and richer and deeper with the passing years?

Another of the things in which some of us are deficient, is in giving respect due to children. In homes where a domineering spirit prevails, the boys and girls are not allowed independence of expression—scarcely even freedom of thought; they must say and do as mother shall dictate, and under this autocratic regime they are practically made human automats—listless, spiritless creatures, with no will, self-reliance nor originality of their own. A crime is done the child by taking away its individuality.—The Vanguard.

REPORT

Of Bible Conference Held at Mountain View Church, Creston, Mont.,
Mar. 1-15, 1919

For the Gospel Herald.

Instructor, J. P. Bontraer; Mod., Chris Snyder; Secy., J. E. Slatter; Chor., Lela Oesch.

A Christian's Work.

A Christian's work is to teach.—Matt. 28:19, 20. Worker must have the power of the Holy Spirit.

How Kept under the Atonement.

Kept by the power of God and trusting in Him.

The Christian Home.

Divinely instituted. Parents should fear the Lord and rule the children, not children the parents. Love must be the ruling principle of the home.

Evil Speaking.

Much harm is done by evil-speaking, talebearing, flattery and slander. Hatred and envy cause evil-speaking. Cure—Be filled with the Spirit.

The Overcoming Life.

Is attained through faith and obedience.

Regeneration.

Necessary because all have sinned. Repentance necessary.

Consecration.

Entire consecration brings rest and peace to the soul.

Prayer.

Prayer is the golden key that unlocks the treasure house of God.

Divinity of Christ.

Christ's divinity declared by God, Christ, Angels, John the Baptist, His disciples, and devils.

Eternal punishment.

We choose our own destiny
Missionary Study from the Gospel of John.

The Gospel must be brought to the world by God's children. Rom. 10:13-17.
Christian Conversation.

Christian should be very careful how they speak. Let your speech be always with grace. Col. 4:6.

Woman's place in the Church.

Woman always had an important part in Christian work. So recognized by the early Christian Church.

Present day delusions.

Delusions are caused by false teaching.

The Sunday School and the worker.

The Sunday school is a department in the church to teach God's Word. Successful workers are acquainted with God's Word.

J. E. Slatter, Secy.

REPORT

Of the Bible Conference Held at the Hopewell Mennonite Church near Hubbard, Oreg., Feb. 12-19, 1919

For the Gospel Herald.

Organization: Mod., D. F. Shenk, J. D. Mishler; Sec., J. B. Mishler, Harry West; Instructor, J. P. Bontraer.

The following subjects were discussed: Mission Study in the Book of John, The Overcoming Life, Consecration, Regeneration, Evil Speaking, How Keep Under the Atonement, Eternal Punishment, The Advantage of Accepting Christ in Early Life, Present-day Delusions, Marriage.

The following are a few of the thoughts that were presented:

God calls missionaries for service and often sends them forth thru the Church.

Without Christ we are not able to live the overcoming life (Jno. 15:5).

Our faith, tho it be small, if it is a living faith, accomplishes much.

It is impossible to enter heaven if we have not been born again.

Speak evil of no man. (Tit. 3:2).

Pray for good works, good thoughts, and be filled with the Spirit.

The blood of Christ is the only atonement.

There are many blessings in store for the soul that accepts Christ when young. Jesus especially called the children to Him.

Many years' exercise makes a strong Christian and it insures a happy life.

The S. S. is one of the best methods of getting souls interested in the cause of Christ, and it may be called the recruiting agency of the Church.

When the children of Israel allied themselves to the people of the world they suffered. So it is today. If the children of the Lord join themselves to the things of the world they will suffer or lose power with God.

God, the angels, and Christ Himself, testify that Jesus is the Son of God, and that He came as the Savior of the world, and that He will come again to gather the elect off the face of the earth.

There are many false delusions taught from the pulpit; some of them are: No punishment awaits the wicked (Matt. 25: 26); sinners will have another chance; Christ's body was dissolved with gas (Matt. 28:6); setting a day when the world will come to an end (Mark 13:32).

Marriage was instituted by God (Gen. 2:20-24). Should be entered into only by man or woman of same faith.

Secretaries.

REPORT

Of Bible Conference held at Walnut Grove and South Union Churches near West Liberty, O. Feb. 10-15

For the Gospel Herald.

Instructors—N. E. Miller, Springs, Pa.
E. L. Fry, Wauseon, Ohio.

The following subjects were discussed by Bro. Miller—

Love the fulfilling of the Law.

The Victorious Life

Book of Colossians.

Bro. Frey—

Sermon on the Mount.

Plan of Salvation.

The Testing of our Faith.

Characteristics of a Live Evangelical Church.

Some thoughts gleaned:

Love comprehends all the great things of life, has its fullness of embodiment in God, and determines our course in life.

The Christian has the commission of bringing Christ to the world. Nothing the world needs so much as the Gospel story.

God wants our entire service. The only way to enjoy a Christian life is to live a life of complete separation.

We must learn to know God in order to lead a victorious life. We must be prayerful and loyal to Him.

Purpose of Book of Colossians: To confirm in fundamentals, warn against dangers, exhort to piety.

Christ is primarily interested in the Church.

Thru Christ God made all things possible to the believer.

In the plan of God the greater the responsibility the greater the servant.

Give God first place and then we will have all we need in this world.

The religion of Christ should have an effect on my every day life.

It takes the blood of Jesus Christ to take away sin. A holy life is necessary to please God. Salvation comes thru Christ only.

The Word from beginning to end is the plan of salvation.

Ruth A. Yoder, Sec'y.

REPORT

Of Ministers' Meeting Held at the Mennonite Church, Orrville, Ohio, March 5, 6, 1919

For the Gospel Herald.

Moderators, S. H. Miller and C. N. Amstutz.

Subjects on program:

Wednesday Evening

A study of the S. S. Lesson for next Sunday.

The need of cooperation among ministers, S. S. officers, and Y. P. B. M. workers.

Thursday Morning

(Session for ministers only.)

The ministers' temptations. Essential unity among the ministry. Our after-war problems and how to meet them.

Thursday Afternoon

Practical ways of promoting missionary intelligence. The responsibility of the Church for health and social morals. Truths which need emphasis in our preaching today.

Thursday Evening

The Master's call to young people.

Two sermons.

The attendance was fair, the interest good, and the results time will tell.

A few of the many thoughts given:

Read the whole book from which the Sunday school lesson is taken in connection with the lesson.

God has men of experience ready to succeed old leaders.

Work of the Church divided into different branches, all working together to the same end.

Every minister should follow the instructions of Paul to Timothy, "Preach

the Word," and there shall be unity.

Become spiritual, and there will be a flowing together.

Promote missionary intelligence by getting men from the field to hold missionary meetings.

Emphasize the fact that all have sinned and come short of the glory of God; and of salvation through the atoning blood of Christ.

Do not teach social morals from a health standpoint only, but also from a spiritual standpoint.

In years past the young people occupied the background. Conditions have changed, now many occupy the foreground. The Lord wants the front rank full.

There were twenty-six bishops, ministers, and deacons present.

Officers elected for another year: Moderators, J. S. Gerig, A. J. Steiner; Secy., D. M. Friedt.

God bless the work.

D. M. Friedt, Secy.

REPORT

Of the Strasburg, Pa., Sewing Circle for the Year Ending March 26, 1919

For the Gospel Herald.

No. of meetings	8
Average attendance	11
Articles made for Friends Service Com.	46
Articles made for Home Missions	87
Articles donated	16
Cash to home mission	\$ 10.00
Cash to foreign mission	10.00
Cash contributions for year	117.80
Paid for expenses	70.96
Cash in treasury	26.84

Secretary.

REPORT

Of the A. M. Sewing Circle for the Year Ending March, 1919
(Belleville, Pa.)

For the Gospel Herald.

No. of meetings	11
Average attendance	33
No. of articles made	318
No. of garments for home missions	87
No. of garments for war sufferers	231
No. of feather plows donated	28
Total am't of money received	\$180.93
Total am't of money expended	139.78

Cash on hand \$ 41.15

We wish to thank the general public for their hearty cooperation in this great work.

Mrs. I. Z. Hertzler,

Mar. 14, 1919.

Treas.

ANNOUNCEMENT

The tenth annual meeting of the Mennonite Children's Home Association will be held (D V) in the Millersville Mennonite Church, Millersville, Pa., on Monday, May 5, 1919.

A program on which will be listed the names of prominent speakers on subjects of ital importance to this worthy cause is being prepared. There will be two sessions, morning and afternoon, beginning at 9:30 A. M.

The Millersville Mennonite Church is located about four miles from Lancaster where any one desiring to attend will take the Millersville car every thirty (30) minutes on the hour and half-hour. A cordial invitation is extended to all.

Bishop Benj. Weaver, Moderator.
D. M. Wenger, Secretary.

Married

Detweiler—Stover.—On April 5, 1919, at the home of the bride's parents, Bro. Harvey R. Detweiler to Sister Anna S. Stover, both of Blooming Glen, Pa., Bro. Jos. M. Gross officiating. Their many friends wish them God's choicest blessings.

Eichler—Beckler.—On March 21, 1919, Bro. Henry Eichler and Sister Mary Beckler, both of the Berne congregation near Pigeon, Mich., were united in marriage at the home of Bro. Peter Ropp near Imlay City, Mich. May the Lord bless this union through life.

Wideman—Ulrich.—On March 28, 1919, Bro. Richard Wideman and Sister Louise Ulrich, both of the Berne congregation near Pigeon, Mich., were united in marriage at the home of Bro. Peter Ropp near Imlay City, Mich. May God's blessing be theirs.

Alderfer—Stover.—On April 5, 1919, at Blooming Glen, Pa., Bro. Franklin L. Alderfer and Sister Maria B. Stover, both of Blooming Glen Mennonite congregation, were united in the holy bonds of matrimony by Bro. I. Frank Swartz of Blooming Glen. May God's blessings attend them through life.

Obituary

Nissley.—Virgie M., wife of Harvey G. Nissley, died Dec. 4, 1918, at her home near Middletown, Pa., after 10 days' illness of influenza followed by pneumonia of the heart; aged 21 y. 3 m. 19 d. She leaves a sorrowing companion and 4 small children. She was a faithful member of Strickler's Mennonite Church near Middletown, Pa. Funeral Dec. 8, 1918. Services at the house by Bros. David Z. Miller and Harry Longenecker. Interment in Shope's Cemetery near Highspire.

Young in years, but safe in the fold of Christ.

Steiner.—Barbara Steiner (nee Amstutz) was born Sept. 2, 1843; died at her home in Wayne Co., Ohio, Mar. 29, 1919; age 75 y. 6 m. 27 d. She was united in marriage to Christian Steiner May 17, 1863. This union was blessed with 5 sons and 5 daughters. Husband, 3 sons and 2 daughters preceded her to the spirit world. She leaves 2 sons, 3 daughters, 12 grandchildren, and 7 great-grandchildren. Funeral services at the Crown Hill church April 1, conducted by D. Z. Yoder. She was a member of the Mennonite Church for many years and proved faithful to the end.

Miller.—Eli J. B. Miller was born in Holmes Co., Ohio, Feb. 16, 1852; died near Kokomo, Ind., March 31, 1919; aged 67 y. 1 m. 15 d. He was united in marriage to Sarah Hensler Dec. 29, 1878. She departed this life May 9, 1913. To this union were born 5 sons and 2 daughters. He leaves, besides the children, 17 grandchildren, 3 brothers, 2 sisters and a host of relatives and friends. He united with the Mennonite church in early life of which he was a member until death. Funeral at the Mennonite church April 2, conducted by J. S. Horner and J. S. Hartzler from II Cor. 5:1. Buried in the Mast cemetery.

Miller.—Clarence Bruce, infant son of Clarence E. and Mary A. Miller, Oscoda Co., Mich., died March 6, 1919; aged 1 m. 18 d. He is survived by his parents, 1 brother (Harry) 3 grandparents, 1 great-grandmother and many uncles, aunts, cousins, and friends. He was sick but 5 days. We do not wish him back into this sinful world, for we know his is a much better lot in heaven. Funeral services at the house conducted by Bro. Menno Esch. Interment in the Fairview cemetery.

"Another little lamb has gone,
To dwell with Him who gave;
Another little darling babe,
Is sheltered in the grave."

Wenger.—Isaac G. Wenger was born Dec. 18, 1844, in Lancaster, Pa. With his parents Bro. and Sister Christian Wenger, he moved to Wayne Co., Ohio, in 1854, a year later moving to Waterloo Co., and in 1858 moved to Elkhart Co., Ind. When a young man he went to Kent Co., Mich., near Caledonia, and there was married to Elizabeth Volwiler. To this union were born eleven children. Following a period of ill health he was stricken with bronchial pneumonia for one week and died Mar. 15, 1919, age 74 y. 2 m. 27 d. He leaves a wife, eleven children, four brothers, and two sisters. Joseph of Osceola, Ind., Jonas G. of Hesston, Kans., Mattie Bowman, of Wakarusa, Ind., Jacob of Wakarusa, Ind., Zimmerman G., of Caledonia, Mich., and Barbara Christophel of Nappanee, Ind. He also leaves many grandchildren and a host of relatives and friends. He was buried on Mar. 19, 1919, in Caledonia, Mich.

Martin.—To come to the end of life's road without murmur or complaint, to quit this life without long suffering or pain, to accept the call to come "over yonder" calmly and heroically are exceptional blessings. Such was the lot and thus came the end for Fannie Martin. Quiet as was the transition so was the life of this Christian mother. Esteeming herself as no great person she yet recognized the obligations and duties which came to her as her very own and discharged them to the best of her ability. Her ideals of home-making and of chaste womanhood were of a high order.

Mother was about the routine of the night's duties when with less than an hour's warning she was taken to her eternal abode. She was a consistent member of the Mennonite Church.

Fannie Miller Martin, daughter of Jacob and Fannie Miller was born near Leitersburg, Md., Jan. 4, 1848; died March 11, 1919; aged 71 y. 2 m. 7 d. She was married to Henry Martin, son of Jacob and Elizabeth Martin, Dec. 21, 1871. She leaves husband, a son (J. Harry Martin) a daughter (Mrs. J. D. Brunk) a daughter-in-law, a son-in-law, 9 grandchildren, 3 brothers, a sister, besides a wide relationship and a great number of friends.

Funeral services were conducted on March 15 at the home by George Keener and from Reiff's Mennonite Church by C. R. Strite. Sermon by N. E. Miller. Interment at Reiff's burying grounds.

THE BIBLE

"This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

"Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

"Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

"Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure.

"It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents."—Sel.

Items and Comments

Canada's war expenses to date are officially given as \$1,225,098,122.

Enriched through high prices paid for labor during the war, thousands of aliens in the United States are leaving America for their native lands. At the port of New York it is estimated that more than a thousand laborers a day are leaving.

The largest wheat crop in history is forecasted in a recent official report from Washington. According to this report the market value of the crop promises to be about \$2,500,000,000. But there are yet several months till harvest.

A severe storm swept over northern Texas and parts of Oklahoma and Arkansas on April 10, and as a result a hundred or more people were killed, several hundred injured, several thousand made homeless, and growing crops damaged. Prompt relief was sent from other sections.

Quebec has shown by a recent election that it does not sympathize with the modern prohibition wave. It has just recorded itself by a 100,000 majority, in favor of wine and beer. On the other hand, New Zealand has declared itself in favor of prohibition.

Following the vote of Chicago against prohibition, which vote gave the "wets" so much courage in their attack on the recently adopted prohibition amendment, Michigan has just endorsed the prohibition movement by voting down a proposed "wet" amendment by a majority of something like 100,000.

Forty years ago Frank W. Woolworth started in on a capital of \$50 in the 5-and-10 cent-store industry. Last week he died, having in the meantime achieved success to an extent that he was able to organize a \$65,000,000 corporation in the same business. It is an illustration showing that the day of individual effort is not yet past.

Indications of coming trouble because of necessary reductions in prices are still in evidence. All agree that prices must come down, and practically all agree that the coming down should primarily affect the other man's pocketbook. The difficulties encountered in the peace parleys across the waters are duplicated in a small way by similar parleys at home.

Eighteen years ago three men met and organized a society for the promotion of the cause of getting Bibles into hotel rooms. Under the name of "The Gideons" this society has grown till it numbers many thousands and has succeeded in getting Bibles into 360,000 hotel rooms. Heaven alone knows how many heart rooms there have been opened to the Bible through this agency.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Pacific Coast Conference will be held with the congregation at Creston, Mont., June 13-17, 1919. A hearty invitation to all that can be with us.

Fraternally,
J. P. Bontrager, Mod.

RELIEF NOTES

(Continued from page 53)

Russia. Prof. Neufeld's last position in Russia was as principal of the Central School of Snadenfeld in Gubernia, Taurida.

Prof. Neufeld's article follows:

"Kroeker's Familienkalender" reports that in 1911 there existed the following Mennonite settlements in Russia:

(1) In Gubernia Taurida, ca. 75 villages, 33,500 souls, 169,300 dessiatines of land (a dessiatine equals about two 1/2 acres).

(2) In Gub. Ekaterinoslav, ca. 72 villages, 21,440 souls, 126,200 d.

(3) In Gub. Kherson (Zagrad) 16 villages, 5,600 souls, 126,200 d.

(4) In Gub. Samara (Old and New S.), 35 villages, 12,000 souls, 50,000 d.

(5) In Gub. Orenburg, 20 villages, 8,000 souls, 20,000 dess.

(6) In Gub. Stavropol (Kuban), 2 villages, 2,200 souls, 4,300 dess.

(7) In Terek Region, 12 villages, 3,000 souls, 10,000 dessiatines.

"There are also Mennonites in a number of other Gubernias, such as Warsaw, Volhynia, Saratov, Ufa, but they live in isolated villages or on khutors (manorial properties). A large number of Mennonites, probably eight to ten thousand, constitute two large settlements in Siberia, one near Pavlodar on the Irish and one near Barnaul in Gub. Tomsk. There may be 50 villages there.

"These two last named settlements are the youngest and poorest. Although colonized on crown land on very favorable terms, the settlers started too poor to get along without assistance. The assistance given them by the mother colonies in Taurida and Ekaterinoslav did not give full relief, and in my view these Siberian settlements will be in greatest need of relief now.

"Every village maintains an elementary school with one to three class-rooms, and every khutor proprietor employs a teacher on his estate. The Mennonites may have 15 to 20 Central Schools, 5 or more Girls' Schools. They also manage and maintain a number of hospitals, a large home for the aged, a well-endowed institute for the deaf and mute, a commercial school, and an institute for epileptics beautifully located on the Dnieper and well supported by the gifts of all Mennonites in Russia.

"The work among the native Russians was regulated and almost reduced to zero by the severe laws of the Czar's Government, but since the revolution it must have increased a great deal. In their foreign missions they maintained 7 years ago in Sumatra and Java eight to ten missionaries.

"The plan to unite the Quakers and Mennonites of America in a common relief to relieve the Mennonites of Russia and then with their aid to help the Russians, looks very good and practical. To fix our eyes understandingly and firmly on the goal and then to proceed with the help and blessing of God, that is what the hour demands."

A clergyman, riding beside a profane coachman, who discharged a volley of oaths, fixing his eyes upon him, said: "I can not imagine what you will do in heaven! There are no horses or coaches or saddless or brides or public houses in heaven. There will be no one to swear at, or to whom you can use bad language. I can not think what you will do when you get to heaven!"

Sin makes men enemies to God.—I. S. McCoy.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
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S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(*1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1957 Canal Port Ave., A. H. Leaman, Supt.

Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(*1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. E. Martin, Supt.

Job.—Job, W. Va., _____ Supt.

Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

Knoxville.—(*1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(*1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria.—(*1919) 900 Garden St., Peoria, Ill. John Roth, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(*1901) Marshallville, Ohio, Jos. M. Nissley, Supt.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., A. K. Allebach, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, APRIL 24, 1919

(Gospel Witness)
Established 1905

No. 4

EDITORIAL

"The heavens declare the glory of God, and the firmament sheweth his handiwork."

On another page we find the last of a series of articles by Bro. T. K. Hershey on "Forces at Work in the Argentine." In this series our brother gave us much information concerning the work and needs in that field. The concluding article is an appeal which will be read with interest by every volunteer for service.

We are pleased to note the general interest in the work of the Church at this time. The contributions to mission and charitable causes, the large number of volunteers for relief work, the fact of continued meetings in seeding time, and several other things give evidence of this interest. Let the good work go on. And along with these manifestations of live interest, let there be such further evidences as fervent, unceasing prayer, much reading of the Bible, a clean record of social and business life, a steadfast adherence to all the teachings of our blessed Lord, and other marks of the devoted child of God.

Tithing.—Here are a few reasons why Christian people should practice it:

1. It was God's method when He governed His people Israel.
2. When Christ referred to tithing and other matters commanded by the law, while He rebuked the Jews for things left undone, of these He said, "These things ought ye to have done."
3. It encourages systematic giving.
4. It fits to and strengthens New Testament methods of giving.
5. It would revolutionize the motives of many who now give because they feel compelled to give.

6. It would definitely answer the question of "How much?"

7. It would supply the Church with needed funds, and greatly reduce the evils of begging.

8. It would bring peace to many a soul in the consciousness that we are doing God's will.

Suggestion to congregations: Read I Cor. 16:2. Couple the idea of tithing with the instructions, "lay by in store as the Lord hath prospered you." Try it a year. Then report.

Famine in India.—For some time we have been reading of the famine raging in India. People are dying by the hundreds of thousands, and great suffering prevails in many places. This is not a new thing, as similar conditions prevail in other lands, notably the war-stricken districts. But there are especial reasons why our people should remember in a special way the needy sufferers in the vicinity of Dhamtari. Our workers are established there, the work is organized, the people know our missionaries, and a dollar under such circumstances will go much farther than it would where circumstances were not so favorable. Moreover, because of such conditions, the money sent to Dhamtari would not only go farther in giving relief to the body but also in reaching the souls of the lost.

We have a letter from Bro. G. L. Bender, treasurer of the Mennonite Board of Missions and Charities, stating that he has opened up an account for India sufferers, and all money donated for this purpose will be promptly forwarded. As you send your dollars for this worthy cause, may you also send your petitions to the Throne that God may bless these donations to the strengthening of the Cause; also that the way may be opened so that our missionaries ready to go may get there speedily and help in the work of relief for body and soul.

GOD'S PLAN OF SALVATION

II. Repentance

Repent: for the kingdom of heaven is at hand.—Matt. 4:17.

Except ye repent, ye shall all likewise perish.—Luke 13:3, 5.

Repent ye therefore, and be converted, that your sins may be blotted out.—Acts 3:19.

Now commandeth he all men everywhere to repent.—Acts 17:20.

Thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations.—Luke 24:46, 47.

From the above scriptural admonitions we gather the following facts:

1. Repentance was a very prominent part of the teachings of the primitive Church.
2. The preaching of repentance was practiced by John the Baptist, by Christ, and by the apostles.
3. It is ordained of God that repentance should be preached wherever the Gospel is preached; that is, "among all nations."
4. It is essential to salvation.
5. It is the condition upon which our sins are remitted.
6. To die with any sins in our lives unrepented of means eternal death.

These facts compel the conclusion that in repentance we have a very important and very serious subject, one that deserves a great deal more of serious consideration than it gets today.

One of the shortcomings of much of the present-day preaching is that it treats the great truths of the Bible too lightly. The effect of this smooth preaching is that it fails to awaken the soul; people are not conscious of the living truths that condemn their own lives. Thus conversion is held before us as a simple "turning around," and repentance as a simple "change of mind"—without much thought as to what is involved in this turning or changing. The hearer fails to grasp the great truths involved, and about

the only impression made is that produced by rhetoric and eloquence. Repentance, when preached in its reality, will have the effect of either convicting the impenitent soul of his sins or of making the saved child of God rejoice that his sins are forgiven.

Illustrations

What is repentance? This can be made clearer by illustrations than by definitions in words. Let us cite a few:

Take, for instance, the people of Nineveh. They heard the preaching of Jonah. Their sins loomed up before them and they sought the Lord. They humbled themselves before God, cried mightily unto Him, renounced their sinful ways, and God heard their prayers and forgave their sins.

Manasseh is another example of repentance. He was a very wicked king in the early part of his reign, but his prison experience brought him to his senses. He humbled himself before God and called upon His name. He was delivered and went back home, spending the rest of his time in making right the things he did wrong in his sinful years.

Another illustration is furnished by the three thousand who were converted on the day of Pentecost. They heard the Word and were convicted of their sins. They sought ways of amending their ways and were admonished to repent. They owned their guilt, confessed their sins, received the Word gladly, and were baptized.

These and similar illustrations give us a real picture of evangelical repentance. Summarizing them we find the following evidences: Conviction of guilt, contrition of heart, confession of sin, forsaking of sin, humility, prayer, restitution for sins committed. These marks of repentance do not always stand out with equal clearness, for the former records of penitent believers are not all the same; but it is idle to think of repentance where there is no sorrow for sin, no turning to God for pardon, no humbling of self before the mighty God, no disposition to forsake former sins, no disposition to make restitution for wrongs committed. A mere profession of religion and willingness to unite with the Church will not do.

Mock Repentance

Saul confessed his sins and proclaimed David's superior virtues—and went right on sinning the same as he did before.

Balaam confessed, "I have sinned"—and proceeded on his way to curse the people of God.

Judas Iscariot confessed his sin in that he had betrayed innocent blood—and instead of coming to Christ to make the confession where he had

done the wrong he sought solace in the fate of the suicide.

Simon the sorcerer went through the motion of repenting—and kept on conjuring with money.

Repentance means more than sorrow because a certain sin was committed (or found out)—Judas went the limit on that. It means more than a confession of sin—no confession could be more complete than that of Saul or Balaam. It means more than ceasing from sin—Simon did that, for a time. It means more than a willingness to unite with the Church—Simon was a member and Judas was a preacher in high standing. But when Godly sorrow because of committed sin takes hold of the soul, so that the penitent believer calls upon God, confesses and forsakes his sins, makes restitution and throws his life into the service of the Master, then you have reason to believe that the repentance is genuine and the remission of sins is real. "Godly sorrow **worketh**." It is true that some have gone through the motion of all this—even to the extent of deceiving the Church—but sooner or later "the sow returned to her vomit," showing that the repentance was only make-believe, or that the once penitent soul had "fallen from grace." No man was ever saved from sin and kept right on sinning as he did before.

Penitence and Salvation

The words, "repentance and remission of sins," "except ye repent," "repent . . . and be converted, that your sins may be blotted out," mean this: **NO REPENTANCE, NO SALVATION**. In as full a sense as is the other fact, "Thy faith hath saved thee," is this fact: **Thy repentance hath saved thee**. Still, as with faith so with repentance, all the saving power belongs to God. Salvation is not bought by tears or restored money or reformed life or the loudest kinds of prayers and confessions. Even the mixing all these with **sincerity** does not constitute the power. But the penitent believer, seeing his lost and undone condition and recognizing his guilt, comes to the only saving power, namely God Himself. Like the prodigal son in Luke 15 whose penitence because of his wayward course brought him first to his senses and then to his father, so the prodigal child in sin, coming to his senses and repenting of his sinful course, comes back to the Father so that He can again restore him and give him a place in His happy family. And as the prodigal son of the parable would have forever remained away from his father if he had not repented, so does the prodigal child in sin remain forever away from the heavenly Father and away from salvation, unless he repents.

Among the revivals needed at the present time is a revival of interest in the great and impressive theme of **REPENTANCE**.

CHRISTIAN ASSURANCE Vs. ETERNAL SECURITY

By A. J. Bendle

For the Gospel Herald.

(Concluded)

We find one scripture extensively used by the advocates of eternal security and upon this is established their prima-facie evidence. If you stumble over the interpretation of this scripture, it then becomes easy to swallow the major premise of the doctrine. The passage referred to in Eph. 4:30, "And grieve not the Holy Spirit of God, whereby we are **SEALED** unto the day of redemption." They take this word "sealed" and enlarge and enlarge upon it, coupling many other scriptures with it, and thereby making quite a healing plaster for the sick soul. Now, the truth is this: that the word applies to the circumcision of the heart by the Holy Ghost and not to a **canning process** as they picture it.

These national Bible teachers, such as Tucker, Petingill, Gille, and others describe this scripture as the Holy Ghost **canning** us unto the day of redemption! Women are pictured canning tomatoes and peaches, etc., using sealing wax to preserve them. This scripture pertains to assurance and not to security. What was the circumcision to Abraham but sealing? We know no one could live and be actually circumcised in heart; but it is a mystic marking by God the Holy Ghost.

Let us take this word, sealing, and compare it with the other places and setting in the Bible, and we shall see that it means "marking," "stamping," a mystic work of God's Spirit. We shall notice just a few, beginning with Jno. 6:27. This passage refers to Jesus Christ being **sealed**. Surely no one would say it was necessary to preserve Christ for heaven, when He made heaven! This passage refers to the approval of Jesus, and after all this is the etymology of the word sealed—approval. About two years ago, Dr. Gille, of Chicago, was giving an address in Altoona, Pa., and he so strained the scriptures that we withstood him. He went so far as to establish a difference in the acceptance by God of Jew and Gentile, setting forth that repentance was for the Jew but faith was sufficient for the Gentiles. This occurred at a time when the writer was almost accepting Dr. Gille's major-premise; but this, thank God, proved a signal of alarm and caused a deeper and more prayer-

ful study of the subject, only to become more alarmed and hear the inward whispering of the Spirit saying, "Danger, danger, danger!" On this occasion we put out a tract (with Bro. Stauffer's assistance) on "Repentance." A few of these may still be secured.

On this occasion of Dr. Gille's address he made another statement like this: "It would be a standing disgrace for Christ to allow a stain, or a single sin to remain against a Christian over night." This chilled my blood! Because this, if nothing more, verged upon divine impeachment. I sincerely desire to warn the Church of these men who make much of words and beauty of expression, etc.

The Church in general is a great missionary field for "Eternal Security" for this reason: Every wavering, doubting soul that has a profession without an experience grasps eagerly at this doctrine, thinking this is just what he needs to allay his doubts and uncertainties; but, alas! what he really needs is assurance of being born again of the Spirit. This is the genuine anchor of the soul, not "eternal security."

One thing I observed that frightened me was this: that most all the classes were grabbing for this doctrine. I met a man one day smoking a cigarette on the street without a blush. A day or two afterward I met him in a public meeting where he expressed his delight in the eternal security doctrine. Then, too, I noticed that all who clung to this doctrine rejected the all important doctrine of repentance! And even half-dressed and bare-breasted women talked and rejoiced in eternal security! Then I shook myself and said: Ah, up! what's this? Then I began to examine some of the other pet phrases used by the advocates of eternal security. I shall mention just one, for space will not permit detail.

John 5:24: "He that believeth hath everlasting life." I sought to analyze this word "believeth," grammatically and to place it in proper relation with "hath." **Believeth** is a tentative verb; to explain this in a simple way means: "that you must keep on believing." The "hath" depends on the adhesiveness or stick-to-it-iveness. In some penitentiaries, lazy men are put into a tank of water up to their chin, the water is running into the tank, but he is told to pump; by pumping he keeps the water at same height. The keeper may say to him, "He that pumpeth hath life," but if he will not pump he must drown. Some one may say, this is not analogical. Well, search out the word for yourself.

I am convinced that this is a dangerous doctrine, and have convinced others; who, like myself, were almost

persuaded to accept it. Now to come back to the word **sealed**. The word means authorization (I King 21:8; Est. 3:12; Jer. 32:10; Dan. 6:17). Identification and approval is meant likewise in Rev. 7:3 where a special mark is placed on God's servants. We see seals on deeds and titles and documents of agreement or covenant. Notice the blessed book of seven seals in Rev. 5, which the lion of the tribe of Juda takes from the hand of God the Father; this is nothing more than the seven deeds to the seven kingdoms of the earth.

Circumcision was the seal to the Jews of God's covenant with Abraham. The Holy Ghost is the seal to the Church of God's salvation in Heaven. One of these eternal security teachers said, "Oh, you can't be lost once you are sealed by the Holy Ghost! If you are made a Son of God by faith, nothing that you could do could possibly change that relationship of sonship; no matter if you lay dead drunk in the ditch, or dead drunk in the house of prostitution, or what not, you'll finally be saved." Oh, shocking dangerous fancies! Does this ring true to your soul, brother? This teaching deifies man and obligates God.

I asked one this question: Brother, would you tell your boy, "Now, Johnny, be very careful as you go to school, for there is a great and dangerous hole down there at the fork of the road," when you knew there was no hole there and no possibility of him falling in? Oh, no! Then do you think God is so wicked and trifling as to give us volumes of warning about a danger that did not exist? "Why,—hum—what do you mean?" I mean this: What kind of a life do angels have? "O, why, I don't know." Jesus said in the resurrection we shall be like unto the angels (Luke 20:36), didn't He? "Yes." Well then, wouldn't you say that angels had everlasting life? "Why—yes." The same kind as John 5:24? "I guess it would be." Well, why didn't this everlasting life "PRESERVE" them? (no answer). How may we harmonize II Pet. 2:4 with the doctrine of eternal security? "Don't know, but I believe Jno. 10:28." I believe it too, that no man is able to pluck us from God; but we may leave God by choice. If this is not the true interpretation of Jno. 10:28 how would you harmonize II Pet. 2:20-22, Jude 6 and Jno. 15:6? (no answer).

What significance has the warning of Ananias and Sapphira as the first warning to the Church unless it showed the possibility of forever being lost after we **had a part** in the book of life? Rev. 22:19 says: "And if any man shall take away from the words of the book of this proph-

esy, God shall take away his part out of the book of life." One could not have taken from him what he never had, so this can not be smoothed over by saying it refers to a mere professor: for none have part in the book of life but those washed from their sins and redeemed thru the blood. (Please read references and compare here. Rev. 3:5; Phil. 4:3; Dan. 12:1; Lk. 10:20).

If God spared not the angels, how shall He spare you whatever your relation may be—sonship, partnership, or brideship? Dear readers, the pictures of eternal security are very fanciful and catchy. Only the Holy Spirit can enable us to distinguish between false and true. Outwardly, let this be the test to put upon those who peddle this doctrine: If they ignore repentance (Acts 3:19), regeneration (Tit. 3:5), example of humility (Jno. 13:14, 15), woman's submission (Gen. 3:16; Eph. 5:23), devotional covering (I Cor. 11:1-10), Christian dress (I Tim. 2:9), separation from the world (II Cor. 6:14-18). Much more could be said but this should be sufficient, and we feel sure this test will be quite sufficient to convince every one on either side, because no one that can override the vital and fundamental teachings of scripture can possibly be **secure** for a minute, much less for eternity. We recently stated this same thing to R. E. Neighbour in substance: that where Bible conferences continue to draw large crowds of fashionable women something is wrong; for the **WHOLE** truth will positively do one of two things—it will straighten people out or they will quit coming.

A gospel that doesn't take the brass out of a woman's face, is not the Bible Gospel. All isms have some truth, must have to make it pass; but the acid test is still the same; viz., that of suffering. Truth draws pain.

There is still reproach in the true cross-bearer; but "if we suffer with him we shall also reign with him" (II Tim. 2:12).

Johnstown, Pa.

The school that excels in the garden-farming feature will cover up many defects in the educational process. There is more hope for the boy and girl who devote themselves to this fine physical exercise and mind-opening employment than if they succeed in parsing a whole page of "Paradise Lost." It is a beautiful part of life, and just the thing a boy needs to make a noble citizen of himself.—Ohio State Journal.

God's love is true to itself while man's love may cast a shadow from another angle.—Kiester.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE ROPE HOLDERS

Those who go down in dark places,
At home and in foreign lands,
Must have something which they can hold
by
To guide and strengthen their hands.

Their task is of greatest labor,
Of sacrifice, mercy, and pain,
And all for the love of the Master,
They are giving, not thinking of gain.

If they, through the love of the Master,
Are giving their best out of life,
Surely those who cannot go with them
Can strengthen their hands for the
strife.

Is it right for those left behind them,
The holders of this mighty rope,
To withhold aught of courage or helping,
Which may mean to them blessing or
hope?

This rope should be prayerfully woven
Of love, and good gifts, great and small;
Self-denial and allegiance unshaken,
And loyalty, which, giving, gives all.

Every strand should be woven so strongly
With the strength of the Master's grace,
That no matter the strain put upon it,
It will hold, having no weakest place.

Then those who go down in dark places,
Both at home and in foreign lands,
Will rejoice in the strength of the weavers,
And the rope that is held by such hands.

—Selected.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lima, Ohio

(825 N. Jefferson St.)

On Friday, April 11, an all day mission meeting was held at the Mission Chapel. It was a day of rich feasting on the good things of God. A number of brethren from West Liberty were present. Bro. S. E. Allgyer preached an interesting and helpful mission sermon. On Sunday, April 13, Bro. John Blosser was with us in services. Two young souls were received into church fellowship by water baptism, and in the afternoon 49 brethren and sisters partook of the communion. We praise God for these times of refreshing.

On Saturday, April 12, the Local Board met here with Bro. S. E. Allgyer representing the General Board. April 16, 1919. The Workers.

Los Angeles, Calif.

1137 El Molino St.)

To all Gospel Herald Readers:—In these days of turning away from the true God, we are encouraged by the bold and firm attitude of men and

women of God who not reckoning the things of this world as something to be grasped at and are standing for the simple truths of God's Word.

It was from such as these that we have had the privilege of hearing God's Word read and preached.

Bro. John Nice of Morrison, Ill., who with his wife has been touring in the needy western districts, was present with us and strongly admonished us to stand on the Sure Foundation. Matt. 21:42. We greatly appreciated their work while here, enjoyed their visit and wish them Godspeed.

Bro. and Sister E. S. Hykes of Marion, Pa., made us a very pleasant visit, encouraging us in the work and helping us by their example and experiences. May God bless and use them very definitely in His service.

Bro. D. S. Nafzinger and wife of Tiskilwa, Ill., visited the Mission Sunday school while we had communion here.

Surely the Lord is good in sending us all these friends and many others who, while not making long stays, yet have endeared themselves to us and proven themselves worthy of God's blessing.

Bro. D. D. Kauffman and wife of Creston, Mont., who are staying at Upland, have been to Los Angeles several times and encouraged the workers and visitors to keep to the Word of the Lord.

Our missionary brother, Bishop M. C. Lapp, who is in Los Angeles while waiting for the British Government's permit to enter India, has been instructing us by talks on India and by preaching; also, in the absence of Bishop Bontrager, giving communion to the members in this vicinity.

Surely the Lord has blessed us lately. May we also be a blessing to others and encourage by precept and example to a richer, fuller, deeper life in the service of our Master.

Pray that the needs of the field may be supplied according to His will.

Yours in love,

April 14, 1919. D. Parke Lantz.

PROBLEMS

By J. N. Kaufman

For the Gospel Herald.

3. Marriage Complications

Under Hindu law there are two forms of recognized marriage—the betrothal form and the "churi" form. At various ages—usually very young—the husband is betrothed to his wife, who, when she has arrived at the age of puberty, goes with special ceremonies to live with her husband. There are Hindu girl mothers of the age of eleven and twelve. The "churi" form is more convenient. If the husband decides to take another wife he

simply makes arrangements with a woman, puts churis (glass bracelets) on her wrists in the presence of witnesses and takes her to his house. Of course, many a Hindu ignores either of these forms and simply arranges with a woman to live with him and cook his food.

The Indian Christian Marriage Act recognizes both of the above forms of marriage as binding on the contracting parties when they have become Christians. According to it if a Hindu man becomes a Christian and his wife leaves him on that account he is free to marry again provided he can persuade her to make a statement to that effect before a magistrate. But if the woman lives with him even only a few days after he has become a Christian and then leaves him he can not marry again. On the other hand if a Hindu woman becomes a Christian and her husband leaves her on that account she can not re-marry for the Act considers a Hindu marriage binding on a woman as long as she lives regardless of change of religion. (According to the Act there are certain conditions under which a woman may obtain a divorce.)

The Marriage Act does not interfere with Hindu law while the parties remain Hindus. A woman may please her husband in every respect excepting in the rearing of children. If she is childless or if she gives birth to girls only it is a mark of disfavor of the gods and a disgrace to the man who promptly arranges for another wife or concubine. The married wife may or may not be permitted to remain in the house. A Hindu of the oil maker caste in Balodgahan has within the last year put out his real wife because she reared only girl babies and "made" another wife by putting glass bracelets on her wrists. I persuaded the man to bring his wife back but they lived together again for only a short time. The abandoned wife went back to her father's house.

A Hindu young man from a neighboring village became a Christian and was given a wife from the Widows' Home. She was a peculiar woman and lived with him for only a short time when she ran away. Though diligent search was made for her she has not been heard of since. The young man can not marry again unless we hear that his wife is dead. His present condition invites for him moral disaster.

A man of the washerman caste whose wife left him became a Christian. He also became a candidate for a wife as a Christian. As a church we could perhaps settle his case and that of many others by declaring all marriages contracted in heathendom as null and void when the parties become Christians, but here we are lim-

ited by the Marriage Act which recognizes such marriages.

A woman of the Gara caste was duly married and lived with her husband for two years. As she constantly ran away he became dissatisfied and married another woman. She then married another man of her own caste and lived with him a short time. She began illicit relations with a Chamar (a very low caste) with whom she lived for about two years when he was imprisoned for some crime. After waiting some six months she went to live with another Chamar, left him and "made" a third Chamar husband and lived with him about a year. She then concluded to live a better life, received instructions in the Christian faith and was baptized. Now she wants to get married!

Many such cases are constantly forcing themselves upon our attention. We need much wisdom and grace to dispose of them according to God's holy Word.

Dhamtari, C. P., India.

AS A FAKIR

Chundra Lela was now twenty-eight years old, and in all her ceaseless efforts to appease the wrath of the gods she had found no rest nor the peace for which her heart was craving. She decided on another and last resort; so, telling the king a falsehood, to get away, she began her pilgrimages again.

This time she was determined to spend three years in bodily torture, doing every cruelty enjoined in the sacred books of the Hindus as pleasing to their gods.

She traveled to Ramgunge, and there joined the fakirs, becoming one of their number. Each selected their own mode of penance, or self-torture. Some were lying on beds of spikes; others buried in the sand; still others lying over smoking wood; some held their arms in an upright position until the flesh had withered and dried on the bone, and the unkempt fingernails had grown several inches in length, piercing through the flesh or winding about the shrivelled and distorted hand. Chundra Lela smeared her body with ashes and painted her face red and white, after their hideous manner. Her long, beautiful hair was besmeared with cowdung, then drawn up in a horrible way, and fastened in a knot on top of her head. She clothed herself in a doty (a cloth worn about the loins). About her neck she wore a long string of large beads, and on her feet she put wooden sandals. A deerskin became her only bed. In her hand she carried iron pincers, with which to perform the sacrificial work before the idols. Thus equipped, she

vowed to sit, during the six hot months of the year, on the deerskin all day in the burning sun, with five fires built about her. And thus she sat, day after day, while sweat ran from every pore of her body. In addition to this torture, at night she stood on one foot, with the other drawn up against it, her hands pressed together before the idol, she remaining in this attitude, imploring the god to reveal himself unto her, from twelve at night until daylight. Thus, as a fakir, she went from one shrine to another, remaining three months in a place. She was worshiped by rich and poor. Wealthy men brought the wood, and kept the fire burning about her, thinking it a great act of merit on their part.

During the cold season, instead of standing on one foot, she spent the night sitting in a pond, with water up to her neck, counting her beads from morning until daylight.

When Chundra Lela told this part of her story to us, she said, "Mem, nobody knows how long those nights were, nor how I suffered before morning. The string contained one hundred and eight beads. With each bead I called on the name of a god; with the other hand I kept account of the number of times I had gone around the string by moving the thumb from joint (as is their way of counting). In a night I would go round the string one thousand times, repeating the name of the gods one hundred and eight thousand times. I would look toward the East for the first ray of light and wonder if the night would ever end. When day broke, I would crawl out of the water as best I could with my benumbed limbs, and, prostrating my body on the ground, would then measure my length to the spot where I was to sit all day, worshiping idols. I often slept in a sitting position. Thus I called upon Ram day and night with no response. All this I endured just to find God."

During these three years she never tasted salt nor ice nor grain of any kind, but lived on fruit alone which she carried with her when travelling. She used to plead with the idol before her: "If thou art God, reveal thyself to me. Reach forth and take the offering I bring. Let me see, hear, or feel something by which I may know I have pleased thee and that my great sin is pardoned and I accepted by thee." But there was no sign, no rest, no peace.

(From "An Indian Priestess: The Life of Chundra Lela," a remarkable biography recording the long and weary search for peace, the utter failure of Hinduism to help, and the glad reception of the True Light by a most earnest woman of India.—C. Y. S.)

OPPORTUNITIES

By C. L. Shank

For the Gospel Herald.

No one who has not been in India to see the crying need of the humanity about us, and no one who has not seen the **special need** of the present day in the villages, can realize what it means to go away and leave it all behind us just at this time.

I wish you could have been with me yesterday afternoon at a session of my village Sunday school about three miles away. Two or three dozen little naked boys and girls gathered around to sing, "Jesus has saved my soul, Those who are sinful should come to Jesus—Jesus will give them salvation," and "King Jesus has come King Jesus has come! King Jesus has come to conquer Satan." And I wish you could have seen the earnest look on the faces of the children as they learned the words and the tune and got the meaning as it was explained in the Sunday school lesson later.

Then when we were leaving one of the men who were listening to the singing and the story said, "Sahib, we are dying of hunger here. Don't you have any arrangement whereby we can earn something to be able to feed our children?"

"How many children have you, brother?" I asked.

"Three—here are two of them learning to sing and pray with you just like my younger brother did in the time of the great famine when the 'Big Padre' (meaning Bro. Ressler) gave thousands of people food and taught some of them to be Christians. My brother is with you now."

"And what is his name?"

"His name is B——."

"O yes! And he is your brother?"

"Yes, B—— is my brother, and he stayed, but I came back to my village. Now please make arrangements to give me work so I can save my children. No one but you can make arrangements that will do us any good."

"But what about the boy that your caste people came to take away from the orphanage yesterday when he came and wanted to stay?"

"Oh yes, we know, we know—he wants to be a Christian and his father and brother oppose him. You won't make him a Christian by force, will you, Sahib?"

"Certainly not, we were only trying to help him."

And so they hesitate, afraid to cut loose from their caste; and yet deep down in their hearts they know the history of the Christian orphanage that has grown into the Christian Church of today, and they know that the missionary is here for their good

(Continued on page 69)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

O GOD, MY POWERS ARE THINE

(Teacher's Dedication Hymn)

O God, my powers are Thine;
So may my service be;
Grant me the grace of love divine
To serve Thee steadfastly.

Thy sovereign right I own,
I seek Thy will and way;
All Thy commands to me make known,
That I may all obey.

Immortal souls to guard
Assist me by Thy grace;
That I present each one, O Lord,
Perfect before Thy face.

—F. Watson Hannan.

A MOTHER'S RESPONSIBILITY TO HER DAUGHTER: HOW WIN HER CONFIDENCE

By Salena Wade Miller

For the Gospel Herald.

A mother's responsibility to her daughter begins with the first dream of that little form which God is to place in her arms. With that daughter, that atom of life, that bundle of possibilities, from the very heart of the mother, a soul and body are given into her keeping; and with the mother rests the eternal salvation of the one, and the perfect development of the other. Almost instantly is established a means of mental communication whereby this scrap of humanity and mother understand each other's wishes and needs. It is a question of but a few hours before this little daughter begins to form her wishes and make them known. Then as weeks and months roll on, each adds its interest and compound interest.

It is the mother's privilege to shape the childhood, mold the girlhood, and form or help form the womanhood of her daughter.

Early childhood is a world of play. Play is essential to the development of body, mind, and character. Play is God's method of teaching a child to work.

Then there comes a time when she is "all eyes and ears," absorbing the world around her. At this time the only safe rule is: Do nothing before your little daughter you would not have her copy. Let nothing touch her senses you would not have enter permanently into her life.

Many questions will be asked by this little daughter. Do not think that because she can not discriminate be-

tween good and bad, true and false, that any or no answer will do. Tell her the truth; and if you do not know, tell her so frankly, also that you will try to find out. One of the first things a child clamors for is the mystery concerning life. If your little daughter is old enough to ask questions, old enough for her thoughts to dwell on "the way" of her being, then she has reached the age when a rational, truthful answer should be given to her. If she begins to ponder over certain questions in her mind, and has not sufficient faith in mother to go directly to her and ask, then she is likely to ask others, and may not be wise in her choice. There should be no one on earth to whom the daughter would rather go than to her mother. How answer this question? No two children can be told alike, but if the mother is filled with the conviction on the matter the right thoughts will come. We are told by Froebel, that all things lead up to God, and if we set out to lead our daughters to the divine explanation of life everything will come to our assistance. Many a mother has lost the confidence of her daughter by avoiding these questions.

In later childhood there is an awakening of the social instinct, when girls like to form in groups. Then it is that girls no longer imitate mother, but are governed by the laws of the group, or by the leader of the group. The mother may study the group to see if there be any possible danger and try to influence the bunch, rather than the child, that the danger may be avoided. There is a tide in the affairs of every child which taken at its best, leads to a permanent selfcontrol, and out of the bondage of the "must."

At no other time in life is there such a hunger for books and reading. Do not stop the reading, but try to direct the selection of books.

At this time our daughter is forming ideals of her own. She may get these from books or from father or mother. Mother must not fall below her daughter's ideal of her.

The soul now reaches out toward God. This instinctive readiness should be recognized and supplied before something else takes its place. This is the time she learns about God, His life and His works. Now the mother should encourage her girl to the habit of learning such Bible verses, whether understood or not, as she should keep laid up, word for word in her mind—a precious spiritual resource to the end of time, for memory, after all, is a kind of habit.

Elkhart, Ind.

(To be continued.)

All things are yours; . . . and ye are Christ's; and Christ is God's.—I Cor. 3:21b, 23.

HEART TO HEART CHATS

By J. D. Mininger

For the Gospel Herald.

II. With Parents

Efficient workmen everywhere, recognize the value of correct models, patterns, or ideals. For instance, the carpenter is guided by the plans of the architect, the penmanship student by his copy-book, the tailor by his pattern, etc., etc.

In like manner also, some earnest Christian parents, as home-makers, have found it helpful to have a model of what the well-regulated Christian home is like.

I get in two homes frequently, where I see the following word-picture on the wall, in motto form, as a constant reminder of what the Christian home should be:

"WHEN HOME IS HEAVEN"

Home should be a place—

1. Where father and mother are one in heart and faith and purpose, and the children bound by love to "the first commandment with promise;"

2. Where the bond of love and cheerful conversation brighten the hours, and the soul is refreshed by daily family devotions;

3. Where the Bible holds the most prominent place on the center table and book shelf, and gives color to the rest of the literature allowed admission;

4. Where economy and simplicity are practiced on the table, in the house furnishings, in the clothing and in the driving equipage;

5. Where all things are done "decently and in order;"

6. Where people love to visit because of the hospitality shown, and all the comers and goers blessed with heavenly influences;

7. Where the innocent prattle of childhood, the cheerful voices of youth and the sobering influences of age are blended harmoniously together;

8. Where the songs of Zion are often heard to ring with praise, parents and children and strangers within the gates taking part in the singing;

9. Where children are taught to work and prepared to fight the battles and bear the responsibilities of life;

10. Where the young may feel that they have a place of shelter and rest and service, the middle-aged may see their labors rewarded by results worth while and the aged spend the evening of their earthly pilgrimage looking forward with fond anticipations to the time when their enraptured souls will be transported to the home above.—The Conservative View-point.

A GREATER RESPONSIBILITY IS NOT LAID ON PARENTS THAN THAT OF MAKING THEIR HOMES WHAT THEY OUGHT TO BE.

I was so deeply impressed with the need of having our homes what God wants them to be, that I had this printed in leaflet form, on neat blue paper, so that it can be used either as a tract or book-mark. By clipping this, and putting it in your Bible, you will have one of your own.

Kansas City, Kans.

Sunday School

For the Gospel Herald.

Lesson for May 4, 1919—Gen. 1:26-28; 2:7-9; Eph. 4:20-24

MAN MADE IN THE IMAGE OF GOD

Golden Text.—God created man in his own image.—Gen. 1:27.

Introductory.—We have before us a practical lesson, full of rich instruction. First, we have a description of the creation of the physical man. The first chapter of Genesis gives us a brief but comprehensive description of the whole creation. The part of these two chapters set forth in the lesson before us is that referring to the creation of man. Concerning man as God created him, the golden text in our lesson tells two important things: (1) "God created man"—(2) "in his own image." These two facts borne in mind, and we are not liable to imbibe unscriptural theories with reference to the creation.

With the creation of physical man clearly impressed on our minds, we are ready to study the creation of spiritual man. The Christian idea of Christ is that He is the Author of the new birth; that they who are born again are "created in righteousness and true holiness." There is not only theory but practical religion in this doctrine. To be born of God means to be God-like. To be God-like means to live a holy, righteous life. In Christ we regain the image which we lost through the transgression in the Garden. God grant us grace to shine in His image.

Points for Reflection.—In the comparison between the creation of the physical man and the re-creation of the spiritual man, a number of practical lessons crowd themselves on our minds for consideration. Among them are the following:

1. The exalted position of primitive man. This is set forth in the declaration, "God created man in his own image." This image was lost in the fall. It is just like sinful, fallen man of the present to reflect his own wretched condition by trying to make it appear that primitive man was a race of savages. There were no savages on the other side of Adam. That race of creatures have all been developed since the fall. The Genesis account of Adam pictures him out as intelligent, pure, spiritually minded, a worthy companion of his Maker.

2. The greatness of God. We think of the great and mighty God who spoke the word and heaven and earth sprang into existence. "Let there be light," is the divine request, and instantly the universe is lit up with the glorious light of God. He speaks to

the dust of the earth, and man—the only creature bearing His image—comes into being. The voice of God puts man to sleep, and when he awakes he finds by his side a lovely woman, his companion for life, taken from his side that she might be his equal. But before He calls man into being He creates the animal and vegetable world, making every provision for the happiness and well being of the exalted creature that bore His image.

3. The possibility of the fall. One of the provisions which God made for man was to make it possible for him to fall. Man then, as now, was free. The tree of knowledge of good and evil was in the Garden, together with the rest of the trees. As a free man Adam could eat of the tree of life and live forever, or he could partake of the tree of knowledge of good and evil and die. God plainly told him what would happen in case he partook of the latter. He deliberately chose the transgression, and death was the result. The child of God before the fall, like the child of God in the Kingdom of grace, had access to the two trees. This side of the grave it is possible to fall.

4. The Tree of Life. Christ is the Tree of Life of which every fallen man may partake and be restored to favor and friendship with God. The condition is that "ye have heard him, and have been taught by him, as the truth is in Jesus." In other words, if we are saved, it must be according to His Word. "Man hath sought out many inventions," but none of these inventions can ever avail as a substitute for the saving power of Christ.

5. The new life. The change brought about in conversion is expressed in the words, "be renewed in the spirit of your mind." It is a complete turning around—in affections, in attitude toward God, in purpose, in service. The effect on the life, inner and outer, is expressed in the words, "created in righteousness and true holiness." It is idle to think of getting into the Kingdom by reforming "the old man, which is corrupt according to the deceitful lusts." It takes a new creation, a "born again" experience. When the soul is made alive in Christ, the holiness of God shines out in righteous living. No man has ever experienced the new birth but that there was a "new leaf" turned over in his daily life.—K.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.—Psa. 103:11.

Behold, the Lord's hand is not shortened, that it cannot save.

—Isaiah 59:1.

Our Young People

THE MORNING WATCH.—Mk. 1:35;
Ex. 30:1-10.

Topic for May 4.

MOTTO

"The Lord's mercies are new every morning."

THE STUDY HOUR

I. The Purpose of the Topic.—Daily Devotion is something that the child of God cannot live without and prosper spiritually. Every day ought to be looked upon as a blessing from God and an opportunity to do something more in the service to which He calls us. How can we serve God in a way pleasing and give no thought concerning Him as we enter upon the work of the day? It is a custom among many of God's children to spend a season each day in prayer and meditation upon His word. It is always the best if that season can be in the morning before we have started out upon the day's work. For convenience and to impress the season as a precious hour we call it the "Morning Watch." In the olden times there were watchmen who took their turns in keeping watch over the city. As the watchmen saw the morning appear there was a sense of gladness at the return of a new day. Gladness if the morning also brought with it evidence that "all is well." These watchmen were responsible to report any dangers approaching the city and thus warn the inhabitants. So could the city be ready to meet all the cares and anxieties of the day.

In a sense we are responsible watchmen over our own city. The duties and responsibilities of life bring with them dangers and cares that need to be met with a full armour. He who will be alert in the morning with God looking forth on the day thru the eye glasses of God's truth and in the spirit of worship and prayer to the giver of life and of day, will be armed against the temptations and dangers that come and will surely make a success of the day, come what may.

II. The Text, Mk. 1:35.—Here we have the example of Jesus. As He looked forth upon the duties of the coming day, He drew near to the Father for a season of communion. It was to Him a source of power to rise up a great while before day that He might find solitude for prayer with the Father alone.

Ex. 30:1-10.—In God's instruction to the people concerning worship and prayer, we have the altar of incense as a pattern of the things in the heavens. It shows the need of a morning intercession for all the people as well as an evening intercession.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Morning.
2. Beginning the Day with God.

For Young People—

1. The Importance of Daily Devotion.
2. The Advantage of Early Morning Devotion.

For Older People—

1. Overcoming the Interference of Cares to Daily Devotion.
2. A Good Suggestive Plan for Daily Morning Devotion.

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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MENNONITE PUBLISHING HOUSE,
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THURSDAY, APRIL 24, 1919

Field Notes

Bro. John Slagell is the new minister at Hydro, Okla. May God prosper the ministry of Bro. Slagell, and the congregation under his charge.

In a Friends' publication it is officially stated that there are now 44 Mennonites in the Friends' Reconstruction unit in France, 2 in training, at Philadelphia, and 1 returned.

Ohio Conference.—We are in possession of the program for the Ohio Mennonite Conference to be held at Martin's Church near Orrville, Ohio, May 21-23. See announcement on last page.

An interesting missionary meeting, held at Yellow Creek Church near Goshen, Ind., on Sunday, April 13, is reported. The word "every" had a prominent place on the program and no doubt held a prominent place in the discussions.

We are in possession of a missionary program rendered at the Olive Church, Elkhart Co., Ind., on Easter Sunday. If the program was a fair indication of the character of the meeting, we hope to hear of an inspiring meeting.

Sunday School Meeting.—The twelfth annual Sunday school meeting at Mummasburg, Pa., has been announced for Saturday and Sunday, May 3 and 4. A carefully prepared program is in our possession. The subjects listed for discussion are assigned to C. F. Derstine, Eureka, Ill.; W. B. Weaver, Elkhart, Ind.; and S. B. Landis, Elizabethtown, Pa.

A recent letter from Hesston, Kan., says, "The Yoder congregation will be organized on Good Friday with about sixty members." A good way to celebrate the day.

The Eastern A. M. Conference will be held this year with the congregation worshipping at the Beech Church near Louisville, O., as per announcement on last page. An interesting and profitable session of conference is expected.

Sunday School Meeting.—April 27 is the time set for the Mennonite Sunday school meeting for the North Missouri district. It is to be held with the Palmyra congregation this time. A program in our possession indicates that a live meeting will be held.

Bible Meeting.—Saturday and Sunday, May 17 and 18, is the time set for a Bible meeting at East Petersburg, Lancaster Co., Pa. Brethren Abram Metzler and S. G. Shetler are the instructors. The program provides for a full two days' work and two days of rich feasting on God's Word is in store for those whose fortune it will be to attend.

Memorial Services at Canton Mission.—On Sunday, April 27, at 2:30 P. M., a memorial service will be held at the Canton Mission in memory of Bro. and Sister C. K. Brenneman, Emanuel Brenneman and Andy Bontrager, who were called yonder. On account of the disease, no public meetings were held, so invite those who can to be present.—H.

Missionaries for India.—A letter from Bro. Shoemaker brings us the glad message that Bro. and Sister M. C. Lapp have received their permits and are soon to sail for India. Whether there are any others who will be gotten ready to sail with them will be determined later. Let us continue our prayers that the way may be opened that all our volunteers ready to go may be permitted to join or to follow Bro. and Sister Lapp.

A meeting from which great results may come is reported from the congregation at Elkhart, Ind. In response to a conviction that parents might be of help to one another in the discussion of problems in which all parents should be interested, a meeting of parents was called and after spending an evening together profitably it was decided to continue these parents' meetings. At this meeting two essays were read, which were afterwards sent us for publication. One of these appears, in part, on the Family Circle page of this number. The other will appear in print later.

Baptismal services were held at the West Liberty Church, McPherson Co., Kans., on Sunday, April 13, at which time eight young people were received into church fellowship. Bro. D. H. Bender was present and conducted the services.

Correspondence

Volant, Pa.

(Maple Grove congregation)

Dear Herald Readers, Greeting:—On Feb. 10 Bro. E. D. Hess of Masontown, Pa., began a series of meetings. For one week Bro. Hess preached the Word with power, and we as Christians could feed our souls on these rich spiritual truths and sinners were warned to flee from the wrath to come. Our hearts were made to rejoice that seven precious souls have heeded the call and come out on the Lord's side. We pray God's blessing upon them, that they may ever remain faithful.

Cor.

East Earl, Pa.

(Bowmansville Congregation)

Dear Herald Readers:—We have many reasons to praise God for the manifestations of His love toward us. This has been an almost exceptional winter for this country. The influenza also had its course in our community, and as a result two members have been called from time to eternity. At present health is again normal, for which we are thankful.

On April 6, Council Meeting was held, peace expressed throughout. The Lord willing, on April 19 the preparatory services are to be held, also a class of 26 applicants will be baptized and received into church fellowship. Communion the day following. May God help all to remain faithful, and may we so live that by our life others who are as yet outside the fold, may be brought from the darkness into the marvellous light, is our wish and prayer.

April 10, 1919.

Cor.

Lancaster, Pa.

To the Herald Readers, Greeting:—We rejoice to report that an opportunity was afforded us by invitation, to deliver an address at the services held in the Federal Hospital and Soldiers' Camp at Carlisle, Pa. We praise the Lord for the privilege of speaking before the soldiers, even though we would not like to be one. We were somewhat reminded of Acts 26: 27, because we felt it imperative to ask these doctors and military officials, "Believest thou the prophets?" The chaplain and secretary of Y. M. C. A. were also present, with whom we were glad to speak privately as well as publicly.

Our subject was "The Judgment Day", and we tried to present it from many angles and in the spirit and name of Jesus. We mentioned the prophetic warning, both nationally and individually, setting forth that judgment is inherently demanded by man and decreed by God. In concluding, we referred to the judgments of God as described in the vials of the Book of Revelation, which must be poured out upon the wicked Christ-rejecting world in this present age, and that God will first remove His children from the Earth before pouring out His wrath; just as Lot was removed from Sodom before fire and brimstone was rained upon it. At the close of the meeting we were pleasantly astonished to have the chief physician walk to the front and firmly grasp our hand, fervently declaring his hope of being numbered among those mentioned in Matt. 25:10, I Cor. 15:51,52, and I Thess. 4:16,17.

Since our last report a considerable number of tracts have been given out, but not the hundredth part that should be. There is great need of funds for printing purposes and Hebrew Testaments at this time. We hope God will put it upon the hearts of His people.

We were greatly pleased to find a number of the brethren at Mt. Joy upon whose hearts God had placed an interest in the lost sheep of Israel. May the Holy Spirit be obeyed: and that others may go forth to sow precious seed in tears that we may come again rejoicing in that day when Christ will reward the Church with His own precious wounded hands. We desire the prayers of God's people for this work in which our heart is bent by the Lord. As opportunity affords we teach the Scriptures to the Church, trusting the Lord for help to do the same.

A field seems to open up in the S. S. in some places; the teachers are desiring to form monthly classes, meeting for the purpose of thoroughly studying the S. S. lessons. We shall be glad to help out in this so far as is possible and within the Lord's will. At present we are engaged in a few teachings at Lancaster city, having two subjects for Jews, especially, viz., "When will Messiah Come?" and "What Moses taught about Hell." Two for the Gentiles, viz., "There is a Hell," and "There is a Millennium." Conclude with greetings to all the Church in the Master's name.

April 10, 1919. A. J. Bendle.

Lewistown, Mich.

Dear Herald Readers:—I read the Gospel Herald week after week and hear of good tidings of souls saved in different states and towns; of good

and cheerful meetings where God's children are encouraged to work for the Master. Then I wonder why this little town and others near us can not have the same. There are places within 15 miles of this town that never hear the Gospel except at funeral occasions. Many children and no Sunday school. It is well to have foreign missions, yet why cannot some mission work be done here? God help us not to neglect those near home where there are many precious souls to be saved, and no teacher to show them the way.

Pray for this part of the vineyard.
Yours in Jesus' name.

April 10, 1919. J. E. W.

Kalona, Iowa

Bro. Enos Kauffman of Camp Dodge was at home over Sunday. The writer has been in camp, also in prison. It is a miserable life, especially so when you know of members who do not sympathize with you. If any one knows of a brother in prison, please treat him as a brother. Pray for him, even as the Church prayed for Peter while he was in prison. I am thankful to God that the walls of the depot brigade prison are not high enough to keep the Spirit of God out. My prayer is that all the boys in camps and prison may return soon.

April 10, 1919. Henry H. Miller.

St. Jacobs, Ont.

Bro. J. B. Smith, who is visiting the churches in Canada in the interests of the Eastern Mennonite School, gave us a very acceptable sermon on the morning of the 6th from I Pet. 3:18.

April 10, 1919. Cor.

Elizabethtown, Pa.

Program for the Elizabethtown Sunday School Workers' Meeting, to be held Thursday evening, April 24: Lesson for May 4, Bro. Jacob Miller.

Lesson for May 11, Bro. Samuel Kraybill.

Lesson for May 18, Bro. Walter Herr.

Lesson for May 25, Bro. Henry Lutz. Secy.

April 10, 1919.

Hydro, Okla.

Dear Herald Readers. Greeting:—We have many reasons to rejoice for the spiritual feast we were permitted to enjoy for ten days, from March 31 to April 10, while Bro. J. A. Heatwole of La Junta, Colo., was with us and handed out the bread of life to a well filled house of dying people, which caused 13 precious souls to turn their backs to the world and confess Christ as their Savior. And it also strengthened and edified the saints. Thank God for His goodness.

Bishop Isaac Miller was in our midst for some time and on Feb. 23 he ordained Bro. John Slagell to the ministry. May God's grace rest on the young brother that he may be able to discharge his duties without fear of man and to the advancement of God's kingdom here on earth is our prayer.

Valentine Swartzendruber.

April 11, 1919.

Sherkston, Ont.

To the Believers in Christ, Greeting:—Bro. E. F. Hartzler came into our midst on March 23 and for 12 days faithfully labored with us, contending earnestly for the faith and striving to win souls for Christ.

One of the visible results was the confession made by four souls who yielded to the call of God. We had one day of Bible conference which was well attended and seemed to be effective.

We organized a Sunday school in January with Bro. Simon Huber as superintendent. Our average attendance for the first quarter was 52. We are glad for the help of Bro. Huber and family who moved in our locality this winter.

We are expecting to have Bro. S. F. Coffman with us soon to conduct baptismal services when, if the Lord wills, six will be taken in as followers of Jesus. Pray for us that God may use us to bring souls to Jesus.

In His name,

April 14, 1919. H. W. Stevanus.

Kokomo, Ind.

Greetings in Jesus' Name:—The Church at this place has many reasons to rejoice and praise God from whom all blessings flow. On Sunday morning, March 30, 1919, Bro. J. S. Hartzler of Goshen, Ind., was with us and preached to us from Rev. 1:1-6. The same evening he began continued meetings, which were closed April 13 with 11 confessions. On Sunday evening the 13th at 7 o'clock, Bro. H. met with the converts in the basement of the church and gave them instructions concerning their living as to God's Word. There are now 13 young people under instruction, 4 from our former meeting. Nothing preventing, these will be baptized and taken into Church fellowship Sunday, April 20.

G. W. North.

April 16, 1919.

Terra Bella, Calif.

Dear Herald Readers, Greeting:—We were privileged to have with us Bro. and Sister M. C. Lapp on March 23; also Bro. Henry Stahley and wife of Nappanee, Ind., Bro. D. S. Nafzinger and wife of Tiskilwa, Ill., Bro.

(Continued on page 68)

Miscellaneous

THE ROYAL TELEPHONE

Central's ever busy, always on the line;
You may hear from heaven almost any time.

'Tis a royal service free for one and all,
When you get in trouble give this royal line a call.

Cho.—Telephone to glory—Oh, what joy divine!

I can feel the current moving on the line;
Built by God the Father for His loved and own.

We may talk to Jesus thru this royal telephone.

There will be no charges, telephone is free,
It was built for service, just for you and me.

There will be no waiting on this royal line;

Telephone to glory always answers just in time.—Cho.

Fail to get the answer? Satan's crossed your wire

By some strong delusion or some base desire.

Take away obstruction, God is on the throne,

And you'll get the answer thru this royal telephone.—Cho.

If your line is grounded, and connection true

Has been lost with Jesus, tell you what to do.

Prayer and faith and promise mend the broken wire,

Till your soul is burning with a Pentecostal fire.—Cho.

Carnal combination cannot get control
Of this line to glory anchored in the soul;
Storm and trial cannot disconnect the line,
Held in constant keeping by the Father's hand in mine.—Cho.

—Sel. by Ada M. Shetter.

A DAILY LIVING WITNESS

By Clarcie P. Stager

For the Gospel Herald.

A witness is one who testifies to any fact from his own personal knowledge; or, in other words, tells others what he knows to be true, because he has seen it.

Witness, in Greek, is martyr and signifies one that gives testimony to the truth at the expense of his life.

In Rev. 1:5 Jesus is called the faithful witness, because, as the great prophet of His Church, He hath revealed the will of God faithfully, plainly and fully, so far as is necessary to the salvation of men. This was prophesied of Him by Isaiah (Isa. 55:4) and was confirmed by Jesus Himself in His trial before Pontius Pilate. Pilate asks, "Art thou a King then?" to which Christ answered, "To this end was I born, and for this cause came I into the world; that I should bear witness unto the truth" (Jno. 18:37). He is called the

"faithful witness," not only because he revealed all truth, and bare record to the truth before Pilate, but also because He sealed it with His blood; He died, and was a martyr of the truth, which proves Him to be a faithful constant witness.

In order to be a daily living witness to the fact that we know, and belong to Christ we must do as He bids us in Luke 9:23—Deny ourselves, take up our cross daily and follow Him. We must not obey Christ one day and the next day declare Him as not worthy of our obedience—possibly not so much in words as in actions. The saying, "Actions speak louder than words," is as true of witnessing for Christ as any other phase of life. If a person declares some great danger near and does not prepare for it, so far as possible, but sits down indifferent to the danger, people would not believe him. So a person who is continually telling others that he has seen the Lord, in experimental knowledge of His saving power as a deliverer from the power of sin, and still gives himself over to be used of the devil; cannot impress them of the power of Jesus to save from sin.

If we want to win others to Christ we must have pure regenerated hearts filled with true love and devotion to Christ, because out of the abundance of the heart, the mouth speaketh and pure things can not come out of an impure heart, at least not to witness for Christ, with power to convince sinners. The Sunday school teacher who won all the boys in her class for Christ, and was given another class of boys who were such a big problem to their teacher, won those all for Christ and did the same with a third class, had power that some of the others could not understand. It was not done by words used to explain the lessons, alone. The greater power was the intercessory prayer she made to God for the salvation of their souls.

We must also have charity, such love for others as we have for ourselves, which only comes from a supreme love to God and shows itself in all good works. If we have charity we will be patient in all things, in suffering and provocations, and not become angry as seems so easy for many of us to do at the slightest provocation, but stop and ask for help from God, which He has promised to give if we ask. Charity is also necessary when the devil tempts us to envy others, and feel somewhat proud or a little above our fallen brother or sister. "Charity never faileth." It is always ready to help the needy, visit the sick and aged, comfort the sorrowing ones, encourage the discouraged, rejoice with the joyful and in short is constantly witnessing for Christ. In fact, we witness for or

against Christ in everything we do, even in eating or drinking. Paul says we are to "do all to the glory of God" (I Cor. 10:31).

We should daily help each other to constancy of faith in the Lord, because of the dangers of becoming hardened by the deceitfulness of sin. Heb. 3:12. Daily prayer to God for help and guidance is necessary to stand continually. Those who have the daily touch of His presence and power can be a daily living witness to others.

A daily living witness is a power wherever he goes because his life bears testimony to the genuineness of the profession, and his testimony is reinforced by the life, conduct, and the faith which he has in his own testimony.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Am I a witness for the Master today? Was I a witness for the Master yesterday? Shall I be a witness for the Master tomorrow? Does my life so speak by obedience and confession that it rebukes all the evils of the past and holds forth the name of Jesus for the time to come?

New Hamburg, Ont.

SOME LESSONS THAT IMPRESS ME FROM SPRINGTIME

For the Gospel Herald.

There is something that impresses me from each season, but springtime seems to leave more impressions than the others.

A number of things that particularly impress me are seeds, blossoms, flowers, grass, sunshine, rain, rainbow, and birds.

Do we ever stop to think of a tiny seed or grain and what all it includes? A tiny seed may become a great oak but no human being has the power to make it grow. In I Cor. 15:37, 38 we read, "And that which thou sowest thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body."

God has made the trees to blossom and the atmosphere is filled with a fragrant odor and the landscape is beautiful. So should we shine out as a light to the world. "A city that is set on a hill can not be hid."

Then how wonderful that from a dark, black soil can spring up plants bearing flowers and grains of the brightest and purest hue. For instance, the lilies: "they toil not, neither do they spin;" and yet God gave them a more beautiful dress than the clothing of Solomon.

Speaking of how beautifully the

world is arrayed, I like this verse:

"Great, wide, beautiful, wonderful world
With the wonderful water round you
curled
And the wonderful grass upon your breast
World, you are beautifully drest."

Do we stop to think as we should
how great and wonderful God's work-
manship really is?

Speaking of these things springing
up in the spring, flourishing in the
summer, and dying in the autumn, im-
presses me as to our lives—as in *Psa.*
90:5,6: "They are like grass which
groweth up. In the morning it flour-
isheth and groweth up, in the evening
it is cut down, and withereth. Or, as
Longfellow says:

"There is a Reaper whose name is Death,
And with his sickle keen
He reaps the bearded grain at a breath
And the flowers that grow between."

Although our bodies shall turn to
dust again our never dying souls shall
live. The vegetation dies, but God's
Word shall stand forever.

Another lesson I get from spring is
the sunshine and rain with which the
plants are fed and nourished. The
same in a spiritual sense. *Jno. 6:35*:
"And Jesus said unto them, I am the
bread of life; he that cometh to me
shall never hunger, and he that be-
lieveth on me shall never thirst."

I also enjoy to see the rainbow, not
only because of its beautiful colors,
but of the covenant that God made
with Noah in *Gen. 6:14,15*: "And it
shall come to pass when I bring a
cloud over the earth that the bow
shall be seen in the cloud, and I will
remember my covenant which is be-
tween me and you and every living
creature of all flesh and the water
shall no more become a flood to de-
stroy all flesh."

Now think of the birds singing their
merry songs and telling us spring is
here. Who cares for them? Who
tells them when to go south or north
and directs their way? Who made
their beautiful feathers and gave them
their cheery songs? We need only
one answer for all these questions.
It makes me think of the poem,

WHAT THE SPARROW CHIRPS

"I am only a little sparrow,
A bird of low degree;
My life is but little value,
But the dear Lord cares for me.

"I fly thro' the thickest forests,
I light on many a spray;
I have no chart or compass,
But I never lose my way.

"And I fold my wings at twilight,
Wherever I happen to be,
For the Father is always watching,
And no harm will come to me."

"God made all things, but He is
more excellent than all that He has
made. He is the Creator, they are the

creatures. They may be beautiful but
He is Beauty. They may be strong,
but He is Strength. They may be
perfect, but He is Perfection."

Noble, Iowa.

THOUGHTS ON GIVING

By R. B. Metzler

For the Gospel Herald.

Giving is one of the neglected
things in Christian activities. The
reason for it is largely because of lack
of organization. If we would make
half the effort that the world made to
win the war, we would have plenty of
money to meet the expenses of all
our missions. Bro. Shoemaker stated
in an article some years ago that a-
bout one-tenth of the members fur-
nish about nine-tenths of the mission
money. Why not adopt a plan that
would reach the other nine-tenths?

I know of no better way to accom-
plish this than to adopt the plan of
tithing. Some say this rule was used
only under the Mosaic law. But
Abraham paid tithes, so did Jacob,
long before this law was in force. I
shall present ten thoughts on tithing,
selected from the Gospel Worker:

1. The Christian Church has fallen be-
low even the Jewish law mark of a
single tenth.—Geo. Eddy.

2. To dedicate a tenth of what we have
is our duty. Charity begins beyond it;
free will offering and thank offering be-
yond that again.—Havergal.

3. In the light of Christ's teachings
"the whole tithe" for us may be more than
a tenth. Jacob had no church to support
and the Jews no world to evangelize.—
Eddy.

4. A tenth of an income was required
of the Jew to set apart and sacredly de-
voted to God's treasury. And this was
the first tenth, the firstfruits, and not the
dregs and leavings.—A. J. Gordon.

5. Christians should regard money as a
trust. They are stewards for Jesus for
everything they have; and they ought to
see His image and superscription on every
dollar they possess.—Cuyler.

6. It costs a good deal to pay a tenth
to the Lord, but it costs a great deal
more not to pay it.—Whalon.

7. The tithe is the Lord's, and not to
pay it is robbing Him; and that is the
sure way to bring down His displeasure.—
Baily.

8. We may take a tenth as the starting
point, for there are few who want to give
less than the heathen and the Jew.—W. H.
Sallman.

9. The man who prays, "Thy kingdom
come," and does not give some just pro-
portion of his income is a conscious or
unconscious hypocrite.—F. E. Clark.

10. Some of us could tell of such sweet
and singular lessons of trust in this mat-
ter of tithing that they are written in
gold letters of love in our memory. Of
course, there will be trials of faith in this
as in all else.—Havergal.

Bro. C. Z. Yoder writes in the
Christian Monitor concerning the
support of city missions. In conclud-
ing his article he says, "Who will be
the first to start an endowment fund

for the support of another city mis-
sion?" If we would practice tithing
in all our churches in six months we
would have enough money to start
several new missions and have
enough left to rebuild the Old Peo-
ple's Home. Read the entire article.
That, together with the editorial that
accompany it, is well worth a year's
subscription to the Monitor.

The Methodist Episcopal Church of
Ohio, Indiana, and Kentucky will
take up the tithing plan. Said or-
ganization claims that tithing is the
ideal way of raising funds. They
claim that this system will bring
plenty of money to meet all needs, in-
cluding a salaried ministry. It would
be a great relief to the General Board.

North Lima, Ohio.

CLOSER ACQUAINTANCE WITH GOD

By D. L. Christophel

For the Gospel Herald.

While studying on this subject I
received my Gospel Herald of March
27 in which was printed the article
by Bro. A. C. Kolb who pointed out
the two ways. I thought it necessary
to become still better acquainted with
God. I recently met a well meaning
brother who in talking about the re-
view lesson of last quarter expressed
the thought that God in those times
was a God of war but later changed
to a God of love. He took David for
example, citing the instance of the
slaying of Goliath.

David was herding his father's
sheep and protected them by killing
the lion and the bear. Now he steps
in to save his heavenly Father's
sheep. Notice his armor. He could
not use Saul's armor but he had the
Lord's. He went forth in the name
of Jehovah (*I Sam. 17:37*) and armed
with the shield of faith (*Eph. 6:16*)
to subdue that lion and bear, the
giant enemy of God's people. His
simple sling and five smooth stones
from the brook (*I Sam. 17:40*) are
typical of the power manifested by
Christ when with a small scourge He
drove the money changers out of the
temple (*Jno. 2:15*).

God has already manifested His
love for man at the creation, and a-
gain at the fall, when He promised a
redeemer by the seed of the woman.
Through His great love He kept the
way of life by placing a cherubim
with a flaming sword at the east end
of the Garden (*Gen. 3:24*). The flam-
ing sword has been translated "she-
kinah," the name of the visible glory
of God which rested on the mercy
seat. Might this show God's anger at
sin? God manifested much patience
to save a remnant of His people till
the fulness of time came when He

sent His only begotten Son into the world to redeem fallen humanity.

But we find that the Israelites could not get acquainted with God. With all the proofs of God's love and miraculous power—the deliverance from Egypt, the crossing of the Red Sea, the giving of the manna, the getting of water from the rock, the giving of the Law on Mt. Sinai, the pillar of fire and the cloud to protect them—with all these manifestations they did not rightly get acquainted with God, with the exception of a few who lived close to God.

We thank God for the patriarchs through whom the Word of God was brought down to the present dispensation of grace, and for the sending of His only begotten Son into the world that we through Him may have eternal life.

I think that God has been well identified in the Sunday school lessons which we are now studying and they ought to bring us into a closer relationship with Him.

Can we really know God? Yes; for Jesus teaches us that whoever is in fellowship with Jesus Christ is also in fellowship with the Father. So then we have the privilege of becoming better acquainted with God. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (I Jno. 4:9). In this we see the manifestation of His love, not only now but in all ages, even from the beginning.

Tiskilwa, Ill.

CORRESPONDENCE

(Continued from page 65)

N. A. Lind and J. E. Brunk of Bakersfield, Calif. That same afternoon we were privileged to observe and partake of the communion services. Bro. Lapp gave us two very interesting talks on India. Everybody seemed real interested to hear of the work in India. This is the first time that any of our foreign missionaries stopped off at this place. We hope this will not be the last, and others might do likewise.

On March 24 Bro. C. F. Derstine stopped off with us one evening. Though a short visit, it was very much appreciated.

On April 8 Bro. John Nice and wife of Morrison, Ill., stopped with us two evenings. The brother preached for us both evenings.

We are glad for these visitors. They have been the means of encouraging us to go on and live for the Lord.

We ask an interest in your prayers.
Lillian M. Gingerich.
April 14, 1919.

WAR SUFFERERS' RELIEF FUND

(Including Armenia and Syria)

For the two weeks ending April 15, 1919

For the Gospel Herald.

Frank and Mary Smucker	\$ 50.00
F I Smucker's S S Class Ill	60.00
Jesse D Byler	20.00
Intermediate and Senior Dept	
Martin's S S Ohio	10.00
O O Amish Cong Forks Dist	
Bishop J E Mast Ind	320.00
James Bucher and wife	40.00
Maple Grove A M S S Pa	22.35
Upper Deer Creek S S Ia	70.00
Ida Sommer's S S Class	5.00
Wolf Trap Cong Va	23.50
Roanoke Cong Ill	50.00
Orrville Cong Ohio	195.29
Scottdale S S Class Pa	20.00
Myron Livengood	5.00
Springs S S Class Pa	35.00
Casselman S S Md	17.88
Rockton S S Pa	5.00
Blough S S Pa	30.00
Weaver S S Pa	16.25
Pleasant Grove S S Pa	10.00
Ray F Bender	5.00
Effie Hoover	5.00
Ernest Miller	5.00
Springs Sisters Aid Society Pa	20.00
Thomas S S Pa	108.13
Stahl S S Pa	120.00
Latschar Cong, Canada	55.60
Eph. Weber Canada	60.00
Sydney Weber	60.00
Norman Shantz and Eph Kinzie	15.00
E S Shantz	5.00
Waterloo Y P M Ont	15.00
Wideman S S Ont	15.00
Norman Martin and Ervin Lichty	5.00
A Brother	5.00
Bean S S Ont	65.20
Israel Cressman	40.00
Herbert Groh	10.00
Ervin Shantz	10.00
P D Burkholder and family	15.00
Whisler Mennonites Yellow Creek Dist Ind.	25.00
West Fair View Cong Nebr	180.85
Walnut Creek Cong O	40.00
Primary S S Class Fulton Co O	1.45
Henry M Koppe	10.00
Men's Bible Class Martin's S S O	5.00
S J Steiner and wife	25.00
Concord Cong Tenn	5.00
East Fairview Cong Nebr	248.75
Samuel Wideman	30.00
Brethren, Miller Cong Md	20.00
A Brother Cedar Grove Pa	5.00
Brethren Reiff's Cong Md	72.00
A Bro and Sister Clearspring Md	20.00
Strasburg Sewing Circle Franklin Co Pa	10.00
A Bro Cedar Grove Pa	10.00
Brethren, Miller Cong Md	20.00
John L Frey	5.00
A Sister Westover Md	5.00
Mission SS Kansas City Ks	30.00
Pleasant Grove S S Ill	40.00
Providence Cong Pa	12.00
Lower Salford Cong Pa	15.00
Spring City Cong Pa	95.10
Skippack Cong Pa	25.00
Plain Cong Pa	167.55
Providence Cong Pa	30.00
Doylestown S S Pa	92.36
Doylestown Cong Pa	35.00
Mennonite Family Texas	5.75
H T Yoder	25.00
Aaron Steiner	10.00
Mennonite Brother Pa	25.00
D D Zehr	5.00
Bethel Cong Ohio	82.52
Walnut Grove and South Union Cong Ohio	239.60
John A Allbrecht	5.00
Ira and Vernon Eigsti	10.00
Joe W Yoder	5.00

H V Allbrecht	5.00
Shertz Bros	60.00
Old Sonnenberg Cong Wayne Co O	10.00
Alvin A Shantz	25.00
Mary E Shantz	10.00
Christophel Family	20.00
Henry Koerner and wife	10.00
John Shantz and wife	10.00
Wm Wenger	5.00
David Shantz and wife	10.00
Lima Mission Cong	4.75
Chris Bixel	5.00
C D Heiser	5.00
Plum Creek S S Nebr	45.00
Plum Creek S S Nebr	47.66
Walnut Creek Cong Ohio	37.00
Mrs A J Meck's S S Class	10.00
Warwick River Cong Va	16.00
E E Zook	10.00
North Lima Cong Ohio	11.80
North Lima Cong Ohio	4.00
Plainview S S Texas	35.70
Lower District Va	15.00
David V Springer	50.00
Lula Wenger's Class	5.00
South Nampa S S Idaho	29.70
Hesston Academy S S	10.00
H J Bender	1.00
Canton Mission S S	5.00
Oak Grove S S Ohio	120.00
Oak Grove S S Ohio	90.95
E E Heatwole	66.30
Josiah Hershey and wife	1.25
J H Myers	10.00
Jacob Lind	5.00
Chris Hoover	3.75
Member Old Order Amish Pa	47.80
Will of Phebe C Martin Mo	50.00
J G Wenger	15.00
Wm Schlatter	15.00
C J & Leah Friemberger	15.00
J Schwartzendruber	15.32
John S Yoder	200.00
A Bro and Sister Pa	10.00
Zion congregation Ore	9.00
A Sister Va	1.00
O O Amish Cong Okla	36.00
Minister O O Mennonites	10.00
Sister O O Mennonites	3.00
E R Springer's S S Class and Ruth S Smucker's S S Class	60.00
A Sister Harrisonville Mo	29.89
O O Amish Cong Ohio	1021.25
Walnut Creek Cong Ohio	100.00
Allen and Hancock Co O Congs in Mission Meeting at Lima O	167.78
O O Amish A S Yoder Cong East Dist Ohio	478.85
Clinton Brick Cong Ind	22.66
Shore S S Ind	71.93
J I Weldy family	15.00
Bethany S S Mich	17.73
H B Troyer	5.00
Rev. 3:12	5.00
Willing Workers Class Elkhart S S Ind	5.00
C A Shantz and wife	5.00
Helping Hands Class Elkhart S S Ind	5.00
Busy Bees and Young Disciples Classes Elkhart S S Ind	5.00
Hopewell Cong Ind	4.00
Salem S S Ind	105.65
A Brother and Sister	5.00
Jake Emmert	5.00
Ora Troyer	5.00
Alberty Wyse	5.00
Class No 3 Midland S S Mich	5.00
Class No 4 Midland S S Mich	5.00
Three Brethren Mich	70.00
Leo Cong Ind	42.31
Good Samaritans' Class Elkhart S S Ind	5.00
Olive S S Classes and Individuals Ind	102.80
Ft Wayne Cong Ind	8.00
Holdeman S S Ind	90.00
Maple Grove Cong Mich	8.25

Wadwick River Cong Va	7.10
Total	\$ 7,062.31
Amount previously reported	279,030.24
Total	\$286,092.55
Previously reported by E. M. B. of M. & C.	99,141.78
Grand Total	\$385,234.33

Gratefully acknowledged,
Mennonite Relief Commission
for War Sufferers,
G. L. Bender, Treas.,
Elkhart, Ind.

N. B. In former reports, where it appeared Maple Glen Cong., Md., or Oakdale Cong., Pa., or vice versa, it is to be understood that this is all one congregation, and should have been reported, 'Conservative (A. M.) Maryland-Pennsylvania District'.

FINANCIAL REPORT Of Welsh Mountain Industrial Mission for First Quarter, 1919

For the Gospel Herald.

Receipts

Contributions

A Brother	\$ 5.00
Henry Hershey	1.00
	\$ 6.00
Received for merchandise	1879.51
Money borrowed	580.00
Cash on hand Jan. 1, 1919	18.94
	\$2484.45

Expenditures

Paid for merchandise	\$1546.66
Labor	433.91
Machinery Fixtures	5.55
Borrowed money returned	300.00
General Expense	142.70
Cash Mar. 31	55.63
	\$2484.45

Gratefully acknowledged,
S. H. Musselman, Treas.

Superintendent's Report

Stumptown Sewing Circle	\$12.35
Willow Street Sewing Circle	8.00
Paradise Sewing Circle	6.00
Millwood Sewing Circle	9.50
	\$35.85

Gratefully acknowledged,
Arthur T. Moyer.

OPPORTUNITIES (Continued from page 61)

and not for their harm. Some of the prejudices that the "Big Padre" had to deal with have been swept away by the years of proof and here they stand—the fields where others have sown amid the trials and discouragements of pioneer work, ripe and ready for the sickle. We are ready to enter and reap, but to us the Master says, "Go home to thy friends, and tell them how great things the Lord has done." His will be done.

Feb. 24, 1919. Dhamtari, India.

"For never in blindness, and never in vain
His mercy permitteth a sorrow or pain."

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

While our brethren engaged in reconstruction work are busy in their various activities they are often thinking of the home land and the Church. In a number of personal letters they have asked for "Church News" and expressed a keen interest in what we as a Church are doing here at home. Many of them have determined anew to devote their energies to the Kingdom of God and have re-consecrated themselves to His service. May not we at home do likewise?

Letter from Edward Drange

Dear Herald Readers:—We have at last landed in the land where war has been raging for several long years. Here at Clermont, it seems some of the most magnificent buildings have been blown to bits, nothing left but a mass of stones and rubbish.

Next to our quarters is an old man and wife who have lost two sons in these four years of strife. Their house is hardly habitable but seems they always love their spot in France which they hate to give up, even if it is only a place of ruins.

At Grange le Compte the headquarters outside of Paris is located. It is a very busy place. After the men have received their Red Worker's permits they are sent here and sent out from here to the different equips, some to building departments, some to agricultural, transport, etc.

Here at Clermont en Argonne we contemplate putting up a window factory in the near future.

There has scarcely been a day that it hasn't rained since the writer landed on this side. We are always glad to see the sun shine forth in his splendor, but the French people all say there are better days coming.

There is a representation of men from many states in the U. S. A. and England, and most of them are ideal young men. Most of them are C. O.'s in principle and we can look forward to some interesting things which will stand out as great epochs in our lives. To hear some of the stories these men (who have been here during the war, some being here over three years and some almost four) have to tell surely inspires one, and urges one onward as a propeller to a great ship.

"Al Revoir mos frere." Even if the sea lies between us, our God is the same yesterday, today, and forever, here as well as there.

Your Brother in His Service,
Edward R. Drange.

F. W. V. R. C.
53 Rue de Rivoli
c-o A. R. C.
Paris, France.

Enroute to Constantinople the second party to Armenia had an interesting day's stop at Salonica, the Thessalonica of the Bible. Some of the strictly modern things they saw there were several aeroplanes circling over the city but most of the things that impressed them were decidedly ancient. The old wall which enclosed the ancient Thessalonica of Paul's day is still plainly visible and there are many old and interesting buildings.

Arriving at Constantinople the second party found the hotels overcrowded and some of them were compelled to take temporary quarters at a summer resort on an island near by, while others were sent to some German sleeping car on a side-track which they soon had to vacate however as the cars were to start on their long journey back toward Europe. Their first duty was to see to the transfer of their baggage from the ship. One of our brethren tells about it thus: "They had Turks hired to haul up our baggage to the train in little wagons. We were to guard or watch so no trunks were lost. I climbed up on top of a load with a Turk and together we jolted up through crowded streets and over the bridge that spans 'The Golden Horn' to the station. Here they had me watch while they unloaded it. This close watching of Oriental laborers is necessary on account of their tendency to pilfer and steal anything they lay hands on."

According to last reports, some of the second party were sent to Samsoun on the Black sea, and others to Darindje which is at the eastern extremity of the sea of Marmora. Here are several immense German warehouses which were being used to store the supplies sent over from this country. They found Brother Derstine of the first party here, busy assembling trucks and automobiles and some were at once put in charge of small gangs of Greek laborers to superintend the unloading and unpacking of trucks and parts, while others assisted in unloading and sorting food supplies and storing them in the large warehouses. They anticipated this would take them several weeks, and were eagerly waiting to get out into actual relief work and to join the members of the first party who are working in the vicinity of Beirut and Aleppo.

American Friends' Service Committee

Contributions of Clothing from Mennonites W-E, April 5, 1919.

Foraker, Ind.	Shickley, Neb.
Hagerstown, Md.	Sterling, Ill.
Johnstown, Pa.	Sugar Creek, O.
Minot, N. D.	Thurman, Colo.
Rittman, O.	W. Liberty, O.

April 7, 1919.

REPORT

Of Shantz Charity Circle near Baden, Ont.

For the Gospel Herald.

Membership enrollment, 34. During the year ending March 31 a total number of garments, 5 coats, 10 comforters, 4 quilts, 13 pair socks, and 3 pair mitts were sent.

Total amount of money and articles contributed throughout year:

Spring shipment	\$ 16.45
For Women's missionary society	21.75
Fall shipment	112.65
Donatd to one of home sisters	10.00

Total \$160.85

Secretary.

Married

Kauffman—Yoder.—On March 20, 1919, at the home of the officiating bishop, Bro. A. I. Yoder, Bro. Charles L. Kauffman of New Castle, Pa., and Sister Sadie A. Yoder of West Liberty, Ohio.

Miller—Kreider.—On Feb. 12, 1919, at the home of the officiating bishop, Bro. C. M. Brackbill, Kinzer, Pa., Bro. Enos R. Miller to Sister Anna R. Kreider, Paradise, Pa., were united in holy matrimony.

Stoltzfus—Augustine.—On April 2, 1919, at the Salem church near Shickley, Neb., Bro. William Stoltzfus of Woodriver and Sister Mabel Augustine of Shickley, Neb., Bro. Peter Kennel officiating. May God lead them thru life.

Wideman—Ulrich.—On April 3, at the home of the officiating minister, Bro. Peter Ropp of Imlay City, Mich., Bro. Richard Wideman and Sister Louise Ulrich, both of Pigeon, Mich. May God's choicest blessing ever attend them.

Farrel—Kreider.—On Wednesday evening Dec. 11, 1918, at the home of the bride's parents, Bro. Roy L. Farrel to Sister Edna R. Kreider of Paradise, Pa., were united in holy matrimony, Bro. C. M. Brackbill of Kinzer, Pa., officiating.

Moyer—Kulp.—On April 13, 1919, at the home of the officiating minister, Bro. Jos. M. Gross, Blooming Glen, Pa., Bro. Albert F. Moyer and Sister Sallie B. Kulp, both of Perkaspie, Pa., were united in holy matrimony. May God abundantly bless them.

Yoder—Boshart.—At the home of Bro. Peter Boshart, father of the bride, on April 9, 1919, occurred the marriage of Bro. Henry Yoder and Sister Lenora Boshart, Bro. S. Gingerich officiating. The neighbors join in wishing them God's rich blessings.

Leitzel—Burkholder.—On April 14, 1919, at the home of the officiating minister, Bro. Reuben M. Weaver, near Harper, Kans., Bro. William F. Leitzel was united in marriage to Sister Caroline Burkholder, both of Crystal Springs, Kans. May God's best be theirs through life.

Clemmer—Byers.—On March 15, 1919 Bro. Norman L. Clemmer of the Souderton, Pa., church was united in holy matrimony with Sister Sara Byers of the Providence Church at the home of Pre. Jacob M. Moyer of Souderton, Pa. May their married life be a long and blessed one.

Graber—Rich.—At the home of the officiating bishop, Bro. Simon Gingerich of Wayland, Iowa, on Thursday afternoon, Feb. 27, 1919, Bro. Pete Graber and Sister Sarah Rich were united in marriage. May His rich blessings accompany them through a long married life.

Derstine—Moyer.—On March 7, 1919, at the home of the bride's parents, Blooming Glen, Pa., Bro. Norman Derstine of Souderton, Pa., to Sister Ethel S. Moyer of Blooming Glen, Bro. Jos. M. Gross officiating. May God's Spirit lead them in a prosperous, happy life.

Obituary

Miller.—Mattie Evelyn, daughter of Bro. Jesse and Sister Katie Miller of near Shickley, Neb., was born Aug. 25, 1918; died Mar. 28, 1919; aged 7 m. 2 d. Her death was caused by bronchial pneumonia. She leaves to mourn her departure father, mother, 2 sisters and a number of other relatives. "The Lord has given, and the Lord has taken away; blessed be the name of the Lord."

Shantz.—Died, near Aldersyde, Alta., of pneumonia, on April 3, 1919, Daniel, infant son of Bro. Cyrenes and Sister Angeline Shantz. He was born Aug. 9, 1918; aged 7 m. 3 w. 4 d. Buried April 4 at the Mount View Cemetery. Services at the

home by N. B. Stauffer and at the grave by Bro. I. Miller. May God comfort the sorrowing ones.
—N. B. S.

Kurtz.—John M. Kurtz was born Oct. 22, 1850, in Lancaster County, Pa., died of pneumonia Feb. 13, 1919; aged 68 y. 3 m. 21 d. He was a member of the Amish Mennonite Church from his youth. Services in the A. M. church near Morgantown, Pa., by Christian Stoltzfus and John S. Mast. Text, Rev. 14:13. He was laid to rest in Pinegrove Cemetery. Peace to his ashes.

Gingerich.—Died, near Aldersyde, Alta., of Spanish influenza, on March 25, 1919, Bro. Enoch Gingerich, aged 37 y. 3 m. 5 d. Was buried at the Mount View Cemetery on Mar. 27. Services at the grave by N. B. Stauffer. Bro. Gingerich will be greatly missed in our community and his death is deeply regretted. He was a faithful brother for a number of years and his life was such as to win the confidence of those who learned to know him.
—N. B. S.

Lapp.—Elizabeth Lapp was born June 8, 1841; died March 18, 1919, in Lawrence Co., Pa.; age 77 y. 9 m. 10 d. She was a faithful member of the Mennonite Church. Funeral services at the Maple Grove Church March 21 conducted by J. H. Lantz and J. R. Byler.

"Mother, thou has left us lonely
Sorrow fills our hearts today;
But beyond this vale of sorrow,
Tears will all be wiped away."

Good.—Lydia Good (nee Hurst) wife of Howard Good of near Terre Hill, Pa., died March 2, 1919, of pneumonia; aged 27 y. 11 m. 23 d. She is survived by her husband and four children. Sister Good will be greatly missed in the home, where she was a devoted mother and in the church a consistent member until death. Funeral services at Bowmansville Mennonite church March 6. Interment in adjoining cemetery.

Lugbill.—Virgie May, daughter of Eli and Jennie Lugbill, was born near Archbold, Ohio, April 16, 1917; died April 8, 1919; aged 2 y. less 8 d. About 5 weeks ago she took sick with what the doctor said were the after effects of the flu. On Tuesday evening at 11 o'clock she passed away. She was a bright and loving child. She leaves one sister, grandparents on both sides, and a host of relatives and friends. Funeral services at the Central Church, conducted by Samuel Grieser, and Eli Rupp.

Hummel.—Olive M., daughter of Nathaniel R. and Ella Hummel, was born at Rockton, Pa., Jan. 24, 1890; died in Akron, Ohio, April 10, 1919; aged 29 y. 2 m. 17 d. Death was caused by influenza followed by pneumonia. Olive united with the Lutheran Church at Troutville, Pa., several years ago and was an earnest Christian. Her remains were brought to Rockton for burial, where funeral services were conducted on April 13 by William Sellner, after a short service at the home of the parents near Big Run, Pa. She is survived by her parents, one brother, and six sisters.

Hershey.—Mary Louetta (Buckwalter) Hershey, daughter of Mahlon and Mary Buckwalter, was born Jan. 29, 1882; died Mar. 17, 1919; age 37 y. 2 m. 17 d. She lived near Intercourse, Pa., nearly all her life. She was sick 15 days and died of internal hemorrhage. She was united in marriage to Henry K. Hershey 13 years ago. She was a faithful member of the Mennonite Church. She leaves a sorrowing husband, father, mother, 4 sisters and 1 brother. Having had no children she took her brother's child to raise. In her great suffering she longed to go to glory. May we all live so that we can meet her again.
Funeral services at the house by Jacob Mellinger and at Hershey church by C. M. Brackbill. Burial in the adjoining cemetery.

"Farewell, sister, sweetly rest
Till God shall bid thee rise.
Our tears we'll dry—we will not weep,
We'll meet her in the skies."

—By a Sister-in-law.

Fry.—Sylvia, daughter of Maneleus and Clara Fry, was born near Yoder, Kans., June 6, 1918; died at the home of her grandparents at Yoder, Kans., aged 9 m. 14 d. Death caused by pneumonia. She leaves a mother, 1 sister, grandparents and a host of relatives and friends. Her father preceded her to the spirit world Jan. 10, 1919, where she has now gone to meet him. Now one half of the family is over yonder.

"Gone to heaven is our darling,
Gone to her bright home above;
She has left us here so lonely,
How we miss Sylvia, whom we love."

Musselman.—Hannah, only child of Peter and Veronica (Weber) Good, was born Dec. 21, 1874; died Mar. 25, 1919; aged 44 y. 3 m. 4 d. She lived in matrimony with Geo. L. Musselman, which union was blessed with four sons and two daughters. Two sons preceded her to the spirit world. She joined the Mennonite Church in early youth and lived a quiet, peaceable, and consistent Christian life to the end. She leaves a sorrowing husband, two sons, two daughters, an aged mother and many relatives and friends. It is a great loss to the family, and also to the church. She was resigned to the Lord's will, and we look forward to a happy reunion where sorrow and sighing will be no more. Funeral services Mar. 28 conducted by Abr. Gingrich and Moses Brubacher at the Martin meeting house, buried in adjoining cemetery.

Culp.—Authoy J., son of Geo. and Magdalena Culp, and ninth son of a family of 11 children of which 6 preceded him in death, was born near Wakarusa, Ind. (on the farm where he always lived until removed by death) Dec. 17, 1850; died Apr. 4, 1919; age 68 y. 3 m. 18 d.

On Nov. 20, 1873 he was united in marriage to Sarah Goodman. To this union were born 5 children (Monroe, of South Bend; Ben and Oliver B. and Oscar K., of Wakarusa; Dorothy Parks, of Nappanee; Daniel, who preceded him in death).

On July 31, 1887 he was again married to Allie (Shroll) Hoover. To this union were born 5 children (Edna Bender of Nappanee; Lula Scheiber of Wakarusa, Anthony of North Lima, O., Geo. A. and Inez Jemima, at home).

Mr. Culp was member of the Mennonite Church and departed this life, we believe, at peace with the Lord. He leaves to mourn his departure a loving companion, 9 children, 2 step-sons, 3 brothers, 1 sister and a large circle of relatives and friends.

Funeral services held at the Yellow Creek church conducted by the brethren Harvey Schwalm and Silas Weldy from the text Heb. 9:27, 28.

Whitmer.—On March 15, 1919, Selestine Whitmer died at his home in the Cove, Hardy Co., W. Va., where he lived and spent the greater part of his life; aged 81 y. 2 m. 15 d. His health had been failing for 2 years. During this time he suffered intensely but bore it patiently. He was the father of 9 children, two of whom preceded him to the realms beyond. He was kind and generous to all with whom he associated, always having the welfare and comfort of others at heart. A place is vacant in the home which never can be filled and we deeply feel the loss of his presence; but his influence will still live on. For many years he was a faithful member of the Mennonite Church.

Funeral services at the home by his pastors Bro. Showalter and Bro. Turner. Text, II Cor. 5:1-3. Remains laid to rest in the family burying ground. He leaves a widow, 6 daughters, and 1 son (Willie, Mrs. S. W. See, Mrs. John See, Mrs. C. Fitzwater, and Mrs. Arthur Mathias, Mrs. Davy Halterman, and Mrs. Bud Mathias). One sister, 30 grandchildren, and 6 great-grandchildren. Dear children, relatives, and friends: let us not weep as those who have no hope for father and grandfather has only gone on before. Father will be greatly missed here by us all, but I believe that our loss is his eternal gain and some day we shall meet again. May God comfort the children in this sad hour of their bereavement.

"Dearest father, we are lonesome
Since thou has gone away
But we shall ever strive to meet thee
In some happy brighter day."

Dorcy C. Miller.

Crouse.—Ruth Mildred, daughter of Bro. Benj. F. and Sister Fannie Miller Crouse, died at her late home in Lanc. Co., Pa. She was born June 22, 1917; died April 9, 1919; aged 1 y. 9 m. 17 d. Her suffering, though intense with diphtheria, was borne with much patience, and passed peacefully away seeming to behold beautiful sights as she was entering Heaven's portals. She is survived by her parents and one sister Miriam, her infant sister having preceded her to the spirit world on Feb. 27. Strictly private interment was made April 10th in the Old Mennonite cemetery at New Providence.

"Sweet little darlings, light of the home,
Looking for someone beckoning come,
Bright as the sunbeams, pure as the dew,
Anxiously looking loved ones for you."
—Parents.

Horst.—Abram E., infant son of Bro. Henry and Sister Grace Horst was born near Clearspring, Md., Dec. 3, 1918; died Mar. 23, 1919, aged 3 m. The cause of his death is unknown; he was found dead 2 o'clock Sunday morning by his parents. Little Abram's stay on this earth was short, but long enough to show us that this world is not ours. He only budded on earth to bloom in heaven. He leaves his parents, 1 sister, Margaret, and one brother, Perry. Funeral at the Clearspring Mennonite Church by Bros. Sam'l Eby and Geo. Keener from Isa. 11:6. Interment in adjoining cemetery.

Dear little Abram, we miss him so,
All thru the day, wherever we go;
All thru the night, how lonely it seems
For no little Abram wakes out of our dreams.
We miss him all thru the long weary hours,
We miss him as others miss sunshine and flowers;
Daytime and nighttime, wherever we go—
Dear little Abram, we miss him so!
—By his aunt Fannie.

Kauffman.—Emma Kauffman was born March 17, 1885, at Belleville, Pa.; died near Newton, Kans., March 9, 1919; aged 34 years, 11 m. 23 d. In her girlhood she moved west with her parents to West Liberty, Ohio, where her father died. After the marriage of her mother to John M. Zook (then of Conway, Kans., but now of Tofield, Alta.) she came to Kansas where she spent the remainder of her earthly life. She united with the Mennonite Church before leaving Pennsylvania and remained a member to the end. She took sick with influenza on March 2 and one week later her spirit took its flight to the great beyond. She was conscious of the approaching end and expressed herself as ready and willing to go.

Brief funeral services were conducted in the undertaker's parlors at Newton on March 10, by D. H. Bender, (Text, Psa. 116:15) after which the body was sent to her old home at West Liberty, Ohio, accompanied by a brother and sister.

She leaves mother, four brothers, two sisters, step-father, five step-brothers, two step-sisters beside a host of near friends and relatives. Funeral services at South Union Church, March 12, in charge of Bro. A. I. Yoder. Interment in nearby cemetery.

Hess.—Pre. Jonas H. Hess was born near Lititz, Pa., March 13, 1841; died March 30, 1919; aged 78 y. 17 d. He lived on the old Hess homestead where he was born, all but 1 year, which were spent in Lititz. He was married to Anna S. Francke Sept. 29, 1862; lived in matrimony 56 years. He was a faithful member of the Mennonite Church for 54 years. He was ordained to the ministry 30 years ago. He served his beloved church faithfully. His place was seldom vacant. His whole heart was in the service and always was deeply concerned about the welfare of the Church. He will not only be missed in the home but in the Church as well. The cause of his death was cerebral hemorrhages after 7 weeks of great suffering of other ailments. He is survived by his wife and 6 children (Mrs. H. R. Bucher, Mrs. A. N. Musser, C. F. Hess, Mrs. D. B. Betzner, H. F. Hess, Mrs. C. L. Charles). Two children and 1 great-grandchild preceded him to the spirit world. 17 grandchildren and 7 great-grandchildren also survive. Funeral services were held at Hess Mennonite church near Lititz April 2. Interment in

adjoining cemetery. The brethren, Noah Landis and Jacob Hershey, officiated. Text, II Tim. 4:6-8.

"Weep not that his toils are over,
Weep not that his race is run;
God grant we may rest as calmly
When our work, like his, is done."

REPORT

Of the second Annual Bible Meeting Held at the Mennonite Church, Hanover, Pa., Mar. 15 and 16, 1919

For the Gospel Herald.

Organization: Denton Martin, Mod.; L. D. Hunsecker, Chor.; Samuel A. Frey and Walter G. Whisler, Secys.

Saturday Morning Session

The meeting was opened at 9:30 A. M. Devotional by Daniel Stump.

The first subject discussed was **Israel as a People**, by W. F. Charlton, in which he outlined Israel in five parts: Creation, Calling, Name, Desolation, and Restoration.

The subject of **Musical instruments** was then discussed by Abram Metzler, in which he plainly outlined the position the Church takes against musical instruments. The same speaker then followed on the subject of **Prayer**, outlining the importance, lack, neglect, and the evils of the lack of prayer, and also stating that it is a positive command.

Saturday Afternoon Session

The meeting opened at 1 o'clock. Devotional by Jesse Harbolt.

The **Book Study** was conducted by W. F. Charlton, on the Book of Ephesians, in which he outlined who wrote the book, under what conditions, and for what purpose.

The **Church and Its Mission** was then discussed by Abram Metzler, outlining what the Church consists of, its characteristics, scriptural figures, and its mission, stating what it is to do and what it is not to do. W. F. Charlton followed on the subject of **Practical Piety in the Home and in Business**, outlining the position we should take in the home and in business, at the same time outlining the life of an every day Christian.

Saturday Evening Session

Devotional exercises by Edward Strickler.

The subject of the **Second Coming of Christ** by Abram Metzler, which he presented very richly the importance of His second coming, the purpose, and the manner of His coming. Followed by two sermons from Jer. 6:16 by J. H. Mosemann, and from Matt. 19:8 by W. F. Charlton, which were very instructive.

Sunday Morning Session

Devotional exercises were conducted by P. D. Shank.

The **Book of Ephesians** was again taken up by W. F. Charlton, followed by Abram Metzler on the subject of **Lust and its Results** in which lust was well defined and giving its results. The **Spirit Life** was then discussed by J. H. Mosemann, plainly stating what the Spirit life was and what it means to them that believe in living it.

Sunday Afternoon Session

Devotional by Reuben Bair.

The **Book of Ephesians** was again taken up by W. F. Charlton followed by the subject of **Prayer** by Abram Metzler.

The last subject for the afternoon session was **Parental Training**, by J. H. Mosemann, on which he had given a number of Bible references relative to

training which was very helpful indeed.

Sunday Evening Session

Devotional by Jesse Harbolt.

The subject of **Church Discipline** was taken up by Abram Metzler, in which he clearly outlined the need and the purpose of Church discipline.

The subject of **Consecration** was then discussed by J. H. Mosemann, in which he outlined the meaning and what and how we should consecrate.

The meeting closed by a sermon from W. F. Charlton, from Eccl. 12:13.

The meeting was very instructive and we believe beneficial to all present.

Secretaries.

REPORT

Of the Ninth Quarterly S. S. Meeting Held at the Salem Mennonite Church near Tofield, Alta., Mar. 30, 1919

For the Gospel Herald.

Mod., J. K. Lehman; Sec., Owen Hershberger.

Devotional, M. M. Burkholder.

Journeyings of the Chosen Family from the Call of Abraham to the End of the Conquest. Ezra Stauffer.

Patriarchs' trouble due to disobedience. Isaac example of nonresistance.

God's Purpose in Calling the Patriarchs, and the Sacrifices and Blessings which Accompany a Call from God. Benj. S. Stauffer, Fannie Voeglin.

God called men of faith. He wants our all. When God calls, obey.

Children's Exercises. N. E. Roth
Dependence Upon God Essential to Success. Joe Burkholder, Mary Lauber.

Joshua an example. Israel an example of success when dependent upon God. Look heavenward.

The Experience of Israel as Typical of God's Dealing With Man Individually. Roy A. Zook, Katie Bender.

Israel in Egypt type of man in sin. Passover type of Christ. Canaan type of our promised land.

Closing remarks by moderator; open discussion.

Sec.

REPORT

Of the Second Quarterly S. S. Meeting Held at the Mountain View Church near Creston, Mont., April 6, 1919

For the Gospel Herald.

Joe Slatter, Mod., Francis Lapp, Chor. Devotional by Moderator.

Upon what does the Success of the S. S. Depend? Bro. Joe Whitaker.

Do I Need the S. S. or does the S. S. Need Me? Bro. N. L. Kauffman, Sister Anna Snyder.

How May We Keep Our S. S. Increasing in Numbers and Efficiency? Bro. Geo. Hoylman, Bro. Chris Snyder.

Open discussion after each topic. Following are a few of the thoughts gleaned: Spirit-filled workers with a mind to work.

Friendliness and sociability on the part of the workers.

I need the Sunday school because I need teaching.

Study is necessary in order to learn. II Tim. 2:15.

We receive encouragement and help; be ready to help as well as to receive help.

Right teaching and living up to what is taught tends to increase numbers.

Closing hymn and prayer by Bro. Joe Whitaker.

Lillie Hoylman, Sec.

Items and Comments

The public service commissioner of New York estimates that according to the present rate of increase that city would have a population of 12,556,186 by 1950.

The National Civil Liberties Bureau of New York is responsible for the statement that there are at this time 1500 political prisoners in the United States, not including those who are under sentence because of conscientious opposition to war.

At the time of this writing (April 21) most critical conditions are reported from Europe. Bolshevism continues its conquests, Austria being on the verge of following Hungary into the Bolshevik camp. The "Big 4" has thus far failed to succeed in convincing Italy that it would be best to give up its claims on Fiume as a distinctly Italian port, and threats of armed possession of the disputed territory are being heard. Meanwhile the war between Bolsheviks and their opponents—Ukrainians, Czechoslovaks, allies, depending upon which country is involved—continues. On the other hand, optimistic reports concerning the progress of the Peace Council are heard, and it is hoped that a workable understanding may be reached between the conflicting interests. Let all lovers of peace continue their prayers to the end that peace may be attained.

In Great Britain as well as in the United States, those conscientiously opposed to military service have been called upon to suffer for their faith. The following from the "New Statesman," London, throws some light on this question:

"Conscientious objectors are still dying in prison or being sentenced to new terms of hard labor. Of 1,500 still incarcerated, 700 have served sentences amounting to two years' hard labor. Since the armistice 115 have been court martialed, many of them being sentenced to a fresh two years' hard labor. Fifty-four men have died since arrest; eight have died in prison, one in an asylum, eleven in home office camps. Six have committed suicide and thirty-seven have become mentally affected. We have never, we think, displayed over-much sympathy with the C. O. point of view, and we are aware that there are bad as well as good types amongst these objectors. Some of them are saints; some of the others are obstinate and courageous people with bees in their bonnets; some are moral perverts to whom it is perfectly just to apply the much-abused tag that they are the friends of every country but their own. But even had Parliament not solemnly made provision that they should be excepted from military service we should still consider it disgraceful that this remnant—including as it does many of the most sincere of the objectors—should continue to be persecuted long after hostilities have ceased. No good purpose can be served by continuing their imprisonment indefinitely. We do not suppose that most of the politicians care a button about them, one way or another; their refusal to make a change thus far has been entirely due to their fear of the rabid press. The very influentially signed memorial recently presented to the Prime Minister might well serve as an excuse, if excuse is needed, for a change of policy—many bishops were among the signatories, and a large number of laymen of all parties and views. Unless the agitation is kept up, these wretched men will continue to receive new sentences until the last of them has been killed by his hardships."

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Pacific Coast Conference will be held with the congregation at Creston, Mont., June 13-17, 1919. A hearty invitation to all that can be with us.

Fraternally,

J. P. Bontrager, Mod.

Indiana-Michigan

The Indiana-Michigan Mennonite Mission Board and Conference will meet at the Mennonite Church, Middlebury, Indiana, May 27-29, 1919, the Lord willing. Sessions open at 9 o'clock A. M., each day.

Mission Board, Tuesday, May 27.

Conference, Wednesday and Thursday, May 28 and 29.

Everybody invited to these meetings. Ministers from this Conference District as well as those coming from other districts are urged to so arrange their work that they can be present at the opening of the first session and remain to the close of the Conference. Those desiring to correspond with some one relative to attending Conference should write to Bro. J. C. Hershberger, Middlebury, Indiana.

J. K. Bixler, Moderator.

J. S. Hartzler, Secretary.

Ohio

The Ohio Mennonite Church Conference meets in annual session this year at the Martin's Church near Orrville, Ohio, May 21-23. Those coming by rail may notify Bro. David Falb or Bro. Allen Steiner and you will be met at trains. You are cordially invited to attend.

A. J. Steiner, Secy.

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will convene this year at the Beach Church near Louisville, O., May 20 and 21. On the 18th at 3 P. M., there will be a preliminary meeting held at the same place by the conference members.

Louisville is a R. R. station on the Penna. line and can be reached by local trains or street cars from Alliance or Canton by passengers coming from the East or West. For further information inquire of John M. Miller, Louisville, O.

A. I. Yoder, Moderator.

C. Z. Yoder, Secretary.

ANNOUNCEMENT

The tenth annual meeting of the Mennonite Children's Home Association will be held (D V) in the Millersville Mennonite Church, Millersville, Pa., on Monday, May 5, 1919.

A program on which will be listed the names of prominent speakers on subjects of vital importance to this worthy cause is being prepared. There will be two sessions, morning and afternoon, beginning at 9:30 A. M.

The Millersville Mennonite Church is located about four miles from Lancaster where any one desiring to attend will take the Millersville car every thirty (30) minutes on the hour and half-hour. A cordial invitation is extended to all.

Bishop Benj. Weaver, Moderator.

D. M. Wenger, Secretary.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
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M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhantari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(*1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1957 Canal Port Ave., A. H. Leaman, Supt.

Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brennenman, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Miner, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(*1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. E. Martin, Supt.

Job.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertz, Supt.

Knoxville.—(*1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(*1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria.—(*1919) 900 Garden St., Peoria, Ill. John Roth, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(*1901) Marshallville, Ohio, Jos. M. Nissley, Supt.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., A. K. Allebach, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, MAY 1, 1919

(Gospel Witness)
Established 1905

No. 5

EDITORIAL

"How much?" is the question raised when a collection is proposed. "How little?" is the question uppermost in the minds of many as they drop their coins into the plate.

In response to a number of inquiries we will say that the next annual meeting of the Mennonite General Conference is to be held at Harrisonburg, Va., beginning Wednesday, Aug. 27, of this year. The Executive Committee will probably have an announcement to make in the near future.

When Paul admonished Timothy to "Take heed unto thyself and unto the doctrine" he gave advice which not only every young bishop but every other young member in the Church needs, especially in these trying times. Every child of God should make a diligent study of the entire Word of God and earnestly seek to do His will. It is of great importance that we know what the Bible teaches about salvation, about a holy life, about the ordinances of the Lord's house, about Christian service, about a life of separation from the world. Equally important is it for us to examine our own selves frequently to see that we are living in accordance with this doctrine—not only to obey for a time but to "continue in them." The same advice is given in Psa. 119:9 as follows: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

"Inoperative."—Several months ago the United States adopted a prohibition amendment. Large interests are at work now to make that law inoperative. If they succeed, the law will continue as a part of the national Constitution but in effect will be the same as if it had never been adopted.

It reminds us of the religious experiences of many church members. They have made a profession of religion, but the law is "inoperative;" they go on precisely as if they had made no profession of religion at all.

A law to be useful must have two things: (1) It must be right. (2) It must be enforced. A religion to be of service must have two things: (1) It must be the right kind. (2) It must be put into practice. Many a noble creed, many a noble profession, is entirely worthless because it never got any further than words or paper; it is inoperative.

Giving.—Many people rejoice because of the growing disposition on the part of many of our people to contribute freely of their means for religious and charitable purposes. We join in this general rejoicing, and in the prayer that this spirit of giving may continue to grow. At the same time we feel like uttering a word of caution to those who may be over-enthusiastic in this matter.

Many reason like this: The time will soon come when we will no longer need to give our hundreds of thousands annually for war sufferers, and can then apply this money in other enterprises carried on by the Church. On the strength of these calculations there are all sorts of enterprises planned, expecting the Church to foot the bills.

Let us not forget that with the passing of war conditions there will in all probability be a passing of war prices. By the time that wheat and corn go back to less than a dollar a bushel and prices on other farm products reduced accordingly, the princely sums now being paid into the treasury of the Lord will in all likelihood shrink in volume. In our plans for the future we should not fail to keep this in mind.

GOD'S PLAN OF SALVATION

III. Justification

There is no difference: for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus.—Rom. 3:22-24.

A man is justified by faith without the deeds of the law.—Rom. 3:28.

By works a man is justified, and not by faith only.—Jas. 2:24.

While we were yet sinners, Christ died for us.....Being now justified by his blood, we shall be saved from wrath through him.—Rom. 5:8, 9.

One of the mysteries of the plan of salvation is the fact that God takes the vilest of sinners, transforms them by His grace, and reckons them, justly, as being without spot and blemish in His sight. He does not simply overlook their shortcomings; He actually justifies the individual; that is, calls him all right.

As an illustration of this let us take the Corinthian brethren. Hear the words of inspiration: "Neither fornicators, nor idolaters . . . nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus Christ, and by the Spirit of our God" (I Cor. 6:9-11). That God should take such vile sinners and make of them the pure and spotless joint heirs with Christ, exonerated from all blame, with nothing against them, is one of the marvels of His grace. But such is the fact. He has said so.

The why and how of this great achievement could not be set forth in the limited space allotted to this article. It involves the great themes of the Atonement and the Adoption, and we shall not attempt to discuss them here. It is sufficient to know that justification of the wicked is a fact, and we shall devote ourselves to a look of faith at this monument of God's marvelous grace.

Justified by Faith

The first great truth that we wish to notice is that man is justified by faith alone. "All that believe are justified" (Acts 13:39). "Man is justified by faith without the deeds of the law" (Rom. 3:28). "Therefore being justified by faith, we have peace with God" (Rom. 5:1). In the work of salvation there is not a single human merit, unless it be the matter of taking God at His Word. God justifies, declares all right all that believe, independent and apart from all other considerations. We must take a good, square look at this before we go on, or we will get the succeeding facts out of their proper place and meaning. It is true today, as it was in the days of the sinning jailor, that the terms of salvation are laid down thus: "Believe on the Lord Jesus Christ, and thou shalt be saved." Don't mix words, human goodness, law, or anything else with faith, when it comes to measure up our standing before God. If we believe with a pure, unfeigned, unadulterated, living faith, we can depend upon it that God will take care of our justification, of our salvation. Justification upon faith alone is a tenet of Christian faith which we dare not let go, if we would maintain the faith in its purity.

Justification by Works

This is as emphatically taught in the Bible as is the matter of justification by faith—and the two do not conflict in the least.

We have our clearest vision of the harmony between Rom. 3—5 and Jas. 2 in the teaching of Eph. 2:8-10. After emphasizing the fact that salvation is wholly the work of God, and that it is accomplished by His grace through our faith (works entirely excluded) Paul goes on to say, "For we are HIS workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Faith and works can not be separated. There is no faith which stands the test of salvation except "the faith which worketh." No man has ever had a living faith in Jesus except a recognition of His three-fold character of "Lord-Jesus-Christ." As James puts it, Abraham believed God and his faith was made manifest in works. Rahab manifested her faith by her works. When God stayed the uplifted hand of Abraham as he was about to take the life of Isaac He said, "Now know I." Had He not known before, even before Abraham had performed a single act of obedience? Yes, God knew; but in the eyes of men the attitude of Abraham was known only when they saw the act. God saw in Abraham's heart what man saw in his actions. He was justified before God by faith—ONLY—and before men by his works. So

James could say truly, "A man is justified by works, and not by faith only." And only the eye of God can see whether the faith in the heart of man is the kind that makes itself manifest in works when it has a chance. Turning that around, if the something in the heart of man does not manifest itself in works when it has a chance, God will never recognize that as a "faith which worketh." There is no such thing as faith in God and wilfully disobeying His Word.

Faith and Works

Thus faith and works are inseparably linked together. It is true that sometimes physical hindrances keep a man from doing that which his faith impels him to do (as the thief on the cross was never permitted to observe any of the ordinances of the Lord's house) but it is never true because of indifference that any one of living faith refuses to obey God. The man with a living faith who believes in Jesus believes in Him as the Son of God, as our Savior and Lord. Believing in Him as our Savior and Lord, we believe all His teachings. Believing His teachings, we obey. In other words, our faith is made manifest in works. "God hath ordained that we should walk in them," even though they are not considered in the miracle of grace performed in the heart of the penitent believer.

Some have tried to draw nice distinctions, placing faith before salvation and works afterwards. It is all right, provided you do not draw out your points too finely. God saves instantaneously, and it is idle to attempt to say at what particular point this is done. But really works begin immediately when faith starts. Even faith itself is counted as works (Jno. 6:28, 29). Is not coming to Christ a good work? The sum total of all that faith impels us to do is "good works." Faith and works can not be separated?

The Justified State

Justification means more than a mere covering over of the sinner with the blood of Jesus. It means that the righteousness of Jesus Christ is both imputed and imparted to the justified individual. The shortcomings of man are hidden by the blood of Jesus, but the blood-cleansed soul stands in the presence of God, pure and spotless, pardoned and free, as heir of glory, a holy child of God. The grace of God was never intended as an excuse for sin or sinning. Like the demoniac whom Christ had cleansed was "sitting, clothed, and in his right mind," so the child of God, no matter how crimson his sins may have appeared before his cleansing, is normal, clothed with the robe of righteousness, saved from sin, in line for glory.

"It is God that Justifieth"

The clearest illustration that we have of this is presented in Luke 18, where the Pharisee and the publican went into the temple to pray. The Pharisee had much to boast about (or at least he claimed to have) while the publican had nothing to bring but the petition, "Lord, be merciful to me a sinner." Hear our Savior's words: "I tell you, this man went down to his house justified rather than the other." It is not necessary for us to attempt self-justification. God will take care of all that. It is enough for us to know that we have such an attitude before Him that He can justify us.

WHY DID JESUS TELL HIS DISCIPLES TO BUY A SWORD?

By C. Neuhauser

For the Gospel Herald.

This is a question that many of our brethren are asked these days. This may be divided into two or more questions. Did he want them to buy swords that they may defend Him or themselves from the horde that was soon to come and take Him prisoner? Or why did he want them to buy a sword if he did not wish them to use it on that occasion?

In Luke 22:36 we read, "And he that hath no sword, let him sell his garment and buy one" (a sword). Verse 38 reads, "And they said, Lord, behold, here are two swords. And he said unto them, It is enough." In Matt. 26:47 we read, "And while he yet spake, lo, Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and elders of the people." Jno. 18:3 says, "Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons." In Luke 22:47 we read about the same, only Luke makes no mention of swords and staves. But in V. 52 he says, "Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out, as against a thief, with swords and staves?"

Some may raise the point that here Luke contradicts the other evangelists in that they say that Jesus said this to the multitudes that came to take Him captive. But we see from Matt. 26:14, 15, Mark 14:10, 11, and Luke 22:3-5 that the chief priests, scribes, and elders hired Judas to betray Jesus; and it is highly probable that they followed the multitudes at a distance, and when the imaginary danger was past they hurried into the multitude and Jesus spake these words to them and the multitude

heard it also. These scriptures all agree that there was a multitude, armed with swords and staves, to take Jesus captive; and it seems unreasonable to suppose that He told them that two swords were enough to defend themselves against this great horde of people. This should be sufficient evidence that He did not mean for them to use the sword in mortal combat.

But we have far stronger evidence in Christ's own words that He did not want His disciples to use carnal weapons. Matt. 26:52, Luke 22:51, and Jno. 18:11 tell very plainly that He strictly forbade His disciples to use the sword. The four evangelists give different accounts of what Jesus said and did on that memorable night, giving different details; and while some give some details upon which others are silent, there is a remarkable harmony in all that they said. John is the only one that gives the servant of the high priest's name. He also says that Jesus rebuked Peter, saying, "Put up thy sword into the sheath. The cup which my Father hath given me, shall I not drink it?" Luke writes, "And Jesus answered and said, Suffer ye thus far." Matthew: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword."

Still the question remains, Why did He tell them to buy a sword?

Jesus knew what His disciples would do if they would meet danger. He knew that Judas would betray Him that night and that Peter would deny Him. He had taught them that they should not resist evil, but instead of resisting they should love their enemies, bless them that cursed them, do good to them that hated them, and pray for them that despitefully used or persecuted them. But He knew they would forget all about this when the time of temptation came. So He evidently told them to buy a sword in order to give them an object lesson. If they had no sword now they would have none to draw when the enemy approached, and then He could not have taught His lesson on nonresistance so vividly as He could with this impressive object lesson before them. The fact that Peter had a sword and used it gave Jesus a good opportunity to impress upon the mind of His disciples what He taught them in Matt. 5:39,40 and Luke 6:27-29. For here He showed love to one of His enemies by healing his ear which had been cut off, rendered a kind and loving service to one who had shown hatred toward Him. When He stepped out before this armed band and asked them twice, "Whom seek ye?" and in response to their answer

told them, "I am he," at the same time rebuking Peter and forbidding His disciples to use the sword, this made a far deeper impression upon the minds of not only the disciples then but of the disciples of all ages than His teachings could possibly have made without this object lesson.

It is an easy matter to keep quiet when we have no weapon to defend ourselves, but to keep our peace in the presence of an enemy when we have a sword or other weapon with which to defend ourselves is quite a different thing.

Of course, it may be said that this is merely a conjecture. But it looks far more reasonable to suppose this than to suppose that He meant that they should defend themselves with but two swords, against this vast horde of enemies; or to suppose that He simply wanted them not to fight in this instance but would allow them to fight in after wars. That would be counting the kingdoms of this world of greater importance than the Kingdom of God.

Christ said, "My Kingdom is not of this world." To say that He had at first intended to put up a fight and that when He saw this great crowd against them would be to brand Him of cowardice and deny Him as Christ and Lord.

Eureka, Ill.

SEVEN WALKS OF THE EPHESIANS

Arranged by Peter Zehr

"Wherein in time past ye **walked** according to the course of this world."

"God hath before ordained that we should **walk** in them."

"This I say, therefore, and testify in the Lord, that ye henceforth **walk** not as other Gentiles walk, in the vanity of their mind."

"But **walk** in love, as Christ also hath loved us, and hath given himself for us."

"Ye were sometimes darkness, but now are ye light in the Lord. **Walk** as children of light."

"See that ye **walk** circumspectly, not as fools."

"As ye therefore receive Christ the Lord **walk** ye in him."

"Wherefore be ye not unwise, but understanding what the will of the Lord is."—Col. 2:6.

"Should not the tongue be a Christian, too, as well as the head and the heart?"—Edgar W. Work.

"Every truth we know is a candle given us to work by. All knowledge is lost which ends in the knowing."

THE TEMPERATE LIFE

By John Schrock

For the Gospel Herald.

Every man that striveth for the mastery is temperate in all things.—I Cor. 9:25.

If we are living the overcoming life we are living the temperate life. Paul says, "in all things." This does not only mean strong drink, but it means to be moderate in our whole life—actions, thought, speech, eating, drinking, spending money, etc. If we labor for the Lord, then our money and all we have belong to him. These perishable things are ours to use only so long as we are on the earth. "Wherefore do ye spend money for that which is not bread" (Isa. 55:2)? Some people spend much time and money for such things as profit no one save to satisfy the eye. "Let your light so shine before men, that they may see your good works, and glorify (not you, but) your Father which is in heaven." "Ye are the salt of the earth." Now salt is a preservative. When therefore there are no more true Christians on the earth, then it will decay and the end is here.

Are we willing to labor, to spend and be spent, for the good of fellow men and the glory of God? If we are temperate we can not sit down and do nothing. God says, "Six days shalt thou labor;" not only to sustain the natural body, but to help the poor and needy and spread the Gospel.

Protection, Kans.

HOW SWEET IS MY WALK WITH JESUS!

How sweet is my walk with Jesus!
What blessings He breathes on me!
We walk in the golden morning,
And oh, how my soul is free!

How sweet is my walk with Jesus!
His whispers of peace I hear,
His banner of love is o'er me,
And angels are hovering near.

How sweet is my walk with Jesus!
I love all the way He trod;
Embraced in His sweet communion,
I'll walk with the Son of God.

I turn from the paths of pleasure
And closer to Jesus press;
I walk with my dear Redeemer
In His perfect holiness.

Oh, sweet is my walk with Jesus!
How gently He smiles on me!
Yet nearer my Lord so precious—
Oh, help me to walk with Thee.

—Sel. by Florence Wadel.

We have not wings, we can not soar,
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.
—Longfellow.

Preacher's Page

THE BISHOP AND HIS CONGREGATION

(Sermon delivered by Bishop D. H. Bender at the La Junta (Colo.) Mennonite Church, March 16, 1919, before the ordination of Bro. J. A. Heatwole as bishop.)

Text: "Feed the flock of God that is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre but of a ready mind; neither as being lords over God's heritage but being ensamples to the flock."—I Peter 5:2,3.

The highest office in the Church is that of Bishop. It has divine sanction: Jesus Christ Himself has been given the name of Bishop. The word Bishop means an overseer. I wish to speak briefly upon some of the points that are included in the office of Bishop as it is understood by the Mennonite Church as being taught in the Word of God.

The Bishop is an overseer, one who has the general oversight of the Church whether it be one congregation or a number of congregations. That makes it a very comprehensive and responsible position, and one with great resources for good to him who accepts and directs it in God's order. Oh, what an opportunity for a man of God, to be at the head of the Church and direct that work to the honor and glory of God! To him will pass questions that come from the ministers, from the deacons, the members, the mission boards, and all the various organizations and institutions of the Church. The one to whom these questions should in the final analysis come, is the Bishop, for this is in divine order.

That being true, it is also the office where lies the greatest danger of havoc and harm to the Church of the living God. Place a man in that position who regards not the three negative teachings in our text, and you will be better off, ten thousand times, to go lamely down through life without a Bishop than with one who misdirects that work.

"Not by constraint but willingly." If he is pushed and forced into the place, he may be a negligible quantity there because he was not willing to submit to God's order: he will neglect his work and not serve to the best of his ability. Second; if he takes it for "filthy lucre's sake"—it is not doing injury to the interpretation of the text to say; for personal aggrandizement or gain, whether that be money, honor, position or recognition—if he takes it for that purpose he will again injure the cause of Christ. Third; if a Bishop takes the place and assumes lord-

ship over the flock of God, that is the most grievous of all.

Dear brother, whom the Lord shall call to this place, accept the place willingly, not for the office' sake, but because God has called you and you want to serve Him. Do not yield to the temptation to use the office for selfish aggrandizement—for the purpose of making yourself known and felt—for then you will be making merchandise of souls. May God keep you that you may never get the idea that because you are a Bishop, everybody else must bow down to you and you need not take into consideration the opinions of others, but that you are "monarch of all you survey."

In my early ministry I went with a certain Bishop to a place in the country to hold council meeting. When we arrived, the Bishop called the deacon to him, and said, "Did you do so and so to that brother?" "No." "Why didn't you?" He then gave Scriptural reasons that completely satisfied me but the Bishop said, "I want you to understand that I am the Bishop here, and whether you think it is the right thing or not, I want it understood that when I tell you to do something that you do it. I demand of you that between now and next Sunday you do it." It was a grief to my heart that a man who held the office of Bishop should use it in that way.

The Bishop is the watchman on the walls of Zion. It is the duty of the Bishop to have his eyes open—be vigilant, one who, when he sees the enemy approaching, will give forth no uncertain sound. If the heads of our Church were more active in prevention work, we would not have so much difficulty to settle up.

I know a certain Bishop who is very zealous for the welfare of his flock. Sometime ago a book agent came into his district. He invited the agent to his home. The man was eager to go. He thought, "If I can get the Bishop on my list, I will have the rest." The Bishop examined the book thoroughly, then said, "My friend, I don't approve of your book. I shall do all I can to prevent you selling any to our members." The agent begged that he should not interfere with his business and at last declared that he would go ahead and sell the book in spite of him. The Bishop stepped to the telephone and in the presence of the agent, told the members of his flock that the agent would call on them, that he had examined the book and that he found it to be dangerous because it upheld certain unscriptural doctrines. The agent packed up his traps and left that community. Then I might cite you to a number of instances where the Bishop was sleeping on dangerous points like that and the enemy came and sowed his tares.

Brother, watch over the flock with jealous care. Allow nothing in your own life or in the lives of others to mar the sacredness of the doctrines of the Word of God and of the Church.

The Bishop is a ruler. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy and not with grief: for that is unprofitable for you" (Heb. 13:17). "One that ruleth well his own house, having his children in subjection with all gravity, for if a man know not how to rule his own house, how shall he take care of the Church of God" (I Tim. 3:4,5).? There must be discipline and enforcement of regulations and order. In order to do that, the Bishop must be willing to stand in the gate and take the criticism that comes to him even though he is ruling right.

I once had a talk with a Bishop of several large congregations. He said, "I have never excommunicated one member from the Church." I said, "How do you get along? Never have any trouble?" "Yes. As much as anybody else." "What do you do with your unruly members?" "Well, I just let them go and they will find their place in course of time. I won't excommunicate anyone." That was 15 years ago. That man lost complete control of his congregation and is not serving today. There was chaos there. There entered into that church all kinds of erroneous doctrines and practices.

There must be actual discipline. It is a hard thing to excommunicate a man from the Church, but the Bible tells us if a man is found in error, is worked with—first by one, then by two or three, then by the Church—and if he refuses to hear the Church, then "let him be to thee as a heathen man and a publican"—clear out. In II Corinthians we are told he is to be turned over to Satan until he learns to repent. That is God's order and because we fail to discipline (excommunicate when it is necessary) is one reason why we have so many members that are out of order. In my experience as a Bishop I have only read one man out of Church, so don't get the idea that I am severe. I have had to announce that a good many were out but they usually requested it that way. To read out a member is a hard thing to do but I am willing to do it every day if it is necessary, because I would be afraid to do otherwise. God would hold me responsible: the Bishop must rule.

The Bishop is an administrator of the Church. He has charge of its rites, either himself or orders it done so, he administers baptism, communion, the the ordinances of the House of God. He serves in the solemnizing

of marriages, he has charge of council meetings, all the official work of the Church belongs to the Bishop. He is the chairman of the Church, he must oversee and direct the work.

You should not forget that the Bishop is also a servant. The greatest honor that can come to him is to have it said of him—not, "Isn't he a splendid executive? I would hate to fall into his hands if I were out of order," but, "Doesn't he serve his people well?" He gets down to the level of the very weakest one and serves. Jesus Christ came down from heaven, not to be ministered unto but to minister. He stooped and washed His disciples feet before He asked them to wash one another's feet. There is no more noble, exalted position in life than that of a true servant.

The Bishop who entrenches himself solidly in the hearts and counsel and support of his fellow ministers is a wise bishop. The one who says, "I am bishop, you are ministers: you come at my call and go at my command," is making for himself trouble. Keep in the good graces of your ministers and deacons by standing for God and His Word and counseling with them.

He should be in constant touch with the laity. He should live so with them that they forget he is a Bishop until there must be Bishop administration done. I don't like these distinctions. I have nothing for titles: in my home I like to live so with my children, that they are as open and frank with me as they are with one children, that they are as open and frank; let them know that you sympathize with them. A certain Catholic priest, making a speech, said, "We priests are so exclusive, we live in our parishes as recluses; the only time our people see us is at the altar, and then we are robed in our ecclesiastical robes; they would be afraid to touch us with a ten foot pole. It is getting so that the common people think a Catholic priest is horned, and they won't come close to him." He was a peculiar kind of priest, but he deplored the fact. Don't be exclusive with the laity.

In his attitude toward the world the Bishop must not forget that he is a watchman of the Church: as such he is to be an ensample to the flock and he must live above many of these things other people might do with propriety. He must never forget who he is. We can not afford to go down town and stand on the street corners and engage in the trifling things of the world. For a professor to do it is bad enough, but for a Bishop to do so is destructive to the cause of Christ.

Everyone that wants to live right before God must do an honest business, but above all must a leader in

the Church be careful that there is nothing in his business transactions that might be construed as taking advantage. Do not become a member of organizations that smack of worldliness, even though in themselves they might be innocent. A Bishop must be blameless: he must live above righteous blame.

Here I would like to say something to the Bishop's family. Boys and girls, you can do a great deal to strengthen the hands of father in his work: and, Oh how much you can do to destroy his influence! The mistakes of a minister's son or daughter are noticed more than the mistakes of the others. I used to rebel against that idea, and think they ought to be kept on an equality; but I see things differently. The leaders of the flock should be ensamples, and that includes the family. The Bible has made provisions for that. It says, "One that ruleth well his own house."

In administering justice, the Bishop must be very discreet, able to decide what is the best thing to do under the circumstances, hold his tongue, listen to all sides before coming to a decision in his own mind. If you come to a decision before hearing all sides you will never be right. A certain Bishop had heard one side of a controversy—he heard plenty of it too—it came in such a way he could not help but believe it was straight, he decided and he disciplined. The other side protested and finally he found out that things had come to him heavily shaded. He was sorry he had taken the attitude he had and he asked pardon. That same thing came up again in the same way—and that Bishop fell in right along the same line again. Reserve your decision until all the evidence is in. Be fair, but with that your position must be one of firmness. Like any other ruler, if he is found to be a little weak, they will push on the weak spot. At one place we were about to ordain a man to an office in the Church. In our investigation at the ministerial meeting I said, "So and so would be the best man." Another brother replied, "Yes, he would be fine if you would tie a hickory pole to his back." A crude way of telling me he had no firmness. The Bible demands that those who rule, should rule well.

Gravity. Gravity is that power which draws towards the center of the earth. The only reason you cannot lift a cubic foot of gold—much as you would like to have it—is because there is too much gravity attached to the 1204 pounds of gold. I wish that the heads of our churches would have more cubic feet of gold attached to them, instead of useless avoirdupois. Men who stand firm get bumps, but they get off better than the weaker

ones. In a certain city in an Eastern state I once accidentally overheard a conversation. Some men were discussing a certain thing they wanted to pull across. One of them said, "There ought to be a way to get to the vulnerable side of that man." Another man replied, "There is only one side to that man and that is invulnerable." I like to see a man at the head of things who is invulnerable—not like the fabled Achilles, who was invulnerable except in the heel—but a man that is not vulnerable at all, even in the heel. He will be a glory to the cause.

A Bishop must be sympathetic. He must love his people to such an extent that he can sympathize with the slightest trouble there is in the congregation: that he can sympathize with a man who falls, under any and all circumstances, whether he went down intentionally or unintentionally. The very fact that that man has gone wrong should touch the heart of the ruler of his people to such an extent that he would be willing to make any sacrifice to save him. Moses, when he found that he could not save his people, plead with God, and finally offered to be accursed for his own people. But don't let your sympathy lead you to doing the wrong thing. Sympathy and firmness must go together.

The Attitude of the Congregation toward the Bishop

The Bible says they should honor him. At one place it says if he rules well give him double honor. He who has been called to the highest place and bears the heaviest responsibility deserves your honor and reverence. Saul sought David's life time and time again, but when David had an opportunity to slay Saul, he refused to touch him because he was the Lord's anointed. When Paul was called before the council in Jerusalem after his first arrest he was giving his testimony. It angered the high priest and he said to them near by, "Smite him on the mouth," and the fellow did so. Paul said to the high priest, "So may God smite thee, thou whited wall." Some one said, "Is that the way you talk to the high priest?" and he apologized, "I did not know he was the high priest." Even under such circumstances he honored the position and the office, even though the man was disreputable and dishonorable. So the Bishop deserves the respect of his congregation and of his fellow ministers. Do not flatter him, do not pamper him, but God demands that you should give him respectful consideration. It is necessary to make his work effective.

Help him every opportunity you have. Pray for him. How often did

(Continued on page 85)

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WE SHALL KNOW EACH OTHER THERE

Sel. by Rachael Mumaw

When the evening shadows gather,
And the long day's work is done;
When we reach that unknown country,
Out beyond the setting sun;
After all the weary waiting,
In their peaceful rest to share;
No more need of anguished parting—
We shall know each other there.

Cherished forms who walked beside us,
Down the long, eventful years,
How we watched them as they vanished
Through a mist of falling tears;
Loving voices hushed in silence,
Joining with the angel band,
Singing their triumphant anthems
Over in the beulah land.

But some day, if we may enter
Through the pearly portals wide,
They will be the first to meet us
Over on the other side.
Safe within our Father's mansion,
Clad in robes all white and fair,
Chanting sweet a joyous welcome,
We shall know each other there.

All the way they've walked beside us,
Ever near, although unseen,
Hidden from our blinded vision,
By the veil that fell between;
All the while familiar voices
Whispered words of hope and cheer,
But life's battle raged so fiercely
That our ears were dull to hear.

Hush, then, each rebellious murmur
For we too are going home;
Going to find our household treasures,
When these tired feet cease to roam.
On the resurrection morning,
Free from pain and free from care,
With our tear-dimmed eyes made perfect,
We shall know each other there.

Wakarusa, Ind.

A MOTHER'S RESPONSIBILITY TO HER DAUGHTER: HOW WIN HER CONFIDENCE

By Salena Wade Miller

For the Gospel Herald.

(Concluded)

Now the daughter has reached the adolescent period. The change has been gradual. One by one the chief characteristics of childhood have been left behind and the dawn of a new life has brought her to the dim consciousness of womanhood. She is now dreaming, hoping. She is neither child nor woman. Her physical conditions are undergoing a rapid change and they have their influence on her mind and reflection on her actions. The parts of her body are not all developing at the same rate, which makes her restless and sensitive. She

does not understand herself. She is filled with the struggle to adjust herself to the new order of things. Every mother knows that the daughter now begins to have ideas of her own which it is idle to seek to repress by force. Do not break her will. Teach her to control it. She will need it later. The mother must now summon all her powers into active service as she sees the difficult problem. If this impetuous day-dreamer, this castle-builder be guided, shielded and instructed by a sympathetic mother, in the things that help to keep her safe and pure and fine, she will be ready later for the development of her intellectual and spiritual powers. She needs love, intelligent love, which is sympathetic understanding, and appreciation wisely expressed. She has the dream, the hope, the longing. We must furnish the opportunity to work them into reality. She is a wise mother who respects her daughter's personalities, invites her confidence, and tries to share her point of view, and so by companionship, leads her into a selfreliant womanhood.

In her we see the altruistic instinct. She longs to make the whole world happy. The religious instinct, also is strong in the adolescent girl, and if rightly presented and taught, the Christ unfailingly becomes her ideal. She finds in Him all the qualities she most admires. She finds in Him courage, purity, sympathy. For Him she can perform quiet deeds of heroism of which no one dreamed and struggle desperately to overcome her faults. Before this she learned about Christ, now He is her personal Savior. If our daughters drift thru the adolescent period with their spiritual nature undeveloped, they will be harder to reach in later adolescence, for then come doubts and intellectual difficulties. This, then, is the age when an honest, pure, righteous life is to be won. Having realized this, it remains for the mother to shape her life lovingly, conscientiously, deeming no effort too great and no sacrifice too tremendous. Mother and daughter, how far reaching their possibilities. Families and generations are swayed by them, for truly, "The hand that rocks the cradle rules the world", and with mother and daughter may rest the shaping of the lives of rulers.

The early life of Moses is well known. When the decree went forth that all sons born of Hebrew parents should be drowned, Jochabed's mother-love was more than a match for the tyrant king's plan. When Miriam saw that Pharaoh's daughter would take the babe to her palace-home, she was quick to suggest a Hebrew nurse, and succeeded in get-

ting his mother. How long Moses was under his mother's care, we are not told; but we may conclude until he was old enough to be told his origin and parentage. We may be sure his mother inspired him with loyalty to his race and with a reverence for the God of Israel, which followed him all through life. In later years, God trusted Moses with the greatest responsibility ever put into the hands of any man; that of giving through him those laws for all ages, and all people to whom God is Lord.

Who was responsible for moulding this great character? Was it not the praying, trusting mother and her daughter? Our daughters are the mothers of the future generation, and we must look to it that they are as near ideal as thought and prayer can make them.

Elkhart, Ind.

WHEN THE NATION GOES DRY

Have you ever tried to realize what it will mean when the nation goes dry? On that blessed day the blighting power of the liquor octopus will be broken, and one of the most subtle temptations of man will be removed. More than two billions of dollars, every year, will be directed into legitimate channels of commerce and industry. Business will boom, order and law will prevail, schools and churches will prosper as never before. It will be a happy time for the poor drunkard's wife and children. Instead of rags and patches, there will be good clothing and plenty of it. Instead of hunger and misery, there will be food in abundance, and happiness supreme. Even the liquor seller will be in a better environment when saloons close, for no longer will he be in a business condemned by all right-thinking people.—Gospel Messenger.

FATHER LET ME WALK WITH THEE

O Father, let me walk with Thee
As Enoch did of old;
That I may have Thy company
And sweet communion hold.

Help me to live a life of love
Toward Thee and all mankind;
That I may lead them to the cross
Where they the Christ may find.

Teach me the truth to ever hold
The truth that is divine;
That I from error may be free,
And evermore be Thine.

O Father, help me walk with Thee
Through this earthly night;
That I at last may live with Thee
In realms of pure delight.

—E. B. Arnold, in Young Pilgrim.

Sunday School

For the Gospel Herald.

Lesson for May 11, 1919.—Gen. 3:1-13

SIN AND ITS CONSEQUENCES

Golden Text.—The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Rom. 6:23.

Introductory.—We are called upon to consider the darkest theme known to man. It is fitting that in taking up this great subject we go to the very origin of sin. As we study the temptation which brought the defilement of sin upon the human family we think of three things: (1) Man's condition before the fall. (2) Satan's approach and man's yielding. (3) Man's condition after the fall. The great contrast between the first and the last helps us to comprehend what is included in the second. The process by which Eve was overcome is something that occurs in every temptation and sin.

The Temptation (1-5).—One day while Eve was about her work the tempter came that way. A conversation ensued. "Yea, hath God said, Ye shall not eat of every tree of the garden?" said the tempter. Eve replied, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree that is in the midst of the Garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

So far Eve's record is clear. But the tempter was not yet done. He assumed the attitude of an angel of light. He gave Eve some instructions she had not heard before. And because he brought so much truth before her she passed by his positive contradiction of what God had said. In other words, she believed the tempter rather than God. To be told that by taking of the forbidden fruit her eyes would be opened and still greater blessings would come she had before her the temptation of her life.

The Fall (6).—"The woman saw." What did she see? She saw "that the tree was good for food, and that it was pleasant to the eyes, and a tree desired to make one wise." What would you have done under the circumstances? "She took of the fruit thereof, and did eat." What did Adam do? Eve "gave also unto her husband with her; and he did eat." God's Word was plain; but the tempter came professing to bring them higher light, and they closed their eyes to the word of the Lord and obeyed the devil instead. Disobedience to God was their great sin. Today the tempter works through similar agencies. Serpents in human form come around, discrediting the plainly written Word of the Lord, professing to give us higher light, and weak man

yields, to his own destruction.

The Result (7).—The tempter was right—in part. Their eyes were opened. Before this they had known only good, now they know both good and evil. And knowing evil they are made to feel their awful guilt. They see their nakedness before God and vainly try to hide themselves under some fragile fig-leaves. It is the picture of sinful man, vainly endeavoring to hide their guilt under the cloak of selfrighteousness.

The Reckoning (8-13).—In the cool of the day comes the Lord walking in the garden. "Adam, where art thou?" is His inquiry. What a remarkable change! Before this they were always ready and glad to meet Him; now they are in hiding. But Adam soon saw that his attempt to hide his guilt was vain, even though now he is not ready to come right out and own his guilt. "I heard the voice," said Adam, "and I was afraid because I was naked; and I hid myself." "Who told thee that thou wast naked?" asked the Lord, "Hast thou eaten of the tree?" Ah, there was the trouble. And whenever you find any one who shies off from God, from religious environments, from the Church, from the preacher, from the Spirit-filled worker, depend upon it that person has been eating from the tree. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat," said Adam. "The serpent beguiled me, and I did eat," said Eve. Here the curtain falls, so far as this lesson is concerned. The scene is typical of the attitude of sinful man. It is hard for man to own his guilt without at least a hint that somebody else is to blame.

Further Results.—This was the beginning of sin among men. "Death passed upon every men." for "all have sinned and come short of the glory of God." The record of the human family has been a record of unworthiness and sin. We look at Eden and then look at the world as it is. We look at the world as it is, and then dream of the world as it might be. We look at heaven with its unnumbered millions and billions of saints that might be there had man always walked in the ways of God, and then reflect that the majority of these, instead of being there, must spend eternity in the lake of fire. One word spells the difference—SIN! "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—K.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.—Psa. 103:11.

They that seek the Lord shall not want any good thing. Psalm 34:10.

Our Young People

LITTLE THINGS THAT MAKE OR MAR—(Junior).—Cant. 2:15; 1 Cor. 5:6; Zech. 4:9, 10.

Topic for May 11

MOTTO

"God hath chosen the weak things of the world to confound the things which are mighty."

THE STUDY HOUR

I. Little Things.—

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the beauteous land.

Little deeds of kindness,
Little words of love,
Make this earth a heaven,
Like to that above."

This morning a little girl was busy doing her morning chores about the house, and seemed very contented. After she was thru she was lonesome and did not know what to do. Her Mamma and Papa were away and she usually went to school. But school was, out, and, what could she do? "Can't I go to play with Dorothy awhile," she asked me. "Oh I think you had better stay at home today. Try to find something to do here. Go out and play or find something to work at," I said. She put on her jacket and went out. Down toward the pasture she went to play with the lambs. She dearly loved the innocent lambs. But this morning they all ran away. She ran after one bunch and another but could not catch any. But now she saw a poor little fellow lying in a puddle of mud and water. Its mamma had left it to die. Quickly she pitied it and picked it up in her bosom and came home as fast as she could. She wrapped it in a sack and laid it by the warm stove to dry. She fed it milk from a bottle. She petted it and caressed it. She had forgotten her loneliness in the new found joy of serving a helpless lamb. Could we finish the story of the future, there would be more to tell. Lambs grow to be large sheep. From the large sheep come new lambs and so on till there is a great flock. From the backs of the sheep each year wool is clipped to be spun into yarn and woven into cloth. The cloth is made into clothing and covering to keep people warm. Many are made glad because one little sheep had its life saved. It did not take much to make a little girl lose her loneliness and it made a little lamb comfortable and happy and began the way for greater things.

PERSONAL THOUGHT

However small and weak I may be, I can do some little thing which will be of worth to some one and will count greatly with God.

SUGGESTIVE ASSIGNMENTS

1. Text Word, **Little**.
2. Little Things that Help Others.
3. Little Things that Injure Others.
4. Great Ends from Little Beginnings.
5. Little Thoughts Bringing Great Harvests.
6. Little Things I May Do Which Will Count Greatly.

All things are yours; . . . and ye are Christ's; and Christ is God's.—1 Cor. 3:21b, 23.

Gospel Herald

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Editor, Daniel Kauffman.

Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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Communications relating to the business of the House, such as subscriptions, changes of address, etc., should be addressed

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, MAY 1, 1919

Field Notes

Last Sunday was communion day at Holdeman's Church near Wakarusa, Ind. Baptismal services the day before.

Owing to the fact that the Gospel Herald was made up on Saturday instead of Monday, a number of news items that would otherwise have appeared in this number will be held over for next week.

An interesting mission meeting is reported from Olive Church, Elkhart Co., Ind. The meeting was held on Sunday, April 20.

Bro. Geo. R. Brunk of Denbigh, Va. visited the congregation at Fentress, Va., recently, preaching a number of stirring sermons.

Bro. Joe C. Driver of Garden City, Mo., spent a few weeks recently in the vicinity of Versailles and Carver, Mo., holding communion and preaching the Gospel of the Kingdom.

Bro. W. B. Weaver of Elkhart, Ind., conducted a series of meetings at Shore Church near Shipshewana, Ind., closing Tuesday evening, April 22, with 13 confessions as one of the visible results.

Change of Address.—Bro. Fred Gingerich of Beaver Crossing, Nebr., has changed his location to Aurora, Oreg. May the Lord bless him and the congregation which he serves in his new field of labor.

At the organization of the new church at Yoder, Kans., on Good Friday, there were present two bishops, three ministers, and two deacons. The congregation now has 65 members, with Bro. L. O. King in charge as shepherd of the flock.

A recent letter from Goshen, Ind., says:—"Bro. George J. Lapp begins a series of meetings at the Clinton Brick Church tonight, the 24th, and expects to continue for ten nights. Will you pray with us for the Spirit's power to work in the hearts of the unsaved?"

The last week in May is taken up in conference work among the brotherhood in Indiana and Illinois. A carefully prepared program of the Sunday school, Church, and mission conferences to be held in Illinois this week is before us. It provides for strenuous work beginning Monday evening and closing Friday evening.

Mission Meeting.—We are in possession of a program of the 4th annual meeting of the Mennonite Board of Rural Missions of Ontario, to be held at the Wideman Church near Markham, Ont., May 28 and 29. The program is well arranged, has a number of practical subjects, and we believe a very inspiring meeting will be held.

Bro. Rhine W. Benner and family stopped a few days at Scottsdale while on their way to Bloomfield, Mont., their future home. Bro. Benner

goes there in response to the call from that place to serve as the shepherd of the growing flock. May the Lord bless both him and his congregation.

Bro. E. S. Hykes and wife of Marion, Pa., who have spent most of the winter and spring in visiting mission stations and congregations in various states in the west and middle west, returned to their home the latter part of last week. They attended mid-week services at Scottsdale Mennonite Church on Wednesday evening and left for Altoona the following morning.

Our attention has been called to the fact that our recent field note commenting on the amount contributed by nonresistant people in the Markham, Ont., district contained a few statements that were not correct. The other churches of Ontario, as well as those of the Markham district, deserve credit for the contributions. The River Brethren Church, which had part in this work, was not named among the nonresistant churches having a part. We gladly make the corrections.

For some time we have been unable to get the Gospel Herald to our subscribers as promptly as we wished that we might. Change in workers here in the House was responsible for part of the delay, and lack of prompt delivery in mail service accounts for the rest. Our working force is now able to get the papers out promptly on time, and we are hoping that the mailing facilities in our postal system will likewise be improved. Until then, we will do the best we can and ask the forbearance of our readers when they find the papers late. The Gospel Herald ought to reach most of our readers on Thursday.

Bro. Loucks in France.—On another page we print extracts of an interesting letter from Bro. Aaron Loucks. The next day after this letter was received the following cablegram was received by the Gospel Herald: "Arrived here nineteenth. Visiting men in reconstruction work. Leave France early May." For some reason there was no signature to the dispatch, but it was without doubt a message from Bro. Loucks, and that it meant to convey the information that he (and probably Bro. Derstine also) is now in France and means to start home in early May. This also confirms our understanding from the start that the two brethren mean to be at home to attend the annual meeting of the General Mission Board and of the Relief Commission.

Correspondence

Tiskilwa, Ill.

(Willow Springs Congregation)

Greetings of Love to All:—Bro. C. F. Derstine was with us Apr. 10—17, conducting evangelistic meetings. May God bless the messages delivered through the brother to His honor and glory, to the upbuilding of the church and the saving of the lost. There have been eight confessions thus far. May they be kept faithful and true until their mission on earth is finished.

The young peoples meeting has been reorganized with Bros. E. I. Culp, Ira Eigsti, and Sister Esther Smucker as program committee.

This congregation has been blessed with unusual good health the past season as compared with many other places.

Our aged bishop, Bro. Joseph Burcky, is quite feeble, having been confined to the house and much of the time to his bed for a number of months.

Cor.

Poole, Ont.

Dear Herald Readers, Greeting:—Very numerous and great have been the blessings we have been receiving especially in the last few days. Bro. Eli Frey of Ohio came here April 10, and labored faithfully while with us. He held several meetings and communion. Our hearts were made to rejoice when nine precious souls became willing and accepted Christ as their Saviour and were received into church by water baptism. May the Lord bless the brother in his work and help us to be doers of the Word and not hearers only.

Pray for the work at this place.
April 16, 1919.

By a sister.

Mummasburg, Pa.

Dear Herald Readers, Greeting:—March 29, Bishops P. R. Nissley and Noah Landis of Lancaster Co., were with us and received ten precious young souls into the Church by water baptism. May they ever remain faithful to the solemn vows they have made is our prayer. May 30 the Sunday school meeting will be held at this place. Bro. C. F. Derstine of Illinois and Bro. W. B. Weaver of Indiana are on the program. We invite all who can to be with us at the meetings. May 18 we expect holding our communion services, the Lord willing. Pray for us at this place.

Yours in His service,

April 16, 1919. Fannie Flory.

Millersville, Pa.

To all Herald Readers, Greeting in His ever blessed Name:—God has

been showering His blessing and His love upon the Church at this place. Our series of meetings, which began Sunday evening, March 16, closed Sunday evening, March 30. Bro. John B. Senger had charge of the services. During these two weeks we rejoice to say, a number of young souls heeded the calling voice of their Savior and opened their hearts to Him. Although, on account of measles in the homes, many families could not be represented at the meetings, there was a good attendance and we knew their prayers ascended to the throne in behalf of the work even though they could not be present. Bro. Senger labored faithfully, patiently, and willingly with us and we feel that the work was strengthening and upbuilding to the whole Church.

An increase in numbers, we are glad to say, has been noticed lately in our Saturday evening young people's Bible meetings, and a lively interest is manifested. These meetings have been profitable as well as interesting to all who attend and we ask an interest in your prayers in behalf of this work. The Lord permitting, the Millersville Y. P. B. M. expects to visit the Lancaster Y. P. B. M. on Saturday evening, April 19.

Our council meeting was held Sunday, March 30, at which time all members expressed peace with God and their fellowmen and a desire to take part in communion, which services are to be held Sunday morning, April 27, the Lord willing. Preparatory services will be held Friday morning preceding, and baptism will take place on Saturday afternoon.

Cor.

April 17, 1919.

Frazer, Pa.

Dear Herald Readers:—The Lord has been blessing the work at this place, for which we are thankful and give Him praise.

Sunday, April 6, we were agreeably surprised to have a number of brethren from the Millersville congregation including Bro. D. N. Gish, with us. We heartily invite others to come and worship with us any Sunday afternoon. Sunday school every Sunday at 1:45 P. M., preaching services every two weeks. Your presence is encouragement to all of us. Bro. John W. Weaver conducted the services on the above Sunday.

Sunday, April 20, Bro. Henry Bechtel of Spring City, Pa., will conduct the regular services.

Saturday evening, April 26, preparatory services will be held here. Sunday morning, April 27, communion services. In the afternoon of the same day a vote will be taken for the office of deacon. Ordination services at a later date, of which notice will be given through the Herald. May all in-

terested in this place remember this work in their prayers that one may be chosen whom the Lord can use as an instrument in His vineyard here in the advancement of His cause.

Harry G. Brackbill.

April 17, 1919.

Albany, Oreg.

Dear Herald Readers, Greetings:—Of late we have received many spiritual blessings through the ministration of the Word by a number of ministering brethren.

On March 21 Bro. C. F. Derstine of Eureka, Ill., agreeably surprised us. He spoke morning and evening at the Albany Church and in the afternoon at the Fairview Church in the country near Albany. A good attendance and a profitable meeting.

Again on last Sunday, April 13, Bro. John Hagar of Pandora, Ohio, spoke morning and evening for us, dwelling on the power of the blood and faith in the living God. On Tuesday and Wednesday evenings Bro. John Nice of Morrison, Ill., broke the bread of life with great earnestness.

We can only say that words fail to express our gratitude to the Lord and these brethren for the spiritual uplift. So may the Lord give them souls for their hire, is our prayer.

On Easter Sunday Bro. J. P. Bontrager goes to the Hopewell Church, Hubbard, Oreg., to assist Bro. Mishler in their communion services, we holding ours on the 4th of May (D. V.) We are glad for these services as they are the means of drawing us closer to Him whose we are and whom we serve.

Yours for the unsaved,

April 18, 1919. G. R. Bebb.

Meek, Nebr.

Gospel Herald Readers, Greeting in Jesus' Name:—Baptismal services were held at our church some time ago, conducted by Bishop J. D. Birky of Beemer, Nebr. Three young souls were added to the Church. May God give them grace that they may remain faithful unto the end. Communion services and the washing of the saints' feet were also observed the same day. We ask an interest in the prayers of God's people.

April 18, 1919. J. W. Oswald.

Goshen, Ind.

(Yellow Creek congregation)

Greetings:—The congregation at this place has abundant reasons to be thankful to the Father for what He has given.

On April 12 we met together in a counsel meeting in which there was peace expressed by all.

On Friday, April 18, we were fa-

(Continued on page 84)

Miscellaneous

A MESSAGE FROM ARMENIA

For the Gospel Herald.

(The following extract from a letter by Bro. Aaron Loucks will be read with interest by many. It is full of information throwing light on conditions in Bible lands; and although it does not give us all the information that we might wish to know concerning our own workers that accompanied the expedition, we are glad that news from the interior is beginning to come and hope to print further information from Bible lands next week.—Ed.)

Bozanti, Galatia, Turkey,
Mar. 16, 1919.

* * * * This finds me stranded at this little town on the Bagdad-Berlin railway over Sunday. I left Adana yesterday morning for Derindje to meet Bro. Derstine and together with him accompany a hospital unit, about 15 carloads (in German they call them wagen) for the Adana station. I left Derindje Mar. 6 with 22 cars of provisions, clothing, auto trucks and fords, accompanied with 29 men, 7 or 8 natives included. We arrived at Adana Monday evening, the 10th. Our party laid over there 2 days and 3 nights. Tuesday, the 11th, I spent with the train in the railroad yards—except two hours, when I and a few others went up to the city and took tea with the missionaries.

On Wednesday a party of us went to the city of Tarsus, of which Paul spoke as being "a citizen of no mean city." I shall not try to tell you all that I have seen in Tarsus or in Adana. We were the guests of Mrs. Christie who has had charge of St. Paul's Collegiate Institute for nearly 4 years. Her husband had gone to Constantinople about that time in behalf of the Armenians, at their request, and was not permitted to return to his wife. He then got out of Turkey by some hook or crook and went to America, where he still is. His wife expects to return to America this summer, as do also a number of other missionaries who have been due for a furlough, but because of the need here and help they could give they sacrificed their own personal comforts and rights for the sake of these people and the property of the missions. There are quite a few cases of a lone woman left behind when all the other missionaries had to leave and for 4 years they have been able to hang on. Of these, Miss Graffan is at Sevas, Miss Cushman at Konia, Mrs. Christie at Tarsus, and no doubt there are others of whom I have not heard. At one place there were 3 women left and 2 of these died since.

I started to tell you why I happen to be here. After our party left Adana (By the way, I forgot to tell

you that we were assigned to the Adana field, so I was left there) I was talking to Dr. Haas, who is the only American physician in Adana and has charge of a hospital—or rather the remains of what once was one, the Turks having taken charge and carried away everything portable. A little work is being carried on there now, but the place is principally used for industrial work. I was told it might be advisable that I go back to Derindje to help Bro. Derstine in bringing the hospital Unit through. He had no experience and I was over the road once and knew how necessary it was, that our cars be guarded day and night while in transit. The doctor at once favored the idea and so arrangements were made that I go at once. I did not get off until Saturday morning. The train service is very poor. The most of the engines are out of commission. I arrived here at Bozanti about 7 P. M. Saturday evening. The train did not go any further so I had to find a place to stay. This is only a small town and in charge of the British. They have a lot of Indian troops here. There is no hotel here at Bozanti. On my way from Derindje to Adana I met an Armenian man and woman. She speaks some English. While I was standing around they came to me and inquired who we were. I told her our business and had quite a long talk with her. She and her husband had only come to this place shortly. He is a master mechanic. I had decided if I could not go on, I would try to stay with them. When the train pulled in last night, the first man I saw was Yervant Atomian, the Armenian whom I wanted to stay with. I told him I was here for the night and would like to find a place to stay. He invited me along with him and I accepted the invitation. This family was my first acquaintance with natives and were the first natives to entertain me. I had my suit case, a bed roll, and a basket of grub with me. The story of this woman is very interesting, but I will not write it in a letter. She attended an American school several years, is the reason she can speak some English. I can not talk with her husband, he speaks Armenian and French. They have the barest furniture and household utensils, but they made me very welcome.

These people appreciate the Americans very much and would like them to rule over them. I am welcomed as a very honorable guest in this home. These people only have 2 chairs, a cup and 2 glasses, a few saucers and plates. No bedstead nor rocking chairs, yet with these barest necessities they have everything clean. The food is simple—black bread without butter, no milk, sugar a great

luxury. This man works for the railroad and lives in a nice 4-room house which the Germans built in connection with the new depots all along the line. It is built of cement, very thick walls, and is very comfortable during the hot weather.

Bozanti is located near the great "Cilician Pass" by which you enter into Cilicia near the west and also pass out and is on the N. W. side of the Tarsus Mountains. These mountains are very high and are snow-covered, yet here in the valley it is very warm during the day but gets cool at night. It is interesting to see the donkeys, horses and camels carrying the burdens. Grain and other products are not hauled long distances, but are carried on the backs of beasts. The plowing is done with oxen with only a stick for a plow, but the soil looks good and if western methods were applied with American push these deserts would blossom as a rose. All the tools, such as hoes, picks, shovels, etc., are very ancient and ill-shaped.

Tomorrow morning at 7 or 8 o'clock I start for Konia, the place where Paul knew the mob was planning to make trouble. He escaped to Lystra, and later to Derbe. If train service is good from Konia I may get back to Derindje by Wednesday evening, just about two weeks from the time I left. I am very anxious to get the Hospital Unit to Adana, and also some tractors and fords. I am expecting that our boys will be at Adana when I get back. I think I will make a 5-day journey to Hadjin to see what conditions are like there and at other intermediate points.

About a week ago there was some trouble at Aleppo, some 300 or 400 are reported to have been killed or missing. The Armenians are still living in great fear. The Turks also are somewhat afraid since they are learning that Germany has been beaten. It is very essential for the peace of this country that the "Peace Conference" provide some kind of stable government for this country. Then establish public schools and give all the people the benefit of education. What they need most is the Gospel of Jesus Christ in their lives.

Some of the things I have learned that happened during the massacre makes your heart bleed. I have a number of statements taken by Dr. Kennedy, who represents the Lord Mayor of England Relief Work, at the Orphanage at Aleppo of the treatment of girls, that were being deported by the Turks and Arabs. One cannot understand how these people have gone through the trying experiences and have any heart left in them. I am told that of those that survive that within 5 years they will be pretty well established again. During the deportations and massacres many per-

sons became mentally deranged and welcomed death in one way or another. Some threw themselves into the river, some would take poison, and in other ways they would seek relief from their sufferings. If the Armenian sometimes seeks revenge on those who have slain his loved ones, he is not unlike many Americans in that, with less capacity and knowledge. We would not expect that they all would be angels, for they are not. There is much of superstition and tradition clings to these people, and what they need is the Gospel of Jesus Christ, such as Paul taught in his day to the peoples of Asia Minor.

It is now just 4 P. M. and you are getting ready to go to church in the morning. How I would like to join you and have part in that service. Here I am alone in a strange land among strangers, and yet I am happy, and feeling well. I have enjoyed good health, outside of sea-sickness. I see the same blue sky, the same sun and moon, the same stars and constellations above me. God speaks through Job of the sweet influences of Pleiades, for the bands of Orion, of the coming forth of Mazaroth in his season, of guiding Arcturus with his sons. We can behold all these. We also see the treasures of snow piled up on the mountain peaks where all can see. We can see all nature in her grandeur and beauty and are reminded that "only man is vile."

Aaron Loucks.

P. S. Thursday evening, Mar. 20, 1919. Konia, Turkey. Arrived here Monday night, 1:30. Found that the first section of train for Adana bringing the "Hospital Unit" had arrived here at 5 P. M. Monday, and that the second section would be in the next evening. Bro. Derstine was on the second section. We had to remain here until Friday morning. All going well. We will arrive at Adana Saturday evening sometime. The second section of the party which I was with was still at Konia awaiting a guard to go to Caesarea and the interior.

The brethren that came over in the second party arrived at Constantinople Saturday, Mar. 7, one day less than three weeks enroute. Bro. L. H. Myer of Lancaster was detailed to some work at Sansuan on the Black Sea. Bros. Paul Snyder, Jesse Smucker, and Ernest Miller are still at Deringje. Hope this finds you in good health and happy.

Lovingly yours,
Aaron Loucks.

Faith that scarcely affects character and conduct scarcely reminds us of the "faith of our fathers."—L. K.

LESSONS FROM SPRINGTIME

For the Gospel Herald.

(A talk given by Bro. Aaron Weaver at Mellinger's Y. P. Meeting, Lancaster Co., Pa., April 13, 1919.)

I feel that I am a very weak vessel in the sight of the Lord, when it comes to speaking to a number of people like this.

The subject assigned to me is: **Lessons from Springtime.** There can be many lessons taken from the seasons of the year—from the rain, the snow, and many other things here on earth.

In the springtime the farmer sows the grain and plants his crops, everything springs up with a new life and gets nice and green.

The man or person believing in Christ, if he is a true believer, and true worker in Christ, can be sowing seed at all times, not only in the spring—sowing seed by trying to spread the Gospel and bring other people to the Lord.

We have many signs of spring. Turning to the Bible in Matt. 24:32, here Christ had been telling His disciples of His second coming, and of the many things that would come to pass so they would know the time is soon at hand.

Turning to Luke 21:29-31 we have these words: "And he spake to them a parable; behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

In the spring everything sends forth a new life, and everything becomes green and begins to grow. This compares well with the change of a person's sinful way of living to a follower of Christ. A sinner just converted must change his life, and turn away from what he had been doing before, and start a new life in Christ.

—By a friend.

CHURCHIANITY EXPOSED

(Showing the unscriptural methods employed in many modern churches.)

Selected by M. G.

"Take these things hence"

He (Jesus) entered into the temple and began to cast them out that sold, saying unto them, "It is written, And my house shall be called a house of prayer: but ye have made it a den of thieves" (Luke 19:45, 46).

As Christ twice cleansed the temple, and as the reformers of the sixteenth century again purged the doctrine and worship of the Church, so now the professing Church should be called upon with trumpet tones to put away her accumulating abominations, and bring in the original apostolic

doctrines and practices. Let us name some of them:

Men of the Pulpit:

1. Put away your secular, political, and sensational preaching, and preach the Word, giving prominence to salvation, holiness, blessed hope of the coming of the Lord.

2. Put away your literary, polished, man-pleasing pulpit-essaying, and preach the Gospel as the apostles did with the Holy Ghost sent down from on high.

3. Put away your novel reading, and rehash of fiction in the pulpit, and be what your vocation calls for—Gospel specialist.

4. Put away your artistical musical performances, designed for entertainment, and let all the people praise God with heart and voice.

5. Put away your crude, amateur liturgies, which are poor imitations of ritualism, and bring in simplicity and spirituality of worship with and exposition like that of Ezra on the pulpit of wood.

6. Put away our costly and showy architectural piles that exclude the poor and make the rich necessary to you; build plain, neat and convenient houses of worship without any kitchen for the devil to lodge in.

7. Study your Bible, walk close with God, and seek to please God and not men.

Men of the Pews:

1. Put away your carnal, fashionable pleasure-loving, and your demand for pulpit entertainment instead of salvation, without which no man shall see the Lord.

2. Put away your perversion of religious joy to carnal frivolity; take on the earnest Christian life, and gather together to cultivate the spiritual rather than the social element.

3. Put away your multiplied ecclesiastical holidays, jolly-days, folly-days, which are the "beggarly elements of the world," and do not close up the church for outings that give the devil his inns.

4. Put away your cumbersome machinery of worldly clubs and trumpery societies, not anointed by the Holy Spirit, and let the Church be a consolidated body anointed by the Holy Spirit for the Great Commission business.

5. Put away the caterer merchandizer and "Merry Andrew" from your sacred courts, and put the world, flesh, and the devil out of the Church: let free will offerings supercede the "Amusement Heresy and Cooking-stove Apostasy."

6. In short, put away everything not taught or implied by Christ and the apostles, and then go ahead with abundant confidence in God and in the old and only gospel for saving lost men.

7. "Trust in God and do the right."

CORRESPONDENCE

(Continued from page 81)

vored by Bro. Daniel S. Malekebu, M. D., a native of Africa, in giving us a very interesting talk on Customs and Conditions of Africa.

On Sunday, April 13, a very inspiring mission meeting was held at our place of worship which was well attended. May the work at this place increase to a large extent.

April 19, 1919. M. W. W.

Denver, Pa.

(Bowmansville congregation)

This beautiful Easter day will long be remembered by many because of the fact that Jesus arose from the grave a victor over death, and also others who partook for the first time of the emblems of Christ's broken body and shed blood.

The brotherhood observed communion and the washing of the saints' feet.

Saturday, April 19, 26 young souls were received into the Church by water baptism, Bishop Benj. Weaver, assisted by Bishop Noah Mack, officiating. On Good Friday preparatory services were held.

The Sunday school is well attended. The interest seems to grow and we praise God for the same. May this be our object in view to study God's Word and live out in our daily life.

April 20, 1919. Cor.

Davidsville, Pa.

(Kaufman congregation)

Dear Herald Readers:—We realize we have had many things to be thankful for, the past few weeks. On the evening of April second Bro. Abraham Metzler of Martinsburg, Pa., began revival meetings which continued till Sunday evening, April 13. During these meetings 10 souls confessed Christ as their Savior. These converts were baptized and received into the Church April 20 by Bro. James Saylor. Two souls were also reclaimed at this time. May God be with them through their future life, for there will be temptations and trials. The Lord willing, there will be communion services here Sunday morning, May 11. A Sister.

April 20, 1919.

Plainview, Tex.

Dear Herald Readers, Greeting:—We were glad for Bro. J. A. Heatwole of La Junta, preaching the Word for five days, morning and night. Communion services were observed by twenty brethren and sisters, including great-grandpa Snyders'. Cor.

April 20, 1919.

Harper, Kans.

(Pleasant Valley congregation)

Greetings to all Herald Readers:—On the evening of April 12 baptismal services were conducted by our bishop, Bro. S. C. Miller, receiving 18 souls by water baptism, 1 by confession, and 4 by letter.

April 13 communion services were held with most members present.

Bro. Miller returned to his home at Jet, Okla., after the evening sermon. Pray for the work here.

April 21, 1919. Cor.

Birch Tree, Mo.

Dear Herald Readers, Greeting:—We as a small band of God's children are working on, though our progress seems slow. We know He knows it all and thus take fresh courage. We were glad to have Bro. L. J. Miller of Garden City, Mo., stop with us for one day. He gave us many good thoughts, taking as his text, "Behold how he loved him" (Jno. 11:36). We are looking forward to the time when Bro. E. J. Berkey will come the first Sunday in May to help us in a number of meetings. Pray for us that God may have His way. Laura A. Detwiler.

April 22, 1919.

Hydro, Okla.

Dear Herald Readers, Greeting:—We thank God that He has permitted Bro. Jacob Heatwole of La Junta, Colo., to be in our midst to hold a great revival meeting from Mar. 31 to Apr. 8. During this time we had 15 meetings which were upbuilding and encouraging to the people who heard them. Some of the subjects were **The Unpardonable Sin, Baptism, How to get along with Others, Christian Home, An Illustrated Talk for Children, God's Test of Friendship**, all of which were very interesting. The bread of life was handed out to hungry souls. Twelve precious souls were willing to confess Christ as their Savior. There was a good attendance. People from far and near gathered at the house of God. Our prayers are that those who confessed Christ will be true soldiers for Him. His Word tells us to build on a solid foundation (I Cor. 3:11); other foundation can no man lay than is laid which is Jesus Christ.

Pray for the work at this place.
April 22, 1919. Effie Shantz.

Ste. Elizabeth, Man.

Dear Herald Readers, Greetings:—Bro. J. C. Gingerich has been with us at this place, coming on Friday evening, April 18, and preached three interesting sermons. It was not only interesting to our people of like faith, but to others as well.

The Sunday school and Bible meeting, just newly started at this place, are quite interesting. May God help each one to take his part with a willing heart and mind, that the work may prosper.

Springtime is here. Farmers are just beginning their busy field work. Health is good with the exceptions of a few colds.

May we be remembered at the throne of grace.

Yours in His glad service,
April 22, 1919. Mary L. Miller.

Manson, Iowa

Dear Readers, Greeting:—On April 20 we had the communion service; 180 members partook of the Lord's supper.

Bro. J. W. Hess of Palmyra, Mo., expects to move here in the near future, the Lord willing.

Pray for the work at this place.
April 23, 1919. Cor.

Alto, Mich.

Dear Herald Readers, Greeting:—Bro. J. M. Yoder of Vestaburg, Mich., was with the Bowne congregation March 30. He preached Sunday morning and evening and assisted the young people in a mission program Sunday afternoon, which was well attended. Sister Viola Horst of Grand Rapids was also present and took part in the program. On April 14 Bro. Geo. J. Lapp of Goshen, Ind., came to this place and preached four interesting sermons, returning to Goshen Friday. April 19 the brethren, Ira Johns and Noah Long of Goshen, Ind., came to Elmdale. Bro. Johns preached Sunday morning and evening and assisted in a mission meeting Sunday afternoon. The main subject was Heaven. Bro. Long gave a talk to the children Sunday afternoon.

Bro. and Sister John Lehman of the White Cloud congregation, moved to this place last week and are located near the Mennonite Church.

April 23, 1919. S. J. Speicher.

TRIALS AND TEMPTATIONS

By John Shrock

For the Gospel Herald.

Trials and temptations are for our good. If we accept them as God intends we should;

They often seem heavy and burdensome to our heart,
And by them we see the nothingness of our part.

Lord keep away temptations too heavy to bear,
That we may be able thy kingdom to share.

Protection, Kans.

Jesus said: Ye will not come to Me, that ye might have life. Jno. 5:40.

THE BISHOP

(Continued from page 77)

the apostle Paul ask the congregations to pray for him. If he does things you think are not right, get down in your closet and pray until God blesses you and helps the brother get right.

Encourage him wherever you can. He will get into many places where the work gets heavy and he gets discouraged. Do not overlook the faults of the leaders of the Church. When they get beside the track call their attention to it: give them FRIENDLY criticism. That has helped me more in my life than all the words of commendation. But do not withhold words of commendation when they are in order.

Support your Bishop. Financially? Yes. In the Mennonite Church we have no salaried ministry and the Bishop, above every one else, must make a great many sacrifices. He is gone sometimes two or three weeks: he may be out \$50.00 till he gets back—and you are \$50.00 ahead. His work at home has been neglected to such an extent he may be out several times that much. If he needs financial aid, don't withhold it from him. God has ordained that they that preach the Gospel should live of the Gospel. That means by the brotherhood. It is the wrong thing to give him money if he does not need it. I am opposed to a salaried ministry; but help your Bishop if he needs it. Go and sow his oats, plant his corn, if he actually needs money give it to him.

Support him by your counsel: support him with your wisdom: support him by visitation. He is to be hospitable but don't go and break him up to test him out on that point. But it is in order that he be visited. Sometimes the work hangs heavy upon him. Friends come to me and they see me busy. They say, "I wanted to talk to you but I see you are busy." I say, "Come on in. This thing can wait awhile." We talk for an hour, and when I go back to that old typewriter I have a different feeling altogether.

Lastly: The Bishop alone can do nothing: he must have his people with him. A ruler alone can do nothing. So stay with your Bishop to the last. —Reported by J. H. Shenk, La Junta, Colo., March 16, 1919.

I can do all things through Christ which strengtheneth me.

—Philippians 4:13.

Opportunity knocks at the door of our hearts all the time.

—R. M. Weaver.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Diary of a Day at Beauchamp

O. B. Gerig

Our work for the day was to move a demountable hospital barrack from Beauchamp to Clermont-en-Argonne to be used as a school building for the children of the returned refugees. Clermont is just at the edge of the famous Argonne Forest where the bloody fighting between American and German troops occurred in September, 1918. The town surrounds a prominent hill which commands all the country around for miles and for this reason was so terrifically shelled.

Beauchamp is nothing more than the site of a Jesuit monastery long since abandoned, but it is located in a beautiful narrow valley about two miles up in the Forest and afforded a splendid position for a second line hospital.

The day proved an exception and there was no rain. Two of us started from Aulreville in a 3-ton truck and went by a German prison camp where six prisoners were loaned to us to help for the day. The prisoners seem to be anxious to go with us as they probably get more and better food than when confined to the stockade. No guard accompanied them. They were trusted without guard and we were entrusted with their charge. Were it not for the large letters (P. G.) on their uniforms which distinguishes them as prisoners no one could tell that their status is different from ours, for whenever they help us we work together instead of standing apart and having them do the work as is commonly the case when they work elsewhere.

But the interesting part of the day came at noon. We had arranged with Madam Vernier to prepare our dinner. She with her three grandchildren lives in the old monastery since they were forced to evacuate Neuville, to which she will return when the huts on which Meyer and Allger are working will be erected. We of course brought our own bread rations and enough extra for the Germans. When noon came we told Madam Vernier in our broken French that we did not mean to impose on her by asking her to feed us all in her kitchen (having in mind our German friends who might be objectionable to the old French peasant grandmother). But we had hardly made the suggestion when she interrupted our story and insisted on all of us coming right in and surrounding her table. The eight of us were soon busy trying to do justice to the well seasoned rice, meat, beans, and potatoes which came steaming hot from the kettles hung in the open fireplace while madam continued to relate her story. "I have a son," she said, "who was a prisoner in Germany for nearly two years. In all this time while we did not hear from him often yet he would always say that he was receiving good treatment from his captors. I can also show my appreciation by not asking these German prisoners to eat in my woodshed."

Then she told us how she was the last to evacuate Neuville when the Germans took the village, how she was forced to cook for German officers and in her humorous way remarked that once she cooked a meal for the Crown Prince but that she did not try to cook it any better than the meal she cooked for us, a fact which we could easily believe.

My friend and I were the only ones who

could manage both French and German and we acted as interpreters between Madam V. and her German guests. In cases of doubt we talked it over in English. One of the prisoners, a student at the University of Jena before the war could speak a broken English.

For the men evening came all too soon. As we took them back to their barbed wire enclosure and the latch of the crude heavy gate clicked behind them they, no doubt thought as we did too, that the status of individuals within nations appears sometimes as a mystery.

Latest letters from Armenia left our brethren still temporarily located in several different places. Some of the members of the first party were at Beirut classifying and making inventories of the supplies unloaded there. Some of the second group were at Darindje, near Constantinople doing similar work there, as well as unloading and assembling trucks and getting everything in order for actual relief operations.

"It is a great 'experience' to boss a bunch of these slow Orientals. They can't understand what we say and they talk away in their queer way. My work is on the 'Auto and Transportation Department.' Worked some on Fords, then on a Reo truck, and today all day I and three foreigners put together truck bodies. Took them out of the crates and bolted them together. Two of my men worked fine, but one was terribly lazy. When I would scold him he would talk and motion in a queer way. 'Philip' knows a little German and so we got on fine."—Extract from a personal letter.

American Friends Service Committee

(Contributions of clothing received from Mennonites—Week ending April 12, 1919.)

Columbiana, Ohio.
Kansas City, Kans.
Palmyra, Mo.
Smithville, Ohio.
Stryker, Ohio.
Walnut Creek, Ohio.

NOTICE

To the Sewing Circles of the Lancaster Conference District

For the Gospel Herald.

Owing to the Yearly Meeting of the Friends which will be held during the 2nd week in May in the storeroom to which we ship our clothing, they have asked us not to ship our sixth consignment until after May 26.

We have decided to make the shipment the first Monday in June (June 2) instead of May 12 as had been previously announced.

Mrs. H. E. Metzler,
Secretary.

We need to be more like Jesus in his life and daily walk. Jesus did not cater very much to this old world. We should be a peculiar people in the sense that we refrain from the worldly things that displease God.—Sel.

REPORT

Of Bible Conference Held at the Spring Valley Church, Kenmare, N. Dak.,
March 12-14, 1919

For the Gospel Herald.

I. S. Mast, J. C. Gingerich, Instructors.
Conference opened on Wednesday morning by song service led by Joe Lehman.
Devotion by I. S. Mast; Psalm 111.
Organization: Mod., D. B. Kauffman; Chor., Joe Lehman; Query Manager, Harry King; Sec., R. E. Myers.
The Church. J. C. Gingerich.
The Second Coming of Christ. I. S. Mast.

Wednesday Evening

Song service. Devotion by R. E. Myers, Eph. 2.

Chapter Study—Philippians. I. S. Mast.
Sermon. J. C. Gingerich.

Thursday Morning

Song service. Devotion by John A. Kauffman, Mark 16.

Missions. J. C. Gingerich.

The Christian Home. I. S. Mast.

Thursday Evening

Song service. Devotion by Elmer Glick, II Tim. 2.

Queries conducted by Harry King.

Chapter Study—Philippians. I. S. Mast.
Sermon. J. C. Gingerich.

Friday Morning

Song service. Devotion by I. S. Mast, Heb. 12.

Christian Loyalty. J. C. Gingerich.

Evils of Fashion. I. S. Mast.

Friday Evening

Devotion by J. C. Gingerich, Psal. 47.
Queries.

Chapter Study—Philippians. I. S. Mast.
Sermon. J. C. Gingerich. II Pet. 3:18.

A good, instructive and spiritual series of meetings throughout, followed by council meeting on Saturday, a sermon Saturday evening and communion services on Sunday. Although weather was very unfavorable the greater part of the time the meetings were well attended and interest was good. There were no public confessions, but we have reasons to believe that souls were stirred to the depth—both of the saved and unsaved—by the good, plain teachings of God's truths by the brethren. May the truths taught help us all to live more loyal lives for the Master all the time.

A few thoughts gleaned:

Some of the best things of life are things most criticized. The Church is one of these.

A healthy body must have all its members doing their functions properly. So the Church must have all its members as "lively stones," active lively members, each doing his or her part.

Can the world see us in "the praises of Him who has called us out of darkness into His marvellous light?"

We obey, not for fear of punishment, but out of a heart of love.

How much better if instead of so much talking about and flourishing of our Christianity we had more real practical everyday Christian living.

Secretary.

REPORT

Of the First Quarterly Sunday School Meeting Held at the Waterloo, Ont.,
Mennonite Church, Mar. 23, 1919

For the Gospel Herald.

Devotional by Bro. Noah S. Weber, reading Deut. 8, and prayer.

Deliverance and Leadership. Bro. Jonas Snider, Mrs. Irvin Weber.

The Meaning of the Passover. Bro. Josiah Bearinger.

Freedom, Dependence on God, and Cooperation. Bro. Benj. Horst, Bro. Noah Snyder, Sister Nora Weber.

Children's Exercises, conducted by Bro. Moses Hunsberger.

Effects of Disobedience to Commandments. Bro. Gordon Clemmer and Mrs. Jacob Brubacher.

Intercessory Prayer. Bro. Noah Hunsberger.

Courage and Strength Essentials to Christian Growth. Bro. Menno Weber.

God's Unfailing Goodness. Sister Hannah Snider.

Compromising with Evil. Bro. Sol. Gehman.

The following are a few of the many thoughts gleaned:

Jesus Christ the only way in which we can be delivered from sin.

Let Him be your Leader, and He will guide you right.

Faithfulness will be rewarded.

The lamb used for the passover is a type of Christ. He was without spot and without blemish.

Christ's salvation is for everybody; it is full and free.

As the children of Israel did evil in the sight of the Lord by longing for flesh pots in Egypt, so will we, if we long for the things we had before conversion.

The Word of God is food for our souls.

Let us serve the Lord with all the fullness of His grace.

Prayer, one of the greatest means of saving souls.

"Come ye out from among them and be ye separate, and touch not the unclean thing."

Offering was taken.

Prayer by Bro. Moses Hunsberger.

Closing hymn and benediction.

Moderator, Bro. Deldon Snider; Secretary, Bro. Leander Bauman; Chorister, Bro. Joseph S. Weber.

REPORT

Of the Fourth Quarterly Mission Meeting Held at the Warwick River Mennonite Church near Denbigh, Va.,
April 6, 1919

For the Gospel Herald.

General Subject, Home Mission Activity.
Organization: Mod., Ray Shank; Chor., Perry Shank; Sec'y Esther Brunk.

Afternoon Session

(City Missions)

The meeting was opened with an appropriate song. Devotional exercises by Geo. Hostetler.

Opportunities for Missionary Work in our Cities. Mrs. Geo. Hostetler.

Several different phases of work that have been found most fruitful of results were given.

Scripture Reading—Jno. 4:5-38 by Mable Shank.

The practical subject, "What can this Congregation do?" was discussed by S. P. Yoder.

It is important that each individual shine in his place. We must have Christ with us, and do thorough work instead of simply proselyting.

Special music, "Labor on While 'tis Day."

Reading from Luke 10:1-22 by Bessie Hahn.

The Problem of Finding Workers by Lewis Burkholder.

There has always been a shortage. Frequent mission meetings may be held to stir up the hearts of qualified workers. More earnest, prevailing prayers are needed.

ed. Inculcate the mission spirit in the home as children are growing up. Meditate upon personal responsibility.

Evening Session

(Rural Missions)

Scripture Reading and prayer by I. D. Hertzler.

Where is the Open Door of the Rural Field? Samuel Kraus.

In our daily associations, there are many opportunities of speaking a word in season for the good of souls.

Who can Serve in the Rural Field? by Anna Brunk, who read a real live paper, pressing home the truth that there is work of some kind for all.

The day's activities were closed with a sermon on "Preparation of Mission Workers," by Geo. R. Brunk.

The tendency of the times is to exalt the human and eliminate the supernatural, which in the end spells failure. It is necessary to draw out the natural gifts, and become familiar with the world fields and the infallible Book. Above all, be filled with the Holy Ghost, and a partaker of the "know so" religion of Christ.

So passed a heart-warming day ended by a liberal collection for various branches of mission work.

Sec'y.

REPORT

Of the first Mission Meeting of the Mennonite Churches of Allen and Hancock Co's, held Apr. 11, 1919, at the Lima, Ohio, Mission Chapel.

For the Gospel Herald.

Devotional—Henry Mueller.

Sermon by S. E. Allgyer, West Liberty, O., from Matt. 9:36.

Two-thirds of the human race yet without Christ. Two things necessary to accomplish the work—vision and prayer. We could expect greater victories if the people on the home base would pray more.

Helps and Hindrances in Mission Work. James Stalter, Simon Shenk.

Consecrated people who are ready to go when the Church calls. Encourage our best talent to get out into the work while they are young instead of wearing themselves out making money.

The Heart of the Master. Gabriel Brunk. That we are here in Christ's stead, should impress us to reproduce the life of Christ.

Afternoon Session

Devotional. Simon Good.

A World-wide Purpose in the Life of a Christian. J. A. Hilty.

The purpose of Christian life is Ambassadorship. More abiding in Christ, less abiding in America. A lot of Christian workers in some communities where two or three could do the work.

Prayer and the Kingdom. Eva Driver.

Through prayer as by no other means the few can serve the many. It is inconsistent for a Christian to rush into his work without prayer, and the best way to save time is to take time to pray.

Money and the Kingdom. Clara Steiner, N. N. Steiner.

God prospers the man that gives. If you allow the Gospel conviction to move you, you will give more than the tenth.

Present Opportunities in Relief and Reconstruction Work. B. B. Stoltzfus, Will Diller.

The present conditions, opportunities, and needs of Armenia and France were discussed and it was urged that our boys who have gone over to work in those fields be definitely remembered daily in prayer.

Sermon by N. O. Blosser. Psal. 46:1.

Mankind finds in their extremity a ref-

uge in God through Jesus Christ—a city of refuge for the whole world.

Offering, \$173.45.

The following resolution was acted upon and carried: Resolved, that these mission meetings be held quarterly in this district.

Moderators:—C. D. Brennenman, Perry Smith; Chors., Eli Troyer, Lelia Willey; Treas., Henry Mueller.

Mabel Kauffman, Secretary.

REPORT

Of the 47th Quarterly S. S. Meeting, Held at the Roanoke Mennonite Church, Roanoke, Ill., Apr. 13, 1919.

For the Gospel Herald.

Mod., J. J. Summer; Chor., Alvin Yordy. Devotional, Bro. Walter Zook.

Prayer as an Essential to Successful S. S. Work. Sister Phoebe Bachman, Bro. S. D. Schertz.

Taking the apostle Paul for example, we notice all successful work was through prayer. It is a blessed privilege to pray not only an opportunity.

The Bible and its Place in the S. S. Bro. J. J. Smith.

Without the Bible the S. S. is no success. In trials and discouragements, the Bible is the only book for real comfort.

The Value of being True to our Convictions, and the Result of Disregarding Them. Sister Emma Oyer, Bro. J. D. Smith. Noble men who have pleased God, have at all times been true to their convictions.

The Relation of the S. S. to the Mission Activities of the Church. Bro. C. D. Esch.

The S. S. is a great factor of helping in Mission Activities. In S. S. we have opportunity to teach real consecration, and value of lost souls, and those that are teaching this must live Jesus Christ.

Secretary, Ella Nofsinger, Washington, Ill.

REPORT

Of Mission Meeting Held at Yellow Creek Church near Goshen, Ind. April 13, 1919

For the Gospel Herald.

Devotion conducted by Bro. Jonas Loucks. Matt. 10:12-15.

Mission Meetings—Purpose and Benefits. Sr. Mary Burkhardt.

Purpose is to get together and talk about missions, then put our words into action.

Sermon (Text, Col. 1:24-29, referring to what Christ has done and what we must do; also our direct relations to world conditions) By Bro. I. R. Detweiler.

Prayer by Bro. Detweiler.

Afternoon

Devotional (Matt. 10:25) by Bro. Ray Yoder.

Essentials to Success in the Lord's Work.

a. **Every Member praying for Missions**—Bro. Claude Culp.

The unlimited power in prayer, the necessity for prayer. No such thing as a foreign missionary in God's sight.

b. **Every Christian Studying the Bible.**—Bro. Allen B. Christophel.

Regular Bible Study necessary. Bible knowledge necessary in mission work.

c. **Everybody in the Service.**—Sr. Anna Hoover.

No one is excused from service. The first thing in each one's life should be to accept Christ and then to serve Him.

2. **Finding One's Place in the Program of God.**—Bro. I. R. Detweiler.

Prayerful consideration is necessary in finding one's place. Each person has a place, and when we once know our place

it must be filled regardless of what it may cost.

Open Discussion.

Mission Offering.

Closing Prayer by Bro. J. Baer.

Evening

Devotional (Acts 16:1-15) Bro. A. Wel-dy.

World-wide Missions.

a. **The Evangelization of India.**—Sr. Anna Stalter.

Many places are yet to be found in India, which Christians as yet have not been permitted to enter. fervent prayer and means is what is needed.

b. **By the Native Church.** Sr. Mary Burkhardt.

Native Christians need to be trained. The simple faith of the natives has wrought great results. The necessity of all countries and nations being united.

Open Discussion.

Prayer by Bro. Henry Weldy.

This meeting was well attended and a special interest was shown. May the work at this place increase to a large extent.

M. M. W.

REPORT

Of the Blooming Glen and Perkasio Sewing Circle of 1918

For the Gospel Herald.

Number of meetings, 11. (One meeting was missed on account of the influenza epidemic).

Average attendance, 29.

Number of garments made, 457.

Number of quilts finished, 8.

Number of comforts made, 1.

Money collected, \$304.60

Money spent, 284.17

Balance on hand, \$ 20.43

A Christmas box containing 157 articles was also sent by the circle to the poor children in Belgium and France and some were made by our little girls and boys showing they, too, want to do something.

Secretary.

REPORT

Of the Oak Grove and Salem Mennonite Sewing Circle, Smithville, Ohio, for Belgian War Sufferers, April 1918—April 1919

For the Gospel Herald.

Number of garments made 367

Number of yards of material used \$20

Number of meetings 8

Average attendance 45

Expenses for material \$221.24

Cash on hand \$ 59.61

Edith Hostetler, Sec.

Married

Martin—Bard.—Bro. Martin Strickler and Sister Katharine Bard, both of Lancaster Co., Pa., were united in marriage April 1, 1919, at the home of the officiating bishop, Bro. J. K. Charles of Lancaster, Pa.

Leitzel—Burkholder.—On Apr. 14, 1919, Bro. Will Leitzel of Pleasant Valley congregation and Sister Callie Burkholder of Crystal Springs congregation, Harper, Kans., were united in marriage at the home of Bro. R. M. Weaver. May God's blessing be theirs.

"Show me the man that takes out the first three chapters of Genesis, and I'll show you a man that don't believe in Jesus Christ."

Obituary

Glausburn.—John Hearold, youngest son of Bro. and Sister Charles Glausburn, was born May 17, 1917; died of pneumonia following influenza on Apr. 2, 1919. He leaves father, mother, 5 sisters, 1 brother, and other relatives. Funeral services conducted in the home on April 3 by R. M. Weaver. Interment in Pleasant Valley Cemetery.

Gindlesperger.—John S. Gindlesperger was born Jan. 30, 1836; died March 21, 1919; aged 83 y. 1 m. 22 d. He had his home with his son Levi near Boswell, Pa. He was a member of the Mennonite Church for many years. Funeral services were held at the Thomas Mennonite Church on March 23 by Bros. James Saylor, L. A. Blough, and Joseph Saylor.

Blough.—Elvin Foster, son of William and Lydia Blough, was born May 8, 1901; died April 7, 1919; age 17 y. 10 m. 29 d. He is survived by his parents, 2 brothers, and his grandparents on his mother's side. He was member of the Mennonite Church for 3 years. He was sick about 3 weeks with ulcers of the stomach. Funeral services at the Stahl church conducted by S. G. Shetler and Abram Metzler. Interment in nearby cemetery.

Yoder.—Catherine Yoder (nee Campbell) was born in Lancaster Co., Pa., June 11, 1849; died in Smithville, O., April 14, 1919; age 69 y. 10 m. 3 d. She was united in marriage with Jonas B. Yoder Aug. 11, 1868. To this union were born 10 children, 3 having died in their infancy and childhood days. There remain to mourn her departure her husband, 4 sons, and 3 daughters. In her youth she united with the A. M. Church and remained a faithful member until she passed away to her eternal home.

Kilmer.—Lydia (Brubaker), wife of Owen Kilmer, was born in Waterloo Co., Ont. May 16, 1870; died near Round Hill, Alta., Apr. 3, 1919; age 48 y. 1 m. 10 d. Death was caused from the effects of influenza. She was a member of the Wisler Mennonite Church. Her expression was, "All is well." To this union were born 2 sons and 6 daughters. She leaves husband, 1 son, 4 daughters, mother, 4 brothers and 2 sisters. One son and two daughters preceded her to the spirit world.

Funeral services Apr. 5 at the home by J. K. Lehman and at the church by M. D. Stutzman and J. K. Lehman. Buried in the Salem Cemetery.

Swartzendruber.—Abraham J., son of Joseph and Lydia Swartzendruber, was born in Wellman, Iowa, June 2, 1857; died in Tuleta, Tex., April 19, 1919; aged 61 y. 11 m. 17 d. Early in life he professed to be a Christian and joined the Amish Church. He was joined in marriage to Christena Gunden of Henry County, Iowa, Feb. 10, 1884. He leaves a wife, three daughters, (Mrs. George Gingerich, Mrs. William Rechly and Mrs. John Schrock) eight grandchildren, five brothers, five sisters, and many friends. Funeral services were conducted at the home of his daughter by Jacob Roth and at the Mennonite Church by Adolph Nick, April 20. Interment in the Tuleta burying ground.

Burkholder.—Barbara (Parmer) Burkholder was born July 14, 1850; died April 14, 1919; aged 68 y. 9 m. She is survived by her husband, George Burkholder, and two brothers.

Sister Barbara was a member of Mellinger's Mennonite Church for many years and was present at the services whenever opportunity afforded, until three years ago her mind failed and she was confined to her home. She grew weaker from time to time until at last God called her home. Funeral services April 16 at Mellinger's Meeting House by the brethren David and Sanford Landis. Text Heb. 4: 9, 10. Remains laid to rest in cemetery adjoining.

"Affliction sore for years she bore,
Physicians were in vain,
Till God did please to give her ease
And relieve her of her pain."

Items and Comments

As one of the side issues of the recent world war it is announced that of the United States soldiers sent to France 6000 of them were captured by French girls and have taken to themselves French brides. It is expected that fully half of them will make their future home in France.

"Thrice every day 8000 followers of Mohammed in America turn their faces toward Mecca to pray," writes Dr. Rockwell Clancy of Albion, Mich. He regards the "pan-Mohammedan dream" as a great menace to the world at the present time. There is no religion at the present time that is making greater headway than is Mohammedanism, and the conditions encouraged by world war influences makes favorable soil for the propagation of that kind of a faith.

The English farmer finds himself handicapped at this time by the fact that last year Great Britain, expecting the war to continue another year, filled all its granaries and elevators with wheat. Now that the war is over the government is disposing of this as rapidly as possible, while the farmer finds it difficult to sell his last year's crop. Why not do a little equalizing and ship a part of this into districts where people are starving for want of something to eat?

According to Cato Sells, U. S. commissioner of Indian affairs, the Indian school at Oklahoma City is soon to become the largest Indian school in America. There are at present 487 children in that school, 225 being from the five civilized tribes. The school has 9000 acres of land to its credit, 6000 being under cultivation. The white man can support quite a number of schools for Indians before the Indian has been fully repaid for his loss of possessions in America.

In a recent publication the society of Friends at Philadelphia put themselves on record in the form of protest against the national sin of lynching. More than 65 lynchings, some of them of the most barbarous kind, were perpetrated in the United States during the past year. A conference on this subject is called to meet in New York City May 5 and 6, 1919. It is to be hoped that the conference will not only go on record against the barbarous practice of lynching but will also turn some light on the sin of intolerance back of it. The same spirit which prompts most lynchings is responsible for all kinds of persecutions. INTOLERANCE, in some form or other, is a growing evil.

CONFERENCE ANNOUNCEMENTS

Illinois

The annual Sunday School Conference for the state of Illinois will be held, the Lord willing, at the Union Church near Washington, Ill., May 26-28, 1919. All Sunday School workers are cordially invited to attend, as this is the first Sunday School Conference held by Mennonites and Amish Mennonites jointly.

On the two following days, May 29 and 30 the annual Mennonite Church conference for the state will be held. We extend a hearty invitation to all church workers to be with us. All parties coming from a distance who wish to be met at the train should notify the undersigned.

A. L. Buzzard.

Pacific Coast

The Pacific Coast Conference will be held with the congregation at Creston, Mont., June 13-17, 1919. A hearty invitation to all that can be with us.

Fraternally,

J. P. Bontrager, Mod.

Indiana-Michigan

The Indiana-Michigan Mennonite Mission Board and Conference will meet at the Mennonite Church, Middlebury, Indiana, May 27-29, 1919, the Lord willing. Sessions open at 9 o'clock A. M., each day.

Mission Board, Tuesday, May 27.

Conference, Wednesday and Thursday, May 28 and 29.

Everybody invited to these meetings. Ministers from this Conference District as well as those coming from other districts are urged to so arrange their work that they can be present at the opening of the first session and remain to the close of the Conference. Those desiring to correspond with some one relative to attending Conference should write to Bro. J. C. Hershberger, Middlebury, Indiana.

J. K. Bixler, Moderator.

J. S. Hartzler, Secretary.

Ohio

The Ohio Mennonite Church Conference meets in annual session this year at the Martin's Church near Orrville, Ohio, May 21-23. Those coming by rail may notify Bro. David Falb or Bro. Allen Steiner and you will be met at trains. You are cordially invited to attend.

A. J. Steiner, Secy.

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will convene this year at the Beach Church near Louisville, O., May 20 and 21. On the 18th at 3 P. M., there will be a preliminary meeting held at the same place by the conference members.

Louisville is a R. R. station on the Penna. line and can be reached by local trains or street cars from Alliance or Canton by passengers coming from the East or West. For further information in quire of John M. Miller, Louisville, O.

A. I. Yoder, Moderator.

C. Z. Yoder, Secretary.

ANNOUNCEMENT

The tenth annual meeting of the Mennonite Children's Home Association will be held (D V) in the Millersville Mennonite Church, Millersville, Pa., on Monday, May 5, 1919.

A program on which will be listed the names of prominent speakers on subjects of vital importance to this worthy cause is being prepared. There will be two sessions, morning and afternoon, beginning at 9:30 A. M.

The Millersville Mennonite Church is located about four miles from Lancaster where any one desiring to attend will take the Millersville car every thirty (30) minutes on the hour and half-hour. A cordial invitation is extended to all.

Bishop Benj. Weaver, Moderator
D. M. Wenger, Secretary.

NOTICE OF THE ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions and Charities will be held at the East Union Church near Kalona, Iowa, June 4-6. The Executive and Mission Committees will meet at the same place on Saturday P. M. May 31, and on the following Monday, to arrange their work for the Annual Meeting. (Relief Commission Program on Tuesday.) Meeting of Superintendents with Committees of the Board on Wednesday Forenoon, June 4. Meeting of General and District Board Members Wednesday Afternoon. The General Board Meeting proper begins on Wednesday evening and closes Friday evening.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President.

J. S. Shoemaker, Sec'y.

D. D. Miller, Ch'r'n. M. C.

ANNUAL MEETING OF THE MENNONITE RELIEF COMMISSION

The Annual Meeting of the Mennonite Relief Commission for War Sufferers will be held, no preventing providence, June 3, 1919, near Kalona, Iowa. A special program has been arranged for the afternoon and evening. This date being just one day previous to the Annual Mission Board Meeting to be held at the same place, we urge that all who can, arrange to be present at these sessions.

Levi Mumaw, Secy.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

As you will doubtless know before this reaches you, the Mennonite Relief Commission for War Sufferers and the Mennonite Board of Missions and Charities will hold their annual meetings near Kalona, Iowa, June 2-4, 1919, the Lord willing. The programs for both meetings have just been arranged and some excellent subjects will be discussed at both meetings, subjects which will have a far-reaching influence in the mission interests of the Church. Some of these will doubtless provoke considerable discussion, and possibly some special action of the organizations. Even if you can not be at the meeting you should have a program and study the subjects for yourself. If your minister will not see that there is a program in each home, write to Bro. J. S. Shoemaker, Dakota, Ill., and ask him to send you one.

Will the productions of a country have any effect on the methods of doing successful mission work, and the success to be expected? For illustration, Argentine produces great crops of wheat, corn, and alfalfa—the acreage ranging from three to ten millions of acres each—while Alaska produces neither of these but has rich gold fields. Barring the fact that Argentine is largely Catholic, which would be the hardest field and why? What would be your methods in each case, or would you use any different methods, and if so, why?

The foreign element in our large cities "flock together" according to their nationality. While this has its advantages it is a great disadvantage to the welfare of the city as well as to the people themselves. They do not become familiar with the language of the country, they do not learn the customs used in business, and soon get the idea that America is against them; and this becomes a fruitful field for anarchy, labor-riots, etc. Watch the names of those brought before the courts of justice and see how many of

the names are distinctly foreign. Here is a field for study for missionaries, and especially for mission boards. Political conditions are not primarily our field, but if these people had the Gospel they would not do these things. Reach the foreigner in this country and greatly aid the state, besides save immortal souls.

To give money for the promotion of the Lord's cause is good, but to give yourself is infinitely better.

"According to your faith be it unto you."—Christ. "The increase of the number of people in the world is greater than the increase of the number who are accepting Christ, and I do not believe that the Gospel will ever be carried to all parts of the world."—You?

So far as known there were three converts in Manchuria in 1873. In 1895 there were about four thousand baptized members of the Church; in 1897, only two years later, there were more than double that number, and still one year later there were more than fourteen thousand. You will be greatly interested in studying the gains since that date and the methods used. Try it, and while you are searching for knowledge along that line you will find many other things of great missionary value.

When Bishop Hannington reached the Uganda, Africa, in 1885, he was killed by order of the king. Religious persecution became intense. Some of the native Christians were roasted alive and others were otherwise cruelly tortured. It is said that thirty or more persons were slowly burned to death on one great funeral pile. Some two hundred Christians suffered death because of their faith, but it is claimed that not a one of them recanted.

What has been the social reaction of the mission work of the Church up-

on your home congregation? Did you say, none? Then your congregation has a very little part in the work or did its work with no heart in it. Put heart and soul into the mission work of the Church and note the results on the home base.

Industries flock together. One city is a steel center, another is the home of several furniture manufacturing corporations. This notion seems to have gotten hold of the churches. Draw a map of your county; be careful to draw it to scale, and large enough so that you can with considerable accuracy locate the churches by simply sticking a pin where each is located, eliminating those which do not have services at least every two weeks, for it is almost a foregone conclusion that a congregation is on the decline when it does not have services at least twice a month. Now note the distance that some of the people in the county will have to go to attend Church. At the same time remember that many of these are too poor to have an automobile and will not go long distances to hear the Gospel. If the Church would be anything more than a social organization she must reach the poor as well as the rich, regardless of the fact that in many instances they are "shy of the Church" and feel that they are not wanted.

HOW GET YOUNG MEN INTO THE CHURCH

By Henry Burkhard

For the Gospel Herald.

The question is timely. The opportunity that is before the Church is large. There is the open door for relief work in the countries laid waste by the war. The call to Christianity from the far east is growing more urgent with each passing year and the task of rural uplift is imperative. The call for Christian service is heard from every side. The Church needs young men if it is to meet its full opportunity. While the Church needs young men to carry on its

work, it is none the less true that the young man needs the Church. Young men who wish to make the most of their lives need the inspiration of Christian fellowship and the stimulation of heroic, sacrificial Christian work. The need of the Church and the needs of the young man are reciprocal. Each needs the other. And if there ever was a time when this fact was more urgent than at any other time that time is now.

How shall we get the two together? Another question suggests itself. How has it been done in the past? Ever since the Church has existed it has had young men among its ranks. But it has not had all the young men. The question then has to do with the winning of the many who are not to be found among its number. We will have a partial answer to our question when we understand how the Church succeeded in getting the young men it does have. The methods that have been successful in winning some ought to be successful in winning others.

Without a doubt the one strong agency for bringing men into the Church has been the Christian home. Young men who have grown up under the influence of Christian parents, who have had the Bible read to them from childhood, have been taught to pray at mother's knee and who have the habit of going to Church instilled into their lives have in nearly every case, sooner or later, found their way into the Church. One cannot read the biographies of missionaries without being impressed with the fact that these missionaries owe the large part of their religious enthusiasm and conviction to the training they have received from a Godly father and a devoted mother.

But many young men do not have the privilege of being reared in good Christian homes. It is these that constitute the problem suggested in the question under consideration. The religious side of their lives is neglected and they go into life without giving the spiritual life any expression, to say nothing of the positive prejudice many have against religion. And as they grow older they become harder to reach. But because they have not had the privilege of the influence of Christian homes shall we dismiss our responsibility toward them? No. If we should say their case is hopeless how will we explain the fact that there are many young men turning to Christ in heathen lands every year?

Undoubtedly the most effective method has been to have them grow up under Christian influence from their youth. Where this has not been supplied in the home it has in a measure been furnished through the Sunday school. The children and young people who have received Christian

training in the home have gone in and out among those who have not had this training and have made their impressions for good and have invited them into the Sunday school. Here their lives have been directed toward the Church through the religious exercises, such as repeating memory verses, telling of Bible stories and missionary activities. The lives of earnest, loving teachers have made impressions that will never be forgotten. The work of the Sunday school in this direction has been great. If I have the figures correct the Church receives about 85 per cent of its membership through the Sunday school. Statistics also show that by far the majority of young people that accept Christianity do so before their sixteenth year. The time to begin to win young men is in their youth.

The work of winning young men through the home and Sunday school has been supplemented by the work of the ministry. Where these three have worked together much has been accomplished. But the preacher has gone where Christian homes were not known and where Sunday schools did not exist and there he has succeeded in winning young men to Christianity. It would indeed be hard to measure the accomplishments of the Christian minister in this respect.

But has the preacher achieved all his results by simply preaching from the pulpit? The preaching of the Gospel from the pulpit is a splendid way to get the message to many in a limited time. But when it comes to making the message personal and urging others to accept it a more direct method needs to be resorted to. This has been done through personal work. Through personal work the question of salvation is put squarely to the individual and the question of accepting or rejecting is his. Present day evangelists depend upon the work of personal workers for their results. Personal solicitation is the method resorted to in all organizations that secure large membership. I think I am safe in saying that of all those who have been won into the Church, whether through the influence of the Christian home, Sunday school, or preaching, by far the larger part have been helped by some personal worker.

The value of the personal worker can hardly be over-emphasized. The tactful worker approaches the individual to be won in a way that will make it easy to accept. And if the individual has questions or misgivings they can all be cleared away. This method is direct. It aims at definite results. It is because of its directness that it is so valuable.

To be a successful personal worker requires discipline and training. Christ's work with the Twelve was

chiefly to this end. A Church that wishes to reach the young men of its community ought to have a group of its young people under training for personal work under the leadership of the pastor or other capable worker.

So far we have considered the forces that have been at work winning young men into the Church. Now what shall be the appeal? Jesus in speaking to the multitude said, "And if I be lifted up from the earth will draw all men unto myself" (R. V.) Jesus had confidence that His life was sufficient to meet all the needs of all men. He realized that the value and beauty of His life would be revealed by His death on the cross. His faith in God assured Him that when men once appreciated the meaning and purpose of His life they would be drawn to Him. In expressing His conviction of the saving power of His life He has given to His followers the message that will win men. It is the story of the crucified Christ that has touched the hearts of men of the past. And it is the same story that is touching men's hearts today. The task of the Church that is seeking to win men is to hold before men, by preaching and by sincere lives, the life of the crucified and risen Christ.

Along with the task of holding up the life of Jesus the Church must not neglect to offer to young men a life of active service. The late war has taught us that the young will respond to the appeal to heroic self-sacrifice. In spite of the dangers of the battle field, of breaking of home ties and the hardships of the soldier's life, young men eagerly responded to the call to arms. The war offered activity and adventure and combat with opposing forces. These are the things that appeal to every normal young man and will get his attention. Does the Church have these to offer? Christ in His appeal for followers did not offer a life of ease but rather one of work and sacrifice. "Follow me, and I will make you fishers of men;" "Behold, I send you forth as lambs among wolves;" "Birds have nests and foxes have holes, but the Son of man hath not where to lay his head;" "Go thy way, sell what thou hast, and give to the poor;" "Go ye into all the world;" "If any man will come after me, let him deny himself, and take up his cross, and follow me." All these are challenges to heroic self sacrifice. Jesus told Paul that He was going to send him to the Gentiles; and anyone who knows anything of Paul knows that there was plenty of activity, hardship, and sacrifice. Christ's challenge to men was a life of sacrificial service, a life that called for heroism and work. His method of preparing men for the future was

through a positive life that expressed itself in helping others to attain to that life and not merely in a negative life that concerned itself with refraining from certain forms of evil. In a sentence the Church that hopes to draw men must needs be a missionary Church.

Along with this program of activity the Church must have about it an atmosphere that is inviting. This will be a natural consequence if the Church is missionary. A study of Christ's life impresses us with His friendliness. Not only does this friendliness shine out in His relation to those who are agreeable to Him but especially among those whom the religious leaders of His day despised and scorned. The Gospel writers make special mention of the fact that publicans and sinners crowded around Him to hear Him. It seems as though Jesus loved to be with these people. In fact, He declares it His mission to help the lost. His whole life throbbed with sympathy for their need. And as He went in and out among men His whole life expressed a desire to help them to be better men. It was because of this overflowing spirit of friendliness that sinners and publicans crowded around Him. If we compare the crowds that gathered around Him and the crowd that gathers in a Church on a Sunday morning we wonder if the difference might be due to a difference in the atmosphere that surrounded the Master and of that that pervades the Church.

I wonder if the Church has not held itself too aloof from the problems and life of the people it has sought to help. I wonder if in our preaching "Separation from the world" we have not fostered the spirit of exclusiveness and as a result have made the Church an uninviting place for men. I am not opposing the doctrine of "Separation from the world." We need to preach it. Christ preached it and lived it. Let us interpret and apply it as He did. Jesus preached pure motives, a clean life, sincerity, generosity, love for enemies, unselfishness, patience, faith in God, etc., and at the same time went out among the people who did not practice such things, lived with them, visited in their homes and tried to help them to live up to the ideals that governed His life. The Church claims to be the channel through which Christ's life and Spirit are made known to the world. As the Master concerned Himself with the daily problems of His fellowmen, so the Church should show a spirit of sympathy and concern for the every day problems of the men in its community.

The task of winning young men into the Church is no child's play. It requires the cooperation of the whole Church. Its program needs to be a

missionary propaganda. It must encourage definite religious training through the home. Home training needs to be supplemented by religious teaching through the Sunday school. Preachers must keep on preaching the Gospel story. Personal workers as always need to make the message personal by bringing it to bear directly upon the lives of individuals. The one theme for all to proclaim is the life of Jesus. Thus by all uniting their forces and working together in harmony and fellowship, seeking to carry out the great commission, the Church may hope to win young men into its ranks.

Roseland, Nebr.

THE WORLD'S DEBT TO MISSIONS

By Geo. J. Lapp

For the Gospel Herald.

"God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

Therefore the world owes its allegiance to Him, their Creator and their Redeemer. Sin brought a condition which has led man to ignore the debt of gratitude and allegiance and seek to find comfort in paths less worthy. Yet God's setting in the heart—heart yearnings—has ever been their call back to Him. Present generations show the results of striving to satisfy those yearnings. Religious developments—such as animism and fetish worship found among the aborigines of any country, pantheism of the Hindus of India, Taoists of China, and Shintoists of Japan, agnostic Confucianism, and the Mono-theistic belief of Mohammedanism—are but attempts at satisfying heart yearnings. Adherents of all the afore mentioned systems have given expression to the powerlessness of them all to meet the highest spiritual needs of man. None of them have satisfied the soul concerning deliverance from sin, except perhaps temporarily through various kinds of offerings or sacrifices. None have brought a definite assurance of eternal life for both sexes. None have known true philanthropy, love, or good will to our fellowmen. None have been mindful of the widow, the orphan, or the poor. None have developed the ideals of purity and virtue for society. None have established the home with all its sacred relationships. Withal, each has failed in some such particular as has doomed the whole to disintegration and final ruin.

Through Judaism God has raised up a people for His name. They by their loyalty to the faith in one Creator have by repeated dispersions disseminated this knowledge throughout

the world. What little effort there had been to reform among non-Christian peoples was due largely to Jewish influence. The world owes to the Jews what little conception they have of one eternal, allwise, Creator, God.

He was thus preparing the world for the great message of salvation by faith in Christ our Redeemer. The apostles followed the Jews who had already gone into so many parts of the earth. Thomas followed them to India. Mark followed them to Africa, Paul followed them to Europe, and from their communities worked out to those who had never been either Jewish or Christian.

In later centuries the Christian believers became scattered abroad on account of the bitter persecutions that were waged against them. But they faithfully bore testimony of their living faith and hope in Christ. They hid in the catacombs of Rome, in the fastnesses of the mountains, and in other obscure places of the earth. Despite opposition and bloodshed which ceased not for fifteen centuries they maintained their hold on God and His divine Truth till in the Reformation which accompanied the Renaissance they nobly answered the call of the Spirit to wage warfare against sin. The world was indebted to the spirit of missions which brought to her the wonderful refulgence of spiritual light at a time when so sadly needed. Peter Waldo, Wycliffe, Menno Simons, Luther, and Zwingli were by God's grace to kindle a fire which set aflame the whole Church of God, and led her to renew her activities in evangelizing the world. It is true that the localized peoples with their prejudices produced scisms and divisions, but the principle of propagating the knowledge of Christ became more closely adhered to until the Church as a whole included in her program the preparation of missionaries who should give their lives for the cause of Christ. Thus were produced from missionary centers of Europe and America, Bartholomew Ziegenbalgs, Wm. Carys, John G. Patons, Adoniram Judsons, Hudson Taylors, David Livingstones, Bishop Hanningtons, Robert Morrisons, Jacob Chamberlains, Formans, and a multitude of others who should by pioneering missionary enterprise establish the knowledge of the Living Christ in benighted lands with attending civilizing and enlightening agencies which should not only bring the knowledge of sin and redemption but emancipation from social and industrial disintegration and stagnation. The world owes a debt of gratitude to those worthy pioneers for settling on foot those movements which made possible the establishing of more humane governments than they found upon entering their fields of labor.

Since then many lives have been

sacrificed upon the altar of missionary service. They laid aside all ambitions for pecuniary gains. They flung worldly ambitions to the winds. They tenaciously clung to one objective, namely to make Christ known to the world. They were willing to sacrifice everything, even reasonable secular comfort and gain, and take in return hardship, peril by land and sea, exposure, illness, and dangers at the hands of antagonizing wild tribes or from wild beasts in order to carry out the purpose of their lives. They exchanged the comforts of homes and friends for huts in the wilderness in order that they might become the forerunners of those who should build upon the foundations they laid and extend the borders of the Kingdom with greater rapidity. Missions have so projected themselves into the social, industrial, moral, and intellectual fabric of all lands that, let alone the Gospel message and its direct purpose, leaders of industry and thought have declared that they would be impotent regards legislation, were it not for the ennobling influences of Christianity wrought among the peoples who though they have not embraced her tenets of faith have profited by her teachings and example. The world is indebted to missions for their generations of painstaking conscientious servants who unstintingly gave themselves as a living sacrifice.

Governments owe to missions the credit of accomplishing (by teaching) what they could not by legislation. Missions in the mountains of this country were influential in educating the backward classes, and in aiding them to become industrious and respectable. The purpose of the missionary effort was far reaching and brought the Gospel message to many who otherwise would not have received it. Governments' chief concern was to lessen crime and make respectable citizens, in which missions were very effective agents.

Governments of all lands have paid high tribute to the civilizing agencies of missions. A Mohammedan secretary to the Chief Commissioner of the Central Provinces in India advised the sending of Christian missionaries to the backward aboriginal tribes as a solution to the problem of raising them out of their uncivilized condition. Our own President in apt and complimentary phrases expressed his hope that war conditions might not hinder missionary enterprise. In this he recognized the fact that the world owes much to missions.

Let it be known, however, that we missionaries who have dedicated our lives to the most worthy cause of carrying out the Great Commission have never given any thought to the debt the world might owe us for our ef-

forts. We have considered it beneath us to clamor for credit. Our purpose, our aims, our plans, are to evangelize and Christianize those who have not heard of or do not know Him. Credit belongeth unto God, and let the world in recognizing the value and accomplishments of missions glorify God and seek to know His divine will as revealed in His inspired Word.

Goshen, Ind.

THE CHURCH'S DEBT TO OUR MISSIONS

By C. Z. Yoder

For the Gospel Herald.

By the Church we mean a body of Christian believers which Christ established, He being the Head, "who loved the Church and gave his life for it, that he might sanctify and cleanse it by the washing of the water by the word, that he might present it to himself a glorious Church not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Eph. 5:25-27). The Lord also declares that they are "in the world," but not "of the world."

Its purpose in the world is—

1. To represent Jesus Christ the only Mediator, Redeemer, and Savior of the world by whom men and women can obtain salvation as they hear Him, believe, accept and receive Him as their Lord and King. II Cor. 5:19, 20.

2. To Gospelize the world as the Lord commanded them. Mark 16:15, 16. May the Church realize the great responsibility placed upon it, which the Lord has entrusted unto them, the keys to the Kingdom of Heaven, empowering them to loose and to bind (Matt. 16:19), "to remit sins or to retain them" (Jno. 20:23). This the Lord did by committing unto the Church the word of reconciliation (II Cor. 5:19) which is the Gospel; and as Paul writes, "is the power of God unto salvation to every one that believeth," hence if the Church neglects her duty people must die in their sins.

By missions we understand as station established by the Church in the cities or rural districts in our home or in the foreign fields, where organized efforts are being made for Christian work especially in neglected and needy fields. From these mission stations the Gospel is being carried to the unsaved to such as are steeped in sin, also to aid the poor and afflicted ones.

At the present time we are having the opportunity of helping to feed and shelter and care for the 400,000 orphan children in the Near East and training them for God's kingdom. This also may be called mission work.

By a debt we mean what one, individually or collectively, owes to an-

other. The unjust steward said to his Lord's debtor, "How much owest thou unto my Lord."

The Church, then, is the home base, as was Jerusalem, in the beginning of the Christian era, from whence workers went out into other parts of the world to testify for Jesus as the Lord had commanded them. Acts 1:8. As the work increased and they "went everywhere preaching the word" other churches were well established and became centers from which workers and means were sent out. Antioch, Ephesus, Corinth, and others, were known for having sent out workers and means.

The Church then is in debt to the missions for trained and consecrated workers who have the Scriptural qualifications.

1. They must have a "knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," that they be no more "tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:11-14).

2. Members should be sanctified, meet for the Master's use prepared unto every good work" (II Tim. 2:21).

3. Members should have a submissive spirit, obedient to those who have authority over them. Heb. 13:17.

4. They should study to show themselves approved unto God, rightly dividing the word of truth. II Tim. 2:15.

5. They shall be an ensample to the flock, not given to wine or filthy lucre. I Pet. 5:2, 3.

6. Must be willing to suffer and able to endure hardness as a bold soldier of Jesus Christ. II Tim. 2:3, 12.

7. Must cleanse themselves from all filthiness of the flesh and of the Spirit, perfecting holiness in the fear of the Lord. II Cor. 7:1.

8. Not unequally yoked with the unbelievers, but stand for separation from the world. II Cor. 6:14-18.

9. Who are faithful in the lesser things. The financier knows the value of money and uses it judiciously in the fear of the Lord. Luke 16:9-12.

10. Who are ready to teach the whole Bible as the inspired Word of God. II Pet. 1:20, 21.

God demands such qualified workers and it is the duty of the Church to hold up that standard in the training of workers, which she owes to the missions.

The Church's debt to our missions is that she supports them with the means which God has blessed us with. As regards the collection for the saints Paul writes in I Cor. 16:1, 2: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." He also commands us to "labor, working with

his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). Let us notice a few of the promises God gives in His Word to such who give faithfully:

1. "He that hath pity upon the poor lendeth to the Lord; and that which he have given will he pay him again" (Prov. 19:17).

2. "Bring ye all the tithes . . . I will open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Mal. 3:8).

3. "Give, and it shall be given to you, measure" (Luke 6:38).

4. "It is more blessed to give than to receive" (Acts 20:35).

5. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me" (Matt. 25:40).

6. "God loveth a cheerful giver" (II Cor. 9:7).

7. "He that soweth bountifully shall also reap bountifully" (II Cor. 9:6).

8. "He hath given to the poor: his righteousness remaineth forever" (II Cor. 9:9).

May we also notice some of the evils God will permit to come upon those who do not give as He requires in His Word:

1. "Ye have robbed God in tithes and offerings," therefore "Ye are cursed with a curse" (Mal. 3:8,9).

2. The rich man who neglected his duty to poor Lazarus suffered great torment in hell. (Luke 16:23).

3. The rich farmer who selfishly stored away his goods for his self-gratification was called a "fool" by God Himself. "So shall it be with those who lay up treasures in this world and are not rich in God" (Luke 12:20,21).

4. "Depart from me ye cursed . . . inasmuch as ye did it not unto one of the least of these ye did it not to me" (Matt. 25:41-45).

5. The rich ruler that came to our Lord, and the Master told him to sell and give to the poor, went away sorrowful. The Lord said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God" (Luke 18:18-25).

6. "He that soweth sparingly shall reap also sparingly" (II Cor. 9:6).

7. They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men to destruction and perdition, For the love of money is the root of all evil. (I Tim. 6:9,10).

Thus as we see what God promises to the giver and how He reproves the non-giver, it behooves us to exercise freely in giving of our substance to the Lord; which we do, by supporting those who are willing to conse-

crate their time and talents to bring the Gospel to those who know not the Lord, and are willing also to minister unto the poor, and needy ones, while we are enjoying the comforts of a home life. Let us not fail then to give liberally to our missions.

The Church owes to the missions her sincere prayers. "Pray ye therefore the Lord of the harvest that he will send forth labourers into the harvest," is a command given unto the Church. I am sure that if a church will continue to pray as the Lord instructed her for more laborers in the true spirit of prayer in the Master's name that she will catch the mission spirit. Paul says, "If any man has not the Spirit of Christ, he is none of his." The apostle also exhorts Timothy that "First of all supplications, prayers, intercessions and giving of thanks be made for all men . . . who will have all men to be saved and come unto the knowledge of the truth." Paul also entreats the church at Ephesus that they should pray for him that utterance might be given him that "he might open his mouth boldly to speak of the 'mysteries of the gospel,'" and again he says, "Pray without ceasing."

From the above Scripture quotations of Christ and of Paul we can readily understand that we should continually remember our missionaries to God in prayer, that He might endure them with the Holy Spirit power to be enabled to advance Christ's kingdom, that souls may be brought from darkness to the marvelous light and saved from an endless torment and banishment from God.

We owe our love to the missions. The apostle writes, "Owe no man anything but to love one another" (Rom. 13:8). If we have this true love for souls that the Master had who valued a soul more than the whole world, then we can not help but love those who are giving their time, their life to win souls to God. It is this love that will constrain us to remember them in our prayers to God, and we will cheerfully and liberally give of our God-given means to support them in the work. We will also endeavor to encourage them on their way in word and in deed.

May the Church look to the Lord for wisdom and grace and strength to give what she owes to our missions in the fear of the Lord. And when the Lord shall appear "we shall be like him, for we shall see him as he is."

Wooster, Ohio.

If all the inhabitants of the world, every man, woman and child on the planet were brought to the Argentine the population would then average only two persons per acre.

THE PRIEST AT PEHUAJO

Some First Impressions

By J. W. Shank

For the Gospel Herald.

When missionaries in these South American countries go to a new town they never consider the town occupied religiously unless there is some Protestant Church there. Pehuajo has a Catholic church but the following fact will show that the town has been in charge of a "hireling" and not a "shepherd."

We saw the priest of Pehuajo for the first time on a Sunday evening at about eight o'clock. He was in a pool room next door to the Catholic church playing pool with another man. At the same time he was smoking a cigarette. We happened to be passing by on the other side of the street. The wide windows and doors of the pool room were thrown open and the many people who were passing by along the public plaza could not help but see him. The long, black priestly robe he wore would easily attract attention. Several well dressed ladies passed by at the same time. We noticed one of them point toward him with her fan saying, mire! (look) to her companion, and then both of them laughed.

Why was he not at church, you ask? It is because they never have evening services in the Catholic churches. That would interfere with the pleasure hours of the people who at that time parade around the plazas. The Catholic churches always stand next to the plazas where one is compelled to notice the forsaken appearance.

A certain storekeeper told us that this priest spends most of his time playing cards and pool. What a pity that he has nothing else to do that is more important!

There happens to be in Pehuajo a North American business man who is married to a Catholic woman, a native of Argentine. This man has no confidence in the Catholic church but to please his wife he does some things against his will. For years he would not consent to have his children baptized by the priest but his wife never ceased to beg him to allow it. Finally, to keep the peace at home, as he himself says, he went with her to have the ceremony performed. After the ceremony, which really required only a few minutes, the priest asked twenty-five pesos for his work. Does the reader suppose that this would win the man to the church of his wife? As may be expected, the effect was the opposite, for now this man's scorn for the priest is greater than ever.

Surely such acts by a man pretending to be a shepherd of the flock, proves him to be rather a "hireling

who careth not for the sheep". How we long to prove to these people that we have other motives; that the "Love of Christ constraineth" us to preach the Gospel to the lost.

Pehuajo, Argentine.

NOTES FROM THE STATIONS

For the Gospel Herald.

News Notes from Workers in South America

J. W. S.

Jan. 1.—Sister Shank and the two children start to Rio Cuarto to seek a more favorable climate for Robert.

Jan. 2.—The writer and Bro. Hershey start on our fifth trip to the interior, going this time south west of Buenos Aires. At night we visit the Alliance mission at Nueve de Julio where we have our first experience in doing the admonishing for an entire Spanish service.

Jan. 3-5—We investigate Pehuajo and the surrounding country as a prospective location. Impressions are hopeful.

Jan. 6—After a further trip as far as the great pampa, we return to Buenos Aires.

Jan. 7—We begin packing our stuff preparatory to moving to Pehuajo.

Jan. 9-13—A general strike and revolution in Buenos Aires. No business, no traffic, much violence, high prices, hundreds of killed and wounded. And for what? No one is able to determine definitely. The people seem to be going wild.

Jan. 16—All of our furniture and baggage is loaded on a car and shipped to Pehuajo.

Jan. 21—The Hershey family take the train for Pehuajo. The writer is left alone in Buenos Aires to await developments regarding the effect of Rio Cuarto on the health of Robert.

Jan. 31—A letter from Sister Shank states that Robert has continued to improve. The doctor advises, however, that he should stay in Rio Cuarto a while longer.

Feb. 8—The writer arrives in Pehuajo and finds the Hershey family comfortably settled in their new home. Already opportunities for Gospel work are presenting themselves. People, upon inquiring about our mission, are anxious to have the work opened. We are just in the beginnings of personal work and soon hope to open a hall. We pray for grace and strength to do a work that will count for the kingdom among these thousands who know not Jesus.

Chicago, Ill.

(Home Mission)

Dear Herald Readers:—God is blessing the work, for which we praise

His name. We appreciate our new building very much and find it very suitable for our work.

April 11 Bro. S. C. Yoder of Kalona, Iowa, preached a very helpful sermon to our congregation. Also we received helpful words from Bro. Samuel Garber of Pekin, Ill., the same evening.

Sunday, April 13. Bro. J. S. Shoemaker preached a sermon which was timely for our congregation, received two precious souls into church fellowship, and held our communion. It was his privilege to visit a number of our members in their homes and his visits were appreciated.

Sister Emma Oyer, who spent four weeks with her parents at Metamora, Ill., returned April 19. Sister Ruth Buckwalter is spending her vacation with her parents at Palmyra, Mo., and expects to return about May 19. Bro. A. H. Leaman is holding a series of meetings at Cullom, Ill., closing May 1.

Bro. C. D. Esch of India is spending two months in Chicago taking some medical work, and assists at the missions as time permits. He preached at the Home Mission Easter morning, giving an Easter message on the new life. The Sunday school gave an interesting program in the evening.

We ask the prayers of those who know the worth of prayer to pray that God will keep us close to Him and that we as workers may be able to build our work on the solid Rock. Sometimes the way seems dark, but His unerring hand guides if we are willing to follow. Remember us at the throne of Grace,

Home Mission Workers.

April 21, 1919.

Canton, Ohio

(1939 3rd st., S. E.)

Our hearts are saddened by the sudden departure of Bro. and Sister Brenneman. We keenly feel our great loss, but want to humbly submit to the Lord's dealings, remembering He doeth all things well. Many hearts, both saved and unsaved, are touched and tho they are gone, their influence is greatly felt for good. We are conscious of the goodness and faithfulness of God and can praise Him for His sustaining grace.

The Lord has faithfully supplied us with ministering brethren. C. Z. Yoder, P. R. Lantz, E. F. Hartzler, I. W. Royer, and S. E. Allgyer have assisted in the work and broke to us the bread of life.

On Easter Sunday we commemorated the death of our Savior, Bros. J. S. Gerig, A. I. Hartzler, and J. D. Miller having charge of the service which was very impressive.

Bro. Christ Augsberger of West Liberty, Ohio., and Sister Elsie Hartman of Washington, Ill., have given

their faithful service during and since the sickness and deaths here. Their help is much appreciated.

Bro. Brenneman's two little girls, Gladys and Grace, are still with us. Sister Ruth Headings is now caring for Grace, who is still in a weakened condition from a long seige of sickness following the influenza. She is improving but it will take some time to regain her health. When able they will be taken to their relatives. Clarence went with the funeral to Washington, Ill., and is now with relatives there.

We are anxiously looking forward, nothing interfering, to Bro. and Sister Noah Troyer of West Liberty, Ohio, coming to take up the work here. We ask an interest in your prayers.

Canton Mission,

April 21, 1919. Per Ella Smucker.

Youngstown, Ohio

(314 Worthington St.)

Bro. C. Z. Yoder was with us over Sunday, April 20, and conducted both the afternoon and evening serices. His exercises with the children in the Sunday school were much appreciated by both old and young.

Bro. Kletzley has been appointed to lead the young people's meeting during the next month.

The new mission home has about two acres of ground in connection with it. A part of this consists of a lawn with a number of shade trees. At present we are busy leveling and grading and cleaning up. We could use several dozen rose bushes and shrubs and a variety of fruit trees to a very good advantage. If some of our brethren living near Youngstown could assist us in getting these to plant soon, it would be very much appreciated.

C. K. H.

April 21, 1919.

Philadelphia, Pa.

(2151 N. Howard St.)

"Great is the Lord, and greatly to be praised, and His greatness is unsearchable."

It was our privilege to have Bro. Rhine Benner preach for us Good Friday evening to an appreciative audience. Text, "The blood" (Heb. 10:11, 12).

Easter we had an early morning service, reminding us of the women going to the tomb "while it was yet dark." Text, Mark 16:6. About 40 present. Sunday school at ten, with a fair attendance of bright, happy folks, large and small, although mumps are keeping some home at this time.

Preaching at 2:30 with good attendance and interest. Text, Luke 9:35. Children's meeting at 6:30 was interesting to old and young. Preaching at 7:30. Text, Luke 17:32.

Bro. Henry Bechtel was with us, and preached the Word faithfully. Continue to pray for the work.
April 21, 1919. Mary S. D.

Chicago, Ill.

(Twenty-sixth Street Mennonite Mission)

Greetings in Jesus' worthy Name:—"Mission Notes" from this place have been rather few during the past months. This is true because as workers we have failed to furnish them rather than because there was nothing to furnish or because the editors failed to make the request for material.

Although there have not been any spectacular manifestations of large accomplishments during the past year, we have many evidences that God has not forsaken this work. There have been testings and discouragements in large numbers but these have not exceeded the experiences of joy and encouragement.

On Sunday, the 13th. Bro. J. S. Shoemaker was with us and officiated in communion services. Our membership is not so very large, but those who were privileged to participate in this service enjoyed a rich spiritual feast. Bro. C. A. Hartzler of Tiskilwa, Ill., had been with us several weeks previous and received two into church fellowship—one on confession and one by baptism.

The Easter day services were of unusual interest. Instead of holding the regular three sessions of Sunday

school at 10:00 and 11:30 A. M. and at 3:00 P. M., we had previously planned for a regular preaching service in which a special effort was made to have both the Sunday school pupils and their parents attend. Weather conditions were ideal and about 250 children and parents met at ten o'clock to listen to an Easter sermon. The very unusual and surprising feature of the service was that with the large number of children present the service was very orderly with very little, if any, more commotion on country preaching services of similar size. A number of the mission attendants had been studying vocal music in a class at the Mission during the past several months. In connection with their study and as a part of their class work they prepared a number of appropriate Easter songs. These Easter selections were sung to a large and appreciative audience in the evening. The offerings received in the two services amounted to \$41.54.

The interest of our people in conditions in the Near East has been large during the past six months. As an expression of their interest and their desire to help they gave a contribution of \$200 as a Christmas offering for use in relief work.

At a recent meeting of our Local Mission Board it was decided to temporarily close the Day Nursery. This action was taken because of certain local and uncontrollable conditions which made the discontinuance of the

work advisable and not because the Day Nursery has failed in its mission. It is their full expectation to reopen the work sometime in the future. The following report of the Nursery work for the year closing April 1st, will be of interest:

No. of Individual children in Nursery	90
No. of families represented	60
Aggregate attendance for year	5,550
Average daily attendance	20
Amount of money received from families	\$605.50

Trusting that we may receive your constant support in prayer and encouragement, we remain,

Yours in the interest of Chicago's needy,
The Workers.

April 21, 1919.

A CHILD'S POINT OF VIEW

We have read somewhere of the little lad who sobbed pitifully one morning after family worship. The reason for it was finally confided to the mother in words like these:

"Seems as if, when papa prays, he makes God remember all the bad things I do, without ever a word about the good things!"

The world's largest dairy farm, where 7,000 cows are milked daily, is in Argentina.

There are over 65,000 miles of railway lines in South America.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

March, 1919

EVANGELIZING FUND

Larned Cong Kan	2.25
Pennsylvania Cong Kans	10.00
Milan Valley Cong Okla	.25
Midway S S Ohio	.10

\$ 12.60

GENERAL FUND

Metamora S S Ill	\$ 25.09
Warwick River Cong Va	33.83
Bethel & Guilford Cong O	19.80
East Union Cong Ia	29.64
Leetonia Cong Ohio	13.68
Freeport Cong Ill	54.28
A Bro and sister Okla	45.50
Susan Kandel	2.00
Salem S S Alta	23.15
Union S S Ill	19.68
Midway S S Ohio	2.45
P O Oswald	5.00
West Union Cong Ia	57.06
West Zion Cong Alta	26.35
Arthur Martin	1.30
North Lima Cong Ohio	.05
Wilbur Miller	25.00
Forks Cong Ind	32.10
Clinton Frame Cong Ind	52.61

Emma Cong	9.00
A Brother of Needy Ind	25.00
Milan Valley Cong Okla	9.25
Clearspring Cong Md	5.69
A Bro Marion Cong Pa	30.00
Scottdale Cong Pa	30.00
Springs Cong Pa	15.45
Kaufman Cong Pa	19.55
Souderton Cong Pa	60.55

\$673.06

INDIA MISSIONS

General	
Walnut Creek S S Ohio	\$ 75.00
Warwick River Cong Va	2.50
Mrs S D Breneman & Daughters	5.00
Willow Springs Cong Ill	23.04
Midway S S Ohio	4.55
S C Brunk	5.00
Lillie Ross	1.00
Oak Grove and Pleasant Hill Congs Wayne Co Ohio	43.00
Wood River A M S S Neb	16.65

East Fairview S S Nebr	103.78
Zion Cong Ore	9.00
Salem S S Wayne Co O	3.30
Aaron Kauffman (Head Master)	60.00
Manson Cong Ia (Head Master)	40.00
Mattawana A M S S Pa	14.50
A Sister Va	1.00
A Bro and Sister Ohio	10.00
North Lima Cong Ohio	.50
East Union S S Class Ia (For India. Orphans)	46.00
Rainham Cong Ont	18.50
Israel Chessman	40.00
Weber Cong Ont	41.70
A Bro Bowmansville Pa	180.00
Salunga S S Pa	37.55
Christ M Hostetler	25.00
Girls Class Mt Joy S S Pa	2.75
A Brother of Needy Ind	25.00
La Junta S S Colo	37.71
Milan Valley Cong Okla	1.25
Spring Valley Cong Kan	148.94
A Sister Miller Cong Md	3.00
Stahl Cong Pa	17.00
Weaver Cong Pa	20.00
Souderton Teacher's Meeting Pa	45.17
	\$1107.39

India Missionary Support

West Liberty Cong Kan	\$ 97.42
Goshen College S S Ind	50.00
Manson Sewing Circle Ia	50.00
North Lima Cong Ohio	.05
Holdeman Cong Ind	5.00
	\$202.47

India Missionary Children's Support

Midway S S Ohio	.45
North Lima Cong Ohio	.05
	\$.50
E C Bowman Mo	60.00
A Bro & Sister Ill	10.00
North Lima Cong Ohio	.25
Hagey-Warner Y P M Ont	15.00
East Petersburg S S Y M B C Penna	5.00
Manheim's Bible Study Class Pa	5.00
Ft. Wayne Cong Ind	9.25
C A Shantz & Wife	5.00
Larned S S Kans	5.00
	\$114.50

India Bible Women Support

Old Sister's Class Oak Grove S S Champagne Co Ohio	3.50
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John Boss	24.00
Old Sister's S S Class Oak Grove, Wayne Co O	4.00
Sarah Burkhard	25.00
A Bro and Sister Kans	12.00
H. C. Deffenbaugh	4.00
Salem S S Wayne Co O	2.00
Old Sister's S S Class Plainview S S Ohio	2.50
Leonard Jones S S Class Va	2.00
Logan Co Sewing Circle O	4.00
Sister's of Thomas S S Pa	18.00
Rainham Y P B M Ont	24.00
Helping Hands Class Elkhart S S Ind	2.00
A R Eschleman	2.00
Holdeman Cong Ind	2.00
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	\$131.00

India Hospital

Larned Cong Kans	2.00
Dr. Coopriders Medical Work	
Warwick River Cong Va	1.00
Union S S Ill	39.25
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	\$40.25

Native Woman Teacher

Mary K Zimmerman	6.00
A Sister, Souderton Pa	6.00
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	\$12.00

Hindu School Building

Warwick River S S Class No 3 Va	76.00
Freeport Cong Ill	575.00
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	\$651.00

Village School Building

C A Brillhart & Wife	100.00
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Native Nurse Support

Two Sisters, Lansdale Pa	8.00
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India Loper Asylum

Five Sisters, Allensville Pa	7.50
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Sub-Evangelistic Stations

Three Brethren, Blooming Glen Bucks County, Pa	75.00
Two Brothers and Sister Lower Salford, Pa	400.00
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	\$475.00

India Widow's Home

No 2082 E M B M C	2.00
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India Famine Sufferers

Y M B C East Petersburg S S Penna	5.00
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Total Received for India	<hr/>
	\$2858.61

South America Mission

Warwick River Cong Va	1.00
Midway S S Ohio	.25
Lena Zook	2.50
North Lima Cong Ohio	.50
A Brother of Needy, Ind	25.00
Milan Valley Cong Okla	1.25
Pinto Cong Md	1.56
Schellburg Cong Pa	3.00
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Total	35.06

CITY MISSIONS**Chicago Missions**

Midway S S Ohio	.55
Anna Reber Estate, Iowa	100.00
Waldo Cong Ill	30.10
A R Miller	1.00
Y P M Firdale Cong Ore	3.53

Baden Cong Ont	12.50
Provisions	
Tiskilwa Cong Ill	7.17
Waldo Cong Ill	8.40
Shanon Cong Ill	4.56
No Name given	2.25
Sterling Cong	25.00
Mount Joy Y P M	5.50
	<hr/>
Total	200.56

Chicago Building Fund

Three S S Classes Manson Ia	62.50
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Fort Wayne Mission

Elkhart Cong Ind	28.00
Howard Miami Cong Ind	25.26
A Brother New Paris Ind	16.00
A R Miller	1.00
Salem Cong and S S Ind	19.70
Holdeman Cong Ind	7.25
Bro and Sister Wise	2.00
Provisions	
Holdeman Cong Ind	25.00
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	124.21

Canton Mission

Fannie Kurtz	2.00
Mary Horst	5.00
Mrs Christ Miller	1.00
Oak Grove Cong Ohio (Wayne Co)	25.00
Rebecca Sheni	5.00
Katie Nusbaum	1.00
Various Sources	35.30
	<hr/>
	74.30

Kansas City Missions

Lizzie L Lapp	5.00
East Fairview S S Nebr	22.37
Pennsylvania Cong Kans	10.00
Larned Cong Kans	2.25
Milan Valley Cong Okla	2.50
Arthur Martin	10.00
Harper Cong Kans	6.93
Jane Randolph	1.60
Chris Lillig	2.00
Dan Hersberger	.60
John Nice	1.00
Provisions	
D B Swartzendruber	1.50
Peter Kenel, Salem Cong	10.15
Mrs. Shem Swartzendruber	3.55
Pleasant Valley Cong	22.00
Palmyra Cong Mo	7.50
	<hr/>
	\$108.95

Youngstown Mission

J. V. McNicholas	5.00
Sunday Evening Offerings	25.55
Day Nursery Income	11.95
Provisions	
North Lima Cong Ohio	12.30
Mrs A Y Hartzler	1.50
Mrs Rudy Yoder	1.50
Portage Co Sewing Circle Ohio (Clothing)	15.00
Martin's Creek Cong	
Holmes County Ohio (Clothing)	11.00
	<hr/>
	\$83.80

Lima Mission

Received ofr Board	\$ 11.20
Provisions	
David Good	1.50
Sam Diller	.70
J Y Smucker	1.25
	<hr/>
	14.65

Toronto Missions

Geiger Cong Canada	45.15
Weber Cong Canada	17.55

Bertha Groh	2.00
Provisions	12.00
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Total	76.70

Altoona Mission

Pleasant Grove Cong Pa	3.70
Oak Grove Cong Md	2.50
Glade Cong Md	1.20
Casselman Cong Md	3.41
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	\$ 10.81

Total for City Missions \$756.48

CHARITABLE INSTITUTIONS**Old People's Home**

Warwick River Cong Va	\$.15
Midway S S Ohio	3.40
Neshannock Falls Cong Pa	18.50
North Lima Cong Ohio	.10
Milan Valley Cong Okla	.75
Holdeman Cong Ind	20.88
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	\$ 43.78

La Junta Sanitarium

Lizzie L. Lapp	\$ 5.00
Larned Cong Kans	.75
Hesston Cong Kans	24.66
Hospital Fees	977.35
Mary Umble	16.50
Litwiler Endowment	10.00
	<hr/>
	\$1034.26

Orphans' Home, Ohio

Warwick River Cong Va	\$.20
Midway S S Ohio	1.30
Milan Valley Cong Okla	.25
North Lima Cong Ohio	.15
Holdeman Cong Ind	2.00
Logan and Champaigne Co Ohio Quarterly Mission Meeting	200.00
A Kauffman	3.80
Bettie Keener	1.00
Elmer Eby	25.00
Cash	4.66
A Sister	3.50
Cash	.60
A Sister	5.00
Special Support	1172.71
Farm Income	60.00
Provisions	89.30
Pleasant Grove Cong Pa	3.44
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	\$1572.91

Children's Welfare Work

A Bro Sycamore Grove S S Mo	\$ 3.01
Milan Valley Cong Okla	1.75
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	\$ 4.86

Total for Charitable Institutions	<hr/>
	\$2655.81

MISCELLANEOUS**Jewish Mission—Chicago**

Pearl Garber	\$ 5.25
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Children's Fund—Home

Mrs. A D Miller's Primary S S Class	1.70
Primary Dept Freeport S S Ill	7.15
Roy and Ralph Miller	2.50
Mildred Frey	2.00
Primary Dept Waldo S S Ill	1.25
Primary Dept Alpha S S Minn	3.00
	<hr/>
	\$ 17.60

Mary Burkhard Support	
Logan Co Sewing Circle Ohio	\$ 2.50

Rural Missions Fund

Salem Cong & S S Ind	\$ 15.00
Holdeman Cong Ind	44.88
Blough Cong Pa	24.20
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	\$ 84.08

S S Field Worker

Larned Cong Kans	\$.50
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Eastern Mennonite Home

Scottdale Cong Pa	\$ 26.36
Kaufman Cong Pa	19.55
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	45.91

Sunday S Conf Miss Fund

Casselman S S Md	\$ 2.68
Masontown S S Pa	6.27
Weaver S S Pa	20.60
Martinsburg S S Pa	2.25
Blough S S Pa	15.00
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	\$ 46.80

Women's Missionary Society

Springs Sisters Aid Society	\$ 28.00
Stahl Sewing Circle (for Sister Friesen)	15.00
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	\$ 43.00

Home Missions

Stahl Cong Pa	\$ 20.12
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Ind.-Mich. Secretary Support

Levi Mann	\$ 1.00
Fairview Cong	17.93
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	\$ 18.93

Church Buildings

Howard-Miami Cong Ind	\$200.00
Middlebury Cong Ind	140.00
Holdeman Cong Ind	4.00
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	\$344.00

Personal Fund

A Bro Olive Cong	\$150.00
Brother "O"	100.00
Anna Reber Estate Ia (for Florence Coopriders)	100.00
Baden Mission Canada (for education of J. W. Shank's children)	50.00
Alice and Herbert Oesch For J W Shank's children in S. A.)	2.50
	<hr/>
	\$402.50

Total received in Miscellaneous Funds	<hr/>
	\$1036.44

SUMMARY

Canadian Treasurer	\$ 251.90
Eastern Mennonite Bd	267.80
Ind-Mich Mennonite Bd	1070.61
Kans-Nebr Mission Bd	261.31
Franklin Co Pa and Washington Co Md Mission Board	38.69
Franconia Mission Board	513.72
Southwest Pa Conf. Mission Board	400.84
General Board	5223.19
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Total	\$8028.06

Gratefully acknowledged,
Mennonite Board of Missions and Charities,
G. L. Bender, Treas.,
Elkhart Ind.

GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth
Established 1864)

SCOTTDALE, PA., THURSDAY, MAY 8, 1919

(Gospel Witness
Established 1905)

No. 6

EDITORIAL

"I will bless the Lord at all times: his praise shall be continually in my mouth."

Rom. 12:2, put to actual practice, is conclusive proof that Rom. 12:1 is part of our Christian experience.

In a letter from Bro. Aaron Loucks, mailed April 6 at Port Said, Egypt, he describes in a graphic way his experiences in the interior of Turkey, Palestine, and other countries. Most of the work of our brethren, so far, has been in the vicinity of Beirut. As the brethren, Loucks and Derstine, are in all probability on their way from France to America, we expect to be able to publish in greater detail the needs in Bible lands and our opportunities to extend relief.

Did you notice the large number of Field Notes in this issue from Ohio? Why? Well, the Editor was in Ohio last week. If the rest of us took as much interest in live, edifying items as does the Editor and a few others, the Field Note page might give a view of a wider range than it does. People sometimes wonder why certain names appear in the paper so often. That's easy. Because we hear from them oftener! The paper depends for its interesting matter very largely upon interesting correspondents.—R.

Three Necessary Qualities.—Special talents are needed for special official positions. For instance, if you have in mind the choosing of deacon you look for different qualities than you would if you were looking for a minister. In the selection of a man for evangelist, you have different points in mind than you would have if you were looking for a superintendent. God has endowed us with different

gifts that there may be qualified men and women for every position in the Church.

Yet recognizing this important fact, there are certain qualities which must be found in all men of whatever station if they are to render efficient service in the cause of the Master. We will mention three of these:

1. Conversion. "Except a man be born again"—ought to be an essential requirement for every position in the Church, even membership. Unconverted church officials mean a Godless, salvation-less church.

2. Loyalty. First, there must be loyalty to Christ—which means a recognition of Him as Head of the Church and recognition of His Gospel as our rule in life. Secondly, there must be loyalty to the Church—which means unquestioning obedience to all the Church stands for and unwavering devotion to its standards and ideals. Any man who thinks more of some other church than he does of his own, more of world standards and ideals than of the standards and ideals of his own church, is valueless in his own Church. Thirdly, there must be loyalty to duty—a throwing of the life into the cause of Christ and the Church. A mere intellectual acceptance of a church creed is not loyalty, it is cold formalism. God wants our life as well as our intellects.

3. Ability. Having settled the question of faithfulness and of adaptability, there still remains the question of capacity. Is the individual gifted with a liberal share of what men call "common sense?" Do men respect him for his manhood as well as for his faith?

Being assured of a man's conversion, of his loyalty to the Church, and of his native ability, you are safe in admitting him into any position for which his special talents seem to qualify him.

GOD'S PLAN OF SALVATION

IV. Conversion

Sinners shall be converted unto thee.—Psa. 51:13.

Except ye be converted . . . ye shall not enter into the kingdom of heaven.—Matt. 18:3.

Repent ye therefore, and be converted, that your sins may be blotted out.—Acts 3:19.

Conversion is the sum total of the change that takes place when a child of the devil becomes a child of God. Some have defined it as a mere turning. If you read into this act of turning all that belongs to it when a sinner turns from his evil ways, comes to God and repents and ever afterwards travels heavenward instead of hellward, we have no objections to the definition. When people are truly converted there is a change from unbelief to faith, from sin to righteousness, from walking "after the course of this world," to walking in "newness of life," from darkness to light, from disobedience to obedience, from death to life. This is a necessary part of God's plan of salvation. His is a salvation that saves, a religion that has its origin and its end in heaven, a rescue that frees from the bondage of sin, an experience that makes "new creatures" out of those who before had been "corrupt according to the deceitful lusts."

A Few Illustrations

What conversion does for a man can best be made plain by a study of the lives of those who have experienced it. The Bible has a number of striking examples, a few of which we shall endeavor to notice:

First of these is the case of Saul of Tarsus. Before his conversion he was the Christian Church's bitterest persecutor; after, he proved himself her chief defender. Before, he was "a Pharisee of the strictest sect;" after, he knew only "Christ and him crucified." There were a number of

points—such as zeal, moral character, etc.—in which there was no change, for the reason that he held to the standard of godliness in these things before his conversion; but had he been as far out of the way in these things as he was in the things already mentioned, conversion would have wrought in them a change as marked as in the other things.

The case of Cornelius is another illustration showing that it is necessary for a moral and devout man to espouse the religion and Gospel of Jesus Christ before he can lay claim to real conversion.

One of the most remarkable instances of conversion is found in the case of the man possessed of the legion of devils. After Christ had cleansed him he was normal—"sitting, clothed, and in his right mind;" ready to follow and to testify for Jesus.

Another very remarkable case throwing light on what conversion does for any one is presented by the woman in Simon's house. Because of her vile sins the grace of God was manifest to a greater degree than in the case of people who were not so far away from the Gospel standard of living. The illustration shows that greater manifestations of real gratitude and loyalty and sacrifice are often shown by those in whom there was much found to be forgiven, than by those who had not gone so far wrong and therefore had not so far to travel to get back.

No Change, No Conversion

There is both positive and negative teaching in the above illustrations. By them we see that there is a decided change in the lives of those who are truly converted. Taking the unconverted people as a class, there is no more vivid description of the change that is brought about when the miracle of God's grace is applied to the hearts of sinners than that found in the second chapter of Ephesians. In every instance cited there was a marked change manifested in the life. This is true in the case of every sinner converted to God.

On the other hand, we are safe in concluding that where there is no change in daily life there is no conversion in the soul. When a man manifests no penitence for sins committed, makes no changes in his business, social, or religious life, continues in his conversation and pride and lust and covetousness as he did before, it is sure proof that he is not converted, no matter what church he may have joined. When the life of Jesus Christ takes possession of the soul it also takes possession of the mind and tongue and hands and feet and pocket book, so far as the individual has the light. But suppose

that one's life has been so near the standard of the Gospel that there is no room for any change for the better? You will have to go to some other planet to find such a man; he is not to be found on earth. Read the third chapter of Romans. We have a right to expect a change whenever any one professes conversion. Where no change is apparent, we have a right to doubt the genuineness of such conversion.

This is not addressed to the fault-finder, unless it be that he examine himself and look for evidences of change in his fault-finding fault. But it is addressed to overseers who are set apart by the Holy Ghost to watch for the souls of men, and also to the earnest seeker after truth who makes it a frequent habit to look into his or her own life for evidences of having an experience that is patterned after the life divine. "Walk as children of light," is the commission to every one who has accepted the Light of God.

Means of Conversion

The Author of conversion is God. Man may turn around, reform, but the new birth is from above. We may imitate the Christ-life, but the real life can be given only from above. Man may purify his speech, clean up his business life, quit many bad habits—all this, and more—but the miracle of God's grace, the conversion of the human soul, is a miracle which God alone can perform.

In converting the human soul God uses a number of means. In the first place, He provided the cleansing power in the blood of Jesus. The convicting power is furnished in the work of the Holy Spirit. The Gospel of Christ comes in for its share, being declared "the power of God unto salvation unto every one that believeth." In this connection we remember the declaration of Paul, "In Christ Jesus have I begotten you through the gospel." Man also is reckoned with in the work of bringing souls to the Author of salvation, and it is remarkable that conversion is brought about only in connection with human instrumentality. Besides God, two things must figure in the work of salvation: (1) the individual whose soul is to be saved; (2) the individual through whose instrumentality the soul to be saved is to come within hearing influence of the Gospel. It emphasizes two facts: (1) God never saves an individual unless such person is willing to be saved and meets God upon His own terms. (2) The responsibility resting upon the Church to "preach the Gospel to every creature."

Power of a Converted Life

Next to the riches of God's grace which conversion brings to the soul of the penitent believer, this is the most

important thought connected with our subject. It is through the instrumentality of converted people that souls are brought to Christ. Lack of power in any church is proportionate to the number of dead members in that Church. A church of converted members is a church bristling with spiritual power. We are commanded to let our light shine, for two reasons: (1) "that men may see your good works, and (2) glorify your Father"—emphasizing the power of this light. Lord, help us to shine more clearly, that we may have more compelling power to bring the world to Christ and salvation.

PEACE

By Geo Hostetler

For the Gospel Herald.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—Jno. 14:27.

From this verse we learn, (1) that Jesus gave and left His peace with His people, and that we need not wait for Him to return to bring it to us; (2) that the world gives peace also, but in a different way.

We must look to other scriptures to show the difference. Christ's peace is a spiritual peace of the soul which can not be described or understood, it gives no guarantee against natural or spiritual warfare, but assures us of victory and lifts us above being troubled or afraid of it. In Matt. 10:34-36 Jesus says, "I came not to send peace on the earth but a sword." Joel 3:9, 10 gives a prophetic picture of the Gospel call to spiritual warfare, saying, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords and your pruninghooks into spears: let the weak say, I am strong."

We know that this refers to the spiritual warfare because it says, "Let the weak say, I am strong," which would not apply to the natural; but Paul fulfilled it spiritually when he said, "When I am weak, then I am strong." The rest of the chapter fits the Gospel call to awaken the heathen and call them to the valley of decision, etc.

The world gives only worldly peace by which wars may be prevented, but gives no guarantee against spiritual conflicts. One of the scriptures showing this is, Micah 4:3-5, which says, "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they

shall sit every man under his own vine and his fig tree; and none shall make them afraid: for the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever."

This also predicts religious liberty, for all people will worship their own gods, but we will worship the Lord our God.

Hubbard, Oreg.

THE EARNEST OF THE SPIRIT

By Mabel Groh

For the Gospel Herald.

(II Cor. 1:22; 5:5; Eph. 1:14; Rom. 8:23).

In the above passages we are told that God has sealed us and given us the earnest, or firstfruits of the Spirit.

If we study these passages we clearly see that the "earnest" is a pledge of fuller blessing to follow. It is a deposit given as assurance that the whole is to be received later. It is a part of the inheritance, even as the offering of firstfruits was a foretaste of the ensuing harvest. The Holy Spirit as received by the believer now is only a foretaste, a small part or pledge of what God has in store for us.

So then as we meditate upon all that the Holy Spirit is to us and does for us as revealer, guide, sanctifier, comforter, giver of gifts, producer of fruits, and empowerer for service, what must the full inheritance be if all this is just the pledge or firstfruits?

The world seeks to compete with God in trying to satisfy the hearts of men. It offers many noble and beautiful gifts. Wealth, fame, culture, art, knowledge, and all the best that science and invention have discovered—no one of these, nor all of them together can give true satisfaction to a hungry soul even for this life, and they offer nothing for the life beyond the grave. The redeemed soul, to whom God has given the earnest of the Spirit, is in possession of a satisfying portion which neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature can shake or destroy. Life takes on a new light when the Spirit enters the heart and begins to produce the fruit of love, joy, peace, longsuffering, etc. But this is not the end of the Christian's hope. It is only the beginning, the earnest, the firstfruits.

The redemption wrought by Christ on the cross covers all that was lost by the fall. The whole creation of animate and inanimate things is groaning and travailing in pain, wait-

ing for the completion of the redemption of the purchased possession. It avails for the whole of man; body, soul, and spirit, are to be delivered from the enemy who holds the power of death. All who believe in Christ are raised into newness of life, the resurrection life of the Spirit, but death continues to claim its toll of bodies until the time of Christ's return, when He will claim His possession, and give to His own, incorruptible bodies which shall no more be subject to death. "Beloved . . . it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is" (I Jno. 3:2; Phil. 3:20, 21; Col. 3:4). What exceeding great and precious promises we have concerning our inheritance. Like Christ—heirs of God and joint heirs with Christ—shall reign with Him on the earth—glorified with Him—shall appear with Him in glory—and above all His Bride, the object of His perfect love, His consort, to share with Him the lavishness of all the honor and power and majesty which the Father has bestowed upon the Son of His love. Can we picture what it will mean to reign with Christ over a redeemed earth when all dominions shall serve and obey Him, when men shall learn war no more, and even the animal kingdom shall be at peace. Thorns and briars shall cease, and nothing shall hurt nor destroy in all His holy mountain.

The world may talk of the triumphs of civilization, education, and moral and social uplift. The Church may even talk of a time when the principles and ideals of Christianity shall so influence the morals and standards of the world that men will live together as a great brotherhood, and thus bring in the Kingdom of Christ without the King. I believe the scriptural statement "that the whole world lieth in the wicked one," and that ideals, principles, and standards can never save men, even though they are borrowed from, or based upon, the life and teachings of Christ. Christ Himself must be received as a personal, indwelling life. "If any man have not the Spirit of Christ he is none of his" (Rom. 8:9). If we are not His, then He has not sealed us, or given to us the earnest or firstfruits of the Spirit, and without the earnest we have nothing whereby we can claim the fulness, of which the earnest is only a part. May we all look for and haste unto the coming of our Lord Jesus Christ, for it is then, and not till then, that our redemption is complete, and we come into the full possession of our inheritance.

What a blessed hope is that of the believer.

Preston, Ont.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 S. 7th St.)

Dear Herald Readers, Greeting:—Easter Sunday we enjoyed the presence and help of the Brethren I. G. Hartzler and Jesse Hartzler of Cass Co., Mo. Bro. I. G. filled three appointments for us at the Missions. Bro. Jesse had spent the day before in bringing cheer and comfort to his friends at Ft. Leavenworth.

Many of our readers will be pleased to learn that three more brethren were released from the Ft. Leavenworth prison this week. Levi Swartzen-druber, Fredericksburg, O., Edward Hein, Chancey, Okla., and Jacob D. Mazelin, Berne, Ind.

The Brethren John B. Yoder of Garden City, Mo., and G. L. Autenrieth of this place, audited the books of the Missions Tuesday.

Bro. B. F. Hartzler and wife of Pryor, Okla., are here this morning. Bro. Hartzler will accompany Bro. Mininger to Ft. Leavenworth today.

In His name,
Martha Buckwalter.

La Junta, Colo.

(Mennonite Sanitarium)

Dear Herald Readers, Greeting:—The following are extracts from letters received from patients who have left here restored to health, and are employed in their respective duties. Each accepted Christ as their personal Savior while here:

"I hope never to turn back, but grow stronger in my faith in God."

"I want to express my gratitude to you for what you Mennonite people did for me not only in a medical way, but spiritual, and are doing for others. I feel that my stay there at the Sanitarium amounted to more to me than any six months I ever staid at any place. It's certainly made me see things in a different light. Just this letter to let you know that I'm not ungrateful in any way, but I'm grateful beyond expression. I know there are some that leave out of that Sanitarium with no clear conception as to what you people are trying to do for them, which is a question far beyond their realization—the question of their souls. I have my weakness, but I'm depending on God to keep me from temptation, and I ask your prayers to that extent."

Another follows from a mother whose son was here but a few days:

"His mother wishes especially to know if he made any confession of faith in Christ." We are glad to say that the son whom this mother was concerned about left some hope of a living faith in Christ.

The above quotations give some suggestions as to the ideals of the institution, and give encouragement in that these ideals are to some extent realized. Today another made application for water baptism.

The La Junta Sunday school rendered their Easter program here Sunday afternoon. Bro. Leatherman preached the Easter sermon.

Today the electricians began work in the installation of a signal system. This will make it possible for the patient to secure the services of a nurse by simply pulling the switch. We have also ordered a hot mangle to add to our laundry equipment. We thank all who kindly have contributed for these two much needed improvements.

We are grateful for the abiding presence of Christ and the direct presence of the Holy Ghost. The place the Holy Spirit occupies in the Christian service is so prominent and so powerful. Recognition of Him we hold as our strongest asset. Ever pray for us. Working with joy,

April 21, 1919. Allen H. Erb.

Norristown, Pa.

(21 West Marshall st.)

Dear Brethren, Greeting:—We expect, the Lord willing, to begin a series of meetings at this place on Sunday, May 11, with the brethren Joseph Ruth and Jacob Clemens in charge. Pray for the meeting that it might be a means of strengthening the believers and bringing the unsaved to Christ. We invite all who can to meet with us in these services to further the cause of Christ.

Yours in Christ,

April 29, 1919. E. B. Moyer.

HEART TO HEART CHATS

By J. D. Mininger.

For the Gospel Herald.

III. About the Kansas City Missions

Last Saturday (April 12) it was seven years since the writer with his family arrived here from the farm, "strangers in a strange city," to help along in the work of the Lord.

How wondrously short these years have been. How full, how rich with blessing from a kind heavenly Father. Before arriving in the city seven years ago, when the largeness of the work would loom up before us on the one hand, and our utter insufficiency for the task, on the other, the dear Lord seemed to whisper:

"Ye fearful saints, fresh courage take:
The clouds ye so much dread
Are big with mercy, and will break
In blessings on your head."

He has marvelously wrought. Truly, "Hitherto, the Lord hath helped us."

As this day (Good Friday) we linger at Calvary, as we see the matchless suffering and humiliation of "the Lord of Glory," we are made to exclaim with the poet:

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my life, my love, my all."

When we remember that His death is followed by His resurrection, and His resurrection by His coming again with power and great glory, then are we reminded of that beautiful saying:

"Living He loved me, dying He saved me,
Buried He carried my sins far away;
Rising He justified me freely forever,
One Day He is coming, O GLORIOUS DAY."

As our mission workers go from one poor home to another, cases of dire need are found. One home where Sister Anna Diller called yesterday, the mother and her little ones were faint with hunger, the drinking father having deserted them. This mother, poor and unlearned though she be, found the Lord Jesus a few years ago and her sincere devotion to her Savior has been a real help to us.

Though unable to read, she kept her "Gospel Herald" with her in bed while she was sick, knowing that they were messengers of comfort. It was a joy to be in a position to bring potatoes and other eatables to the hungry mouths of the mother and her little ones.

Another poverty-stricken home where we called on Wednesday was on the Missouri side. In this home the boy who had been the main support for the family, was called away by death, the father was sick in bed, the oldest son, subject to epileptic fits.

After some heart-to-heart talks about their greatest need, some material help was also given this home. Last evening a sweet-faced little boy who used to come to Sunday school came to the door, asking if we would buy some post cards he was selling, to buy some clothes so that he could come to Sunday school. Had this boy called thus at your door, how would you have dealt with him, dear reader?

Bro. L. J. Miller preached three times at our missions last Sunday. His help was much appreciated.

The other morning, who should we find at our door but little Kenneth Perry Kauffman and his mother, Sister C. J. Kauffman, of near Garden City, Mo. The mission family remembers Kenneth as a dear little blue-

eyed babe needing a home, and was cared for at the Mission before the Children's Home was started. He is now six years old. His appearance bears evidence of the Christian care he is receiving.

Sister Toombs, of 7th st., and Sister Gray of the Armourdale District, are among our sick people at this time. Glad both are improving.

Prayer meetings with good attendance and interest were held this week in the Argentine District, Tuesday evening at the home of Fred Holthouse with Bro. Henry Harder as leader. Wednesday evening, at the home of Sister Gray in the Armourdale district, with Bro. John Harnish in charge.

A pleasant visit which also resulted in a prayer meeting, was held at the home of Sister Skinner in Argentine on Monday afternoon, the writer and his wife being among those present.

Bro. Samuel Schlabaugh of Parnell, Ia., is our latest visitor here. He aims to remain over Sunday and accompany me to the prison service and visit Bro. Lee Swartzendruber in the prison hospital tomorrow.

Kansas City, Kans.

WHY SEND MISSIONARIES TO LATIN AMERICA?

BECAUSE we are commanded by our Lord to preach the gospel "to every creature."

BECAUSE the dominant church there does not teach the real gospel of Jesus Christ.

BECAUSE the people have not been given the Bible or encouraged to read it.

BECAUSE the people have no assurance of salvation and peace with God.

BECAUSE the people have not been allowed "the right of private judgment," in reading the Bible or in questions of conscience.

BECAUSE the priests, the Virgin Mary, and saints are thrust between the sinner and the Savior.

BECAUSE salvation by works is there substituted for salvation by faith.

BECAUSE religious rites are made a matter of money, as for example, the masses for the dead, marriage, baptism, and festivals.

BECAUSE the people are not given that which will satisfy their spiritual natures.

BECAUSE wherever the gospel has been faithfully proclaimed in these lands, there have been conversions, and converts have become noble Christian men and women.—Missionary Review of the World.

PROBLEMS

By J. N. Kaufman

For the Gospel Herald.

4. The Man with Two Wives

Polygamy is very common in this country. Both Hindus and Mohammedans believe in plurality of wives. The latter are permitted by their religion to possess as many as four wives. The former as a rule have not more than two wives at the same time, though it is not uncommon to find men who have three and even four wives at the same time, while there are many Hindus who have a half dozen wives, divorced and otherwise, and all living! In a great many instances the second wife is added for reasons explained in the article, "Marriage Complications." There are many men who have houses in different villages and of course it is very convenient to have a wife at each place!

We are admonished to "preach the Gospel to every creature" for "all have sinned and come short of the glory of God." It is inevitable that in the course of a number of years of mission work among these people men with more than one wife should apply for admission into the Church. As has been noted in a previous article, such a candidate sees no incongruity in his domestic life and makes the application in good faith. He soon learns that the Christian standard of life is different from that of his faith. If he is willing to put away his second wife and live with one woman only and provided he reveals other evidences of a change of life he is admitted. But complications arise. He may be perfectly willing to put away the second wife but she may not be willing. What is he to do? The warp and woof of Hindu society is such that unless she is chosen by some one of the various wife-hunters she has no place except as an outcaste or worse. Again, the second wife may be willing to live separately provided the husband supports her. Let us suppose the man is willing to put away his second wife. He with his first wife is received into the Church. The second wife also becomes a Christian. According to the rules of the Church (as based on the Word of God) she is **not** the wife of this man. She now wants to get married. But according to the Indian Christian Marriage Act she can not marry for she is, according to the Act, the wife of the man just now dealt with. Do you see our dilemma? Other complications may arise. The husband may want to put away his first wife and live with the second. In this case what would be the right thing to do? The Marriage Act recognizes both marriages as legal. A man who is the

husband of two wives has in the last several years wanted, to become a Christian. He claimed to love them equally well and was unwilling to put away either. Consequently he could not be admitted.

Up to the present time the Mission has had to deal with isolated cases. However, the time is rapidly approaching when the mass movement will bring to the doors of the Church thousands of applications for baptism and among them will be numerous cases of polygamous candidates for admission into the Church. There will then be need for great wisdom and firmness in order to prevent a strong reaction against the Church on the part of those who have been rejected as unfavorable candidates for baptism. Will the brethren at home pray for us that we may be used of Him in dealing with these problems.

Dhamtari, C. P., India.

PANDITA RAMABAI
The Widows' Friend

By Elsie Kaufman

For the Gospel Herald.

Pandita Ramabai's father was a student in Poona. His tutor was also tutor to one of the princesses in the household of the Royal Pershwa; and learning that she was an apt student he made up his mind that knowledge was an excellent thing for a woman as well as for a man. He determined that his wife should also be taught to read.

But his efforts were opposed by his young bride and mother when he attempted to teach the former to read and was obliged to give up the plan. Years passed. His family grew up. His wife died. While on a pilgrimage he married a girl of nine years. The little bride was delivered to his mother again for domestic training. Again he was opposed in his purpose to teach his wife to read. So he started out to the forest where he made a rude home for her. She was faithfully taught and later on in life she herself taught her children the sacred learning of the Brahmins.

The father was revered as a holy as well as a learned man and pilgrims flocked into his forest home.

The children were roused up early in the morning by a loving mother to learn their lessons. Sanskrit was to Ramabai like her mother's tongue. She became familiar with the contents and doctrine of the sacred books of the Hindus. At 12 years she had committed to memory eighteen thousand verses from the Puranas.

This family gave money and presents to astrologers to know from them the mind of the gods. Brass

ware and jewels were sold to give alms to Brahmins. They fed Brahmins and pilgrims until they were reduced to poverty. Too proud to beg, they decided it better to go to the forest and die there than to bear the disgrace of poverty among their own people. They subsisted on water and leaves and a handful of dried dates for eleven days during which time they suffered great bodily pain. At length the son decided to give up all caste pride and went to work. Weak and worn, they reached the village. The father soon passed away and the son tied up his body in a dhotie and carried it to the the grave.

The mother and sister also soon passed away from starvation and fever, leaving Ramabai and her brother alone. They continued their pilgrimage to the northern boundary of India and back to the east as far as Calcutta. Her brother began to work but received very low wages. They were compelled to live on a handful of grain soaked in water most of the time. They owned no blankets and at night they dug grave-like pits in the ground and covered themselves with sand to keep off the cold.

During these wanderings Ramabai's faith in the Hindu religion was shaken, although she worshiped idols until twenty years of age. She put numerous tests to the Hindu religion only to find each succeeding one to fail. While wandering from place to place Ramabai had free access to the homes of high caste Hindus and saw the home life in all its cruel details and resolved to devote her life to the redemption of her unfortunate sisters, especially child widows.

(To be continued).

APPRECIATION

The following extracts from letters recently received from Bro. G. L. Bender of Elkhart, Ind., will be read with interest:

From C. V. Vickrey, Secretary, American Committee for Armenian and Syrian Relief, New York City: "We deeply appreciate the large contributions you are making both with men and money. I have had two cablegrams as well as letters recently from Beirut speaking in the highest terms of appreciation of the service that your representatives are rendering."

From Geo. R. Campbell, State Director, Ohio Division American Committee for Relief in the Near East, 1040 Nicholas Building, Toledo, Ohio: "We know that there is not a sect of people in the world that are more desirous of doing the right thing than the Mennonite people and for that reason trust that this matter will receive your usual very prompt and particular attention."

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

ALMOST HOME

Sel. by Rachael Mumaw.

For the Gospel Herald.

The beacon light is just beyond,

The pilgrimage of life is all but ended;
And soon within the gate shall I respond

To loving greeting my Lord extended,
For I am homeward bound and almost home.

So dull has been the day, so dark the night,
So rough the road that oft my life was dreary;

Was any glad some song or guiding light
To make the darkness bright, the way more cheery,

Soon these will be forgot, for I am almost home.

Oft weary had I fallen by the way,

Oft had I blindly left the track;

But Father took my hand without delay
And whispered as He gently brought me back,

"Take heed, my child, for you are almost home."

Almost at home—how swift the years are fleeting;

Life's journey ended, then at home the rest.

Earth's ties united, what a glorious meeting

Loved one with loved one, in the region blest,

Each year is passing, finds me nearer home.

Almost at home; the evening shadows lengthen,

Fair gleams the glory from the distant shore,

Grant those, O Lord, my wavering faith to strengthen,

That I may faithful prove and then before

Thy presence I shall stand redeemed at home.

Wakarusa, Ind.

WHAT WOULD THE IDEAL YOUNG PERSON DO?

I want to speak to you about Mother. Perhaps you have never thought of her and your duty toward her in the way I shall speak of. Mother—no one on earth like Mother; no one that will sacrifice so much for your comfort and pleasure as Mother will. Think of the many things Mother has done for you when you could not help yourselves. And now, since you have grown up to manhood or womanhood, when you are sick, who is it that is first to help you? Think of the many sleepless nights Mother has spent for you. I pray that God may help you rightly to consider her. Many young men and young women fail to think of Mother and their duty to her as they should.

In some homes where there are grown daughters, Mother does nearly all the cooking and housework, while they entertain company that she could entertain as well. Much housecleaning and oh, so many other things fall upon mother to do. If you love your mother—and I believe you do—then prove your love to her by your actions. How much better you will feel when you go from home to visit some young friends if you know you have helped Mother in every way you could, thereby making her burdens lighter and also making it possible for her to take a much-needed rest. Many times Mother toils all the day, doing things for your comfort and trying to make home pleasant for you. Though she is often the last one to retire, yet she rises early next morning to prepare breakfast for you while you sleep. Breakfast being ready, she has to call many times to get you up in time to eat and get off to school or to some other place of duty. Would it not be better for you to help her prepare the breakfast or to do it alone while she rests? You would enjoy it more, and I am sure she would. Then, when you come home from school hungry, no doubt, and probably cross with mother because supper is not ready, you have yourself to blame, for had you helped her before leaving in the morning, she would have had some time for rest during your absence and would have had supper ready for you upon your arrival in the evening. Now, in some homes mother clears away the table after supper while the daughter goes out to call on her girl friend. It is not this way in all homes, I am happy to say. God tells us to honor our father and mother that it may be well with us. We can honor mother by helping her.

Some may say, "Well, I am young and want to enjoy life and have a good time." It is true you are young, and it is right that you should enjoy life in the proper way. But a sure way to have a good time and enjoy this life is to obey God and honor your dear mother. I have been in one home several times where there are three children—one daughter who is now about grown and two younger children. This young lady helps her mother prepare the meals, and when there is company in the home that mother should entertain, the daughter says to her, "You go in and entertain the company, and I'll wash the dishes."

In some homes mother has no daughter or servant to help her, but perhaps she has a son who could help her if he would. How sad it is that some young men feel embarrassed if any one sees them doing some of the many duties in the home! Do you think you should feel embarrassed or

ever think it does not look noble and manly to help the best friend you have on earth?

There is another home that the writer has visited many times—beautiful home. The only daughter and one son are married, leaving one son, a young man, at home with his mother. Many times this mother has no servant, but who do you think helps her? Why the young man of course. He sets the table, washes the dishes, carries in wood and water, and takes mother out to meeting many times, and when she is sick, he is ready any time to go after some of God's children to come and pray for her. Mother knows that he loves her because he proves it in so many ways.

This mother enjoys these acts of kindness very much, and so would every other mother. Shall they have them to enjoy? The young man is held in high esteem in the community that he lives in, and strangers going into the home speak of him as such a noble young man and so devoted to his mother.

I once boarded in a home that was very different from the one just mentioned. The oldest child, a young man, after working on the farm during the week, would go into his room on Sunday morning to dress; then he would call, "Mother, where are my shoes? where is my hat? where is my collar?" in a harsh tone, saying, "It is strange that my clothes can not be left where I put them." Where did he leave them? Probably he left his suit on a chair, his shoes sitting on the floor near the center of the room, and his other clothes scattered about the room. Mother put them away. Now she leaves her work and gets them for him. He hurriedly dresses himself and goes out for the day, leaving his working clothes lying in the middle of the floor or anywhere he happens to take them off; then mother has to go and clean up the room. He could have helped her so much by leaving the room in order and it would have taken only a few minutes to do so.

Young man, young woman, learn to be neat and tidy in every way in your homes. By so doing you will greatly help mother and will form habits that will be very helpful to you all of your lives, and especially when you shall have homes of your own. Be thoughtful of mother. Love her, be kind to her, and help her to bear her many burdens. Then, when the sad day comes when mother shall be buried from your sight, this thought will bring great comfort to your sad heart. May the God of heaven that gave you your dear mother abundantly bless you.—J. W. Whitenack in Gospel Trumpet.

"The law of the Lord is perfect."

Sunday School

For the Gospel Herald.

Lesson for May 18, 1919.—Eph. 2:4-10; Titus 2:11-14

THE GRACE OF GOD

Golden Text.—Through the grace of our Lord Jesus Christ we shall be saved.—Acts 15:11.

Introductory.—In everything to be considered two questions naturally arise: (1) What is it? (2) How does it work? Our subject is the grace of God. Both questions are answered in the lesson before us.

Paul never lost an opportunity to magnify the name of God by proclaiming the wonders of His grace. Side by side with this thought is the other fact that we are what we are, alone by the grace of God. That is, if we are the saved children of God we owe it to His marvelous grace, not to our own merits. This fact is held forth vividly in both his letters to the Ephesians and to Titus, from which quotations are made for our present study. As we study this theme we are impressed with—

1. The Helplessness of Sinful Man.—This is graphically described in several places in the second chapter to the Ephesians. There we are described as “dead in trespasses and in sins,” “the children of wrath,” “having no hope and without God in the world,” “strangers from the covenants of promise,” “aliens from the commonwealth of Israel,” etc. We are absolutely helpless and hopeless, outside of Christ. Even “all our righteousnesses are as filthy rags,” having nothing to commend us to the love of God. “There is none righteous, no not one.”

2. The Grace of God.—Still we are not without a means of escape. The grace of God is sufficient to reach every soul. In the blood of Jesus Christ there is cleansing power sufficient to take away the sins of all men. “The grace of God that bringeth salvation hath appeared to all men.” Salvation is offered as a “free gift.” We are told furthermore that it is not because of our own righteousness or good works that we are saved, but alone through the grace of God. The whole credit for our salvation belongs to God.

3. The Uplifted Life.—But the matter of salvation is more than a question of theology. It means more than simply the grace of God applied to our lives. It means “a new creature,” walking “in newness of life,” “as children of light.” By His grace God “hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” In other words, the experience of salvation means to be cleansed and freed from

sin. “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

To live the uplifted life means two things: (1) “denying ungodliness and worldly lusts;” (2) “live soberly, righteously, and godly, in this present world.” The grace of God is the same whether we avail ourselves of its benefits or not; but it means nothing to us unless we respond to God’s love and meet the conditions accompanying it. The miracle of grace in the heart means a transformation in daily life.

4. The Blessed Hope.—From the depths of the experience of the purified soul the child of God looks forward with blessed hope to the time when Christ will come again to claim His own. From the time that the two men in white apparel stood by the wondering disciples as they beheld the triumphant Savior take His flight to glory and told them that “this same Jesus shall come again” this promise has been the hope of the Church. This heavenly vision is a natural result of the heaven-purified life. Let others look to the vain pleasures of earth for their satisfaction, but let us look heavenward with a steadfast vision and steadfast faith, with the blessed hope of meeting Jesus when He comes. Thank God for this blessed hope, and what this heavenly vision means for the present life.

5. The Christian Service.—The last verse in our lesson is one of the key verses in the Bible throwing light on Christian life. This verse expressly says, (1) that He gave His life for us, (2) that this sacrifice was made that we might be redeemed “from all iniquity,” (3) that it is His design to have upon earth “a peculiar people zealous of good works.” In other words, Christ set the example of sacrifice—He gave Himself. He did this that we might be fashioned after Him in purity and in holiness, that we might live a sinless life before God and man. But this is only part of our mission. We are to be “zealous of good works.” The same blessings which we enjoy should be enjoyed by others also. And as Christ made the supreme sacrifice to bring about the salvation of men, we also should follow in His steps and manifest a like zeal in the great work of winning souls for the Master. With the experience of salvation in our hearts, the religion of Jesus exemplified in our lives, let our lives be dedicated to the great cause of passing the blessing on to others.—K.

The eternal God is thy refuge, and underneath are the everlasting arms.
—Deuteronomy 33:27.

Our Young People

OUR SOCIAL ACTIVITIES.—I Thes. 5.

Topic for May 18.

MOTTO

“Let us who are of the day be sober.”

THE STUDY HOUR

I. Work Among People.—We are living in a busy world. Almost every thing we touch has something to do with our fellowmen. The Christian is also here to live the social life among fellowmen. But the Christian has a different point of view than the world. Ours is the office of light-bearer. The light-bearer is one who reflects light on the various paths of life and make it possible for those in darkness to see the way. The world is pressing on and on in the way of darkness and supposed safety. They even have ends in view that seem noble as they catch the idea from the Christian light which has been shining along their way. But as the man who follows a delusion where the light is not clear, so with those who will not yield themselves to receive the full light of the Gospel and its ends and aims.

We are to keep clearly in our view what God will do with this world and its works. We are to labor among our fellowmen in the full light of the fact that we are only pilgrims and strangers, journeying thru this world, but with a heavenly country in view. Jesus is coming to claim His own from this world and to bring the judgment upon the ungodly. Our activities should all emphasize this great truth. Whenever we are so absorbed in the social reforms and activities, as the world engages in them, that we do not emphasize the fact that here we have no continuing city, we are missing our mission as God’s children. Whether we minister to the sick or hungry, or oppressed, or seek to relieve the people of wrongs heaped upon them by the ungodly and selfish world, we should labor in the Spirit of Him who went about doing good and who healed all that were oppressed of the devil, having an uppermost thought for the spiritual and the bringing of the message of life to men and women to fit them for a heavenly country.

PERSONAL THOUGHT

Are we always abounding in the work of the Lord as we labor among our fellowmen? May God help us with a clear vision of our work and its ends.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Good.
2. Helping My Playmates.

For Young People—

1. The Need of Christian Young People.
2. Helping Our Associates to Know Jesus.
3. The Place of Separation in Social Affairs.
4. Our Great Motive in All Social Activities.

For Older People—

1. Better Homes.
2. Increasing Spirituality in Our Churches.
3. Bettering the Condition of our Community as God Sees It.

Gospel Herald

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Published in the interests of the Mennonite Church

by

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Editor, Daniel Kauffman.

Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, MAY 8, 1919

Field Notes

Bro. A. J. Steiner of North Lima, Ohio, expects to spend a week or ten days in Ontario, attending Conference and other meetings.

A joint meeting of the three young people's Bible meetings of the Leetonia, Ohio, District was held at the Leetonia Mennonite Church on Sunday evening, April 27. There was a well filled house and good interest.

Bro. C. F. Derstine stopped at Springs, Pa., on the night of April 30 enroute for Eastern Pennsylvania.—M.

Bro. Abram Burkholder, formerly of Harrisonburg, Va., is now located at East Lewistown, Ohio, recognized as one of our ministers in that field.

Bro. A. C. Good of Sterling, Ill., was expected at Leetonia, Ohio, on Saturday, May 3, to begin a series of meetings at the Midway Church.

The series of meetings held at the Bethel Church, Medina Co., Ohio, last week, closed last Sunday night with five public confessions as one of the visible results.

Bro. S. H. Rhodes and Dea. Henry Blosser have been on a two weeks' sojourn with the congregations at Job and other points in W. Va. May God bless their visit.—L. J. H.

Communion services are to be held at the Callesman Church June 1. Services at the Glade Church, Garrett Co., Md., at present are postponed on account of outbreak of influenza.—M.

Sunday School Meeting.—An all day Sunday school meeting (including an evening session) is to be held at the Hanover, Pa., Mennonite Church on Wednesday, June 4. The Lord grant them a profitable meeting.—S.

Too late for insertion in last week's issue came the very interesting program of the tenth annual meeting of the Mennonite Children's Home Association, at Millersville, Pa., May 5, 1919. We hope to see a report later.

Sunday School Meeting. — The brotherhood of the Kinzer, Pa., Mennonite Church have made arrangements for an all day Sunday school meeting to be held Wednesday, May 21, beginning at 9 A. M. A general invitation is extended.—H.

A memorial service, held in memory of the departed missionaries whom the Lord called home, was held at Canton, Ohio, Mission on Sunday afternoon, April 27. There was an overflowing crowd, among them a number of ministers, of whom Bro. I. W. Royer preached the memorial service.

Arrangements are being made for a series of meetings to be held at the Oak Grove Church near Grantsville, Md., beginning Thursday, evening May 8, with Bro. E. D. Hess of Ma-sontown, Pa., in charge and at the Casselman Church beginning May 24 with Bro. E. F. Hartzler in charge.—M.

In the announcement of the Eastern A. M. Conference there was a mistake in the date of the preliminary meeting. It should be on the 19th instead of the 18th.—C. Z. Yoder.

A series of meetings is scheduled to begin at Stauffer's Church, Dauphin Co., Pa., on Sunday evening, May 11, Bro. N. H. Mack of New Holland, Pa., in charge. The prayers of God's people are solicited in behalf of these meetings.—A. C.

Bro. J. A. Ressler and family of Scottdale, Pa., were called to Weilersville, Ohio, last week because of the death of Bro. Ressler's sister, Sister Susan Hostetler. Bro. R. returned to his home the latter part of the week, while the family remained in Ohio for a season.

On Easter Sunday, 22 persons were admitted into Church fellowship by baptism and confession in the Gospel Hill congregation, Rockingham Co., Va. Bro. L. J. Heatwole officiated. This service is the sequel to a series of meetings conducted by Bro. J. E. Suter at that place assisted by some of the local workers of Middle District.

Sister Shank Ill.—A letter from Bro. T. K. Hershey of the Mission in Argentina, to Bro. J. S. Shoemaker tells the news that Sister J. W. Shank had been seriously ill of typhoid fever but was on the road to recovery at the time of his writing. The absence of news by wire is in this case a good indication, and we have reason to believe that Sister Shank is by this time fully restored to health. Robert Shank is also reported better. This news is an example of a phase of mission work that is often overlooked by both volunteers and the home Church, and it emphasizes the need of our holding up the missionaries constantly in prayer. Without this support, the missionaries are helpless; with it there is no difficulty too great for them to face.

Correspondence

Dale Enterprise, Va.

Greeting to Herald Readers:—On March 24 Bro. J. F. Bressler of Richfield, Pa., came into our midst and preached at Weaver's Church the same evening and the two following evenings. Four confessions were the result of his labors. The converts were received into the Church by baptism April 27. We were very sorry the brother could not stay longer and continue the meetings.

Bro. J. E. Suter conducted a two weeks' series of meetings at Gospel Hill, assisted by Bro. Wm. M. Heat-

wole. Meetings closed on April 20 with twenty-nine confessions. On the fourth Sunday of April fourteen of them were received into the Church by baptism. Eight were reclaimed on confession, one who had committed no offense was accepted without confession. We hope the other six may yet return and give glory to God. The Gospel Hill Church is situated in the mountains of West Rockingham Co. with no resident minister. Meetings are held there twice a month. They also have an interesting Sunday school. We hope much good may yet be done at this place.

In His name,
S. M. Burkholder.

Filer, Idaho

Dear Herald Readers, Greeting:—The Lord is blessing the work at this place and we feel to say with the Psalmist, "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men: For he satisfieth the longing soul and filleth the hungry with goodness." From March 14 to 17 Bro. C. F. Derstine was with us improving every moment of his time in unfolding the blessed truths of God's Word to us. He gave four lectures on the subject, "From Egypt to Canaan." Also three sermons in the evenings. We trust that every one who was present received a great benefit and an added responsibility. We hope he may be with us again to hold a series of meetings.

On Easter Sunday morning the children gave us an Easter program which was enjoyed by all present. In the evening we also had a program given by the older ones. We trust the risen Savior has become more real to us all. Pray for us.

Yours in His service,
Mrs. Katie Schiffler.
April 21, 1919.

Ephrata, Pa.

Dear Herald Readers, Greeting in Jesus' name:—Since our last report from this place we held baptismal services, at which time fourteen of those who recently confessed Christ at the meetings were baptized by water baptism and received into Church fellowship. Our regular services are held as usual with our home ministers and occasionally a stranger preaching unto us God's Word, which is able to make us wise unto salvation. Last Sunday Bro. Daniel Landis of Erisman's congregation broke the bread of life.

A plan has been perfected by which a meeting is to be held on Wednesday evenings, with those of our members who are not able to attend church services. The first was held at the home of Bro. Ed Good, who has been

confined to bed for over ten years. Other meetings will follow. Our Sister Keller is still not strong enough to be with us, but the other sick are recovering, two sisters, Bucher and Stoner, are among the latter.

An all-day Sunday school meeting will be held in this church on Ascension Day May 29th. Pray for this meeting.

We were indeed glad to see a letter from Bro. O. O. Miller from Syria in the Herald as well as one from David Zimmerman in the Ephrata Reporter. Sister Elta Miller is attending mission school in Chicago, during her husband's absence. As we look about and see the bountiful blessings God is pouring on us from every hand, the beautiful spring with its buds and blossoms, our hearts go out in praise to the great Creator, and in the words of the Psalmist, we cry, "Great is the Lord and greatly to be praised, In the city of our God, in the mountain of his holiness."

April 25, 1919. Lizzie Mengle.

Pryor, Okla.

To all Herald Readers, Greeting:—Bishop Isaac Hartzler of Garden City, Mo., came into our midst on March 27 and was with us until Mar. 31, in which time he preached six edifying sermons. On Mar. 30 communion services were held after which ordination services were also held. Bro. Irvin Hartzler was ordained as deacon. May the Lord bless him in his new work. On April 6 we reorganized the Sunday school at this place with Bros. Jake Sutter and Lee Sheffel Supts., and Bro. Art. Martin Chor.

April 26, 1919. A. M.

Larned, Kans.

Dear Herald Readers, Greeting:—It has been some time since anything appeared in the Herald from this place.

We have been blessed both spiritually and temporally.

Spring is here again, and as we look over the beautiful fields of wheat, green pastures, etc., we are reminded very forcibly of the wonderful works of God.

On Sunday, April 6, Bro. T. M. Erb was with us, when the communion services were observed. We feel the blessing was ours. Also ordination services were held, when Bro. D. B. Zook was ordained a deacon.

We thank God for all blessings, and ask an interest in your prayers.

April 26, 1919. Elizabeth Zook.

Conway, Kans.

Dear Herald Readers:—We were glad to have Bro. C. F. Derstine stop with us for a very short time on his return trip from the west. He arrived Saturday, March 29, and held five

services, leaving us again on Sunday night. Good interest was shown in these meetings and eight souls were made willing to confess Christ as their Savior.

Baptismal services and council meeting were held on April 13 by Bro. D. H. Bender, and on Easter Sunday communion services were conducted by Bro. T. M. Erb.

May God's blessings rest upon the work at this place. Cor.

April 27, 1919.

Wakarusa, Ind.

(Holdeman congregation)

Dear Herald Readers:—On Saturday, April 26, we held baptismal services at which time there were 19 precious souls received by water baptism. On Sunday, April 27, we held our communion service and a large number partook of the sacred emblems.

Bro. J. K. Bixler was with us and officiated in these services. We praise God for His mercy and grace, and crave an interest in the prayers of God's people that we may be a shining light in this world and an influence to those with whom we meet.

April 28, 1919. S. C. Hartzler.

Kouts, Ind.

(Hopewell congregation)

Greetings in Jesus' Name:—The Church at this place has many reasons to praise God for the many blessings.

Bro. Silas Weldy and Bro. Hershberger were with us on Sunday, Mar. 16, and preached two impressive sermons. Bro. Hershberger is the contractor for our new church building.

Bro. Jonathan Kurtz of Ligonier, and Bro. Jacob Birky of Nebraska were here on Sunday, Mar. 30. Bro. Kurtz preached for us in the morning and Bro. Birky in the evening. Bro. Birky was here visiting his little grandson who was very ill but is better again.

Bro. Bixler came on Saturday, April 12, and the same evening we had council meeting at Bro. Martins. All the members expressed peace and desired communion. The next day we held our Sunday school at the regular hour and in the afternoon communion services were held at the home of Bro. Guengerich at which time all the members partook of the sacred emblems. We were glad to have six members from Rensselaer with us at this meeting.

During the last meeting six young souls confessed Christ as their Savior. May we ever pray for them that they remain steadfast in faith.

Bro. J. S. Hartzler was with us last Sunday and preached us a very interesting sermon.

Pray for the work at this place.
April 29, 1919. Cor.

(Continued on page 109)

Miscellaneous

THE STORY OF JESUS

Each night when my four-year-old darling
Clambers upon my knee,
He begs for the story of Jesus;
"Please, mamma, tell it to me."
Then I pillow his head on my shoulder,
And I kiss his dear little face,
And tell him once more the sweet story
Of the heavenly Father's grace.

How He sent His Son, even Jesus,
To earth as a little child;
How they laid the babe in a manger
Near Mary, so good and mild.
I tell him about the shepherds,
Who were watching their flocks by night,
When, lo, on their wondering vision
There burst a most glorious sight.

A myriad of white-robed angels
Singing again and again:
"Glory to God in the highest!
Peace and good will toward men.
Today in the city of David
There is born a Savior and King,
Go ye and spread the glad tidings
That the heavenly messengers bring."

Then I tell of the life of Jesus—
How He healed the sick and blind,
How He blessed the little children
And was always mild and kind,
'Till the eager face grows tender
And the baby's dear brown eyes
Seem all aglow with the glory
Of a light caught from the skies.

Then I whisper to him softly
Of how the Savior died,
How He bore the cruel thorn-crown,
Of His pierced and bleeding side;
And then—ah, wondrous story—
How the women came that day
To the tomb all sad and lonely,
But the stone was rolled away!

Then my own heart thrills with rapture
As I think of the risen Lord
And the wonderful plan of salvation
Revealed in His precious Word.
Then I press my darling closer,
And I pray, "O Father, may
My little one's love for the story
Nevermore pass away."

—Lela Johnson.

A FEW LESSONS

By Allen Christophel

For the Gospel Herald.

And they rose up early in the morning
and got them up into the top of the
mountain, saying, Lo, we be here, and
will go up into the place which the Lord
hath promised: for we have sinned.—Num.
14:40.

The event described in this verse occurs shortly after the sending of the spies into Canaan by Israel. God had commanded them to take the land. Israel chose to go by sight rather than by faith. Twelve spies were accordingly sent to investigate the land. All agreed that the place was desirable to have but difficult to conquer. Ten of the spies viewed the situation with eyes of flesh and declared that they could not take it. Two of them viewed the situation with eyes of faith, placing God into

the foreground, putting self into the background, and declared that they were well able to possess it.

Joshua and Caleb narrowly escaped mob violence, and the congregation decided not to attempt to possess Canaan. As a result of their faithlessness, none above twenty years old, who had been numbered, except Joshua and Caleb, were to reach Canaan. The entire congregation was to wander in the wilderness of Sin for forty years. The ten faithless spies died of the plague. After seeing their mistake, and learning their punishment, the Israelites decided to go of their own accord. They went into the hilltop, not accompanied by Moses with the ark of the covenant. Result: The Amalakites and Canaanites came upon them, wholly discomfiting them.

A few lessons may be learned from the event:

1. Man must concede that God's plans for him are better than the best plans man can devise. The people realized that Canaan was better than any land in which they had been. The spies realized, and confirmed, that it was a great and a good land.

2. Though desiring to have the things God wants him to have, the carnal man is unwilling to employ the proper means to get them. Israel wanted Canaan but when they had been commanded to possess the land (by faith) they were not willing to take God's way. "For it (carnal mind) is not subject to the law of God, neither indeed can be."

3. To expect the reward of faithfulness without obedience is absurd. Faith and obedience were to be the weapons to overcome their enemies. They employed neither. To receive the reward for both, when not practiced, would have been ruinous.

4. Faithful obedience will always cause the promises of God to materialize. Forty years later, Israel received the same command. They obeyed and possessed the land—to the extent of their obedience.

5. The real secret of power with God lies in repentance, faith, and obedience. Gideon, with a handful of obedient men, discomfited the host of the Midianites. Joshua surrounded Jericho seven times, and captured it, without the use of a weapon. Both were contrite, faithful, and obedient men.

6. To human eyes, the greater the fear the less faith. The ten spies shrank from the task of possessing the land. To them, the undertaking was too great. Saul, challenged by Goliath, was filled with dismay. The task seemed too great.

7. To the eye of faith, the greater the task, the more courage and faith. The two spies did not dispute the

greatness of the undertaking. But they said, "If the Lord delight in us, then he will bring us into the land." David, facing the same giant, that caused Saul to tremble said, "The Lord . . . will deliver me out of the hand of this Philistine."

8. A mere verbal admission of sin is not repentance. The people cried, "We have sinned." We notice no recognition of their plea. When plagued with serpents, they not only confessed that they had sinned, but wherein they had sinned. When they worshiped idols at Gilead, they not only confessed their sin, but wept, and put away their strange gods. Repentance consists of confession, sorrow, and turning away from sin.

Paul described Israel as having a zeal not according to knowledge. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Their vision of what they should be may have been vivid; their zeal may have been commendable; their exertion may have been great enough; but being unwilling to submit to the righteousness of God, they never accomplished their purpose. They were called a "disobedient and gainsaying people." Neither their zeal, their vision, nor their sacrifices were able to effect their salvation. To attain to salvation, without the definite work of God, in the heart, is impossible. Many unsaved souls desire salvation; but so many are not willing to accept the manner in which it is given. "All our righteousnesses are as filthy rags." Righteousness is not what man does or can do; it is what God does through man.

The human family, throughout the ages, has been striving to gain the approval of God. It was said to Christ, that all men sought after Him. The heathen know no limit to their sacrifices and endeavors, to obtain goodness from their gods but with no success. Neither their zeal, efforts, nor sacrifices have been able to accomplish their ends. The only hope for humanity is the plan of Jesus Christ, viz., repentance, faith, and the definite work of God. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

The annals of history bear records of attempts to guarantee peace. Arbitration, universal brotherhood, preparation for war, and war itself, are among the more recent experiments, but still the turmoil continues. A prominent officer in the army recently declared that world peace can never be effected unless humanity undergoes the greatest reformation it has ever undergone. Humanity not only demands a reformation but a thorough regeneration.

Man evidently desires peace; God certainly does. But man, evidently, does not want to get it in the manner God has provided. The conditions are: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind."

"Thou shalt love thy neighbor as thyself." "Love your enemies." The promise is, "But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." "And the work of righteousness shall be peace: and the effect of righteousness, quietness and assurance forever." The way to peace is the way of righteousness. The way to (eternal) salvation is the way of faith and obedience.

The applications might continue but space forbids.

Goshen, Ind.

EASTER

Why do people celebrate the Easter season with eggs and rabbits and Easter lilies and new clothes? What connection have eggs or rabbits or lilies or new clothes with the resurrection of Christ? And why do we call the day Easter; what has the east to do with it?

And why do we observe Easter, or the day of Christ's rising, on a moveable date when we observe Christmas, the day of His birth, on a fixed date? Why in one year do we celebrate Christ's resurrection 88 days after His birthday, and in another year celebrate it 125 days after the same date? The answer to all these things is that we are obeying custom; we do these things because that is the accepted and approved practice and we don't stop to analyze the reasons.

The origin of Easter was Oriental, and we really have no Christian name for the day. "Easter" is pagan—a tribute to the goddess of the east or of spring, and "paas" and "paschal" refer to the Hebrew Passover. The association of eggs with Easter comes from the ancient Persians, who regarded the egg as sacred because it contained the germ of life, and was therefore a symbol of recreation.

The rabbit was also worshiped in the Orient because of its fecundity. In short anything connected with procreation or the rebirth or reproduction of life was held sacred. The lily was sacred because it did not grow as ordinary plants do but it came from a bulb, in which the elements of life were stored up.

The sun was also worshiped, as the agency which brought things into life, and its rising in the east, marking the birth of a new day, was correlated with the re-birth of the soul into the future life. The early church leaders found it natural and expedient to transfer all this ready-made symbol-

ism to the resurrection of Christ, and thus Easter came to be observed as it is.

It is absurd of course to have Easter moveable and dependent on the lunar calendar when Christmas is fixed and is dependent on the solar year. The early Christians did observe Easter on a fixed day, namely March 21 or the vernal equinox, for over three centuries, up to the time when the council of Nice decreed that it should be moveable.

"Easter" is mentioned in the Bible—in Acts—but it there refers to the Jewish Passover. The breach between the Gentile Christians and the Jewish Christians widened, and at the council of Nice the church fathers adopted the present plan of determining Easter so that it should never fall on the same day as the Passover, which it did once in 19 years under the old system.

By the rule of the council of Nice, Easter comes on the first Sunday after the full moon which occurs on or next after the vernal equinox. Though this action established a perfectly arbitrary and inconsistent date for Easter, it did avoid having it fall on the same day that the Jews observed.—Pathfinder.

BELATED AID FOR OBJECTORS

(Some time ago we printed the report of the War Time Commission of the Federal Council of Churches with reference to treatment of "conscientious objectors," making favorable comment on the recommendations therein submitted. There is one phase of their action which seems to impress the writer of the following article more than the justice of their recommendations. Believing that our readers will be interested in this point of view, we pass on the message.—Editor.)

Sir: The Federal Council of the Churches of Christ in America has recently issued a report on the treatment of conscientious objectors. After paying tribute to the "serious effort" made by the Government "to deal fairly with conscientious objectors," affirming that "the great majority of conscientious objectors were . . . honest and sincere in their convictions," and announcing that "a considerable number of men have been treated with undue severity, in a few cases even with brutality, by certain of the military authorities," the report goes on to state:

"Now that hostilities have ceased, we believe that these imprisoned conscientious objectors, who are beyond question sincere, should be granted amnesty at the time of the signing of the Treaty of Peace. After the war is over and the danger of a division past, the best interests of democracy will not be served by carrying out further punishments against those whose honest convictions differed from the majority during the days of war. To

punish them further in times of peace would set an unwholesome precedent in a nation that has always emphasized the principle of the freedom of individual conscience.

"We believe further that the whole question of the treatment of political offenders in time of war should be reconsidered by Congress under conditions which make an unprejudiced judgment possible, and that distinction should be made between those whose offense is loyalty to their own conscience, however mistaken the majority may believe that conscience to be, and those who have been guilty of criminal offenses."

To those who have been fighting the battle of the conscientious objectors from the beginning of the war, it is heartening to receive from so authoritative and influential a body as the Federal Council of Churches, an endorsement of the soundness of their contention. I, for one, however, can not refrain from asking why this endorsement should come so late?

Months ago the Federal Council was asked to recognize the spiritual issue involved in the case of the conscientious objectors against war. Months ago the facts of persecution of honest men were laid before the leaders of this council, and action besought in the name of the churches of the crucified Christ. But always "with one consent" these leaders, like their scripture forebears, "began to make excuse." They denied or evaded the facts, ignored the appeals for action, and more than once declared that a man who would not fight was not a conscientious objector but a traitor.

At last, however, the Council speaks. But why? For is not the problem of conscientious objectors the same now that it has always been? It was just as true yesterday as it is today that "these imprisoned conscientious objectors are beyond question sincere." Before the war as well as "after the war," "the best interests of democracy (are) not served by (punishing) those whose honest convictions (differ) from the majority." In war times as well as in peace times, such punishment constitutes "an unwholesome precedent in a nation that has always emphasized the principle of the freedom of individual conscience." And not merely now, but always, "distinction should be made between those whose offense is loyalty to their own conscience, . . . and those who have been guilty of criminal offenses."

In two ways only is the situation different at this moment from what it was when men were being dragged before courts-martial, cast into dungeons, shackled to prison bars, and denounced by Federal Council officials as traitors properly punished. In the first place, the work of persecution is

(Continued on page 110)

MENNONITE BOARD OF EDUCATION

Report of the Annual Meeting of the Mennonite Board of Education, Held at Goshen College, Goshen, Ind., Mar. 26, 27, 1919

For the Gospel Herald.

The meeting was opened by Scripture reading and prayer by D. G. Lapp.

The roll was called and the following responded in person or by proxy: H. Frank Reist, D. A. Miller (Daniel Kauffman, proxy), D. D. Miller, S. D. Yoder, S. R. Good, J. M. Kreider, D. H. Bender, T. M. Erb (D. H. Bender, proxy), D. S. Yoder, Howard Stevanus, John Blosser, J. B. Smith, S. F. Coffman, I. R. Detweiler, G. J. Lapp, D. S. Gerig, D. G. Lapp, A. E. Kreider (J. S. Shoemaker, proxy), M. C. Cressman (H. F. Reist, proxy).

The minutes of the last annual meeting were read and approved.

The President of the Board then read his report and called especial attention to the importance of this meeting since grave responsibilities are resting on the Board at this time. He also gave a brief review of the past year and gave some recommendations for the future. The report was accepted.

The Secretary gave a report of the work of the Executive Committee during the year. The Committee had five regular meetings in which they did official business. Several resignations were accepted and appointments made to fill vacancies. New books were purchased for the Secretary and Treasurer, vouchers printed, and plans made for the keeping of the records and accounts in a more systematic way. Some recommendations were made to the Board.

The report was adopted.

The treasurer's report was read and accepted.

On motion the Finance Committee of the Board was asked to work out a plan to raise funds to defray traveling expenses of members in attending Board Meeting and for the defrayment of other current expenses of the Board.

Pres. D. H. Bender gave a report of Hesston College and Bible School. The report was accepted.

A nominating committee of seven members was appointed to nominate the officers for Goshen College and Hesston College and Bible School and submit same to Board sometime later during the meeting.

Noon intermission.

Afternoon session opened by prayer.

Pres. G. J. Lapp gave a report of Goshen College. Report was accepted.

The Business Manager of Hesston College and Bible School sent his report and Bro. D. H. Bender read it. Report accepted. J. E. Weaver, Business Manager of Goshen College gave a well prepared report of the business transactions of Goshen College for the school year up to Mar. 10, 1919. The report was accepted.

The Finance Committee gave no report since the special finance committee was given charge of making plans, raising funds to liquidate the indebtedness and provide for the deficits.

Report of Local Board of Goshen College was given by G. J. Lapp. The report was accepted.

Report of Hesston College and Bible School was read by D. H. Bender. Report was accepted.

Faculty Committee reported and report was accepted.

An Auditing Committee was appointed to audit the books of the Treasurer of the

Board and submitted the following report:

We, the undersigned committee appointed to audit the books of the Treasurer of the Mennonite Board of Education, have examined said books and vouchers and find them correct as reported by the Treasurer."

D. S. Yoder.

F. S. Ebersole.

H. W. Stevanus.

The religious welfare committee reported and report was accepted.

In notifying the Board members of the annual meeting of the Board they were also notified of the proposed amendment to the Constitution. The following was read and by unanimous vote was adopted:

Article V, Section 5, shall read, "It shall be the duty of the Board to employ a certified accountant to audit the books of the Board and of each school under it at the close of each fiscal year. The report of the Accountant shall be presented to the Board by the Executive Committee."

Meeting adjourned for the day.

Thursday Morning

Meeting opened by prayer by J. M. Kreider.

Bro. S. F. Ebersole gave a report of the special finance committee in which many questions were answered and information given concerning the progress of the work. A complete report it to be given when the work of the special finance committee has been finished, said report to be kept on file by the Secretary.

The following motion was adopted by the Board:

Moved that we express our appreciation of the work done by the special finance committee.

In connection with the financial crisis of a year ago, the Board makes the following acknowledgment:

"Since the financial embarrassment of Goshen College was revealed by the report of the special accountant completed Jan. 26, 1918, there has been a feeling among members of the Mennonite Board of Education and others that said Board was not so vigilant and active in directing the financial affairs of said institution as it should have been (thus safeguarding it in its development), and therefore shares with others the responsibility for this unfortunate condition.

"We as a Board acknowledge our shortcoming in that we took too many things for granted, failed in not exercising a closer supervision over the management of the institution in all its work and in not calling a certified accountant when first the financial soundness of the institution was called into question.

"As a Board we bespeak a more careful supervision and direction of the schools in the future, and thank the brotherhood for their hearty and generous support in helping to relieve the financial stress, and we solicit the continued sympathetic support, co-operation, and prayers of the Church."

The brethren, D. H. Bender, D. S. Gerig, and S. R. Good, were appointed to fix date of fiscal year, the date when officers of the Board and of the schools shall assume the duties of their office. The following was reported by the Committee as a proposed amendment to the constitution:

"The fiscal year of the Board shall end June 10. Institutions under the Board shall close their reports with the close of the term ending immediately before the close of the fiscal year. Officers of the schools under the Board shall assume the duties of their office at the beginning of the fall term following their appointment. Officers and members of the Board elected by the Board shall assume their office at

the close of the annual meeting at which they were elected. Members elected by any other body shall take office at the beginning of the fiscal year following their election. The annual meeting of the Board shall be held within ten days after the close of the fiscal year."

It was moved and carried that the Board be governed by the foregoing proposed amendment for the coming year, and that the Executive Committee be authorized to arrange the wording and give the proper notice previous to the next annual Board meeting so that a vote may be taken at that meeting relative to adopting it as an amendment to the Constitution.

Moved that the officers of the schools are to continue to the end of the fiscal year and are to work conjointly with the new officers in planning for the next year's work.

The Literature Committee submitted its report which was accepted, and made the following recommendations:

1. "That in each school there be a careful and constant vigil, with a view to keep the libraries free from books and periodicals that are avowedly erroneous in their teachings.

2. "That in the selection of new books preference be given to authors who are known to be solid in the fundamentals of the Christian faith.

3. "That the librarian of each institution, in co-operation with the Literature Committee, prepare lists of authors who are known to be sound and of those who are known to be unsound in faith for the use of those responsible for purchasing books for our libraries."

The following motion was then adopted:

Moved that we adopt the recommendations of the Literature Committee and request them to speedily compile a list of unsound authors and books in each library and also a list of such sound authors and books as can be recommended and submit the same to the librarian of each institution, also instructing the Librarian, Library Committee and Head of each institution to immediately set about making eliminations and readjustments in the libraries and report to the Literature Committee for further instructions.

Moved that the Executive Committee of the Board be authorized to investigate the legality and advisability of appointing some one with power of attorney for Goshen College. After some investigation and counsel the Committee appointed Bro. S. F. Ebersole for said work.

On motion the following brethren were appointed as members of the Board for their respective Conference districts: S. C. Yoder, Daniel Eshelman, D. N. Lehman, J. G. Bechtel.

After the report of the Nominating Committees the following officers were elected: Pres. of the Board, S. C. Yoder; Vice Pres., D. A. Yoder; Secy., D. D. Miller; Treasurer, S. R. Good; Member Executive Committee, D. S. Yoder.

Faculty Committee: Aaron Loucks, S. C. Yoder, J. M. Kreider.

Finance Committee: S. R. Good, D. G. Lapp, Aaron Loucks.

Literature Committee: Daniel Kauffman, S. F. Coffman, J. B. Smith, H. F. Reist, D. H. Bender.

Religious Welfare Committee for Goshen College: D. D. Miller, H. F. Reist, Pastor.

Religious Welfare Committee for Hesston College: D. H. Bender, T. M. Erb, J. D. Charles.

Officers for Goshen College: President, H. F. Reist; Dean, C. B. Blosser; Business Manager, J. E. Weaver.

Officers for Hesston College and Bible School: President, D. H. Bender; Dean, J.

D. Charles; Business Manager, T. M. Erb.
Local Board for Goshen College: H. F. Reist, C. B. Blosser, J. E. Weaver, D. D. Miller, S. F. Ebersole, I. R. Detweiler, J. B. Troyer.

Local Board for Hesston College and Bible School: D. H. Bender, J. D. Charles, T. M. Erb, M. M. Weaver, J. A. Coopridge, C. M. Hostetler, A. L. Hess.

Meeting adjourned with closing prayer.
Secretary.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following open letter from the Mennonite boys in France has just been received. Owing to the fact that correspondence between this country and France requires some time, the boys, at the time of writing this letter, were not yet aware of the fact that two representatives had been selected to go to France and that they are to sail in the near future. Also, since writing the letter, Brother Loucks has been visiting the boys in France on his way home from Armenia. He will probably soon be at home and will be able to give us much first hand knowledge of conditions in both fields.

Open Letter to Mennonite Brotherhood from Mennonite Brethren in Relief Work in France

53 Rue de Rivoli, France.

March 30, 1919.

Dear Brethren: Greeting in His Name:

About a year ago arrangements were made by the Mennonite Relief Commission with the American Friends' Service Committee whereby these two organizations were to co-operate in the work of Relief and Reconstruction in Europe. Shortly thereafter men, materials, and money were furnished by the Mennonite

Church and an effective piece of work has already been done among the stricken of Europe. Our relations with the Friends' Committee have been most happy and the results we have seen in relieving distress lead us to believe that as your representatives, God has blessed our missionary endeavor.

However, while we have thus been engaged in actively doing the work which you have so generously supported, we have from the beginning felt isolated from the home Church. Despite the desires of the Friends' Committee that closer cooperation should obtain for the benefit of Mennonite men in the mission, no representatives of the Mennonite Church have yet investigated the work done or about to be done nor has there been any representative of the Mennonite Church at headquarters in America or France to look after the interests particularly of Mennonite men and the work done by the Church thru them. This has resulted in somewhat of a feeling of estrangement between ourselves and the Church. We could not exactly feel that we were engaged in a missionary endeavor of our Church, even tho we could not question the interest of the Church at large of its generous financial support. And while many of us went forth with as definite a religious zeal as ever led any missionary to his field, both because the people of France needed help, material and spiritual, and because the principles of our Church needed to be vindicated before the world, yet we have had to do this work under a foreign organization without anywhere

coming in contact with an official representative of the Mennonite Church even tho the doors were open.

We have, nevertheless, maintained our identity as a Mennonite group and thru correspondence and personal contact, even tho widely separated, at times meeting in groups of from ten to twenty-five men, we effected an organization among ourselves. This organization sent a letter to a number of brethren over the Church on Dec. 12, 1918, which represented the thought of the group. Paragraph III of that letter follows:

"It seems advisable to us that two men conversant with European affairs, History, Governments, peoples, and customs, together with managerial ability, be sent to investigate the field. These men—should properly represent the Church and at the same time hold the confidence of the men who will be expected to work under their supervision."

More recently plans have been made with the Friends' Committee whereby two Mennonite men may be sent to the field in France to investigate the work done, the Friends' Committee paying expenses. These men could visit the men in the various departments, address various groups, give interviews, investigate the work, and upon their return to America act as a committee to report the findings and acquaint the people of the Church just how their money was being appropriated.

After wide correspondence with many of the brethren on both sides of the Atlantic in which they were asked to suggest names of men suitable and acceptable for this work, fifteen names of those most often mentioned were submitted to the Mennonite Relief Commission out of which list they were to select two. These names, which can be secured from the secretary of the commission at Scottsdale, include Bishops, Ministers, and Laymen from Kansas to Pennsylvania.

As soon as they are selected they can proceed to France and return in time to report to the General Conference.

Briefly stated we deem this action advisable for these reasons:

(1) It will recognize the work done by the Church and the people in turn will learn what is done and how their offerings are expended.

(2) The active field workers of the Church, in France, will be inspired by the closer cooperation between them and the Church. A work of missionary endeavor of this magnitude undertaken by the Church and involving so many men and so much money should provide for proper channels of cooperation to be most effective.

(3) The Church should know what is involved in undertaking a social and mission program of this type. A certain amount of technical work, dealing with embassies, consulates, state departments, and various officials, is required. The Church should know that in a program of this type, the workers besides being Christian evangelists, must also be trained, some as engineers, mechanical and civil, draughtsmen and designers for construction; some as doctors, dentists, and nurses for health and sanitation, still others must be conversant with governments, peoples and customs while a knowledge of foreign languages by some is indispensable. Can such be found in the Mennonite Church or must she because of the lack of them depend on some other organization to carry out such a program? If they can not be found can they be trained for such work? These are our questions. Representatives coming to France can learn what is re-

quired in undertaking modern problems of social and religious uplift in a crisis like this and from their information the Church can better decide in what ways she may be able to deliver the Christian message of love and service to a distressed world. These matters, we feel, need to be considered. Hoping this matter will receive consideration and favorable action, we remain,

Fraternally yours,

W. E. Oswald
James Hostetler
F. D. Augsburg
E. I. Stahley
Trueman Miller
A. M. Hertzler
O. B. Gerig
J. C. Meyer
C. C. Janzen
R. M. Stemen
Floyd Yoder
E. R. Drange
J. E. Gnagey
J. S. Zimmerman
O. R. Liechty
J. Roy Allgyer
Altee Hostetler
C. J. Gerber
H. V. Hostetler

Payson Miller
L. D. Hershey
H. G. Mack
E. Abram Miller
H. N. Liechty
G. S. Klassen
A. J. Sommer
A. E. Hiebert
D. C. Kaufman
R. W. Snaveley
Alfred Brenneman
Chester Graybill
John M. Kauffman
A. D. Miller
H. S. Meyers
D. R. Hoepner
Eli Stoltzfus
W. N. Rutt
Roy Buchanan

CORRESPONDENCE

(Continued from page 105)

Lancaster, Pa.

(Habecker's congregation)

Greetings in Jesus' Name:—On April 13 a series of meetings began at this place conducted by Bro. J. B. Senger and continued till April 27. Bro. Senger preached the Word with power, and we as Christians could feed our souls on these spiritual truths and sinners were warned to flee to the Savior from the wrath to come. Our hearts were made to rejoice that ten precious souls were willing to confess Christ as their Savior, besides four others who renewed their vows. There are many more counting the cost but are not yet willing to come out on the Lord's side. Brothers and sisters continue to pray for the work at this place, and for the young souls that have started in their new life, that they may ever be faithful, and true to their God. We wish God's richest blessing to our dear brother in his field of labor.

Yours in His service,

April 29, 1919. E. M. G.

Carver, Mo.

Dear Herald Readers, Greeting in Jesus' Name:—Health in our community has been good this spring. We have been blessed with rain the last few days.

Bro. Joe Driver of Garden City, Mo. came into our midst April 22, and preached Tuesday night, Thursday night, and Saturday night. On Sunday morning, April 27, we had our communion service. Pray for us at this place. Sylvia Purvis.

April 29, 1919

(Continued on last page)

BELATED AID FOR OBJECTORS

(Continued from page 107)

done, and not merely threatened or in process. There are men dead who can not be revived; men striped and scarred who can not be healed, men shocked by anxiety, ignominy, loneliness, torture, who can no more be restored than the thousands shocked upon the battlefield by shot and shell. Had the Federal Council spoken in the beginning as it has spoken now, all of these men might have been saved, their services enlisted in essential noncombatant work for the nation, and a government seriously concerned with the problem of fair dealing, been shown the way by men supposedly trained to leadership in the solution of ethical and spiritual problems. But with a persistency which was appalling, the Council remained silent, and thus gave acquiescence to the mistakes of the administration and the barbarities of the military system. Only now, at this belated hour, does it act. Its report will undoubtedly open the doors of hundreds of prison cells, and thus give glad release to long-suffering men. But if the Council thinks that by this service it has fulfilled its duty to the living Christ, it is sadly mistaken.

But a second change in the situation must be noted. The war is over—the frenzy of war-madness is subsiding—the reign of terrorization is coming to an end. It is tolerably safe now to say and do what cost reputation, liberty, and perhaps life itself, a few months ago. Is it wholly an unfair suggestion that the Federal Council, knowing all along the real issues involved in the problem of conscientious objection to war, and understanding that its clear duty as a religious body was to vindicate the liberty of conscience, deliberately and wantonly avoided support of basic principles, winked at the suffering of hundreds of honest and heroic men, that it might save itself from the discomfort and danger of an unpopular cause? It's not easy to speak the truth and serve the right at all times! It's perilous business trying to save a victim from a mob; and it's dreadfully foolish, is it not, to stand by the victim in his agony and die with him? How much better and wiser to practice patience, even though martyrs suffer the while; and then, when the excitement is over, save whatever may be left! After all, one gets just as much credit for fidelity from building tombs to dead prophets as from perishing with live ones—and it's so much less bothersome and painful! Seriously, as one who knows something about the inside history of the relation of the Federal Council to the problem of conscientious objectors, I charge the men at the head of this body with cowardice

and hypocrisy. They are guilty of the final indecency—that of doing late and in security, as though of their own accord, what they refused to do at some cost, when the honor and lives of men were hanging in the balance. And these are they who take the name of him who "set his face steadfastly toward Jerusalem," and carried His cross to Calvary!

It would hardly be worth while to speak of this matter, perhaps, were it not for the fact that this action of the Federal Council is symptomatic of what may now be expected from the churches of this country. Throughout the period of the war, these churches, with shocking unanimity, prostituted themselves to the work of hate. That they should oppose the war was not to be expected. That they should devote themselves, so long as the tragedy of the war was with us, to preserving some measure of understanding and goodwill in the world, to preaching unfalteringly that ideal of brotherhood to which mankind must soon or late return if it would live, to seeking those ways and means of constructive spiritual reconciliation through which alone a society shattered by the shock of war, can be permanently rebuilt—this was certainly to be expected. As a matter of fact, however, the churches rivalled the security leagues and national defense councils in the fell business of fostering hate, sowing bitterness, and persecuting non-conformity. There was not an atrocity against the soul of man, not a blasphemy against the Holy Spirit of God, of which they were not guilty. And now, in a very few weeks, we shall behold these same churches, with their smug priests and laymen, coming forth in the security of a peaceful world, to talk again of tolerance, the free conscience, justice, and love! "Of what value or utility are the principles of peace and forgiveness," asked William Lloyd Garrison, "if we may repudiate them in the hour of peril and suffering?" The answer is easy—these principles are infinitely useful that we may proclaim them in the hour of safety and ease, and thus accumulate repute for virtue!

In his installation sermon on "The True Idea of a Christian Church," preached in Boston on Jan. 4, 1846, Theodore Parker referred to the "do-nothing" attitude of the church toward potent evil and unpopular injustice. "Is the church to say nothing, do nothing?" he asked. "Men say so," replied; "that way alone is 'safe'!" "But if I thought so," he continued, "I would never enter the church but once again, and then to bow my shoulders to their manliest work, to heave down its strong pillars, arch and dome, and roof and wall, steeple and tower, though like

Samson I buried myself under the ruins of that temple which profaned the worship of God most high. I would do this in the name of man; in the name of Christ; I would do it; yes, in the dear and blessed name of God." This terrific denunciation comes inevitably to my mind as I survey the inaction of the churches at the time when action was at once most needed and most dangerous, and their now eager effort to function. As usual, they are playing safe both ways!—John Jaynes Holmes in the New Republic.

REPORT

Of the 31st Pacific Coast Mission Meeting
Held at the Zion A. M. Church near
Hubbard, Oreg., April 5, 1919

For the Gospel Herald.

Forenoon

Mod., G. D. Shenk.

Services opened 9:30 by song.

Devotion by Noah Hershberger from Galatians.

Mission Sermon by M. E. Brenneman.

Mission spirit should be predominant in any Church. Church should enlarge and expand by being steadfast (Isa. 54:2). Steadfastness and extension are cardinal features of Church. Foundation is another vital point to observe; only one true foundation. The mission Church should be: well versed in God's Word; have greater passion for lost souls; know outside influences; hold out only Jesus Christ; be equipped by Jesus Christ to work efficiently; be well established in prayer, resort to prayer for all movements; learn to move the arm of God; learn the genius of God; have the definite guidance of the Holy Spirit; improve the opportunities presented by God; give liberally to the treasury of Jesus Christ; not be easily satisfied.

Nurture of the Mission Spirit in the Church, by D. F. Shenk, Sadie King.

Dormant possibilities in the Church; the great need for better equipment of individuals in God's service; toleration of sin is a great damper on good work and results; to promote the growth of mission spirit we should: be absolutely converted; be ready for improvement; be a unit in action; be set apart from the world; know our position; enjoy our work; be nourished from the proper source; witness for Christ; talk missions; seek the lost; take Christ for our example; be ready for our rewards.

Use talents and time, and practice what we know; be satisfied with your lot and do your best; opportunities for service everywhere.

Afternoon

Devotional by Wm. Bond, from Luke 19.

Children's Work, by Mollie Hartzler.

Songs and recitations, and illustrated lesson, showing the light of Christ in individuals.

Report of Secretary of Mission Meeting held Oct. 12, 1918.

Offering for Children's Welfare Home, Kansas City, \$37.63.

Present Condition of the World and Missions. S. E. Roth.

Effect of conditions; difference in conditions; present conditions are incentives; at no time in history of men has there been such unrest; strife of the world has brought to light the true workers of God; spirit of prayer has been aroused.

Recitation—"The Little Ragged Children." Fernie Hostetler.

The Shepherd's Voice. Sarah Kanagy.

Warning voice; rebuking voice; known voice; commanding voice.

Open Discussion. Conditions of the world today worse than 50 years ago; not grow slack today; true light is still to be found in all nations, but is very faint in some places.

How can the Sisters Help in the Cause of Missions? E. Z. Yoder, Daniel Roth.

Have part in the work at all times; Biblical examples; present day examples. Opportunities open for the sisters: working in mission homes; sewing circles; providing work for smaller girls. Scripture verses showing need of sister workers; duties of mothers in rearing children.

Open discussion. Personal workers (Biblical examples); God works wonders; keep the mission fires burning.

Business Session.

Evening

Song service.

Devotion by A. P. Troyer.

Voluntary Talks on What Does the Master Expect of Me?

Sermon by M. E. Brenneman, text, Luke 16:19-31.

(Secys., A. D. Erb, Loney Yoder.

Married

Spiker—Hurst.—Bro. Orie S. Spiker of Wooster, Ohio, and Sister Minnie Mae Hurst were united in marriage April 24, 1919, at the home of Bro. I. W. Royer.

Blosser—Liechty.—Bro. Oliver Blosser of Columbia, Ohio, and Sister Mary Liechty of Orrville, Ohio, were joined in marriage at the home of Bro. I. W. Royer, Feb. 12, 1919.

Landis—Kratz.—On Apr. 12, 1919, Bro. Samuel C. Landis of the Salford congregation and Sister Esther N. Kratz of the Skippack congregation were joined in holy matrimony by Bro. A. G. Clemmer of Franconia, Pa. May the Holy Spirit be their guide thru life.

Litwiller—Ramseyer.—On April 23, 1919, at the home of the bride's parents near New Hamburg, Ont., Bro. Nelson J. Litwiller, and Sister Ada Ramseyer, both of the Baden A. M. Church were united in the bonds of matrimony, by Jonas Snider. May theirs be a life of usefulness in His service.

Brubaker—Floyd.—On the 24th of Apr., 1919, Bro. Elam R. Brubaker of Mount Joy, Pa., and Sister Margaret L. Floyd of near Elizabethtown were united in holy matrimony at the bride's home by John G. Ebersole. May they ever remember their sacred vow and the kind wishes and obey them. Joy, peace and happiness will follow.

Obituary

King.—Sarah King was born in Fairfield county, Ohio, July 30, 1857, and peacefully passed out of this life March 23, 1919, at her home in Champaign county, Ohio, after a five days' illness of pneumonia, aged 61 y. 7 m. 23 d.

In the year 1875 she came with her parents to Logan county, and on February 24, 1881, was united in marriage to Jonathan C. King. This union was blessed with four children. The husband, one son and one daughter preceded her in death.

Early in life she united with the Mennonite Church, in which faith she died. Since the death of her son, less than three months ago, she was heard to remark at different times that her work on earth was finished. During the few days of her affliction much of her time was spent in singing. The beautiful hymn, "Death shall not destroy my comfort," was sung over and over again.

Funeral services were held at Oak Grove Church, Wednesday afternoon, March 26, at 2 o'clock, in charge of Bros. S. E. Allgyer and J. J. Warye. Burial was made at the Hooley cemetery.

Schmidt.—Nancy Schmidt (nee Fleming) was born April 20, 1842; died April 18, 1919; aged 76 y. 11 m. 28 d. She was united in marriage to Geo. Schmidt. To this union were born 9 children. Husband and 3 children preceded her to the spirit world. She leaves 2 daughters and 4 sons (Lena, Sarah, Joseph, Jacob, Walter, and Charles), 17 grandchildren, 12 great-grandchildren, 2 brothers, a sister, and a host of relatives and friends. She united with the Mennonite church about 50 years ago and remained faithful until death. Funeral services, April 20, conducted by Gabriel H. Brunk and S. G. Shenk. Text, II Cor. 5:1.

Mellinger.—On April 19, 1919, Annie H. Mellinger, wife of Josiah H. Mellinger died at her home near Strasburg, Lancaster County, Penna., after eight days' illness of pleuro-pneumonia, in her 54th year. She was a daughter of the late Martin and Hettie Herr and was a faithful member of the Mennonite church. She leaves to mourn her departure, husband and 4 children (Amos H., Elizabeth E., Jason H., and Anna M.), and 5 sisters. She was kind and generous with whom she associated. A place is vacant in the home which can never be filled and we deeply feel the loss of her presence. But our loss is her eternal gain and we have the sweet promise that some day we can meet again. Funeral services were held on Tuesday, April 22. Services at the home were conducted by Bro. Jacob Mellinger and at the Strasburg Mennonite church by Bro. Christ Brubaker and Bishop Christ Brackbill.

By a son.

Hostetler.—Susan Good Hostetler, daughter of Martin B. and Magdalena Ressler, was born in Strasburg township, Lancaster county, Pennsylvania, June 29, 1845; died at Weilersville, Ohio, April 29, 1919; aged 73 years, 10 months.

On January 29, 1871, she was united in marriage with Henry H. Good, in Rockingham county, Virginia. To this union eleven children were born: Emanuel, Malinda (Shenk), Anna (Jennings), Daniel W., John F., Levi B., Henry, Susie (Reed), Jesse, Rebecca, and Mary M. Jesse and Rebecca died in childhood, and Daniel W. was killed in a railroad accident June 20, 1918. Eight children are still living, all of whom were present at the funeral. There are also surviving 43 grandchildren, 2 great-grandchildren, 3 sisters, and 5 brothers.

Henry H. Good died Oct. 10, 1908, after serving 28 years in the ministry.

The subject of this sketch lived in widowhood 7 years. On Sept. 7, 1915 she united in marriage with David Hostetler of Weilersville, Ohio, who still survives.

She united with the Mennonite Church at Strasburg, Lancaster county, Pa., at an early age and lived a consistent and helpful Christian life until called to a higher service by the messenger of death.

Funeral services were held on May 2. Short services were conducted at the house by Bro. P. R. Lantz and at the Oak Grove church, Wayne Co., Ohio, by Brethren P. R. Lantz, E. F. Hartzler, I. W. Royer, and Daniel Kauffman.

Beachy.—John H. Beachy was born in Holmes Co., Ohio, Nov. 7, 1869, died of pneumonia at his home near Middlebury, Ind., Apr. 2, 1919; aged 49 y. 3 m. 25 d. He united in marriage with Emma Nusbaum Nov. 27, 1898. To this union were born two sons. Both died in infancy. In 1909 they adopted a little orphan baby girl—now Sister Ruth Beachy; and since Dec., 1918, they have given a home to a homeless boy. Bro. John came to Indiana with his parents when about 6 years old. They settled near Middlebury and here John grew up and spent the greater part of his life. He united with the Mennonite Church at Clinton Brick when a young man. No one can tell just how much he is missed here. The young men miss him as their teacher, the entire church misses him as their gifted leader in song service, the young people and children miss him as their friend, the poor and needy miss him because he was kind. Modest, quiet, kindly dispositioned, helpful—thus he went to his reward. He was sick only a week. When one of the brethren visited him during this illness, he said, "Well John, you are pretty sick,

aren't you?" Bro. John looked up, and replied: "Be ye therefore also ready; for in such an hour as ye think not the Son of man cometh." This was his last message to all: "Be ready."

His remains were laid to rest at Forest Grove on Friday the 4th. Funeral services at the home and cemetery by John Garber and at the Fork's church by D. D. Miller and John Garber from Matt. 24:44.

Bro. Beachy and Sister Nice were our leaders in song service at our last S. S. Conference. By a strange coincidence, both have answered to the Master's call to join with the ransomed in singing the song of the redeemed, ere the time for another conference.

Schertz.—Elmer C. Schertz, youngest son of Mr. and Mrs. Andrew Schertz, died Mar. 19, 1919, in his nineteenth year, after a week's illness of influenza and complication. He was in the best of health until he was stricken with this fatal disease. Everything possible was done to stay the ravages of the sickness, but it was without avail and peacefully he sank to his final sleep surrounded by his devoted parents and brothers and sisters. He leaves his parents, three brothers, Sol. D., Jos. B. and Emanuel L. and four sisters, Mrs. Catherine Imhoff, Mrs. Mollie Nafziger, Mrs. Susan Guth and Sada Mae, with a host of relatives and friends to mourn his untimely death. He attended the Washington High School a number of years and took the Bible course at Bluffton College, Ohio, last Jan. He became a member of the East Washington Mennonite church at the age of eleven, and always took an interest in church work. He bade all farewell and said he was going home. Also said should sell all his belongings and give it to the poor and needy. He was loved by all who knew him and will be missed greatly in the home, church and community. The funeral services were held from the home at Washington on Mar. 22nd, at 10:30 o'clock, Bro. Val. Strubhar and Bro. G. I. Gundy officiating. A large concourse of people gathered to pay their last tribute of respect to one who was respected by all. Burial was in Glendale cemetery, in Washington, Ill.

Loving friends, weep not for me,

I long to be at rest.

How happy, happy I shall be,

When pillowed on my Savior's breast.

Oh, the hope, the hope is sweet,

That we soon in heaven may meet.

There we all shall happy be—

Rest from pain and sorrow free.

NOTICE OF THE ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions and Charities will be held at the East Union Church near Kalona, Iowa, June 4-6. The Executive and Mission Committees will meet at the same place on Saturday P. M. May 31, and on the following Monday, to arrange their work for the Annual Meeting. (Relief Commission Program on Tuesday.) Meeting of Superintendents with Committees of the Board on Wednesday Forenoon, June 4. Meeting of General and District Board Members Wednesday Afternoon. The General Board Meeting proper begins on Wednesday evening and closes Friday evening.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President.

J. S. Shoemaker, Sec'y.

D. D. Miller, Ch'r'n. M. C.

We ought to live as those who are expecting messages from the Most High. The Lord is round about us, and at any moment He may charge us with His messages, and clothe us with His power!—Joseph Parker.

CORRESPONDENCE

(Continued from page 109)

Protection, Kans.

Greeting to all Herald Readers:— We are again thankful for the privilege we had to partake of the communion. On Saturday, April 26, Bro. S. C. Miller of Jet, Okla., came here and preached to us on Sunday morning and conducted the communion services. On Sunday evening Bro. David D. Miller of Manchester, Okla., preached a very interesting sermon. "Praise ye the Lord."

April 29, 1919. John Schrock.

Kalona, Iowa

(East Union congregation)

Dear Herald Readers, Greeting:— We have abundant reason to be thankful for the blessings that we have enjoyed at this place, even though there has been much sickness the past six months, and a number that were here last year are not with us. This proves to us that we have no abiding city here, but should seek one in heaven above, whose Builder and Maker is God. Last Sunday we had communion services at East Union. The attendance not as large as usual on account of rainy weather, sickness, etc. The same day Bro. Joe C. Brenneman was ordained to the ministry. May the Lord bless him abundantly in his service that he may be a blessing to those whom he meets.

In His service,
May 1, 1919. J. A. Boller.

Souderton, Pa.

To all Herald Readers, Greeting:— We are indeed thankful for having had the privilege of having the Second Annual Mission Meeting for the Franconia Conference District held at this place all day of April 29. The brethren of this conference with Bros. John W. Weaver and David Garber were the speakers for the day. Bro. Garber has been spending ten days with the various congregations, preaching for us the evening of April 21. He also assisted in our communion service on April 27, when at least 400 members were again permitted to partake of the sacred emblems in remembrance of our Lord's death. We trust none have taken of it unworthily. Bro. J. C. Clemens was with us Good Friday evening. Bro. A. O. Hiestand conducted services at the "Home" on Easter afternoon. Bro. Jacob M. Moyer at the church the same evening. Sewing circle meets at the Home May 13. We look for a good attendance, which helps to have more work done. We appreciate the spring weather when the earth bursts forth in all its beauty.

May 3, 1919. J. D. E.

Items and Comments

"Worst strike in many years," is the way the public press describes the recent strike in Ottawa and Halifax, where thousands of laborers laid down their tools and resorted to the strike to win their contentions.

It is announced from London that a British manufacturing company is preparing the construction of an automobile which is to retail at not over \$300. It is said to be built of a light, durable material in some respects resembling concrete.

The labor riots in various centers of population on labor day indicate the seriousness of the labor problem. And back of this problem is the fact that the great sin of covetousness is still in existence. So soon as the Golden Rule will be brought in as the arbiter between labor and capital this problem is solved.

Notwithstanding the fact that the war has been ended for some time, the question of the treatment of the "conscientious objector" is still a live issue. On the one hand there are continued charges of cruel and inhuman treatment, while on the other hand there are charges of men inciting riot and anarchy in the name of conscience. Two facts should be kept clearly in mind: (1) It is inconceivable that any man who at heart is nonresistant will knowingly encourage acts of violence or insubordination, either by word or action. (2) The sooner that professedly free nations will recognize the right of all men to worship God and serve Him in accordance with what they believe to be the teachings of God's Word the sooner this complicated question will be solved.

CONFERENCE ANNOUNCEMENTS

Illinois

The annual Sunday School Conference for the state of Illinois will be held, the Lord willing, at the Union Church near Washington, Ill., May 26-28, 1919. All Sunday School workers are cordially invited to attend, as this is the first Sunday School Conference held by Mennonites and Amish Mennonites jointly.

On the two following days, May 29 and 30 the annual Mennonite Church conference for the state will be held. We extend a hearty invitation to all church workers to be with us. All parties coming from a distance who wish to be met at the train should notify the undersigned.

A. L. Buzzard.

Pacific Coast

The Pacific Coast Conference will be held with the congregation at Creston, Mont., June 13-17, 1919. A hearty invitation to all that can to be with us.

Fraternally,

J. P. Bontrager, Mod.

Indiana-Michigan

The Indiana-Michigan Mennonite Mission Board and Conference will meet at the Mennonite Church, Middlebury, Indiana, May 27-29, 1919, the Lord willing. Sessions open at 9 o'clock A. M., each day.

Mission Board, Tuesday, May 27.

Conference, Wednesday and Thursday, May 28 and 29.

Everybody invited to these meetings. Ministers from this Conference District as well as those coming from other districts are urged to so arrange their work that they can be present at the opening of the first session and remain to the close of the Conference. Those desiring to correspond with some one relative to attending Conference should write to Bro. J. C. Hershberger, Middlebury, Indiana.

J. K. Bixler, Moderator.

J. S. Hartzler, Secretary.

Ohio

The Ohio Mennonite Church Conference meets in annual session this year at the Martin's Church near Orrville, Ohio, May 21-23. Those coming by rail may notify Bro. David Falb or Bro. Allen Steiner and you will be met at trains. You are cordially invited to attend.

A. J. Steiner, Secy.

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will convene this year at the Beach Church near Louisville, O., May 20 and 21. On the 19th at 3 P. M., there will be a preliminary meeting held at the same place by the conference members.

Louisville is a R. R. station on the Penna. line and can be reached by local trains or street cars from Alliance or Canton by passengers coming from the East or West. For further information in quire of John M. Miller, Louisville, O.

A. I. Yoder, Moderator.

C. Z. Yoder, Secretary.

ANNUAL MEETING OF THE
MENNONITE RELIEF
COMMISSION

The Annual Meeting of the Mennonite Relief Commission for War Sufferers will be held, no preventing providence, June 3, 1919, near Kalona, Iowa. A special program has been arranged for the afternoon and evening. This date being just one day previous to the Annual Mission Board Meeting to be held at the same place, we urge that all who can, arrange to be present at these sessions.

Levi Mumaw, Secy.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, MAY 15, 1919

(Gospel Witness)
Established 1905

No. 7

EDITORIAL

"The law of the Lord is perfect."

Our Sunday school lesson for next Sunday is "The Grace of God." This topic makes a review of the last two lessons—the creation and fall of man—very appropriate. Our Sunday school teachers have in these two lessons an excellent opportunity to impress the rising generation with the fact that the Genesis account of the creation and fall of man is directly opposite from the teaching of the modern theory of Evolution on this subject. In other words, no man of faith who believes in the authenticity of the Bible as God's Word can accept the modern theory of Evolution, be it called "Darwinian" or by some other name. This should be made clear to the rising generation.

Peace.—The eyes of the world are turned toward Paris, where a notable effort is being made to bring about world peace. Many are the prayers arising to the Throne, to the end that the effort may not only succeed but that the war may be forgotten save in the one thing of standing as a frightful object lesson for the nations of all time.

But while peace among nations is a matter greatly to be desired, it is as nothing in importance compared with the Peace which ought to reign in every heart. If the former is of such absorbing interest, how much greater should be the interest of humanity in the latter. Peace among nations may guarantee life, liberty, and happiness in time, but only the "peace of God which passeth all understanding" can reach beyond the realms of time and insure our glory and endless joy in eternity. All eyes should be turned toward Calvary and long for the everlasting PEACE which may be had for the asking.

Keep Cool.—There have been times during the past two weeks when it was not hard to take this advice, physically. But there have been very few times since the great world upheaval in war and politics but that people needed this advice in a figurative sense. There are several reasons why it is well to heed the advice:

1. The world today is a seething mass of unrest. This is true nationally, commercially, socially, spiritually. If the situation will be saved, it will be through cool-headed men and women.

2. In these strenuous times when there are so many conflicting interests, and from a spirit of distrust there is so much said that will not bear the light of truth, it is very important that we keep cool, as it enables us to keep our balance.

3. Calmness, like everything else, is contagious. You keep cool yourself and the power of selfcontrol will be transmitted to others.

4. It means good health, both naturally and spiritually. More people have been killed, and more souls wrecked, by worry than by any other disease.

5. It means power. It is the man who has the power to possess his soul in patience in the midst of turbulent surroundings who also has the capacity to exercise power over others.

6. It means safety. Many people have lost their souls because they first lost their heads. It is the cool, calculating, discriminating mind that keeps its stability and detects error while others, less stable, are carried away by false reports and spurious doctrines.

Keep cool. "In patience possess ye your souls." A clear head means a clear vision of Christian duty and opportunity here and of the Christian's glory hereafter. Keep cool.

EDITORIALS

V. Regeneration

Except a man be born again, he can not see the kingdom of God.—Jno. 3:3.

Born again, not of corruptible seed, but of incorruptible, by the word of God.—I Pet. 1:23.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—Jno. 1:12, 13.

In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.—Gal. 6:15.

Blessed be God the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.—I Pet. 1:3.

Be ye therefore followers of God as dear children.—Eph. 5:1.

One of the conditions of salvation is that they who were lost in sin must be created anew to become His children. The Bible nowhere holds out any hope for those who by self effort or human excellence mean to get into heaven. Nicodemus was a man of excellent character and standing; but when Christ propounded to him the doctrine of regeneration he exclaimed in astonishment, "How can these things be!" Many have consoled themselves with the idea that because of a clean, moral life or because of other commendable traits they might have a standing before God, but they got their consolation from other sources besides the Word of God. Isaiah says, "All our righteousnesses are as filthy rags." Paul, in Rom. 10:3, tells what is the matter with those who have tried to substitute the righteousness of men for the righteousness of God: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." The folly of patching up the old man and making him good enough for heaven is held forth in our Savior's illustration of putting a new patch on old garments or new wine

into old bottles. It takes "a new creature" to have a standing before God.

How We become new Creatures

1. We are "born again," created anew; just as a child is born (made out of nothing) into a natural family, so is a child (made out of nothing, spiritually) born into the happy family of God.

2. We are born of God. This is plainly stated in one of our quoted texts, I Pet. 1:3.

3. We are born of the Spirit. As the only begotten Son of God was conceived by the Holy Ghost, so no one is born into the kingdom of God save by the power and operation of this same Spirit.

4. The Word of God, and the faithful servants who bring this Word to men, have something to do in bringing about the miracle of grace in the hearts of men. When Paul said, "In Christ Jesus have I begotten you through the Gospel," he reminded his converts that they would never have come into creative touch with the Giver of all life had not he or some other servant of God brought them into touch with the Gospel which is declared to be "the power of God unto salvation to every one that believeth."

5. Salvation comes by grace through faith. "Not by works of righteousness which we have done, but according to his mercy he saved us."

6. We can not describe the process of regeneration. Christ makes this very clear to Nicodemus when He says that just as man is unable to tell whence comes or goes the wind, "so is every one that is born of the Spirit." Like every other miracle, it is unexplainable.

Notwithstanding this fact, regeneration is within the reach of all who wish it. All things are in the hands of God, and He is as loving as He is powerful. Man's part is to believe, to accept; God's part (and He does it willingly and gladly and graciously) is to accept us upon our confession of faith and to make of us new creatures.

Results of Regeneration

1. We become new creatures. "Old things have passed away, and, behold, all things have become new." The children of God belong to an entirely different realm from what they did before they became "dead to the world, and alive unto God."

2. We walk in "newness of life." This is true outwardly, as well as inwardly. Our life being changed, our affections, motives, habits, and destination have likewise been changed. For a vivid word picture of this change, read the second chapter of Ephesians.

3. We live the obedient life. "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

4. We live the sinless life. "He that is born of God doth not commit sin." This does not mean that our judgment and knowledge are perfect and that we never do wrong; but it does mean that we do not knowingly, willfully do that which we know to be wrong or with the same motive fail or refuse to do that which we know that God wishes us to do. More people fail on this test than any other. Since the language of the Gospel is so emphatic and positive on this point, no one should feel satisfied with himself or herself until this standard has been reached. By the grace and power of God we may. No one with the life of God within the soul is guilty of willfully sinning against better light. They who do, need the experience of the new birth.

5. We live the overcoming life. According to Jno. 5:4,5 the same faith by which we have access to the grace of God and salvation is also the means by which we overcome. The child of God is not alone in his struggles. He has the promise of the Father: "I will never leave thee nor forsake thee." Thank God for the privilege of living the overcoming life. There is no obstacle before us so great but that it may be overcome by the blood of the Lamb, by the power of God.

6. It puts us into loving, helpful touch with the children of God. "If we walk in the light as he is in the light, we shall have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "We know that we have passed from death unto life, because we love the brethren."

As with every other subject connected with God's plan of salvation, the doctrine of regeneration ought not to be considered as a mere question in theology. It is a very vital question in theology, but it is more; it strikes at the very vitals of our Spiritual experience and daily life. We lose the force of its teachings because we make too many excuses for ourselves in not living up to it. Not only does the Bible teach positively that no man can have any standing before God without being born again but that all who become new creatures in Christ experience a revolution in all points of daily living wherein we formerly transgressed the Word of God but on which we have now become enlightened. Salvation from a sinful state means also a salvation from sin as fast as we get the light.

A STUDY IN JUDE

By Martha Barbe

For the Gospel Herald.

The writings of the apostles are full of warnings against errors in the faith. And they all speak **earnestly** on the subject—they "earnestly contend for the faith once delivered unto the saints." The earnestness of their appeals lends an eloquence to their writings that could be attained in no other way.

The book of Jude is one of the most graphic warnings in the Bible. The one chapter of this book is a red signal of danger, vivid and intense, from the first phrase in the introduction to the final amen of the last verse; and the spirit of loving concern which pervades the entire epistle makes it an inspiring message to those who read understandingly.

The first concern of this writer is that we "earnestly contend for the faith" — because certain men have crept in "unawares," who turned the grace of God into lasciviousness and denied the Christ. This you find in v. 4. In vv. 5-7 he reminds us of the fate whom God even delivered from Egypt but who yet did not believe—and were destroyed. Sodom and Gomorrah were also examples of the terrible vengeance of God. Even the angels who rebelled against God were thrust out of heaven and are reserved in chains and darkness for the day of judgment. The end of men who teach false doctrines is similar. In this epistle they are called "filthy dreamers," some of whose characteristics are listed in the book. These things are what I wish to bring before your minds.

First, they crept in "unawares." They perverted the truth in such manner that those who were hurt by their false teaching did not at first know what they were getting. This same characteristic is found in the false teachers of today. They slip some of their false doctrines into the minds of people under the cover of apparent truths. Many who were at one time faithful and loyal have been thus deceived and led away by false teachers all over the land. Others who never knew the truth are kept in total ignorance, while others who were once awakened have been lulled back into indifference by the same suave teaching of error. It is so subtle, and appeals so wonderfully to the carnal heart. Oh, false security is surely a pitiable delusion.

Away back in the days of Jude some were denying the Lord Christ. We had almost persuaded ourselves to believe that this is a twentieth century abomination. In our own time we find many religious teachers denying the Lord Christ so far as His

atonement for us is concerned. Yes, they teach the good morals and ideals of Christ, but the most vital truths concerning the Christ of Calvary are ignored.

"They defile the flesh." How many are clean, bodily, from sin.

One great fault of these who were teaching false doctrines was that they despised dominion and spoke evil of dignities. It is a common occurrence now, as it was then, that they despise dominion. People say by their behavior toward the Son of God, "We will not have this man to rule over us." And they speak evil of dignities, church leaders, those who should be venerated but are often mocked and scoffed at by professing Christians. One of the most prominent sins of the ungodly is that of irreverence.

Those false men also spoke evil of things they did not know and corrupted themselves with things they did not know. They are a disgrace themselves and a dangerous menace to those about them. They seem to go from one evil to another and one error after another is taught by their deceitful lying lips. In the words of Scripture, "They have gone in the way of Cain, and ran greedily after the error of Balaam, for reward, and perished in the gainsaying Core. They are spots in your feasts of charity, feeding themselves without shame." They are compared to "clouds without water," dead trees, raging waves of the sea, foaming out their own shame, and wandering stars to whom is reserved the blackness and darkness forever. Of these, Enoch prophesies, that God will come with ten thousand of his saints to execute judgment on the ungodly.

We are enjoined also to remember that the apostles all spoke of mockers who should come in the last days and walk after their own ungodly lusts and separate themselves to evil. Look all around you, and see men and women who have not a single aim or ideal but their own fleshly pleasure.

We note briefly vv. 20-24, an exhortation to the faithful: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy..."

Is it not gratifying to know that there is One who can keep us from these things in spite of their subtle influence and deceitfulness?

After looking into this scripture portraying the blackness of perverting

the faith once delivered unto the saints, and the terrible consequences of teaching false doctrines or going after them, do you find yourself filled with anxiety to "ask for the old paths and walk therein?" Do you resolve in your heart that you will remain close to the everlasting Word of God? Do you have a greater desire to walk with Him all the way and do just as He would have you do and be what He would have you be? Do you promise God that you will contend earnestly for the faith once delivered unto the saints? May God bless you in your resolves and "keep you from falling, and present you faultless before the presence of His glory with exceeding joy."

Altoona, Pa.

LETTER FROM BEIRUT

(Bro. O. O. Miller writes interestingly of the work in the Near East.)

For the Gospel Herald.

Beirut, Syria, April 2, 1919.

During the past three or four weeks nothing has been sent in to Scottdale for publication, relative to our work here. Many things of great interest to us have happened in the meantime. All of us felt, however, that the Church would be more interested in learning about the working out of plans in organizing relief work in this country which could be considered distinctively our own. You will probably remember that the brethren Loucks and Derstine left us on Feb. 24, going on to Constantinople, to work out with the committee there the final plans for the work. The means of communication being very poor, they found it impossible to get word back to us as to what they were doing. Last Saturday, Mar. 30, they surprised us by coming to Beirut in person. To say that we were glad to again see them is expressing our real feelings very mildly. Most of that night was spent in talking over the situation as all of us have learned to know it in the various experiences as we have had.

Bros. Loucks and Derstine feel that their mission here has been filled. The ship on which they had engaged passage from Mersine to Port Said stopped off here enabling them to spend a day with us. From Port Said they expect to take the first ship sailing for France, and then go on to America. Five of us were at the docks to bid them good-bye on Sunday morning. Perhaps some of us had just a tinge of homesickness, when we thought of them seeing so soon our friends in America. We shall miss the brethren. For some time after they left we had the feeling (as one of our number expressed it) of being very much alone here. Our prayers go with them for a safe journey home.

In the discussions referred to above all of us agreed with the brethren in the conclusion that under conditions that we find prevailing here it will not be possible at the present time for our Church to organize work such as had been in mind when we left America. For us as individuals, however, probably no place could be found where we can be of greater and more needed help to starving, suffering, poorly clad, war-stricken people. There is the most dire need for both relief and reconstruction work in this country and also in the Turkish provinces farther north. In fact, people living in America, the land of plenty, have no idea of how people live in these lands. The various organizations at work here are doing a wonderful service. It also seemed to all of us, that as individuals, our most effective work could be done by remaining here in Beirut. Mr. Nichol, who is in charge of the work here, was before the war a successful missionary in this country, working under the Presbyterian Board. He is a consecrated, devoted leader. The territory over which he has charge is known as the Beirut district, and extends along the coast from Latakia south to Tyre, and inland beyond the city of Damascus. He was very much pleased to hear of our decision to stay here, and promised to use his influence in having the other four brethren transferred to this same district. The need here, and the magnitude of the work will command all the talents and more than all of us have. During the month of February over twenty-five thousand people were given some form of physical help by the organization. This includes over a thousand orphans who will depend for years on the committee for life and all that goes with it.

The thing that especially concerns us at the present time is that the Church continue to remember us and the work we are in, in your prayers. Humanly speaking, our plans have in a measure failed; but we know that God's plans never fail. He always knows best, and we know that if we are obedient to Him in all things He will lead us into His plans for us. To us it seems that the work so far done has been an important step in the right direction. Oh! that the spirit of giving and sacrifice manifest in the Church during the past year might continue to grow. We have only begun. May we take the next step as faithfully, enthusiastically, and obediently as we have the last. The world so sorely needs spiritual as well as physical help. All about us are human beings, God's children also, who because of sin and ignorance have no conception of what the abundant Christian life means to us, or

(Continued on page 127)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS.

For the Gospel Herald.

Altoona Mission

(1614 8th Ave.)

Dear Herald Readers, Greeting:—Things are moving about again as usual at this place. Sister Martin has again returned, but sorry to say that their little boy, Jacob Jr. is not improving as fast as we would like to see, but we hope and pray that he may soon recover.

Sister Florence Byler of Belleville, who was teaching school last winter, is coming back to help in the work, on Monday May 5.

On Easter Sunday Bro. Joshua B. Zook was with us and delivered two helpful and inspiring messages for us morning and evening, and on Sunday Apr. 27, Bro. Clayton A. Graybill filled the same appointments for us. We praise the Lord for their messages.

Pray for us at this place that the Lord may lead us in sowing the Gospel seed that many unsaved souls may yield their lives to His service.

Following are the cash contributions for March and April:

Pinto cong	\$ 2.15
Shellburg cong	3.00
Marion cong	7.50
Y. P. B. M. Chestnut St., Lanc.	10.00
Mattawanna A. M. S. S.	14.50
Pleasant Grove cong	3.70
Oak Grove cong	2.50
Glade cong	1.20
Cassleman cong	3.41
Conestoga cong	25.00
Springs cong	12.00
No. 288	1.00
No. 289	2.00
No. 290	.50
No. 291	1.00
No. 292	1.00
Anon	1.00

Yours for the Lost,

Lura I. Lauver.

May 3, 1919.

Canton, Ohio

(947 Union Ave., S. W.)

Dear Herald Readers, Greeting:—On the afternoon of April 27 a Memorial service was held in remembrance of the departed ones—Bro. and Sister C. K. Brenneman, Emanuel Brenne- man, and Andrew Bontrager. We were glad to have with us a number of ministering brethren: C. Z. Yoder, Wooster, Ohio; I. W. Royer, Orrville,

O.; A. W. Hershberger, Aurora, O.; Aaron Eberly, Dalton, O.; Milton Hostetler and John Miller, Louisville, O. Each spoke of their appreciation of having been associated with those held in remembrance, especially Bro. and Sister Brenneman, who were so earnest in the service for the Master.

Bro. I. W. Royer addressed a well filled house, taking for his text Luke 24:6, first clause, "He is (they are) not here." The message was impressive and full of comfort. They are not here, but knowing that they are alive, we look forward to the time when we shall be reunited.

On May 4, Bro. E. B. Stoltzfus, of Aurora, Ohio, broke to us the bread of life. The messages both morning and evening were very practical and full of encouragement to go on in the service of the Lord.

May the people of God continue to pray for the welfare of the Church at this place, that she may fulfill her mission—winning souls for Christ.

Yours in His name,

Rebecca S. Shenk.

May 4, 1919.

West Liberty, Ohio

(Orphans' Home)

Dear Herald Readers:—Some time has passed since we last wrote you concerning our work here. Soon after our last letter we were again shut in for about 3 weeks because of another mild case of scarlet fever which developed.

We are glad that every one is out again and our family of 84 children is very much enjoying all the beauties and blessings of nature which spring brings to us.

Within the last few months some of our children have returned to their parents, others have gone elsewhere, six were brought to the Home from Canton, O., five from Ottawa, and one from Lima, O. A number have been returned to the Home from various places and two were kidnapped. Thus we go from change to change.

If time and space permitted we could almost write a book of thrilling experiences, anxious moments, and sleepless hours over questions and problems and happenings which come our way; but through them all we realized God's sustaining grace, and our confidence in Him was strengthened.

We had a very pleasant Easter season. We especially wish to thank the boys and girls of the South Union and Walnut Grove S. Schools for the 26 dozen eggs they collected and sent to the Home boys and girls as a token of their interest in them.

In all 84 dozen and 4 eggs were collected and brought in by various brethren and sisters and friends of our neighborhood.

We also very much appreciate the nice amount of real lard which has recently been brought in. Just today we received a letter from a brother near Albany, Oreg., saying that some prunes, the "first fruits" of their orchard, were on the way for us. We are very grateful to all the donors who remember us in the various ways. Last week the Champaign and Logan Co. Sewing Circles each sewed a day for us and in all completed some sixty garments of various sizes and kinds. All these kindly interests help us to go on in the great work of caring for the children. We are glad for the interest the boys and girls manifest in wanting to live Christian lives. 13 of our number profess Church fellowship and 14 others have voluntarily expressed their desire to become Christians and are applicants for baptism.

We very keenly realize our responsibility in teaching them along all the various lines which will help them to develop into pure, true, noble, rounded out Christian lives.

Pray for us.

In His name, Kate Hilty.

May 5, 1919.

Lima, Ohio

(825 N. Jefferson St.)

Bro. and Sister Stoltzfus have been granted a leave of absence from the mission for several months, and are spending the time in the west. Bro. J. A. Hilty, of West Liberty, has charge of the Sunday services during their absence.

Among the visitors that were with us lately were Bro. and Sister Elias Ruby and family, Bro. Andrew Brenneman, and Bro. Enos Hartzler. We are always glad for visitors. Come again.

The workers.

May 5, 1919.

Souderton, Pa.

(Eastern Mennonite Home)

Dear Herald Readers:—We praise God from whom all blessings flow, because His continued manifestations of love are never ending.

On April 21 we had with us Bro. David Garber of Virginia who preached a helpful and encouraging sermon to the inmates and workers at this place. We are always glad for visits from our brethren and sisters as they pass through this community. It is a great comfort to our aged people. We were glad for the visit from Bro. and Sister Nissley a few weeks ago. These visits are not soon forgotten, especially by those who had known them.

On Tuesday, April 29, there was an all day mission meeting held in the church. A number of our family were able to attend.

As the seasons change so we too meet with changes in our place of service. Bro. and Sister Allebach, our former Steward and Matron, moved into their home in Souderton on Wednesday, the 3rd. Bro. and Sister Daniel Gehman are now in charge. They have been with us since April 6. We appreciate Bro. and Sister Allebach's services and pray that God may bless them for their labor. We also feel grateful to our heavenly Father for supplying our need and raising up new workers who are willing to make the sacrifice and are so gentle and willing to make these aged people comfortable and happy.

We thank all the brethren and sisters for their kind remembrance of this institution and for the many donations they are sending in.

The health in the Home is good.

Communion services will be held here in the near future.

We crave an interest in your prayers.

The Workers.

May 3, 1919.

PROBLEMS

By J. N. Kaufman

For the Gospel Herald.

5. Deciding for Christ in the Villages

In our evangelistic work in the villages we are confronted with a problem which often times puts a damper on our ardor. We are informed that here is a man or there is a woman or somewhere else is a family who is ready to become Christian. Of course we are glad for the information and seek out the inquirers with the view of bringing them into the Church. At the last moment some barrier comes in the way and the wouldbe convert is drawn back into the heathen meshes probably never again to emerge as a seeker after salvation.

There are several causes for this. In the first place Hindu society is so constituted as to preclude independent action of an individual. The Hindus move in groups, families, masses. If a man is bold enough to express his personal desire in the matter of becoming a Christian he is at once suppressed by his friends. Old women are adepts in the art of suppressing. They will resist "tooth and nail" a daughter's or a son's becoming a Christian and in most cases succeed in their undertaking. At Chikli a young man and the woman whom he wanted for his wife came to the Christian workers at that place and stated that they wished to become Christians. The woman's mother heard of the matter and followed her. She scolded and threatened. She tore off the woman's clothes so that the latter was obliged to seek protection

in the house of the Christian workers. She threatened more and finally succeeded in taking her home. The old woman at once chased off the young man and she is keeping careful watch over the young woman lest she should slip away. In course of time the woman will have quite left the matter of becoming a Christian. Before a man is ready to take the final step there is nearly always some one to consult and in nine cases out of ten the result is a negative reply. In the second place the men seem dependent upon the decision of their wives before they can act. Before coming to India I used to think that if the men could be won for Christ the women would come as a matter of course. I have completely changed my mind on this point, for the women are very much harder to win than the men. In Balodgahan right now we could baptize at least five families if the wives would be willing. Since the wives refuse to become Christians the men are unwilling to take the stand alone.

This problem will be partly solved in the inevitable mass movement not in the far distant future which will sweep thousands into the Church. While this movement will bring to us new and greater problems we will certainly welcome that event in our mission. Pray for the many inquirers in the various villages that they may have the courage to decide for Christ regardless of the consequences.

Dhamtari, C. P., India.

HEART TO HEART CHATS

For the Gospel Herald.

IV. About the Prison-work at Fort Leavenworth

From far and near there come inquiries regarding our dear Christian brethren suffering shame for His Name, and imprisonment at the U. S. Disciplinary Barracks, Ft. Leavenworth, Kansas. We still hold the weekly meetings every Saturday with the boys, although we are glad to say the size of the audience is gradually decreasing as the boys are being released.

Among those lately released are the following: Henry J. Becker, Ringwood, Okla.; Wm. J. Jantz, Ft. Cobb, Okla.; Henry D. Boese, Lorenzo, Okla.; David W. Meister, Harper, Kansas; Peter J. Unruh, Ringwood, Okla.; Dave B. Schmidt, Cordell, Okla.; Herman I. Frey, Cordell, Okla.; Aaron W. Schmidt, Cordell, Okla.; Jake W. Schroeder, Hooker, Okla.; Petrus J. Quiring, Bessie, Okla.; Jacob W. Jantz, Meno, Okla.; Jacob C. Janzen, Medford, Okla.; Albert C. Voth, Golttry, Okla.; Fred Butz, Manchester,

(Continued on page 124)

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain what is meant by "Peace be to his (or her) ashes," so frequently used in obituary notices.

E. H.

By whom and when the sentence was first spoken or written is unknown to us, but the wish or prayer expressed concerning the body of those "who have fallen asleep in Jesus" is not out of harmony with God's Word. "He shall enter into peace; they shall rest in their beds," is what the Lord says through His servant Isaiah, concerning the righteous who are called hence by death.

The mortal remains of the dead are spoken of as ashes. Abraham in addressing the Lord referred to himself as "but dust and ashes." Hence in using the benedictory wish or prayer, "Peace to his ashes," we simply express our sincere desire that the mortal remains of the one called hence by death, may rest in a state of quietness and tranquility, free from any disturbance or molestation whatever, until the time of the general resurrection.

J. S. S.

Please explain Rom. 11:26, first clause. Do we understand by the way it reads that every Jew shall be saved?

L. S. K.

When Paul by inspiration wrote the sentence, "And so all Israel shall be saved," he certainly did not mean to convey the thought that all the posterity of Jacob shall be saved. Such a rendering would seriously conflict with many other passages of scripture which clearly state that but a remnant of Israel shall be saved. See Chap. 9:27. Israel as a nation has gone astray and is alienated from God because of sin and unbelief.

Many contradictory opinions and vague interpretations of prophecy relative to the salvation and restoration of the Jews as a nation have been heralded from the various pulpits in this present age.

The conditions of salvation to both Jew and Greek, are "repentance toward God, and faith in the Lord Jesus Christ" (Acts 20:21; Rom. 10:9-12). Paul makes it clear in Eph. 2, that both Jews and Gentiles are saved by grace through faith, and that through Christ both have access by one Spirit unto the Father." This being true, Paul says, "And so (that is, through faith, the only possible way) all Israel," all true believers of both Gentiles and the posterity of Jacob who have met the required conditions of

salvation "shall be saved." Saved for time and eternity.

All who are of the household of faith, whether Jews or Gentile, are under the covenant of promise and "children of Abraham," hence belonging to the "commonwealth of Israel." Note the following: "Know ye therefore that they which are of faith, the same are the children of Abraham." "There is neither Jew nor Greek, . . . for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heir according to the promise" (Gal. 3:7, 28, 29).

"He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: For he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter" (Rom. 2:28, 29). "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15). "There shall be one fold, and one shepherd" saith our Lord, because through the shedding of His blood, He "hath made both one, and hath broken down the middle wall of partition between us." The foregoing being true, we are assured of the fact that all who accept the Lord Jesus Christ and His doctrine by faith, are recognized as children of Abraham, and Israelites indeed. To be a true Israelite is to have princely power with God, which the name Israel implies. The same is the heritage of all true believers, they being God's Israel which are saved from sin and its power, and shall be saved through all eternity.

J. S. S.

If in the war just ended some of our members paid to the support of war measures, some took noncombatant service, and a few went to war, how many Mennonites will shoulder the gun and go to war when the next war comes? J. M.

None—who are true to the nonresistant faith of the Church. The courage of men of faith is built upon a more enduring structure than the weaknesses or shortcomings of others.

FATHERLY COUNSEL

(Written by an elderly man to his niece.)

Kind words: Would like to say to you,
Be always humble, plain, and true;
You keep the Golden Rule in mind,
And many friends you then will find.

Ne'er be ashamed to do what's right;
Help all you can from darkness to light;
Your light should brightly shine before
men,
In word and deed, by tongue and pen.

Please do not think, when you read these
lines,

That they are only here for rhymes;
They're here for duty and for love,
To draw our minds to things above.

—Sel. by a brother.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

TIME

Time doth mark the days and years,
And seasons as they pass,
And when once gone, no more appears,
It's reckoned with the past.

Time goes on at rapid rate,
We soon grow old in years,
We know not what will be our fate,
While in this vale of tears.

Time for no one will await,
And will not always last.
We do not know our future state
But judge it by the past.

Time with us is while we live,
And we know time no more;
A record of our time must give,
When on the other shore.

Time teaches us just what we know,
As we advance in life;
The time of all on earth will go,
And put an end to strife.

Time doth many changes bring,
We see this every day;
In nature and in everything,
Till all things pass away.

Time for every purpose here.
This hath been truly said;
God works by time, is very clear,
In all things He has made.

Time with us, we know not when,
On earth will cease to be.
Time marks the destiny of men,
As we do plainly see.

Time brings happiness to some,
To all men more or less,
And also troubles, surely come,
And sometimes great distress.

Time once spent is not replaced,
For wrongs we can repent;
Then our sins may be erased,
Through heaven favors sent.

Time to us, is favor then,
If we will use it well,
And the destiny of men,
Eternity will tell.

Time moves on at rapid pace,
It stops not day nor night.
And we may, truly win the race,
If we will do the right.

Time will end, we may depend,
With all things here below,
Created things must have an end,
As nature doth foreshow.

Time for seed and harvest be,
Till earthly things be o'er.
And many things we yet may see,
And time will be no more.

—John A. Kinzie.

Behold, the Lord's hand is not
shortened, that it cannot save.

—Isaiah 59:1.

THE FAMILY DESTROYED

Take, for example, the family. What is the basis of the family? Confidence between husband and wife. When husband and wife confide in and love one another truly, that provides for the children in the home; they love their parents, and the parents love and care for their children; and out of the mutual confidence and mutual self-surrender, the mutual affection between husband and wife and between parent and child, comes everything which makes the difference between the home of a savage and the home of a Christian man.

Now, when a man joins secret societies, I ask this question: What happens to his home? His wife is not permitted to take the obligations of a Mason with him, though she may join the Eastern Star. He has access to that order; but she cannot have access to his. He can drink freely with Masons. Every scoundrel politician of the town, after he has assumed the Masonic obligations, is his sworn brother and fellow; but when it comes to the wife who cares for his home, to the mother of his children, to whom he has pledged lifelong fidelity, he cannot discuss with her the subjects that he might freely discuss with these worthies.

A man belongs to the Masons, Odd Fellows, Modern Woodmen, etc. What will be the relation of his wife to him as compared with his relation to her? She is expected to confide in him, share her life with him, her inmost thought to be his, while a large section of his life is shut away from her. If she is an ordinary woman, that must produce virtual, if not actual, divorce. The foundations of the family are uprooted already when the confidences between husband and wife are broken; and this thing grows out of the very nature of the lodge.

Let us take a look at society. I am afraid to say how many but I believe that in our country we have something like one hundred and sixty divorces each year for each ten thousand people. The marriage bond in the United States is weaker than in any other country in the world. Now some men may say that these two facts, although both may be true, are not necessarily connected; but the moment you come to examine the nature of the family organization and the nature of lodge organizations, you will see that the two propositions stated are essentially related. If one institution is to prevail, the other is to be weakened or destroyed.

—Chas. A. Blanchard.

"Righteousness exalteth a nation,
but sin is a reproach unto any people."

Sunday School

For the Gospel Herald.

Lesson for May 25, 1919—Jonah 3:1-10

REPENTANCE

Golden Text.—Repent ye, and believe the Gospel.—Mark 1:15.

Introductory.—In this lesson we have an Old Testament event to teach a New Testament doctrine. It is refreshing to know that in these times when there is so little taught concerning real repentance we have an entire lesson devoted to this theme. We suggest that the teacher make the most of the opportunity, and that the preacher consider the advisability of following up the Sunday school lesson with a heart-searching sermon on evangelical repentance.

Repentance is here taught by means of a double illustration: (1) the repentance of Jonah from his former rebellious attitude; (2) the repentance of the people of Nineveh from their sinful ways.

The Commission (1,2).—The Lord had told Jonah to go to Nineveh and "cry against it." But Jonah did like so many church members are doing today, went in an opposite direction. After Jonah was brought to his senses God repeated the command saying, "Preach the preaching that I bid thee." In this Jonah represents the Church while Nineveh represents the world. There were two things true of Nineveh; (1) It was a wicked city. (2) It was a great city. It is significant that God's command to Jonah was to "cry against it," not to admire it. So in our dispensation we are told that "if any man love the world, the love of the Father is not in him." God's messengers are commissioned to cry against the world, not to admire it; to warn the wicked of his sins, not to make him believe that he is good enough to join the Church.

The Message (3,4).—Jonah arose, went at the command of the Lord, and traveled to Nineveh. Entering into the city he hastened to tell the people of the impending doom of the city. "Yet forty days, and Nineveh shall be overthrown," he shouted. And shall not the faithful messenger of God proclaim the same to this present generation? True, we can not set the time, for our Savior says that no man knows the time when the earth shall be destroyed; but the certainty that the world will be overthrown is as plainly revealed to us as the overthrow of Nineveh was to Jonah. It is God's will "that repentance and remission of sins should be preached among all nations." If the ministers of today would pattern after the directness of Jonah in bringing the message of God to the world we might see more definite results.

The Result (5-9).—The people of Nineveh believed God and proclaimed a fast. The king arose from his throne and led his people in putting on sackcloth and they all humbled themselves, from the greatest to the least. They cried "mightily unto God," hoping that the Lord would hear their prayers and spare the city. Of the Ninevites there were four definite things which we are told that they did: (1) They believed God. (2) They humbled themselves. (3) They cried to the Lord. (4) They turned from their evil ways. Need we wonder that God heard their prayers and spared the city?

We may meditate upon this great event with much profit, for we have a vivid picture of true repentance. When the sorrow of the Lord is accompanied by sincere and fervent prayer, and when sorrow for sin grips the individual to the extent that he forsakes his evil ways, then we know that the repentance is genuine. A mere willingness to do better may satisfy the overseers of churches but it does not satisfy the Lord. Too many people fail to grasp what repentance really means and does.

God's Mercy (10).—When God saw the penitence of Nineveh He spared the city. Here the human shortcomings of Jonah the man come to the fore again, for when he saw that God extended mercy he began to act in a way that is unbecoming to the child of God. Nevertheless we have in this a valuable lesson in that the mercy of God is always extended to the truly penitent no matter who they are or how great their sins may have been. We remember the promise, "though your sins be like scarlet, they shall be as white as snow." We remember our Savior's great commission, "that repentance and remission of sins should be preached." So the mercy of God in sparing the penitent is as great as the justice of God in destroying the impenitent. The two great facts concerning repentance which all men should at all times remember are these:

1. Sin, unrepented of, means the death of the soul.

2. The mercy of God is extended to all who truly repent of their sins.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).—K.

"Never get the idea that no one else can fill your place. If you do, some day you may find yourself sadly and completely deceived."

"If you want to be really polite, just cultivate kind, noble thoughts. Good manners are not put on; they grow out of the heart."

Our Young People

INDIA.—Col. 1:21-30.

Topic for May 25

MOTTO

"To make all men see."

THE STUDY HOUR

I. **India.**—We have given of our own to India. From the Church in America to that land have gone our sons and daughters, and with them have been our prayers and interest. Some of our means has also been expended in behalf of the work. We now hear from there by letter from familiar hands and the things told do no longer seem like a far away story of the long ago and distantly removed. And with the more familiar knowledge of the things our own are experiencing there, our interest should not become so ordinary that we fail to give it the service which dying souls demand.

We hear of a famine there. We remember how a famine some years ago awakened us to the spiritual needs of those people. Have we forgotten about their soul famine? Are we more easily touched by the famine for bread? Do not lost and dying souls at our own door affect us? Does the fact of a lost soul somewhere in the distance at all draw us out to pray and lend a hand? Then brethren we are living in a time as never before when our prayers and assistance can go out to give help. What has been the trend of our prayers for India? Possibly the best answer will be found in the response we have made thru our Mission Boards in the way of workers and means. The type of workers we have sent; their willingness for selfdenial; their loyalty to the cause of Christ and the Church; their spiritual vision; all reflect back upon us as to the nature of our prayers. The way that we have divided our earthly store in behalf of the work likewise will speak to men and to God in silent testimony as nothing else can. Brother, Sister, what have been the practical expression of your prayers?

II. **The Text, Col. 1:21-30.**—An atonement has been made for sinners. Many sinners have already been blessed by receiving it and have gone the way to glory. Many more just as precious in the sight of God are still in the darkness of sin and despair. You have a certain responsibility as Paul who was made a minister, to make known what God would have men every where know. Shall we labor according to his working which worketh in us mightily.

PERSONAL THOUGHT

What shall the end of our prayers for India be? May God direct us in prayer and action that we shall not regret in eternity what we have done or left undone.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Light.
2. Sending the Light to India.

For Young People—

1. The Darkness of the Christless.
2. Transformations of the Gospel in India.
3. The Present Emergency in India.
4. History of Our Mission in India.
5. What Our Mission is Doing.

For Older People—

1. Our Obligations to India.
2. Our Work in India.

Gospel Herald

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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MENNONITE PUBLISHING HOUSE,
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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, MAY 15, 1919

Field Notes

Lack of room compels us to hold over for publication next week much of the material intended for this number of the Gospel Herald.

Change of Address.—Bro. J. W. Hess and family, from Palmyra, Mo., to Manson, Iowa. The Lord bless them in their new field of labor.

About 150 people communed at Hesston, Kans., on Sunday morning, May 4, and about half that number enjoyed a similar service at Yoder, Kans., in the afternoon.

Bro. Andrew Schrock of Metamora, Ill., spent last week among the Lower Deer Creek brotherhood and officiated at the communion and ordination service on the following Sunday.

On Sunday, April 27, communion services were held at the East Union congregation near Kalona. In spite of the inclement weather most of the brotherhood were present and partook of the Lord's supper at this time. Bro. Joe C. Brenneman was ordained to the ministry.

The brotherhood of the Johnstown, Pa., district has decided to hold its annual Sunday school conference this year at the Kaufman Church on Ascension day.

Bro. Pius Hostetler and family, formerly of Cass Co., Mo., and later of Shelbyville, Ill., are spending the summer with friends and relatives in their former home near Belleville, Pa.

The Sunday School meeting announced for June 4 at Hanover, Pa., is to be held May 29—Ascension Day—if God wills. We have been requested to announce the change of date.

A refreshing communion service was held at the Kaufman Church near Davidsville, Pa., last Sunday. Notwithstanding the rainy weather there were several hundred members present and communed.

Arrangements have been made for a communion service at the Thomas Church near Hollsopple, Pa., on Sunday, June 1. This is to be preceded by a ten-day series of meetings conducted by Bro. S. G. Shetler.

Bro. Clayton F. Derstine will begin evangelistic meetings to last eight days at the Prairie St. Mennonite Church, Elkhart, Ind. We desire an interest in the prayers of the brotherhood for the success of these meetings which will begin May 13.—Cor.

May 29, the Lord willing, is the date for a Sunday school meeting to be held at the Mennonite Church, Fulton St., Ephrata, Pa. An interesting program is on hand and a live meeting is expected. Everybody is invited to spend the day with us.

Bro. M. B. Fast, former editor of the Mennonitische Rundschau, has decided to make a trip to Russia to study the situation there and bring or send word back to America as to what may be done in the way of giving relief to Mennonites and others in that unhappy country. May the Lord direct and protect him in his work.

A program of the mission and ministers' meeting, to be held at Lindale Church, Rockingham Co., Va., May 15-17, is before us. Thursday afternoon and evening are given over to the discussion of mission themes, while all day Friday and Saturday forenoon will be taken up in the discussion of live themes having to do with the work of the ministry. A preparatory service is to be held on Saturday afternoon. A rich spiritual feast is in prospect for all who attend.

Communion services were held at the Warwick River Church near Denbigh, Va., on Sunday, May 4. Arrangements have been made by this congregation for a series of meetings some time this month with Bro. J. F. Bressler of Richfield, Pa., as evangelist.

The brethren, Perry Kauffman, Albert Janssen, Milford Hertzler, and Harvey Yoder, all of Warwick Co., Va., paid the House a pleasant visit. They were on their way to Wayne Co., Ohio, and other points, expecting to be gone from home about three weeks.

Sunday School Meeting.—The fourteenth annual meeting of the Mennonite Sunday school meeting to be held at Marion, Pa., is announced for May 26 and 27. Among those outside the district whose names appear on the program are W. F. Charlton, J. C. Clemens, and H. F. Reist.

Bishop Ordained.—As seen by the correspondence from Kalona, Iowa, Bro. John Y. Swartzendruber has been called to the bishopric in his congregation. May heaven's choicest blessings rest upon our dear brother and the congregation over which the Holy Ghost has appointed him overseer.

That is an interesting letter from Yoder, Kans., which we are permitted to publish this week. Our prayer is that the forward and upward look may continue to be held by that band of worshipers and the several churches in Reno county continue diligent in the work of winning souls for the Master.

According to the latest word received from Brethren Loucks and Derstine, they will in all probability be at home with loved ones by the time this reaches the eye of the reader. A message brings the news that they mean to reach New York harbor by Monday, May 12—too late to get a personal message into this number of the Gospel Herald, but early enough to promise something for next week.

The brotherhood in North Dakota is preparing for a feast of good things during the month of June. Arrangements are being made for Bible conferences and other special meetings at the several churches in the state, as it is expected that at least some of the ministers attending the special spring conference at Surrey will remain for a season to lend a helping hand in the work of strengthening the cause of the Master in this field.

Bro. N. E. Troyer, formerly of West Liberty, Ohio, is now located at Canton, Ohio, having charge of the Mennonite Mission at that place. His family will follow him some time this week.

Arrangements are being made for a series of meetings at Schellburg, Pa., June 8-15, in charge of Bro. N. E. Miller of Springs, Pa. The meetings are to close with a communion service on the 15th. If some brethren and sisters in other congregations could find time to attend these meetings part or all of the time, it would be an encouragement to the little band of workers at Schellburg.

Meetings at Norristown Mission.—The workers in the new Mennonite mission at Norristown, Pa., are going about their work in earnest. This week is devoted to a Bible instruction and evangelistic meeting in charge of Brethren J. G. Ruth and J. C. Clemens. The meetings are to close next Sunday evening, but we trust that results may continue to live for many years to come. The Lord add His blessings.

The brethren, S. E. Allgyer of West Liberty, Ohio, and Vernon Smucker of Orrville, Ohio, left on Monday of this week for Philadelphia, Pa., preparatory to sailing for France. Their ship is due to sail from New York on Monday, May 19. They stopped a few hours at Scottdale on their way east. May heaven's choicest blessings attend them on their journey and make their mission profitable in the way of advancing the cause of Christ.

Correspondence

Hubbard, Oreg.

(Hopewell congregation)

We are having nice spring weather. We held our communion on Easter Sunday. Bro. and Sister Nice of Morrison, Ill., were with us at this time. Bro. Nice preached the communion sermon and we enjoyed a good spiritual feast. Nearly all of the members (about 100) were with us and partook of the sacred emblems. We all rejoice that we were able to gather and receive into the Church before communion, some more of God's people—five by letter and one by baptism. Also some of the brethren from Albany were with us. Pray that the good work may go on.

We are glad for God's protection. Bro. and Sister Nice expect, if the Lord wills, to leave Hubbard for the Idaho field. May the Lord go with them and protect them on the way.

Our work is still progressing nicely.

We have meeting every Sunday. Sunday school at 10 A. M., children's meeting at 7:00 P. M., Y. P. M. at 7:30, preaching at 8:00. We are glad to say that the young people are taking good interest in the Y. P. M. Pray for us that we may hold out faithful to the end.

April 29, 1919. J. D. Mishler.

West Liberty, Ohio
(Oak Grove congregation)

We have great reason to rejoice, because of the feast of good things we have been privileged to enjoy, in the recent past. On April 20, in the evening meeting, we were favored with a talk on France by John Zook, who has spent 18 months in that country, doing reconstruction work, in the Friends' unit. The same evening Bro. J. B. Smith appeared and gave us an interesting discourse on the subject of education. Both of these talks were greatly appreciated.

On April 25 Bro. C. F. Derstine and family stopped with us on their way east, and began a series of lectures on Revelation the same evening. The meetings were continued all day Saturday and Sunday, with great interest and excellent attendance. They left Monday afternoon for Pennsylvania.

Sunday will be remembered as a very busy day, and the house crowded at every meeting. After Sunday school and the opening of the regular service, two precious souls were received into church fellowship by water baptism. Immediately following these ceremonies, a very interesting communion service was conducted by Bro. J. S. Shoemaker of Daktoa, Ill., at which time many partook of the sacred emblems of the broken body of Christ. The last work of the forenoon was the ordination of Bro. N. E. Troyer to the ministry, to take charge of the mission at Canton, Ohio. They are leaving in a few days for their new field of labor. Bro. A. I. Yoder was also present, and assisted in the different services. At 2:30 in the afternoon Bro. Derstine again took charge. May the Lord be praised for His presence. Cor.

April 30, 1919.

Lebanon, Pa.

(Gingerich's congregation)

Dear Readers:—On April 18 preparatory and baptismal services were held, at which time one precious soul was received into church fellowship. Communion and feet washing were observed on April 20.

Continued meetings are announced to open at this place on May 18. The prayers of God's people are solicited in behalf of the important work—that the Church may faithfully perform her mission while laboring for the salva-

tion of lost souls, as well as in all other lines of work.

An all day Sunday school meeting is to be held at this place on May 27, D. V.

The Sunday school in Annville continues with good interest.

Continued meetings are also announced for Shirksville some time in June.

May we be faithful and ready when Jesus comes. Mary K. Umberger.

May 1, 1919.

Waynesboro, Va.

(Hildebrand's congregation)

Dear Herald Readers, Greetings:—Sunday school has been reorganized with the following officers: Supts., Martin E. Weaver, Walter Craig; Sec.-Treas., Ernest Craig; Chor., Reuben Burkholder. Attendance is fair.

Council meeting has been held at this place when peace was expressed by all present. The Lord willing, we will have preparatory services May 10, and on Sunday following communion service.

Bro. Etter Heatwole of the Springdale congregation preached an inspiring sermon for us May 4. Text, I Cor. 13:7, 8.

No preventing Providence, Bro. Graybill of Pennsylvania will be with us on Saturday evening, May 10, to begin a series of meetings. We pray that God may send messages through the brother that will strengthen the believers and also send conviction to the hearts of many unsaved, and may they not only be convicted, but yield and give their whole hearts and lives to the One who gave His life for all. There is need for many more true and consecrated workers in this world of sin and wickedness.

One young soul has already been received into Church fellowship this spring. May God grant him grace to live faithful to the end.

May 5, 1919. Verda A. Weaver.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greeting:—On Good Friday, apart from our usual custom of having preaching service, we enjoyed an all-day song service, which was well attended. Many came from Rockingham Co., whose help and presence was much appreciated by all. The "Harmonica Sacra" was used, and singing the good old songs brought many happy as well as sad memories back to most of us while engaged in this service. Bro. P. S. Hartman was chosen moderator and Bro. Frank Wenger secretary. Some interesting talks were also given by different brethren.

On Saturday P. M. council meeting

(Continued on last page)

Miscellaneous

THOUGHTS ON SPRINGTIME

For the Gospel Herald.

I. Some Lessons that should Impress Us

By Clara Miller

There are some lessons in everything that God has made.

Life is the key-note of springtime. Nature's long sleep is over and bird, leaf, and blossom rise to greet spring.

Our life is made up of little things. Every day there are little opportunities that will pass our way. Although our sphere may be small and difficulties numerous, God will take care of our difficulties provided we put our trust in Him and improve our opportunities.

Spring-time is seeding time. There is a seeding time in our spiritual lives as well as in natural things. Therefore we should strive to sow only good seed and do it with diligence. "Whatsoever a man soweth, that shall he also reap." In Hosea 10:12 we read, "Sow to yourselves in righteousness, reap according to your kindness; break up your fallow ground, for it is time to seek Jehovah, till he come and rain righteousness upon you."

Then, too, we should not fail to learn lessons from the many things there are about us. In the spring, when we see the budding of the trees and flowers, hear the song of the birds, behold the beautiful blue heavens and hear the noisy brook, all nature taking on new life, living a better life than ever before, we can not but feel that this is the work of God, and we should praise Him for these blessings.

II. The Joy of all living Creatures and its Message

By Esther Augsburg

This is the time of the year when all nature seems to be rejoicing. God seems to be very near, and if we but look and listen we may be sure to feel His presence in the stirring growth of the plants and the song of the birds which from sheer joy are pouring forth their songs of praise.

There is joy because of the renewal of life after the winter. The sun again warms up the earth and there is new life and hope in everything. How like the soul that has been in darkness and having found Christ allows the sunshine of God to shine in his heart.

Each spring we can rejoice because there is a renewal of God's promise. In Matt. 24:30 Christ says, "If God

so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" If all nature is rejoicing, have we not much more reasons to rejoice? for God says, "Are ye not much better than they?"

What a lesson of freedom and trust we can learn from helpless living creatures. What a message of hope and love to all mankind!

Even the spring may bring no joy to man because of his unrighteousness. He can not help but observe the joy of living things about him and thus get a glimpse of their message that "life is more than meat and the body more than raiment."

Finally, the message of springtime can not be less than hope, trust, faith, and love. May we allow Christ to renew our hearts and receive His message in the springtime of our lives.

Flanagan, Ill.

MENNONITES IN NORTHWEST CANADA

During the past year there has been more or less agitation against settlement in Northwest Canada by Mennonites and other nonresistant people from the United States. A greater spirit of toleration having been manifest in governmental circles in Canada than in the United States, naturally people of a peaceable disposition who recognized themselves as "strangers and pilgrims on the earth" and who desired a place where in peace and quiet they might be permitted to serve and to worship God as they believed the Bible directed them to, looked to Canada as a desirable place to live. Among those who looked at matters from this standpoint were the Hutterite brethren who purchased large tracts of land in Alberta. Their community life, coupled with the fact that they spoke the German language almost exclusively, brought upon them the ire of many Canadians and efforts have been made to have them interned as alien enemies. Naturally, as the Hutterites are recognized as one branch of Mennonites, many people whose zeal exceeded their knowledge included all classes of Mennonites in their clamor that the land be gotten rid of these "undesirables."

Fortunately there are people in Canada who know something of the life of Mennonite people; and while they differ from them in their nonresistant views they know them to be a class of people who are not trouble-makers and recognize their right to be true to their own convictions. Among them is the writer of the following extract from the Calgary Her-

ald, sent us by a brother. We pass it on to our readers, believing that the message contains material worthy of consideration and reflection.—Editor.

During the last year the press has been renouncing the Mennonites who are settling in Alberta, and in your issue of the 24th inst., the G. W. V. A. is asking for their removal from the province.

Now I would like to know if these Mennonites are a different class of people from those who settled in Waterloo Co., Ont., who sought and obtained from the government exemption from military service long before even Old Bill Hohenzollern dreamed of a world war. The descendants of some of these have been living in Alberta for the last 25 years and have proven themselves to be the best of settlers and are to be found in the Didsbury, Carstairs, Okotoks, High River, Mayton, and other districts in the province?

I know nothing of the new immigrant, but have known the Mennonite for the last 35 years, and no citizens in Canada, are more lawabiding, more prosperous or more up to date in their methods of farming.

In religion they are the same as other churches. They worship according to their views, and while I do not agree with their views, still they are entitled to theirs, just the same as anyone else. Their church in no way interferes with the state. They do not interfere with the marriage law of the country. You will not find them passing resolutions in favor of Bolshevism, nor taking part in pro-German demonstrations or rioting, and seldom, if ever, do you find them in the police, or any other court of law. Then why deport them, when you have in your midst aliens of all descriptions, Bolsheviks, Orientals and many others less desirable than the Mennonites?

True, they did not believe in taking part in any war; not from any pronationality of any kind, but from a religious point of view which has been part of their creed ever since the inception of the Mennonite Church.

I honestly believe that 90 per cent. of the criticism of these people has been by individuals and associations who were acting on hearsay, without any actual knowledge.

Their manner of dress, etc., may leave a wrong impression on those who do not know them, but to class them as undesirables is going too far and the immigration authorities have been guilty of importing thousands into Alberta far less desirable than the Mennonites.

Yours truly,

Fairplay.

Vernon, B. C., March 28.

SOCIAL GATHERINGS

By Mary Stoltzfus

For the Gospel Herald.

A social gathering is a group of people brought together upon terms of social equality. Usually it means a collective gathering of people for the purpose of having a jolly time.

Pleasure has become a passion in this age. There are avenues of pleasure in every part of our being; physical, intellectual, spiritual. Most always, at social gatherings, the two former are greatly exercised while the latter is used but very little.

The world has many of these gatherings—where pride, carnal lusts, envy, etc., are fostered. For our young people to attend such gatherings would have a tendency to have them conformed to the world in thought, in action, and to lead them into sinful ways. "Be ye not conformed to this world."

The Word tells us to "abhor that which is evil" and to "cleave to that which is good;" also to "abstain from all appearance of evil." This is a hard thing to do, unless we have a horror for all evil. It is important that we keep well balanced along this line, consistent in purity, in simplicity, in humility, in whole-hearted Christian service, in all things pleasing to God.

Wood River, Neb.

WHAT WE AS YOUNG FOLKS CAN DO

By Carol Miller

For the Gospel Herald.

The S. S. pupils of today will be the teachers and preachers of tomorrow. This is a fact that we as young people little realize and little appreciate. It is a fact to be appreciated and looked forward to with pleasure. What the Mennonite Church will be and stand for in the future will depend on the efforts we put forth. Why wait until the time comes until we begin putting forth efforts! Now is the time to begin doing. Why not prepare now to take the load on our shoulders when the time comes? Why not resolve that we are going to do our part and make the Church grow stronger and better? We can do it.

There is not a single young person with talents that cannot be used for Christ. He has a plan for everyone of us. It won't just happen so; we must work, we must study, we must pray, and He will show us His plan. I think the greatest mistake the young folks are making is that they won't do what they are capable of doing. We're not doing what God expects of us. Here are opportunities, there are opportunities, but we don't make use of them.

My subject is, **What can we do?** That implies that we can do something; but unless we are right with God, unless we are right with ourselves, we can't do much for others. So, first of all, we as young people must let God create in us clean hearts and renew right spirits within us. Let us put more confidence in God, make Christ our elder Brother, and go to Him for suggestions; then by His help we can be able to do something for others.

Our business in life is not to get ahead of others, but to get ahead of ourselves—to break our own record, to outstrip our yesterdays by todays, to bear our trials more bravely, to whip the tempter inside and out as we never whipped him before, to give as we never have given, to do our work with more force and a finer finish than ever—this is the true idea of getting ahead of ourselves. To beat someone in a game or to be beaten may mean much or little. To beat our own game means a great deal. Whether we win or not, we are playing better than we ever did before; and that's the point, after all, to play a better game of life.

Young folks, why not make life a real game? If we would see the good there is for us to do we would realize what a beautiful thing it is to work, to live and be happy. There are so many things we can do—little things that may seem worthless mentioning, but after all, the little things count. We must begin at the bottom of the ladder or we might fall. The following are a few things that seem really necessary in the development of a young Christian's life:

1. Love one another. This is usually the first thing mentioned. Why? Because love is the greatest thing in the world: for "God is love." "Love worketh no ill to his neighbor," and if the young folks could work together in love what a work could be accomplished!

2. Pray for each other. I am afraid we have been neglecting this. So often we feel that we need to pray for ourselves more than for others; but if we love others as ourselves, we can't forget to pray for them.

3. Speak some word of encouragement to each other at every opportunity. If we see some one that is weak along a certain line, or discouraged, let us make it our business to encourage them and at the same time we will be helping ourselves.

4. When you have done something wrong go to that person and make it right. God did not let Jacob rest until he went back to his brother and made it right. Look how he suffered all his life. If we wrong a friend, the first thing to do is to go back and confess our sin, and we'll not only have a truer friend than be-

fore but we will be a truer one ourselves.

5. Be willing to make real sacrifices for others. Take Christ for an example. He sacrificed His life for us, and we do not fully appreciate it. We should be willing to sacrifice anything for our friends. We owe it to Him. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

6. Read our Bible every day. It is just as necessary to feed our souls as it is to feed our bodies. If you don't read your Bible every day, make it a habit and you will enjoy it.

7. Show kindness and unselfishness to those about us. Emerson says, "Life is not so short but that there is time for courtesy. Never be too busy to notice the need of others. Learn to excuse others' faults, but never your own. Have a forgiving spirit. Learn to understand and sympathize with the problems of others."

8. Never do anything we would be ashamed for God to know.

9. Don't be ashamed to stand up for what we believe.

10. Try to become truly great—not to be known or famed, but that we may better help each other.

11. Take advantage of religious meetings. Make it a habit to go to prayer meeting, Bible class, junior meeting, and Sunday school. Each one try to set an example for others.

12. Let each one of us be a missionary by doing some kind deed each day. When a stranger comes into our midst let us make him or her feel welcome by introducing Christ to them as our best friend. Let each one of us do what we can in making Christ known to all the world.

In conclusion I would say, May we, the young people of the Mennonite Church, live clean, pure, noble Christ-like lives that those about us will see we are trying to do what is right. Let us rememehr it is not what we want to do, but what is best. Let us give of our best to the Master.

Elkhart, Ind.

HUMILITY

By Levi Blauch

For the Gospel Herald.

"Humble yourselves therefore under the mighty hand of God, and he will exalt you in due time.—I Pet. 5:6.

The subject of humility is one of the greatest Bible subjects we can think of. Even under the old law people were commanded to humble themselves. In Ex. 10:3 we read of Moses and Aaron appearing before Pharaoh, saynig, "Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me?" Here God demanded two things of Pharaoh: (1) to humble himself; (2) to make a sacrifice in

letting the children of Israel go. Pharaoh refused to humble himself, therefore he would not make the sacrifice either. The locusts came out and were the penalty for Pharaoh's disobedience.

In Deut. 8:2,3 we are informed how that God humbled and proved His people forty years to bring out what was in their hearts. He even permitted them to suffer hunger because they refused to humble themselves.

Does it pay to be humble? Let us see. In II Chron. 34:27 we have this record concerning the king of Judah: "Because thine heart was tender and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humblest thyself before me, behold I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace; neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same." In Job 22:29 we have the promise that God will save the humble person. Nowhere in the Bible do we read that God will save the proud and haughty, except on condition that they repent and become humble.

Let us look at a few New Testament scriptures. Christ says (Matt. 18:4): "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Are we not all in need of the grace of God? If so, how shall we obtain it? By becoming humble. Jas. 4:6. If we would be lifted up, we must first humble ourselves in the sight of the Lord. The only way to resist the devil is to become real humble before God. Then, and then only, can God use us to further His cause.

Through whom may we become humble? Through ourselves? No. Let us hear what Paul says in II Cor. 12:21: "When I come again, my God will humble me among you." Paul had an important work ahead of him. Therefore he realized that he needed to be humbled. For this he looked higher than men, even to God from whom comes all help. In Col. 3:12 we are told to "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering." By this we see that humility is needed. If we are proud in mind we are not humble before God. In Acts 20:19 Paul tells us how he served the Lord: "Serving the Lord with all humility of mind, and with many tears." In I Pet. 5:5 we are told to "be clothed with humility; for God resisteth the proud, and giveth grace to the humble."

Brethren and sisters, can our minds be humble while our bodies are be-

decked with the fashions of the world?

Was it necessary for Christ to be humble? Yes; listen: "And being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:8). Here is the scene of the sinless, spotless, Lamb of God, the only begotten of the Father, coming down to this sin-cursed earth and to humble Himself on the cross, even unto death, that you and I might have life eternal. Because He humbled Himself, "God hath highly exalted him, and given him a name which is above every name."

The gateway to real exaltation, an exaltation which stands the tests of time and eternity, is humility.

Johnstown, Pa.

HEART TO HEART CHATS

(Continued from page 116)

Okla.; Joseph E. Demport, (colored) Phila., Pa.; Alvah N. Davis, Olney, Texas; Cornelius Vogt, Korn, Okla.; Jacob J. Wipf, Alexandria, S. D.; also the six Mollican Russians; Jos. B. Wilson, Galax, Va., and Lloyd Blickenstaff were also released. Many of the above list were sent to the D. B. from Camp Travis and have been in prison since June 15, 1918.

Not a few of these stopped here since being released. Thursday, the 17th, Bro. Joseph Demport, a poor C. O. boy, who was born in the West Indies and whose home is in Philadelphia, stopped here after being released. Temporary financial aid was given this, as well as a number of other released brethren, to make it possible to return to their homes.

From England and from various parts of the United States letters of appreciation are coming to us. One father from Indiana hopes "that we visit the boys often until the last one is released."

We visited there twice this week—on Tuesday the 15th, on Thursday the 17th—and am billed to be there for regular services again tomorrow. On Tuesday, by request of Brother William B. Harvey, a member of the Society of Friends, Phila., Pa., who is also a representative of The American Friends Service Committee, I accompanied him to the prison. After a prolonged and satisfactory interview with Colonel Rice, the commandant, we were kindly shown into the mess-hall at the noon-hour. We ate some of the bread that the prisoners eat, were taken to the "hole," where prisoners are in solitary confinement. (No, there are no Mennonite boys in there). We had a very interesting visit at the dairy-barn, green-house, etc., besides visiting with some imprisoned boys. The colonel spoke of the C. O.'s as being model prisoners.

He certainly treated us "on the square."

Yesterday I made another trip up there, with the view of visiting the sick, taking literature for others, etc., etc.

Last Saturday at the services, one of the boys came to me with eyes dancing with joy and said, "Bro. Minging, there is a man here who recognizes himself as a sinner before God and wants to accept Christ as his Savior; I want to introduce him to you." Later I found this statement to be true, found this man an honest seeker after truth, when he later publicly confessed Christ as his Savior. We were reminded of the prison experience of Acts 16. The young man who brought this fellow prisoner to the meeting was Bro. Vernis Kitterman, a member of the Society of Friends, and has had some years of experience in banking business. But it was touching to hear him tell the Lord in his prayer that he was fully repaid for all the reproach he had endured for His Name's sake, because of this man having been won for the Master.

Bros. L. J. Miller and P. H. Unruh were the main spokesmen of the afternoon's service. It was for the above mentioned new born babe that I took a Bible along on Tuesday.

Tuesday, as I entered Ward 1 of the Prison Hospital, I was greeted with the smiling face of Bro. Benjamin Jackson, Dresden, Tenn., a "C. O." who has been in the prison hospital since last October. He too has been letting his light shine in that dark place. He told me of a fellow-prisoner in whom he was especially interested. Before leaving the ward, this fellow-prisoner, although confined to his bed, was rejoicing in a new found joy and hope. I want to take a Bible along for him, and since he has an "immediate release," but is in feeble health, I am trying to arrange for his care at the Mennonite Sanitarium, La Junta, Colo.

Another brother whom I visited in the same ward is Lee Swartzendruber, a brother of Sister Salina S., one of our faithful workers here. He has been suffering with rheumatism, but is improving.

From this ward, I went to hunt Bro. Ora Hartzler, whose home is near Garden City, Mo. Major Smith, the Executive Officer, had told me, that he was in "Isolation Ward" in hospital, sick with erysipelas. I found him as indicated, handed a treat to his attendant for him, but did not communicate with him. I was informed that he had been delirious. Dear reader, how would you like to trade places with this brother? Have you anything for which to be thankful?

Our correspondence is heavy and I

beg the forbearance of those who have written and are waiting to hear from me.

"As the eyes of servants look unto the hand of their masters," so our eyes are "unto the Lord" for grace to faithfully perform all our duties connected with the two missions and the work at Ft. Leavenworth. We continually crave the prayers of God's faithful.

April 18, 1919.

REPORT

Of the Mennonite Home, Lancaster, Pa., for March and April

For the Gospel Herald.

Donations—The following made contributions in merchandise or labor: Lizzie K. Brubaker, J. B. Kauman, The Children's Home, Barbara Brenneman, Milton Murphy, Tillie Kauffman, Fanny Good, Annie Good, Stella Stoner, Katherine Kauffman, Florence Brubaker, Annie L. Landis, Mrs. Fannie H. Sauder, Mrs. Frank P. Line-weaver, Mrs. John Baer, Mary Baer, Fanny B. Herr, Annie B. Herr, Mrs. N. M. Eberly, Anna H. Martin, Mrs. C. B. Oberholtzer. Cash: Annie Landis, \$1.00; Aaron Hostetler, .50; Elam Horst, \$1.00; Joseph L. Horst, \$1.00; Solomon Good, \$1.00; Mary M. McAlister, \$5.00; David S. Lehman, 1.00; Milton Buckwalter, \$1.00; Samuel N. Stauffer, \$1.50; Joseph Miller, \$5.00; Emma Eshbach, \$1.00; John L. Baer, \$5.00; Contribution box, \$6.25.

Services—March 2: regular services were conducted by Bro. Joseph Boll Jr. and Christ Charles from John 15:1-14.

March 6: We held the funeral services over the remains of Sister Barbara Warfel who died on the 5th. Services by Bro. J. H. Mosemann. Text, Heb. 9:27. Age, 85 y. 4 m. 15 d.

March 16: This afternoon regular services were conducted by Bros. Noah Landis and Abram Benner. Text, Psal. 23.

March 30: This afternoon regular services and council meeting were conducted by Bros. I. H. Brubaker and D. S. Metzler. Lesson, Psal. 39 and Matt. 18:1-22. Peace was confessed and communion desired.

April 11: This evening we held funeral services over the remains of Elizabeth Strawbridge who died on the 10th. Services by Bro. Frank Greider. Text, Job 5:26. Age, 81 y. 9 m.

April 13: This afternoon regular services were conducted by Bros. Samuel Oberholtzer, Frank Greider, Aaron Coble, Martin Hiestand, and Amos Kauffman. Bro. Coble read Eph. 2, and Bro. Oberholtzer spoke from John 14:1-9.

April 26: This afternoon we held the funeral services over the remains of Sister Mary Harman who died on the 24th. Services by Bro. David Landis. Text, Num. 23:1-10. Age, 70 y. 7 m. 9 d.

April 27: Regular services were conducted today by Bros. Christ Lehman, Clayton Charles, and Christ Charles. Text, Tit. 2:11-15.

The Home is blessed with good health, with the exception of weakness of the aged. We are "going down the valley one by one." We received no help except from the sisters who cleaned house. We are in need of two workers. Are there not two sisters in this Mennonite community who are willing to give us a helping hand in this noble work?

Yours for the work,

T. E. Moyer.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Report of Meeting Held by Active Field Workers of Mennonite Relief Commission at Neuville, Meuse, France, Mar. 30, 1919.

The first general meeting of Mennonite brethren engaged in relief work in devastated France was held in the remains of a shell-torn house at the edge of the Argonne Forest on Sunday, March 30, 1919.

The meeting began at eleven o'clock with devotional exercises. The hymns, "Faith of our Fathers" and "Guide me, Oh thou great Jehovah," were sung, followed by reading of Psalms 15 and 121 and a season of meditation and prayer. The purposes of the meeting were then briefly outlined by the temporary chairman as being threefold: viz., (1) Devotional, (2) Fellowship and acquaintance, (3) To discuss problems of the Church.

An organization was then affected for the day consisting of W. E. Oswald, moderator; J. E. Gnagey, asst. moderator; O. B. Gerig, secretary and Payson Miller assistant secretary. A committee was then appointed to arrange for a general program as a basis for the discussion of the afternoon, after which the meeting was closed by prayer to reconvene at 1:00 o'clock.

Afternoon session opened with song, "Sun of my Soul," the reading of John 15 by Brother H. V. Hostetler and prayer by J. E. Zimmerman. The moderator then outlined the program for the afternoon deliberations.

Bro. J. Roy Allgyer gave a report of the Lancaster, Pa., meeting of Jan. 7, '19, relative to the Armenian project and also of the group meetings held by Mennonite Reconstruction men at Haverford, Pa.

In the discussion which followed this report a strong sentiment was voiced in favor of the work itself in Armenia but rather a disapproval of the method by which it was undertaken.

The question was raised as to how many men had the sanction of the home church to take up relief work in France with the Friends Unit. Quotations of the bishops were then given by brethren representing various churches and conference districts. The question was also raised as to the powers of, and the manner in which they were delegated to, the Mennonite Relief Commission.

Bro. J. C. Meyer discussed the administrative system which made it difficult for the Mennonite draftee to do his own thinking and pass his own judgment when faced with the issue of conscription in camp. It was strongly emphasized that the people can be trusted to conserve the principles of the Church and the teachings of Christ.

The next hour was devoted to a general open discussion.

Bro. Payson Miller, having recently come from America, expressed the apparent widespread and deep interest of the Church toward the Relief work in Armenia and in France, shown by their generous financial support and their spiritual enthusiasm and his suggestion that this meeting place itself on record as in entire sympathy with this spirit was unanimously approved.

Bro. H. G. Mack, the only representative from the Franconia Conference district, expressed the desire that closer cooperation with the churches be sought.

Bro. J. E. Gnagey suggested that open and frank discussions be held at various times among the groups and invited Mennonites in neighboring equipes to attend their meetings at Grange le Comte.

Bro. Alfred Brenneman remarked that an effort be made to keep in touch, each brother with his home congregation, and that reports of our meetings, he believes, would be of interest to those who so generously support this work thru sympathy and finance.

Report of Committees.

Bro. O. B. Gerig reported for the publicity committee discussing the plan as submitted by the chairman, Bro. Vernon Smucker. It was strongly urged that the brethren in the various equipes cooperate in writing up informational articles concerning the work which the people of the Church are supporting. Extracts of correspondence from Brethren H. F. Reist and J. S. Hartzler relative to this work were also read.

Bro. J. C. Meyer, as chairman of Mennonite men in Relief and Reconstruction in France, reported on the correspondence and interviews he had with a large number of bishops, laymen, and ministers as well as the Mennonite Relief Commission and American Friends Service Committee with reference to problems of relief and the sending of two Mennonite brethren as representatives to investigate the work done in France and to report to the General Conference to be held this year. The correspondence was laid on the secretary's table and open to the meeting.

These reports were followed by equipe reports from Dombasle, Grange le Comte, Neuville, Recicourt, and Aubreville relative to Sunday school and religious meetings held at each place.

The moderator then called for the business of the meeting. It was moved that steps be taken to form a permanent organization among the Mennonite relief workers in France. Motion carried.

Moved that arrangements be made for a two-day conference to be held in the Verdun area as soon as the brethren in the eastern equipes be located in this district. Motion carried.

Moved that a constitutional committee be elected by this meeting to report at the next conference.

Moved that a committee be elected by this meeting to arrange a general program for the next conference.

Moved that the secretary be authorized to report this meeting to the brethren in Armenia and get their advice.

Moved that minutes of this meeting be sent to chairman of publicity department of Mennonite Relief Commission to be published in Gospel Herald.

Results of election: Constitutional Committee, J. C. Meyer, Truman Miller, O. B. Gerig.

Program committee: Payson Miller, H. N. Mack, Eli Stoltzfus, W. E. Oswald, J. R. Allgyer.

Meeting closed by singing "Blest be the Tie that Binds," and prayer by Bro. Allgyer.

DOING ONE'S BEST

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
This is my work—my blessing, not my doom.

Of all who live, I am the one by whom
This work can best be done, in the right way.

Then shall I see it not too great nor small
To suit my spirit and to prove my powers.
Then shall I cheerfully greet the laboring hours,

And cheerfully turn, when the long shadows fall,

At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke.

Married

Augsburger—Zuercher.—On Tues. evening, Apr. 22, Bro. David Augsburger of Elida, O., and Sister Salome Zuercher of Columbiana, O., were united in holy bonds of matrimony at the home of the officiating bishop, Bro. A. J. Steiner. May God's blessing attend them in life.

Payne-Leeke.—On April 17, 1919, at the home of the bride's parents, Bro. Edmund John Payne and Sister Jessie May Leeke were united in the holy bonds of matrimony, Bro. S. M. Kanagy of the Toronto, Ont., Mission officiating. May God's richest blessing ever rest upon them.

Emmert—Burkholder.—In Clackamas Co., Oreg., at the home of the bride's parents, on April 19, 1919, Bro. Floyd Emmert and Sister Grace Burkholder, both members of the Hopewell Mennonite Church near Hubbard, were joined together in holy bonds of matrimony, Bro. J. D. Mishler officiating.

Hershberger—Kaufman.—At the home of Bro. and Sister Harry J. Kaufman, parents of the bride, near Davidsville, Pa., Bro. Harley Hershberger and Sister Margaret Kaufman were united in the bonds of holy matrimony on Sunday, April 20, 1919, in the presence of a number of relatives and friends, Bro. S. G. Shetler, officiating. May God bless their journey through life.

Obituary

Buskirk.—Verona Eileen, infant daughter of Bro. Royal and Sister Sarah Buskirk, near Vestaburg, Mich.; died April 18, aged 1 m. 29 d. Remains laid to rest in McBride's Cemetery. Funeral services by Bro. J. M. Yoder.

"God needed one more angel child
Amid His shining band,
And so He bent with loving smile
And clasped our baby's hand."
Susanna Switzer.

Usher.—Daniel Usher was born in Smithfield, R. I., Feb. 22, 1825; died near Kenmare, N. D., April 23, 1919; age 94 y. 2 m. 1 d. About the last two months of his life he was not able to be up, altho he was always cheerful and enjoyed the company of old and young alike. He was a member of the Mennonite Church. He leaves one daughter (Mrs. Samuel Renno), one granddaughter, and many other relatives and friends. His wife and one son preceded him. Short services were held at the home on April 24, conducted by D. B. Kauffman. The remains were taken to his old home near Granger, Minn., for burial.

Kulp.—Daniel, son of Bro. Elias and Sister Elizabeth Kulp, was born June 6, 1918, in Towamencin, Pa.; died March 15, 1919, aged 9 m. 10 d. Death due to spasms following influenza and bronchitis. He is survived by his parents and 3 sisters and 2 brothers. Three brothers and one sister preceded him to the Spirit world. Funeral March 20, by the brethren, Isaac Kulp and Warren Moyer.

"However painful it may be
To know that they are gone,
The thot is sweet that we may see
Them in eternity."

By his grandmother.

Augsburger.—Ione Kathryn, daughter of Elmer and Mabel Augsburger, near Flanagan, Ill., was born July 7, 1918; died of acute Brights disease and pneumonia April 29, 1919; aged 1 y. 9 m. 22 d.

She leaves her parents, one sister (Mardelle), one brother (Merlin), two grandfathers, one grandmother, and many relatives and friends. Funeral services at the house May 1st by D. W. Slagel and at the Waldo A. M. Church by Geo. Summer. Interment in the Waldo Cemetery.

"Fond parents, calm the heaving breast,
The Savior called her home;
Grieve not, your darling is at rest
Beyond this vale of gloom."

Hofstetter.—Peter Hofstetter was born near Dalton, O., June 27, 1832; died March 27, 1919; aged 86 y. 9 m. Death was caused after a long illness from dropsy and other ailments. His suffering for the last few weeks was very great indeed until he finally succumbed. On Sept. 18, 1856, he was married to Catherine Neuenschwander. To this union seven children were born, all of whom survived him. He leaves 3 sons, 4 daughters, 32 grandchildren, 15 great-grandchildren, and 2 sisters. His wife and 2 grandchildren preceded him to the spirit world. Funeral service at Sonnenberg Mennonite Church, March 30. Interment in adjoining cemetery. The brethren, C. N. Amstutz, Jacob Nussbaum, and Ira Buckwalter officiated.

"Dearest father we are lonesome
Since thou hast gone away
But we shall ever strive to meet thee
In some happy, brighter day."

Detwiler.—Henry S. Detwiler of Norristown, Pa., died in the hospital April 17, 1919, from an operation for cancer, from which he was a sufferer for a long time. Age, 53 y. 9 m. 6 d. He was a member of the Mennonite Church for about 30 years and was faithful until death. He was married to Mary Ann Godshall to which union were born three sons and one daughter and also a granddaughter. One son preceded him in death. He also leaves three sisters and one brother. He was born in East Perkiomen Township and was buried April 22 at the Skipack Mennonite burial grounds. Services by Warren Bean, Jesse Mack, and Irvin Landis. Text, Rev. 14:13.

"One by one their seats are empty,
One by one they pass away;
Now the family is broken
Will it be complete some day?"
—A sister.

Custer.—Sophia F., widow of the late Solomon Custer, died of consumption at her home near Dale Enterprise, Va., March 27, 1919; aged 63 y. 18 d. She had been failing for nearly a year, but her death came rather unexpectedly at the time. The evening before her death she seemed cheerful and conversed freely. About 3:00 she called her son who went quickly to her room and found that she had hemorrhage of the lungs, and in a short time she breathed her last. She had been a faithful member of the Mennonite Church from her youth; in appearance, a bright example for her children to follow.

She leaves 4 sons and 4 daughters. Affliction has fallen heavily on this family. This is the third death in the short space of three months—first a son, then a daughter (the mother of four children), and last the mother.

Funeral services were held at Weavers Church on Mar. 30, by the brethren, J. S. Martin and L. J. Heatwole, after which her body was laid to rest in the cemetery near by.

Kauffman.—John, son of Bro. Levi and Sister Mary (Zook) Kauffman, was born Oct. 14, 1898; died April 7, 1919, near Belleville, Pa., as the effects of a motorcycle accident Sunday, April 6. He gave his heart to Jesus about four years ago and united with the A. M. Church. Bro. Kauffman, in company with Bro. David Yoder, was rounding a sharp curve on Bro. Yoder's motorcycle at a fast speed, and with the intention of slowing down, in mistake turned on more speed. They lost control of the machine and struck the bridge, throwing John across the creek on his head, fracturing his skull. He lived but 11 hours after the accident. This is indeed a loud call to our young people to remember the Sabbath day to keep it holy. Brother John was strong and robust and just in the prime of his life; was at S. S. and church (preparatory) services in the forenoon, and before sunset was on his deathbed. He is survived by his father, mother, a brother, and 4 sisters. John was always of a pleasant and loving disposition. A large concourse of relatives and friends gathered to pay their last tribute of respect. Funeral April 9 from the Belleville A. M. Church, conducted by Bros. Joseph Byler and Eli H. Kanagy. Text Prov. 27:1.

Bare.—Magdalena, daughter of Noah Good and wife, was born in Fairfield Co., Ohio. She spent a part of her life in Allen Co., Ohio, where she united with the Church at the age of 16 and remained faithful. She was married in Page Co., Iowa, to Benj. W. Bare, on Feb. 2, 1868. They also lived in Elkhart Co., Ind., 3 years. In 1872 they moved to Marion, Kan., and were one of the first Mennonite families to settle in the state of Kansas.

She died at the home of her daughter, Lydia Berkey, in Harper, Kan., April 30, 1919; aged 74 y. 11 m. 16 d. She leaves an aged husband, 2 sons, six daughters, 29 grandchildren, 1 great-grandchild, 1 brother, and 3 sisters. Her children were all present at the funeral.

She spent much of her life in caring for the sick and trying to relieve the sufferings of those who needed her help and sympathy. She had a great desire to leave this world and be at rest. Funeral May 2, at the Pleasant Valley Church conducted by R. M. Weaver, (Text Rev. 14:13) and by J. T. Hamilton from Rom. 8:1. Buried in the nearby graveyard.

"Let your hands be folded, Mother;
Of toil they've done their share;
While our lives were young and tender,
How you watched with loving care!
We thank God for such a mother,
And the prayers for us you've prayed.
Great and blessed we shall call you;
May your precepts be obeyed."

WAR SUFFERERS' RELIEF (Including Armena and Syria)

Report for the receipts for two weeks ending April 30, 1919.

For the Gospel Herald.

Dan W. Driver	\$ 20.00
S S Children Metamora Ill	33.50
South Clinton O O Amish Cong Ind	125.00
Salem S S Lima Ohio	459.25
Midway S S Ohio	20.05
E P Gerber's Class Sonnenberg S S Ohio	60.00
Mt View S S Alberta	20.00
A Sister Ohio	100.00
Ella Augsberger	60.00
S W Burkholder	50.00
Hydro Okla Cong	13.10
Readers Mennonische Rundschau	251.27
Old Order Peachy Cong of Belleville Pa	122.45
Mt View S S Va	5.00
F M and N R Kreider	10.00
Albany S S Ore	39.32
A M Cong Albany Ore	16.40
L D Ebersole	4.00
A Friend Calif	30.00
Tuleta S S Texas	5.00
Jacob D Zuercher	50.00
A S Yoder Dist O O Amish Cong Ohio	695.00
Waldo Cong Ill	75.00
Waldo Cong Ill	25.00
Ella and Harold Oswald	10.00
Crystal Springs Cong Kans	250.00
S P Good	60.00
Primary, Junior, and Beginner's Depts Home Mission Chicago	12.56
O O Amish Cong Mt Hope Ohio	257.50
O O Amish Cong Mt Hope Ohio	257.50
A Bro Lower Dist Va	6.00
A Sister Lower Dist Va	3.00
A Sister Lower Dist Va	4.00
Chambersburg Cong Pa	81.50
Brethren Reiff Cong Md	42.50
Merle Eshleman	5.00
Row Cong Pa	20.00
Brethren Reiff Cong Md	133.50
John Q Frey	5.00
Firdale S S	10.00
S R Yoder and Class Mo	5.00
Mrs S R Yoder and Class Mo	5.00
Sarah Miller and Class Mo	5.00
A Sister and Class No 5 Mo	5.00
Levi Miller and Class	5.00
A D Hartzler and Class Mo	10.00
Lydia Kauman and Class Mo	5.00

F P Kauffman and Family Mo	5.00
Sycamore Grove S S Mo	145.24
Coalridge Cong Mont	10.00
Liberty Cong Ia	3.00
Palmyra Cong Mo	20.84
Bethel Cong Mo	.50
Berea Cong Mo	4.35
Surrey Cong N D	30.75
Spring Valley Cong N D	5.00
Liberty Cong Ia	17.50
Mt Zion Cong Mo	16.10
White Hall Cong Mo	.75
Cherry Box Cong Mo	4.25
Berea Cong Mo	3.50
Palmyra Cong Mo	14.00
Surrey Cong N D	29.25
Pea Ridge Cong Mo	2.35
Liberty Cong Ia	35.00
Mt Zion Cong Mo	65.00
J B Yoder	20.00
Mahlon T Yoder and Family	100.00
Silver St Cong Goshen Ind	100.00
J E Schlabach	75.00
F I Wenger and wife	100.00
A C Good's Class Ill	45.00
W J Barge's Class Science Ridge S S	
Ill	45.00
D W Good's Class Science Ridge S S	
Ill	45.00
S R Good	45.00
Frank Barge	45.00
Ira Long's Class Science Ridge S S	5.00
Ill	
J K Frey's Class Science Ridge S S	
Ill	13.50
Perkasie Cong Pa	40.68
Deep Run Cong Pa	45.09
Providence Cong Pa	40.00
Spring City Cong Pa	131.53
Lower Salford Cong Pa	246.50
Line Lexington Cong Pa	229.16
Souderton Cong Pa	91.86
Worcester Cong Pa	26.32
Towamencian Cong Pa	71.00
Plain Cong and S S Pa	176.87
Perkasie Cong Pa	95.00
Spring City Cong Pa	2.00
Blooming Glen Cong Pa	300.40
Blooming Glen Cong Pa	267.76
West Liberty Cong Kans	19.00
Protection Cong Kans	35.66
Spring Valley Cong Kans	295.50
La Junta S S Colo	40.00
Masontown Cong Pa	8.30
Springs S S Classes Pa	15.00
Scottdale S S Classes Pa	30.00
Casselman S S Classes Md	10.00
Blough S S Classes Pa	30.00
Stahl S S Pa	70.00
Weaver S S Pa	19.31
Thomas S S Pa	59.52
Elmira S S Ont	11.60
Rockton S S Pa	5.00
Effie Hoover	5.00
Myron Livengood	5.00
Ray Bender	5.00
Palmyra Cong Mo	33.75
Coalridge Cong Mont	10.00
Berea Cong Mo	5.50
Liberty Cong Ia	11.00
White Hall Cong Mo	3.00
Spring Valley Cong N D	4.00
Cherry Box Cong Mo	4.70
Mt Zion Cong Mo	39.00
Carver Cong Mo	23.29
Berea Cong Mo	12.50
Concord Cong Tenn	5.00
D D Zehr	5.00
Roy Zuercher	10.00
L J Mast	8.04
Intermediate and Senior Depts Martin	
S S Ohio	10.00
Joel Miller	200.00
Henry S Mack and wife	100.00
Upper Deer Creek S S	65.00
Upper Deer Creek S S	115.60
H H Sommerfeld	100.00
Liberty Cong Ia	35.00
Mt Zion Cong Mo	82.65
Class Nos 4 and 5 Forks S S Ind	3.30

Class No 10 Forks S S Ind	6.25
Class No 4 Forks S S Ind	5.00
A R Miller	3.00
A Bro Yellow Creek Cong Ind	5.00
Saloma Pletcher	10.00
John J Yoder	60.00
Y Men's Bible Class Elkhart S S Ind	5.00
Anti-Can't Class Elkhart S S Ind	5.00
Elkhart Cong Ind	21.74
Levi Mann	2.00
Olive Cong Ind	10.00
Class No 11 Nappanee W Market St	
S S Ind	32.35
Simon Bontrager	10.00
A Friend Ronks Pa	5.00
Noah N Schlabach	50.00
Lula Wenger and S S Class	5.00
Roy Wenger	6.00
J Z Birky	5.00
Herbert Groh	10.00
E S Shantz	5.00
Wideman S S Ont	15.00
Norman Martin and Ervin Shantz	5.00
Eph Kinzie and Norman Shantz	5.00
Alvin Culp	30.00
Rainham Cong Ont	20.00
Shantz Cong Ont	32.00
Hagey Cong Ont	50.00
Rainham S S	10.65
Bro C G E	1,100.00

Total \$9,381.66
Amount Previously reported \$286,103.27

Grand Total \$295,484.93
Previously reported by E. M. B. of M. & C. \$99,141.78

Gratefully acknowledged,
Mennonite Relief Commission
for War Sufferers,
G. L. Bender, Treas.,
Elkhart, Ind.

N. B. You will notice that we have added \$10.72 to the Grand Total on account of an error discovered the first part of the fiscal year.

As this is the close of the fiscal year, we are making this correction, and trust we will not need to make any future correction.

G. L. B.

REPORT

Of Receipts of the Eastern Mennonite Board of Missions and Charities for April, 1919

For the Gospel Herald.

Evangelizing Fund

Strasburg Pa Cong	\$300.00
General Mission Fund	
Hersheys S S	\$46.60
No 2158 Pa	5.00
Rissers Cong	25.00
Samuel Z Musselman	15.00
No 2181 Pa	10.00
No 2182 Pa	5.00
Collection Annual Meeting	322.87
A Bro Rohrerstown Pa	20.00
In His Name E Petersburg Pa	20.00
S Z M	7.00
Old Road S S	33.00
E Petersburg Pa S S	62.00
Kraybills and Mt Joy Congs	5.00
Henry Lehman and wife	5.00

Total \$581.47

General Mission Western

Income Legacy S B Good	\$38.00
India Mission	
Mt Joy Pa Y P M	\$ 8.30
E Chestnut St S S Lanc Pa	52.06
Bosslers Y P	3.00
Mt Joy Pa S S	15.25
Jos Sensenig	5.00
Gehmans S S Quarterly Col	40.17
Bowmansville Mission Friends	63.75
Landisville Pa S S	18.26
Paradise Pa Cong and S S	319.89

Total \$525.68

India Support of Fannie Hershey

No 2157 Pa	\$ 5.00
No 2179 Pa	100.00
No 2185 Pa	75.00
Clara Reist	5.00
Kauffman fund	50.00

Total \$235.00

India Support of Charles Shank

India Mission friends Paradise Pa \$400.00

A Primary Village School House

Dhamtari India

John S Hess \$500.00

Native Workers Support India

E Petersburg S S Y M B C	\$5.00
Manheim Bible Study Class	5.00

Total \$10.00

Dhamtari dam India

Samuel O Martin \$300.00

India Orphans

Elizabethtown Pa S S \$30.00

Orphans Home West Liberty O

Y P M Lititz Pa \$25.00

Total for month \$2,945.15

Gratefully acknowledged,
Eli G. Reist.

REPORT

Of Weaver Sewing Circle, Johnstown, Pa.
(For the year ending April 1, 1919.)

For the Gospel Herald.

No of meetings	11
Average attendance of members	11
Average of absent members sending contributions	6
No of visitors present during the year	34
No of garments and articles made	29
No of quilts quilted	2
Amount in treasury from 1918	\$3.70
Amount of contributions	\$123.03
Expended for miscel. expenses	\$62.99
Expended for support of Bible woman	\$24.00
Sent to Sister Friesen	\$15.00
Expended for clothing for John Blough	\$10.00
Amount in treasury (War Sufferers' Relief Work)	\$11.04
No of garments made	424
Contributions	\$161.82
Expended for goods	147.00
Amount in treasury	\$14.82
Myra V. Yoder, Sec.	

LETTER FROM BEIRUT

(Continued from page 115)

could mean to them. Such are the conditions the world over, and especially of the eastern world. Consecrated, unselfish, devoted, genuine Christian manhood and womanhood are needed as never before. When the world is in such dire need, why should the Church hesitate to give and to send?

All of us on this field certainly appreciate the interest that has been manifested in relieving the need here, and in us as workers going out to do what we can to help. We purpose in no way at any time to betray the trust and confidence that friends and the Church have in us. Pray for us to this end. As the time of the year approaches during which the annual conferences and Boards meet, we remember you especially in the many very important church problems and policies that will come up for consideration and decision.

Orie O. Miller.

Items and Comments

According to an estimate of Government experts, it costs \$2500 a year to keep the average American family. Looks like conservation.

As one of the sidelights on the influence of war, statistics show that since the beginning of the recent world war the number of divorces granted in England have largely increased.

President Wilson has called an extra session of the 66th Congress, to convene May 19. Among the great issues to come before that body will be the passing of appropriation bills providing for billions of dollars, the consideration of the proposed peace treaty (by the Senate only), and the reconstruction measures designed to bring matters back to normal conditions.

By the terms of the proposed treaty submitted by the allied powers for the consideration of Germany, that nation will be required to give up over a million square miles of its territory, situated in all parts of the globe and inhabited by more than 15,000,000 people. The map of Europe will be radically different, the nations of Poland, Czecho-Slovakia, Jugo-Slovakia and several smaller states having been brought back on the map.

The terms of peace agreed upon by the Peace Council at Paris were formally submitted May 7 to representatives from Germany. In considering the terms, practically all the nations pointed out certain things in which they thought they were not getting their full share. It is probable that after sufficient time for parleying the treaty will be signed substantially as it is, as the world is thoroughly tired of war and will agree to most any terms which promise a rest from war. Why could not this coming to terms have been done before the war started and all the bloodshed, destruction of property, bankrupting of nations, and corruption of morals been saved? The treaty is said to contain 800,000 words, hence it will take some time before the world at large will be competent to judge of its merits or demerits.

ANNUAL MEETING OF THE MENNONITE RELIEF COMMISSION

The Annual Meeting of the Mennonite Relief Commission for War Sufferers will be held, no preventing providence, June 3, 1919, near Kalona, Iowa. A special program has been arranged for the afternoon and evening. This date being just one day previous to the Annual Mission Board Meeting to be held at the same place, we urge that all who can, arrange to be present at these sessions.

Levi Mumaw, Secy.

NOTICE OF THE ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions and Charities will be held at the East Union Church near Kalona, Iowa, June 4-6. The Executive and Mission Committees will meet at the same place on Saturday P. M. May 31, and on the following Monday, to arrange their work for the Annual Meeting. (Relief Commission Program on Tuesday.) Meeting of Superintendents with Committees of the Board on Wednesday Forenoon, June 4.

Meeting of General and District Board Members Wednesday Afternoon. The General Board Meeting proper begins on Wednesday evening and closes Friday evening.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President.
J. S. Shoemaker, Sec'y.
D. D. Miller, Ch'r'n. M. C.

CONFERENCE ANNOUNCEMENTS

Illinois

The annual Sunday School Conference for the state of Illinois will be held, the Lord willing, at the Union Church near Washington, Ill., May 26-28, 1919. All Sunday School workers are cordially invited to attend, as this is the first Sunday School Conference held by Mennonites and Amish Mennonites jointly.

On the two following days, May 29 and 30 the annual Mennonite Church conference for the state will be held. We extend a hearty invitation to all church workers to be with us. All parties coming from a distance who wish to be met at the train should notify the undersigned.

A. L. Buzzard.

Pacific Coast

The Pacific Coast Conference will be held with the congregation at Creston, Mont., June 13-17, 1919. A hearty invitation to all that can be with us.

Fraternally,
J. P. Bontrager, Mod.

Indiana-Michigan

The Indiana-Michigan Mennonite Mission Board and Conference will meet at the Mennonite Church, Middlebury, Indiana, May 27-29, 1919, the Lord willing. Sessions open at 9 o'clock A. M., each day.

Mission Board, Tuesday, May 27.
Conference, Wednesday and Thursday, May 28 and 29.

Everybody invited to these meetings. Ministers from this Conference District as well as those coming from other districts are urged to so arrange their work that they can be present at the opening of the first session and remain to the close of the Conference. Those desiring to correspond with some one relative to attending Conference should write to Bro. J. C. Hershberger, Middlebury, Indiana.

J. K. Bixler, Moderator.
J. S. Hartzler, Secretary.

Ohio

The Ohio Mennonite Church Conference meets in annual session this year at the Martin's Church near Orrville, Ohio, May 21-23. Those coming by rail may notify Bro. David Falb or Bro. Allen Steiner and you will be met at trains. You are cordially invited to attend.

A. J. Steiner, Secy.

Eastern A. M.

The Lord willing, the Eastern A. M. Conference will convene this year at the Beach Church near Louisville, O., May 20 and 21. On the 19th at 3 P. M., there will be a preliminary meeting held at the same place by the conference members.

Louisville is a R. R. station on the Penna. line and can be reached by local trains or street cars from Alliance or Canton by passengers coming from the East or West. For further information in quire of John M. Miller, Louisville, O.

A. I. Yoder, Moderator.
C. Z. Yoder, Secretary.

Ontario

The annual Conference of the Mennonite Church of Ontario will meet at the Wideman Church, Markham, York Co., Ont., on Thursday and Friday, May 28 and 29, 1919. Every one welcome to attend.

D. Bergey, Secy.

CORRESPONDENCE

(Continued from page 121)

was held. A very satisfactory report was given. The communion meetings are appointed as follows: Hildebrand's, May 11; Springdale, May 18; Mt. View was not announced. Bro. J. E. Suter held meetings at Mt. View from April 19 to 29. Rejoice to say there were 11 confessions and hope they have made the full surrender, without which they cannot enjoy the fulness of that peace that passeth understanding.

Our congregation was disappointed last Sunday, May 4, when Pre. Simon Garber of Pennsylvania with Bro. and Sister Hiestand were expected to be with us. Have not heard why they failed to come. Had a well attended Y. P. M. Sunday night. We meet every two weeks.

Pray for the work at this place.

May 5, 1919. Maggie M. Driver.

Elizabethtown, Pa.

Program for the Elizabethtown Sunday School Workers' Meeting, to be held Thursday evening, May 29: Lesson for June 1, Bro. Stoner Kready.

Lesson for June 8, Bro. Martin Miller.

Lesson for June 15, Bro. Lehman Kraybill.

Lesson for June 22, Bro. Benjamin Garber.

Secy.

May 7, 1919.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII

(Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, MAY 22, 1919

(Gospel Witness)
Established 1905

No. 8

EDITORIAL

Ascension day is not usually considered a holiday, yet it is an appropriate time to remember one of the greatest events in the earthly career of Jesus the Savior of the world. When Christ took His triumphant flight to glory He gave occasion to the two men in white apparel to announce His triumphant coming again, as well to us the hope that we will follow Him in His flight to glory by and by. We are glad to note that arrangements have been made in a number of our churches for a special meeting on this day.

Annual Report.—Elsewhere in this issue will be found the annual report of the Secretary-Treasurer of the Mennonite Publishing House. The General Manager's report is absent, he having arrived from his trip to Armenia and Europe too late to prepare his report. During his absence his part of the work was taken care of by a managing committee consisting of Bro. Mumaw and others, and part of what might be in his report will be found in the report of the Secretary-Treasurer. Bro. Loucks may submit a special report later.

Bro. Mumaw's report indicates the continued good will and co-operation of the brotherhood in all parts of the Church, without which the House could not long exist. During the year we have kept in constant view the interests of our customers, and this shall continue to be the policy of the House. We ask your continued prayers, counsel, co-operation, and support.

We are glad to note that from the Treasurer's report the House is in financial condition to go ahead with its contemplated improvements in the way of a new addition to our building and installing a book bindery. Several years ago this was ordered by the Publication Board, but because of ab-

normally high prices the enterprise was delayed. We are hoping that prices may soon become normal enough that we may be justified in making the needed improvements.

Our Opportunity.—When the angel made known to the pious shepherds of Bethlehem the fact of our Savior's birth the heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men."

This heavenly refrain should be echoed continually by the saints of God upon earth. Let the saints of God work continually (1) to the glory of God, (2) for the promotion of peace and (3) good will toward men, and they have fulfilled their highest mission.

In this present time, when there is so much turmoil, so much mistrust, so much quarreling, so much violence, so many "wars and rumors of war," so much to mar the friendship and good will that ought to bind the hearts of people together, here is one of the greatest opportunities as well as duties of Christian people today.

We should let no opportunity pass by to manifest our good will to all men and to encourage others to assume a like attitude. To do this we need not compromise on anything. Our Savior was so uncompromising that they nailed Him to the cross; yet the good will which He manifested, even in this dark hour, sent a beam of sunlight into this dark and troubled world that is still shining. Our attitude of good will is not always appreciated at the time, but by and by it will win where bitterness and malice fail. Let this spirit rule in every heart: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." A truthful tongue tied to a heart filled with good will is a treasure which all men should covet, and which at this time should be brought into evidence by all saints.

GOD'S PLAN OF SALVATION

VI. The Atonement

We also joy in God through our Lord Jesus Christ, by whom we now have received the atonement.—Rom. 5:11.

Behold the Lamb of God, which taketh away the sin of the world.—Jno. 1:29.

For he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.—I Jno. 2:2.

Without shedding of blood is no remission.—Heb. 9:22.

Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—I Cor. 6:20.

By one offering he hath perfected forever them that are sanctified.—Heb. 10:14.

The atonement has been defined as "at-one-ment." In other words, having been hopelessly lost through sin, man has been redeemed to God through the purchase price upon the cross, namely the blood of Jesus Christ. Because Christ—the sinless, spotless Lamb of God—was slain, His blood atoned for the sins of men and man again became "at one" with God. The atonement through the blood of Christ is beautifully and impressively typified in the Jewish ceremony commanded to be observed on the day of atonement. As the transgressors who on that day came in faith and in submission to God's plan accepted the sacrifice offered as the atonement for his sins, so the sinner today, coming by faith and accepting the blood of the Great Sacrifice as the atonement for his sin is saved by grace and stands before God as one free from sin. The importance of our subject is made evident when we consider the following facts:

1. "All we like sheep have gone astray."

Paul expresses the same truth when he says, "Death passed upon all men, for that all have sinned." Again, the picture of sinful men is thus described: "We have before proved both Jews and Gentiles, that they are all under sin....there is none righteous, no, not one....all have sinned and come short

of the glory of God." There is plenty of evidence, both inside of Scripture and out, to show that man, without a single exception, has come short of the standard of absolute perfection.

2. Because of our sins, condemnation has come upon us all.

The divine edict has gone forth, "The soul that sinneth, it shall die." "Death passed upon all men, for that all have sinned." Not a single one can possibly escape, because there is not a single one that has escaped sinning. The man who says, "I have never done anything wrong," adds another untruth to his long string of wrongs, for the Scripture plainly says there is no such man, neither are we confined to Scripture for proof that the perfect man in the flesh is nowhere to be found. "We all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath...being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Such is the picture of poor, lost, fallen, sinful man, assured that "whatsoever a man soweth, that shall he also reap."

3. Man can not redeem himself, can by no means atone for his own sins.

This fact can not be emphasized too strongly, for there are perhaps more people deceived through the delusion that they may have a standing before God through their own goodness or meritorious deeds than by any other deception of the devil. Man is saved, "not by works of righteousness which we have done," "not of works, lest any man should boast," not through good works, not through pious professions, not through liberal contributions to any religious or charitable causes, not through overmastering intelligence, not through clean lives, not through ignorance, not through church membership, not through belonging to a pious family, not through reform, not through any other agency in which human merit figures. As Isaiah says, "All our righteousnesses are as filthy rags." As Paul says, "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Left to self, man is a poor, lost, condemned, helpless, hopeless, miserable sinner, a sure candidate for the place "where the worm dieth not, and the fire is not quenched," "where the smoke of their torment ascendeth forever and forever." The greatest curse of modern times is the delusion that men may be saved through self effort or human goodness.

4. Neither the blood of animals, nor any other sacrifice which human hands

may offer, can atone for the sins of men.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect...for it is not possible that the blood of bulls and of goats should take away sins." Thus did Paul lead us into the very heart of the place which Jewish ceremonies and sacrifices occupied under the Old Covenant. All these sacrifices typified the Great and Perfect Sacrifice which was to come and in Whom are the real merits. All that the law could do was to serve as "our schoolmaster to bring us to Christ." If it were possible, we might live up to the letter of the law in every particular and still be short of either perfection or salvation. We look to Christ, not to the law, not to sacrifice, not to human excellence, for deliverance from the bondage of sin and of death.

5. Christ is our only hope.

We have already noted that outside of Christ there is no hope for redemption, nothing that can take away the guilt of sin. To this agrees the testimony of Christ when He says, "No man cometh unto the Father but by me." Peter also declares that "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." On the other hand we are expressly taught that "the blood of Jesus Christ his Son cleanseth us from all sin." Again, the old reference: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here is the promise: "Him that cometh unto me, I will in no wise cast out." We are therefore confronted with two undeniable facts: (1) Outside of Christ no one can be saved. (2) In Christ, no one can be lost. Jesus is our only and sure hope.

6. Jesus is our substitute.

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "For Christ also hath suffered for our sins, the just for the unjust, that he might bring us to God." As Christ "bare the sin of many," He also laid down His life for His sheep. Whatever else we may say about the office of Christ—our teacher, our example, our representative, our intercessor (and He is all of these and more besides)—to deny that He is our substitute is to deny the entire plan of salvation. He is the only "Lamb without blemish" which God could possibly secure, and God took the one possible way to take away the sin of the world."

7. We owe our life, our service, our everlasting gratitude to Christ.

A Negro girl was put up on the auction block to be sold as a slave. A certain man was there who had the wealth to pay any kind of price for her and a heart big enough to determine that that girl should be set free. When the auctioneer uttered the word "Sold!" it was found that this man had bought her. "You are free," said the generous-hearted man to the girl. No sooner had it dawned upon this girl that she was now free than she exclaimed, "I can never repay you for the kindness you have manifested. I want to be your servant the rest of my life."

Through the sacrifice of Jesus we have been delivered from a slavery ten thousand times more galling than the worst kind of physical slavery ever known. The love of Christ is stronger than any human love ever known. The difference between heaven and hell is the extent of the benefactions which we owe to Christ. If we have any sense of justice, any vestige of gratitude, any manhood worth mentioning, we will cling to Jesus the Savior of our souls and with overflowing gratitude spend our lives to the glory of His name, the strengthening of His cause, the winning of souls for His Kingdom.

REGENERATION

(Jno. 3:1-13)

I. What is it?

1. The new creation.—II Cor. 5:17; Gal. 6:15.
2. A passing out of death into life.—I Jno. 3:14; Eph. 2:1, 4, 5.
3. A renewing of the mind.—Rom. 12:2; Tit. 3:5.
4. It is the impartation of the new nature.—II Pet. 1:4.

II. The Necessity of.

1. No man can see the kingdom of God except he be born again.—Jno. 3:3.
2. The necessity is absolute and imperative.—Jno. 3:7.
3. Because all one gets by natural birth is flesh.—Jno. 3:5, 6.

III. Manner of the New Birth.

1. It is God's work.—Jno. 1:13.
2. It is the work of the Holy Spirit.—Tit. 3:4, 5; Jno. 3:5, 6.
3. By the Word of God.—Jas. 1:18; I Pet. 1:23-25; I Cor. 4:15.
4. We become children of God by faith.—Gal. 3:25; Jno. 1:12, 13.

IV. Results of.

1. Man becomes a temple of God.—I Cor. 6:19; I Cor. 3:16.
2. Man is made free from the law of sin and death.—Rom. 8:22.
3. Restitution is made.—Luke 19:8.
4. Outwardly transformed and inwardly renewed.—I Jno. 5:4—R. V.—Sel.

When some one told Abraham Lincoln that he hoped God would be on his side, Lincoln answered, "I am not so much concerned to have God on my side, as to try to put myself on God's side."—Sel.

ONE PHASE OF THE RECONSTRUCTION

By Simon Nussbaum

For the Gospel Herald.

The war is ended and the work of reconstruction is now upon us. That there is great need of it in matters of government, in social and industrial lines, no one doubts. But the reconstruction on religious lines, of which we hear so much, is a different matter entirely. The Word of Truth, the Gospel of Salvation does not need reconstruction. Yet this is just what some of our "blind leaders of the blind" are attempting to do. The old Gospel of Grace must be abandoned. The 'new religion' of salvation by character must take its place—a religion which instead of saving only a few souls here and there, will save the world. This new religion, they say, will make the world so good that it will become hard to be bad. But this reconstructed religion will have no use for the Cross of Christ, for the blood, no use for the Gospel of Christ which is the power of God to save man. That such a religion is but the complete denial of every fundamental doctrine of the Christian faith, is only too evident. Here is a sample of it:

Prof. Gerald Birney Smith of the Chicago University, in his "Guide Book to the Study of the Christian Religion" says. "In the light of the new historical criticism, the Bible is a natural and not a supernatural book. A religion for the twentieth century must be made by twentieth century people. It was the Bible writers who adopted the myth of the God-man. Our belief in the God-head of Christ is a myth. There is now more appreciation of Christ as a man, and less emphasis on His virgin birth and His supernatural nature. The statement in the Scriptures that 'without the shedding of blood there is no remission of sins,' is both foolish and futile."

What bold language this is. What defiance against God and His Word. What blasphemy against the Son of God and His blessed atoning work. Such a paragraph reveals the spirit of anti-christ. "Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ, that denieth the Father and the Son." (I Jno. 2:22). "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. And this is that spirit of anti-christ, whereof ye have heard that it should come, and even now already is it in the world." (I Jno. 4:3).

Such is this new religion—a Christless, bloodless gospel, which instead of saving the world, will rush men into outer darkness. This so-called religious reconstruction, instead of making the world better, will bring about the most awful departure from the faith

the world has ever seen. Dear fellow Christians, this should behoove us to "contend more earnestly for the faith once for all delivered unto the saints." Let men go on reconstructing and rejecting, the grand old Gospel has nothing to fear—it will stand forever.

These men with their 'new religion' denying the only Lord God, and our Lord Jesus Christ—these enemies of the cross, are Satan's instruments to prepare the way for that complete apostasy which the Lord Jesus Christ will find on the earth in the day of His glorious return. Then woe unto the Christ rejecters, for it is written, "The Lord shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." (II Thess. 1:7-9). May we praise Him for His infinite grace that has saved us from so great a death.

Orrville, Ohio.

CHRIST CRUCIFIED ON FRIDAY

By A. R. Kurtz

For the Gospel Herald.

Which day was our Lord crucified—Wednesday, Tuesday, or Friday? My early teaching was that Friday was the day. A few years ago I met a Bible teacher that said it was on Thursday, as that would be three days and three nights. Dr. Torrey and others say it was on Wednesday and that He arose soon after 6 o'clock Saturday evening, as that would be three days and three nights. Some time ago I met Charles Spellman, a converted Jew whom I have known for several years. He had a small book for sale written by Mark Leo, a converted Jew. I will give in part what he says about "The Passover and its Typical Significance."

"Now I know that there is a variety of opinions regarding the day of our Lord's crucifixion. The Church has always held that that day was Friday. Is she right? I say, yes. But latterly, some teachers endeavored to fix that day as Thursday. Are they right? I say, no. And recently some law-breaking legalists put it back to Wednesday, and that is not right. And here are the proofs:

"In John 12:1 we read, 'Then Jesus six days before the Passover, came to Bethany.' The Passover is the fourteenth of the month. Let us go back Friday the fourteenth to the eighth, and we will find the day of the week when the Lord came to Bethany. Friday, 14th, Passover; Thursday, 13th, one day before; Wednesday, 12th, two days before; Tuesday, 11th, three days before; Monday, 10th, four days before; Sunday, 9th, five days before; Saturday, 8th, six days before. It appears very clear then that the Lord came to Bethany on Saturday, which, according to the Jewish calendar, begins on Friday at sunset.

"In John 12:2 we read that 'there they

made Him a supper.' This they could not have done on Saturday, as it was unlawful for the Jews to kindle fire and prepare food on the Sabbath day. Supper, then, was made on Sunday: there was no Palm Sunday then.

"We read further in Jno. 12:12, 13: 'On the next day'—(Monday, 10th). Thus we see that our Lord entered Jerusalem Monday the 10th of the month, when the Paschal Lamb was taken according to God's command. The next day, Tuesday the 11th, early in the morning we see Him return to the city, seeing a fig tree in the way—(fig tree—type of Israel in exile). Next day, Wednesday, we find our Lord again in Bethany in the house of Simon the leper.

"First, all agree that Christ was crucified on the 14th of the month, the day when the Paschal Lamb was slain.

"Second, if, as the Seventh Day Adventist would have it, the Lord was crucified on Wednesday, then Wednesday was the fourteenth of the month. If the Lord was crucified on Wednesday, was in the grave three days and three nights, and rose early in the morning of Saturday, making Saturday the day of the Lord's triumphal entry, these legalists bring contempt upon our blessed Lord, making Him guilty of desecrating His own Sabbath—which certainly He did not—by riding upon an ass.

"True, when certain of the scribes and Pharisees demanded a sign from the Lord, He gave them the sign of Jonah, saying, 'As Jonah was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth.' But this is only one solitary passage in which the term three days and three nights is used while there are eleven passages in the New Testament in which the term "the third day" is concurrently used. See Matt. 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7, 21; Acts 10:40; I Cor. 15:4;

"It is a poor exegesis to use a single solitary passage preferably to eleven concurrent passages on the same subject; besides, it seems to me that if we had only the one passage in Luke 24:21 against that in Matt. 12:40 the former would be more decisive than the latter because it was after the Lord's resurrection on the first day of the week that He met the two disciples on the way to Emmaus and that they said, 'Today (Sunday) is the third day since these things were done.' They made no mistake: had He been crucified on Thursday they would have said 'fourth day,' and had it occurred on Wednesday it would have been the fifth day. Seeing the Lord did not correct His disciples, I conclude they were right."

I would yet add that this has made it plain to me that Friday was the day, and I trust it will to others.

San Gabriel, Calif.

ASK AND LEARN

There is no shame or disgrace in asking questions about what we do not know, but need to find out. One should be ashamed of being ashamed to admit ignorance, for the sake of gaining knowledge. Questions that are needless, foolish, and annoying are to be avoided, but not those whose answers will help us forward, or hold us back, as the case may be. "Better ask your way thrice than miss it once."—Selected.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE WAITING FRIEND

I've waited long, I'm waiting still,
The friend of every sin-sick soul;
Thru sunlit days and darksome nights
I've sought the weary to console.

In frozen lands, on ice-bound shores
Thru all the cold and dreary north,
To help and comfort saddened hearts,
I've sent my soothing Spirit forth.

Far in the sultry, sunny south,
Beneath the tropic's scorching rays,
I seek an entrance to men's hearts,
I wait to save from evil ways.

Upon the great and rolling deep,
Where raging waves and billows roar,
Where'er men sail upon the sea,
I'm pleading for an open door.

In Eastern lands where darkness reigns,
On Western shores afar, I wait,
Oh, that all men would turn to me
And find sweet rest before too late.
—Charles Currie.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Millersville, Pa.

(Mennonite Children's Home)

The tenth Annual Meeting of the Mennonite Children's Home Association was held at the Mennonite Church, Millersville, Pa., on May 5, 1919.

The Secretary of the Association will likely send in a complete report for publication.

The month of April was the busiest month in the history of the Home. A number of children were admitted, others returned to the Home, some placed on trial, and some replaced. We keenly feel the increased responsibilities as our family increases, but we rejoice to know that some of our number are confessing Christ. This gives us renewed courage and we continue in the work with the hope of winning more of these unfortunates for the Master.

Quite a number of interested individuals have asked what we intend to do about the ten-thousand dollar fund for the proposed new building. Two thousand dollars have been subscribed. Our aim is ten thousand. With this issue of the Gospel Herald we will present the matter to you in this way: "If you can't subscribe one thousand dollars, will you subscribe five hundred, two hundred fifty, or one hundred dollars?" We hope to hear from a number and will keep a strict account of all subscriptions and let you know when we have reached

the mark. No money is to be paid until work begins on the new building.

May the Lord direct this work so that His name may be honored in my prayer.

Yours for the needy,
May 12, 1919. Levi Sauder.

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

On Saturday, May 3, the Local Board met at Ft. Wayne to have its annual meeting, and transacted such business as came under its jurisdiction. The work for the coming year was planned. The past year meant conducting mission work under war conditions and a lack of workers made the work especially hard, but when we look back over the year's work and see things getting back to normal conditions and many of the members firmer established in the grace of God, we are made to feel that this year was not spent in vain.

Bro. Claud C. Culp handed out the bread of life at both morning and evening services, May 3. He is spending the week here getting things ready to move to Manistee Co., Mich., about May 14, where he will labor with a congregation. The congregation at Ft. Wayne extends to them the best of wishes, as Bro. Culp was a former worker and Sister Culp is a convert and also a former worker of Ft. Wayne.

On Monday evening, May 4, W. B. Stoddard addressed the congregation on the lodge evils, and he exposed the evil of Secrecy in no uncertain sound. His message was enjoyed by all.

May 10, 1919. B. B. King.

Youngstown, Ohio

(314 Worthington St.)

On Wednesday evening a prayer service was held at the home of Mr. and Mrs. Ohl. Mr. Ohl has been sick and unable to work for some time and appreciates spiritual ministrations and the visits of those who are interested in his welfare.

Among the helpful happenings of the last few weeks was the receipt of a variety of garden seeds, onion sets and provisions from the Sonnenberg congregation of Wayne Co., O. A brother from North Lima brought a bundle of rose bushes and small fruit trees to be set out. These donations have been very timely and much appreciated as we are at present making garden and fixing up the lawn around the mission home.

On Sunday, May 4, a preparatory service was held at the Mission and all the members present expressed peace and a desire to partake of the communion. On Sunday, May 11, Bro. A. J. Steiner of North Lima was with us and conducted the communion service which was very impressive and helpful.

Twenty-two members partook of the sacred emblems. While the congregation was not large the spiritual fellowship was deep and sincere and all who were present felt strengthened and quickened in their spiritual lives.

Sister Mary Shumaker who has been with us as a worker for some months, was recently called to her home at West Liberty, Ohio. Her work at the Mission has been very helpful and we miss her very much. We hope some sister can be found soon to take her place, as we need more help to care for the children in the Day Nursery.

We ask to be remembered in your prayers that the work here may become more deeply spiritual and that souls may be won for the Master.

C. K. H.

May 12, 1919.

Altoona, Pa.

(1614 8th Ave.)

Dear Herald Readers:—Because of the absence of our superintendent I shall endeavor to answer the request for mission notes.

Bro. and Sister Martin left for Maugansville, Md., on May 9 because of the illness of their little son Jacob. Our prayers are that he may speedily be restored to health again if it is not contrary to the Lord's will.

On May 11 Sister Alice Shaw Smith of Duncansville favored us with a visit.

Bro. J. N. Durr of Martinsburg preached at this place both morning and evening of May 11. We as workers and all were greatly encouraged by his presence and wise counsel.

On Thursday evening, May 15, Bro. Warren Dodson of Martinsburg led our Bible study class, which was a real spiritual feast to all.

On May 17 we had the sewing school children for an outing. Dinner was served then we took them to the mountain. The day was greatly enjoyed, especially by the city children who seldom see the beautiful green trees and flowers, but instead see only rows of smoky buildings. All nature seemed to express God's great love. We all felt to praise God from whom all blessings flow. After a happy time a spiritual talk was given to the children among the beautiful trees and then we marched up through the streets to the Mission again with many flowers. All seemed tired, but ready for a good night's rest after the fresh air and exercise.

On Sunday, May 18, Bro. J. S. Mast of Elverson, Pa., gave us two very inspiring and helpful sermons which were very beneficial to all present. Bro. Orie Yoder spent Sunday at this place, also Bro. Daniel and Sister Lena Stoltzfus were visitors at the mission on Saturday, the 17th.

The work at this place is moving

on as usual. There are often discouragements and the prospect isn't so bright; but in the strength of the Lord we wish to press on. When we see such great wickedness in the city all around us, and the people living and dying in sin rejecting Christ and the wonderful gift of salvation it makes us feel sad. We seem to hear the Savior saying as He did when He viewed the holy city (Luke 13:34): "O Jerusalem, Jerusalem, thou which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood, and ye would not!"

Many in the city which we come in contact with are foreigners, Jews, or Catholics, which makes it a little more difficult. In this last week in visitation work we found several new homes where no profession whatever is made. They have consented to allow us to bring their children to Sunday school and said they themselves would come to services.

If there is nothing more it seems so worth while to bring Jesus and His love to these children who never get it in their homes. Possibly through the seed sown in their precious young lives we may reach their unsaved parents. The Word says (Isa. 55:11) "So shall my word be that goeth forth out of my mouth; It shall not return unto me void, but shall accomplish the thing I please, and it shall prosper in the thing whereunto I sent it."

In these wicked last days the world does not desire a place of worship where plain Gospel truths are taught, but desire things of the world, which are but for a moment. We ask a special interest in your prayers for the work at this place that it may be the means of bringing many lost souls to Christ, and that many may come out to hear the Word.

Yours in His service,
May 19, 1919. Florence Byler.

PROBLEMS

By J. N. Kaufman

For the Gospel Herald.

VI. Church Discipline

The brethren at home frequently ask us if the members of the Church in India are faithful. Considering their opportunity and lack of training, any of our congregations compare favorably with the average congregation in America. In this connection it is essential to remember that these people have come up through conditions so degrading and in many cases so revolting to the Christian mind that it is impossible without living among them to understand and appreciate them. Twenty years ago Christianity was practically unknown in Dham-

tari. Superstition among the Hindus is appalling. Water baptism does not as a single act wash away these superstitious ideas about life. They are a part of his very being and cling to him tenaciously. The high moral standards of the enlightened, consecrated Christian are neither understood nor appreciated by the non-Christian in this country. This little sketch together with several of the preceding articles in this series may give us some idea of the nature of the material which comes into the Church and the attendant problems of church discipline.

It is easily seen that a convert to Christianity has enormous adjustments to make. Numerous instances could be cited of marked faithfulness but this article presumes to mention only cases of bad adjustment and sad lapses into former corrupt habits. I have already intimated that these people are very superstitious. It clings to them after they have become Christians. It is not at all uncommon for Christians to consult a witch doctor for certain ailments in preference to consulting a scientifically trained physician. Cases have been known when attempts have been made to invoke the favor of the "gods" in order to obtain special material things. Childless Christian women have been known to follow the heathen custom of tying a lemon in a corner of their clothes so that they might be later blessed with a child! Among these spiritual delinquents immorality is not uncommon. And there is no careful distinction between "mine and thine."

The problem consists in how to deal with the offenders so as to bring about the proper results. Very rarely the offender vountarily confesses his sin. Many feel quite safe as long as the offense is not known—at least to some one who will take action. It is also very rare that a man will report the offense of another. They do not mean to sanction the sin but they are afraid to report. Sometimes a sin is continued in for years before it is discovered and proven. Once it is established the offender is dealt with according to the nature of the offense. A public confession is required. But a confession is no guarantee that the offense will not be repeated, for the guilty one is not capable of taking a confession very seriously. Should he be permanently cast off? To do so would mean utter ruin to him and to his children. So when after he is expelled he begs to be admitted into the Church and is willing to make a public confession and ask forgiveness of the Church he is again admitted. To many the missing of communion is not regarded with any degree of seriousness and it

was difficult to know with what methods to supplement the frequent admonitions to be more careful along these lines. It was decided that if a member misses two communions in succession without legitimate reasons he will be excommunicated. This was further supplemented by the decision that no excommunicated member could have a member in good standing to eat with him.

This is only a superficial treatment of the problem of church discipline with a few suggestions as to how we attempt to deal with them. The problem is a great one. How best to deal with offending church members so as to secure the greatest spirituality in the Church. Brethren at home, will you help us solve this problem?

Dhamtari, C. P., India.

PANDITA RAMABAI

By Elsie D. Kaufman.

Ramabai and her brother gradually developed into public lecturers in the cause of the education of women. They attracted the Brahmin community and received sufficient support to put days of starvation far behind. Ramabai attracted much attention in Calcutta and was given the title of Sarsasvati because of her learning. The pandits were astonished at her learning. Beside her thorough knowledge of their sacred books she acquired fluency in seven of the languages of India.

Ramabai's parents, contrary to custom, had refrained from marrying her at an early age. The elder daughter was betrothed to a youth whose parents solemnly promised that he should be educated to equal his bride. The promise was broken and great trouble resulted. To prevent such calamity in the second daughter her marriage was put off. Before Ramabai and her brother were long in Calcutta the latter died, leaving her alone. Soon after her brother's death Ramabai was married to a Bengali pleader, who took her to his home in Assam. They had rejected Hinduism and knew nothing of Christ, so the marriage rite was a civil rite. Their marriage was a happy one but painfully short. In 19 months cholera snatched away her husband, leaving Ramabai with her little daughter, Manorama, to begin her career as an Indian widow. But Ramabai, knowing the world and its ways and because of her education, soon found a path of usefulness for herself. A few months after the death of her husband she again went to Poona, and engaged herself as a lecturer on the education of women. In her lectures she took her stand upon her knowledge of the Shastras and maintained that their ancient teaching enjoined the instruction of women.

(To be continued)

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

FELLOWSHIP

Sel. by D. S. Stauffer

For the Gospel Herald.

When you meet a man that is true,
And he is feeling kind of blue,
And the clouds hang dark and heavy
And won't let the sunlight through,
Is it any great thing, O my brethren,
For a fellow just to lay
Your hand upon his shoulder
In a friendly sort of way?

It makes a man feel queerish,
It makes the tear-drops start,
And a sort o' feel or flutter
In the region of the heart.
You can't look up and meet his eyes;
You don't know what to say,
But you put your hand upon his shoulder
In a friendly sort of way.

Oh, the world's a curious compound,
With its honey and its gall,
With its cares and bitter crosses,
But a good world after all.
For a good God must have made it,
Leastway that is what I say—
Your hand upon his shoulder
In a friendly sort of way.

Oh the world is full of ignorance.
If you could move men the right way,
So they'd land upon Mt. Zion
In a right, God-fearing way—
For it's a good God that made it
Made it good—may all seek Him, I
pray.
Your hand upon his shoulder,
In a friendly sort of way.

THE SACREDNESS OF PARENTHOOD

By Nancy Gingerich

For the Gospel Herald.

Of all that is sacred and holy on earth, there is nothing that is more sacred than parenthood.

It was so designed by our Creator, and only as we regard it in that light can we really appreciate it to the fullest extent.

In speaking of parenthood we naturally include home and children.

A true home is the dearest and holiest place on earth, where father, mother and children live together in perfect harmony, where there is mutual sympathy and understanding, where love reigns supreme. Such a home is really heaven on earth, giving us a glimpse and a foretaste of the eternal home beyond the skies.

If parents realize the sacredness of their mission in life, they will make the greatest effort to establish such a home that their children may grow up in an atmosphere of love and purity. In order to accomplish this in the high-

est sense we must first feel and know that God is our Father and accept Christ as the Head of our household and be willing to be guided and led in all things by His divine power, so that we may know how to lead and guide our children, that we may be able (through our teaching; and especially through our example) to help them get a vision of God and the life He intends them to live; that He has a plan for each of us, and we are here to help each other in working out that plan.

As we realize the responsibility of having tender young lives placed into our care, for us to mold and shape, and knowing that we will be held accountable for the way in which we make use of this opportunity we recognize the fact that parenthood is a sacred charge which we may well take upon us with fear and trembling, yet on the other hand with great joy.

While thinking of the seriousness of the responsibilities that devolve upon us, let us also appreciate the great joy and happiness that come to us in rearing our children and helping them build characters that shall be a blessing, not only to themselves, but to us and to all humanity. We owe our very best to the cause of parenthood. All our efforts should be directed toward being the very best fathers and mothers that we can possibly be. It is such a sacred trust that we cannot be too well prepared for it; therefore our education toward that end should have begun long before we entered the marriage relation.

So many people regard it too lightly, and enter into it thoughtlessly and unprepared. As a result their children are handicapped to begin with, and if this is followed by careless and indifferent training, it surely is very unfair to the children, and to them parenthood will never mean what it ought to.

If on the other hand parents have a realization of the sacredness of their charge, this will also manifest itself in the children, because the parents will feel that they have been blessed with precious jewels; placed in their care to be brought up in the nurture and admonition of the Lord, and they will strive earnestly from the very beginning to teach them aright, and have them be obedient children; even as they themselves being true Christians are obedient to Christ as the Head of the house.

In the ideal family life there is unity of heart and mind between parents and perfect co-operation in all that relates to the welfare of the children; and only by being thus in harmony can they teach their children perfect obedience, which is one of the first and most important things to be taught to the child and means more

than anything else to his character and life.

If a child is intelligently trained to obey his parents from the earliest infancy, he will be saved much trouble and the parents many a heartache.

One cannot begin this lesson too young. As soon as an infant shows any signs of ill-temper or self-will it is old enough to be corrected, and one can do it so much easier than by waiting until later on when the child has grown and developed more and begun to form habits that are hard to break.

A practical illustration of perfect obedience came to my notice the other day while waiting for the car. A young mother with a boy of about two and a half years was also waiting. She took her boy and lifted him onto the narrow curbing at the edge of the street and said in a quiet, kind, but firm voice—"Now stand there till our car comes; don't step back; there is mud behind you." The little fellow looked up at her trustfully and smiled.

I wondered how long it would be before he would put at least one foot into the mud. The mother watched for the car and to all appearance paid no more attention to him. She seemed to be sure that he would stay just where she put him. Other cars and autos passed by and the little boy would point and exclaim excitedly in baby language and his whole body would fairly quiver, and sway back and forth in his eagerness to take in all that was going on; and I thought in his excitement he surely will forget and make a misstep. But he did not. He kept his feet on the exact spot where his mother had placed him, and when she said, "Here comes our car, now take mamma's hand," he held out his little hand. She helped him off the curb, and together they went to the car.

This seemingly trifling incident left a deep impression on the one who witnessed it. Such a beautiful picture of trust and obedience on the part of the child, and confidence in the child on the mother's part.

If only more parents could instill such cheerful and willing obedience into their children, how much misery might be avoided and how much happier this world would be.

The earnest, thoughtful Christian parents will watch carefully from the very beginning that the little lives placed in their care shall be guided aright. There will be a continual prayer in their hearts. That they may be shown what is best for the child, and that their own example may be such that the child may safely follow in their steps.

(To be continued.)

Elkhart, Ind.

"Follow light and do the right."

Sunday School

For the Gospel Herald.

THE SUNDAY SCHOOL

Lesson for June 1, 1919—Heb. 11:
1-12:2

FAITH

Golden Text.—Ye believe in God, believe also in me.—Jno. 14:1.

Introductory.—Our theme is defined in the first verse of the lesson before us: "Faith is the substance of things hoped for, the evidence of things not seen." With this definition in mind we may comprehend the motive power behind the "heroes of faith" described in Hebrews 11. In this chapter we have an illustration of the workings of faith in practical life. For theology, go to the book of Romans; for practical illustration, read Hebrews 11. For home application, read the beginning of the twelfth chapter.

Office of Faith (1-3).—Following the definition in verse one, we have a statement of what it does for us. The elders obtained a good report—because their faithfulness held them in their acceptance of God's Word. In the same faith we understand how the worlds were formed, something that has bothered the brains of many a world renowned scholar. These men might have been spared much worry had they accepted the Word of God in simple faith and appropriated the knowledge thus given. The old formula—"It's God's Word; I believe it; that settles it"—should be adopted by every Christian professor. "Without faith it is impossible to please him."

What Faith accomplished (4-10).—The wonders of faith and its effect upon men and their achievements are graphically set forth in a few illustrations from the lives of a number of prominent Bible characters.

It prompted Abel to offer a sacrifice acceptable to God, while that of Cain was rejected. This offering of faith not only indicated Abel's righteousness, but he having been dead for thousands of years "yet speaketh."

It prompted Enoch to walk in a way that was pleasing to God, and the glorious way of his being taken out of this world is a testimony to the excellence of his quality. "God took him." So does He care for the souls of all the men of faith. Enoch's translation is typical of the glorious end of all who die in faith.

It prompted Noah to heed the call of the Lord, prepare an ark of safety, although he was practically alone in this life of faith. It saved him and the faithful few in the time of the great deluge.

It prompted Abraham to leave home and kindred at the call of the

Lord, a stranger and pilgrim on the earth, and in his seed all the nations of the earth are blessed. As the father of the faithful, Abraham was blessed upon the earth and through his seed multitudes will be blessed in heaven.

It prompted many others to turn their backs to the allurements of this world and make apparent sacrifices for the cause—only to prove to those coming after that the best investments we can make is to make sacrifices for the Lord. The practical lesson to us is brought in the first two verses of the succeeding chapter.

Lesson for Us (1, 2).—Having studied the illustrations of what faith is and does, we are ready to listen to the conclusion. Here it is: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us."

In other words, our duty is plain. We are compassed about with this great cloud of witnesses. The men mentioned in Hebrews 11 are but a few among the more prominent of illustrations. After mentioning a few and coupling their names with what they did and what was accomplished, the apostle goes on and enumerates many more and might well have added, "etc., etc., etc., etc.," to a very great length. Added to these illustrations all nature is rich in testimony of the truth of God's Word as revealed to us in the Bible. It is indeed a great "cloud of witnesses" which should move every one to embrace the Christian faith—to lay aside every weight of doubt, to lay aside the sin of unbelief which has beset so many people, and to run with patient trust the great race before us.

In this we are not alone. We have the priceless privilege of "looking unto Jesus, the author and finisher of our faith." In Him we have a pattern of not only self denial but of glory as well. For the joy that was set before Him He endured all things. He endured the cross, He despised the shame, He went the limit of sacrifice, He went on to glory. His example is an inspiration to every child of faith. And this is really the great lesson we are to learn. The same faith which prompts us to face the issues of life with courage and fortitude prompts us to set our affections on things above until in the bright hereafter the golden crown will be the justification of our faith in God.

—K.

"Because our cherished plans sometimes fail, we should not be discouraged. Adopt new ones and watch for better opportunities."

Our Young People

"YES—BUT."—Matt. 25:24-30; Gen. 3:12, 13.

Topic for June 1

MOTTO

"Inexcusable."

THE STUDY HOUR

I. The Meaning of Our Topic.—So often those who acknowledge the truth want to excuse themselves for turning aside to other ways. The words forming the subject of this lesson are words which introduce a multitude of excuses. After the truth has been brought home to the heart unwilling to change its ways, it twists under the searchlight with "Yes—But," and goes on to make a new excuse for refusing the truth.

Why are you not an "out and out" Christian? You know that is what you ought to be and to the query we find all the halfhearted say or think, "Yes—But." If it were not for this or that, then I could be so and so. We should give more time to prayer. "Yes—But" there are so many who do not and the time is all taken up with other duties, etc., etc. We should take deeper interest in the study of the Bible. "Yes—But" if we had a different community to live in or if the place we have to fill were a little different, etc., etc. We ought to be more separated from the vain world. "Yes—But" it is so hard to be queer and it goes hard to be so under the gaze of the world. We should be more regular in our attendance at services of God's house. "Yes—But" we are so often crowded with work and we so often feel bad. It is so hard to get ready and we don't have fit clothing to wear, etc., etc. We ought to engage more in Christian work and special endeavor to win the lost about us. "Yes—But" we are so backward and it goes so hard to open the subject. We ought to visit the sick more and go after the lost and wandering more. "Yes—But," "Yes—But," "Yes—But," "Yes—But." "Out of thine own mouth will I judge thee."

II. The Text, Matt. 25:24-30.—The unprofitable servant thought to make an excuse for his neglect of what he ought to have done. But it did not avail before the all searching judge. Just as the service of his master was the all important thing for a servant to do, so is the service of God more important than the things we allow to stand as excuses for not doing our duty.

Gen. 3:12, 13.—Here is the first recorded excuse in the Bible. It is typical of every excuse for wrong doing in man ever since. No other one in fault can by any means clear us of the responsibility which lies at our own door.

PERSONAL THOUGHT

We must all give an account of ourselves. Can we live on in our present condition and be blameless before God in that great day?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Clean
2. Foolish Excuses.

For Young People—

1. A Standard for My Life.
2. The Insufficiency of Excuses for Wrongdoing.
3. Some Common Excuses.

Gospel Herald

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Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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MENNONITE PUBLISHING HOUSE,
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THURSDAY, MAY 22, 1919

Field Notes

Services were held each evening last week at the Walnut Creek Church, Holmes Co., Ohio. These meetings were conducted by the home ministers.

On Saturday afternoon, May 10, Bro. Alvin Eberly was ordained to the office of deacon in the Wisler Mennonite Church, Medina Co., Ohio. The Lord bless him in his responsible position.—N.

Bro. Abram Metzler and wife of Martinsburg, Pa., are spending this week in Lancaster Co., Pa. Brethren Metzler and S. G. Shetler were the instructors at the Bible meeting held at Petersburg recently.

Home from Armenia.—The brethren, Aaron Loucks and W. A. Derstine, arrived at New York on Thursday, May 15. Bro. Derstine went immediately to his home at Sellersville, Pa., and Bro. Loucks arrived at his home late Saturday evening. The message from the brethren, which we hoped to be able to publish this week, not having been furnished us, we will make a new promise for next week.

Commencement exercises are announced from Hesston, Kans., beginning with a mission program on Saturday of this week and closing with the regular commencement exercises on Thursday of next week. The baccalaureate sermon is to be preached next Sunday evening by Bro. D. H. Bender. A general invitation to attend is extended to all friends of the institution.

Bro. J. N. Durr spent last Sunday at the Altoona Mission and made a flying trip to Scottsdale on Monday morning. He is greatly interested in the work at Altoona. May the Lord prosper the work at that place.

A series of meetings was held at Indiantown, Pa., lasting eleven evenings, conducted by John W. Weaver, with 4 public confessions of Jesus as one of the visible results. May they be shining lights, winning souls for Jesus.—E.

Bro. I. B. Witmer of Leetonia, O., was with the Canton, Ohio, Mission over Sunday, May 11, filling the regular appointments. Bro. N. E. Troyer, the new superintendent, is now on the ground, having charge of the work at that place.

The brethren, H. F. Reist and I. R. Detweiler, spent a few days with the brotherhood in Allen Co., Ohio, recently, filling a number of appointments and taking part in the communion held at Salem Church on Sunday, May 11.

An interesting program of the proposed Sunday school meeting to be held May 27, at Gingerich's Church, Lebanon Co., Pa., is before us. The meeting is to open with a sermon by Bro. Benjamin Weaver and close with another sermon in the evening by Bro. S. B. Landis.

Bro. Allen B. Christophel of Goshen, Ind., at one time a worker in the Mennonite Publishing House, but later called away because of being drafted into camp, is soon to resume his connection with the House and lend a helping hand in the work of advancing the Master's cause at this place.

A communion service was held at the Scottsdale Mennonite Church last Sunday. We appreciated the presence of Brethren Saylor and Eash of the Johnstown district, and also that of Bro. Loucks, our bishop, who returned in time to be with us in communion. Bro. Saylor had charge of the services.

The auditing committee of the Mennonite Publishing House, this year composed of Brethren James Saylor, J. W. Kropf, and F. W. Bender, spent Saturday at the Publishing House. The two last named brethren returned to their homes Saturday evening, while Bro. Saylor, in company with Brother Eash of the Thomas congregation near Hollsopple, Pa., remained for the communion service on Sunday. Their stay with us was greatly appreciated.

The Hammer Creek Mennonite Church, Lancaster Co., Pa., is to have a Sunday school meeting May 29. After the address of welcome, the program opens by a sermon by Bro. N. L. Landis and closes with another sermon in the evening by Bro. C. M. Brackbill.

Sunday School Meeting.—A program of a proposed Sunday school meeting to be held at Martinsburg, Pa., Friday, May 30, is before us. A communion service at the same place is also announced for the following Sunday. A general invitation is extended to all who wish to attend.

Communion services were held on Sunday, May 4, at the Cross Roads Church near Richfield, Pa., at which time Bro. David Garber of Waynesboro, Va., was present and took part in the services. Two precious souls were received into fellowship at that place the day before.

Bro. Clayton F. Derstine is at present conducting a series of meetings at Elkhart, Ind. The Lord bless the efforts put forth. Our brother's address, for the next few weeks, will be as follows:

Until May 27, Souderton, Pa.

After May 27, Harrisonburg, Va.

We are in possession of a program of the annual Sunday school and semi-annual mission meeting to be held at Cross Roads Church near Richfield, Pa., June 4-6. Among those on the program from outside the home field are Brethren Sanford Landis and John H. Mosemann of Lancaster county.

Bible Meeting.—A Bible instruction meeting is announced for May 30 to June 1, to be held at Fraser, Pa., Mennonite Church. Instructors, N. H. Mack, John W. Weaver, Henry Bechtel, A. O. Hestand. The program indicates that it is the kind of a meeting that everybody interested in the cause of Christ will want to attend.

Eastern Mennonite School.—For some time there was a feeling on the part of some that the location of the Eastern Mennonite School should be changed from Harrisonburg, Va., to Martinsburg, Pa., owing to the fact that there is a large school building there, practically abandoned, which could be purchased at a nominal cost. The Board of trustees met, examined into the advantages and disadvantages of moving, and decided that the best interests of the school demand that it be kept where it is and a building committee was appointed to erect the necessary buildings to promote the welfare of the school.

Communion services were held at Yellow Creek Church near Goshen, Ind., on Sunday, May 11, at which time one precious soul was added to the church at that place. The Lord willing, continued meetings will be held at the same place June 7-17 conducted by Bro. W. B. Weaver of Elkhart.

Bro. S. B. Wenger and wife of South English, Iowa, expect to spend the summer in Virginia. Their address, until further notice, will be Linville Depot, Va. They were called back sooner than they had intended to go, because of the death of Bro. Wenger's mother.

Lot Sale.—A lot sale is announced by the Eastern Mennonite School. Besides building lots to be sold, there is also a 7-room building on a 2-acre lot to be sold. Date of sale, June 3. Those interested are asked to be on hand at that time or to correspond with Bro. H. N. Troyer, Harrisonburg, Va.

Illinois Conference.—Bro. A. L. Buzzard, secretary of the Illinois Conference, desires us to announce that the Illinois Conference—both Sunday School and Church conferences—is to meet at the Metamora Church instead of Union Church, as formerly announced. Those interested will please read notice on last page, as corrected.

Sister Hannah Wenger, mother of S. B., T. J., and A. D. Wenger, died at the home of her daughter and son-in-law, Bro. and Sister Geo. R. Brunk, of Denbigh, Va., and was buried last week in the vicinity of her former home in Rockingham Co., Va. She had passed the allotted time of four score years. May God comfort the bereaved. Obituary later.

Bro. J. N. Durr of Martinsburg, Pa., visited in the vicinity of Chambersburg, Pa., recently, preaching the preparatory sermon in Chambersburg Mennonite Church on Saturday afternoon, May 3, and assisting Bishop J. S. Burkholder in the communion service at the same place on Sunday morning and at Pond Bank in the afternoon.

The program for the fifteenth annual Mennonite Sunday school conference to be held in North Dakota shows a wider scope of workers than in any meeting yet held in that state. It is interesting to note that while formerly it was only North Dakota now it is "North Dakota and Eastern Montana." We predict that before many years it will be necessary to add "and Manitoba." May the good work go on.

At Ste. Elizabeth, Manitoba, is a little flock of members—six families and fifteen members—just 35 miles south of Winnipeg, that would greatly appreciate visits from the brotherhood, especially ministers, as they are yet without a resident minister. Any one interested in the place might write to Bro. J. B. Stehman of that place.

Two of our conferences are being held this week. The Eastern A. M. Conference meets at Louisville, Pa., on Tuesday and Wednesday, and the Ohio Mennonite Conference meets at Martin's Church near Orrville, Ohio, on Thursday and Friday. May the Spirit of God rule in each meeting and the cause of Christ be strengthened greatly through the efforts of our brethren being together in a "multitude of counsellors." Three more conferences—Ontario, Indiana-Michigan, and Illinois—are to be held next week.

Correspondence

Shipshewana, Ind.

Dear Herald Readers, Greeting:—On April 23 Bro. Wm. B. Weaver of Elkhart commenced a series of meetings at the Shore Church and continued until the evening of the 29th, preaching very impressive sermons to a large audience every evening. From the results of these meetings on May 3 one was reclaimed, and 15 received by water baptism. On the following Sunday (May 4) communion services were held at this place, where a large number partook of the same. We ask an interest in the prayers of God's children that we may all walk closer to Christ's teachings.

G. L. M.

May 5, 1919.

Cullom, Ill.

Greetings in Jesus' Name:—Our minds were brought to realize that God moves in a "mysterious way." Bro. A. H. Leaman of the Chicago Home Mission held evangelistic meetings here from April 21 to May 1 with the result that seventeen young people gave their hearts to Jesus and three others were reclaimed, while a number of others renewed their covenant with God and expressed a desire to stand with and for the Church. The entire congregation were made to feel the need of a deeper consecration, while the many manifestations prove that the Church has been wonderfully strengthened. With our hearts full of gratitude we thank our heavenly Master for these young souls and the interest that has been aroused. Some of these precious souls are young in years and need the fervent prayers of God's people. As a

Church we desire an interest in your prayers also.

May God's richest blessings dwell with all Herald readers.

In His service,

May 5, 1919. Elva A. Diebel.

Haven, Kans.

A Kind Greeting to all:—On Good Friday a three-session meeting was held at Yoder, when baptismal services and council meeting were held in the forenoon and an organization effected in the afternoon—consisting of 65 members with Bro. L. O. King as minister. The work was effected by the following brethren: D. H. Bender, Tillman Erb, as bishops, C. D. Yoder, J. D. Charles, and L. O. King as ministers, and Jesse Brunk and B. F. Buckwalter as deacons. A voice was also taken as to the name of the congregation and was decided to name it the Yoder Mennonite Church. A voice was also taken as to a place of worship, and was decided to build a house at an early period of time. The church officers were then elected, also a finance committee, locating committee, and building committee. Up to the present time the location has been selected one mile north of Yoder, the finance committee has reported over five thousand dollars subscribed, and the building committee has the specification and also material contracted and work will begin at once. On last Lord's day, May 4, communion was observed with all members present, also one more received into church fellowship. May the Lord be the leader and guide us into all righteousness. We ask an interest in the prayers of God's people that all that will be done may be to the glory of His holy name.

Communion was also observed on May 4 by the Amish brotherhood at the residence of Bro. Christian Miller. May the Lord bless all good efforts.

May 5, 1919. C. C. Schrock.

Woodburn, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greeting:—We have for some time been enjoying beautiful spring weather for which we are thankful to our heavenly Father. We are again reminded that death is in the land and is no respecter of persons. An aged sister passed away early Sunday morning. One by one we leave this world, prepared or unprepared.

On April 18 Bro. John Nice and wife came into our midst. While here the brother held some meetings in which we were richly admonished to press on.

Bro. Fred Gingerich has moved in closer to the Bethel Sunday school and expects to take charge of the

(Continued on page 140)

Miscellaneous

"MY TIMES ARE IN THY HAND"

(Psa. 31:15; II Cor. 4:18)

Father, I know that all my life
Is portioned out for me,
And the changes that will surely come,
And guided where I go.
But I ask Thee for a present mind
Intent on pleasing Thee.
I ask Thee for a thoughtful love,
Thru constant watching wise,
To meet the glad with joy-ful smiles,
And to wipe the weeping eyes;
And a heart at leisure from itself,
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
I do not fear to see;

Wherever in the world I am,
In whatsoever estate,
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do
For the Lord, on whom I wait.

So I ask Thee for the daily strength,
To none that ask denied,
And a mind to blend with outward life,
While keeping at Thy side,
Content to fill a little space
If Thou be glorified.

And if some things I do not ask
In my cup of blessing be,
I would have my spirit filled the more
With grateful love to Thee—
And careful—less to serve Thee much,
Than serve Thee perfectly.

There are briars besetting every path,
Which call for patient care;
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on Thee
Is happy anywhere.

In a service which Thy love appoints
There are no bonds for me;

Psalms 31:15.

Job 14:1.

Prov. 14:26.

Deut. 5:29.

Psalms 119:38.

Psalms 116:1.

I Thess. 5:6.

Rom. 12:15.

I Cor. 12:26.

I Cor. 13:5.

Job 29:11-16.

Isa. 57:20.

Prov. 19:2.

Rom. 12:16.

Deut. 29:29.

Psalms 131:2.

Psalms 73:24.

Psalms 37:23.

Phil. 4:12.

I John 1:7.

Eph. 4:3.

II Cor. 5:14, 15.

Psalms 25:5.

Deut. 33:25.

Matt. 7:7, 8.

John 17:15.

Psalms 37:34.

Psalms 84:10.

John 15:8.

Eph. 3:20.

Psalms 23:5.

Ps. 116:12, 13.

Psalms 103:2.

Micah 6:7, 8.

Col. 1:10.

Job 5:7.

Heb. 10:36.

Eccles. 7:14.

II Sam. 22:7.

Cant. 8:5.

Isa. 26:3.

Rom. 12:1.

II Cor. 3:17.

John 14:17.

For my secret heart is taught "the truth"
That makes Thy children "free;"
And a life of self-renouncing love
Is a life of liberty!

John 8:32-36.

Matt. 16:24.

Gal. 5:1.

THE CHANNEL THRU WHICH CHRIST'S ORDERS COME TO ME

By Elsie M. Smith

For the Gospel Herald.

Christ makes known His will in different ways—in different ways to different people.

These may be summed up as follows:

1. Through personal convictions.
2. Through prayer.
3. Through the Word.
4. Through the Spirit.
5. Through the Church.

Personal Convictions

We often follow our feelings instead of our convictions. People often do unscriptural things because they follow their feelings. They mistake the voice of their own feelings for a message from above. We should be very careful while we have convictions that they are really from Christ and not merely impressions that soon fade away. Many times we think we have a desirable appointment. Then the bubble bursts and we find out it was not the voice of God.

Prayer

is one of the mightiest influences which leads Godward and heavenward—the prayer of faith.

In prayer we ask the Father what His will is for us. If we pray earnestly He will answer our prayers and will guide and direct us. We will receive anything of the Lord. In Matt. 21:22 Christ says, "Whatsoever ye shall ask in my name, believing, ye shall receive." The Christian life can not be sustained without prayer. It is the Christian's vital breath. If we would as a Church pray more we would have more strong men.

The Word

God's orders come through the Word. To know how God's orders come through the Word we must study and read the Word. The Word never guides contrary to what Christ would have us do.

The Word is God's will revealed in human language. Its impressions are divine. It speaks on every needed subject and its general principles and specific applications of them are designed above all minor voices to so impress us that "being made wise unto salvation" whatsoever we do in word or deed shall be done safely for man's good and God's glory.

Christ says, "It is written. Man shall not live by bread alone, but by

every word that proceedeth out of the mouth of God."

Christ also says, "Thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it when ye turn to the right hand, and when ye turn to the left.'"

We know from studying the Word that we should be very careful what we say as Christ says in Matt. 12:36, "That every idle word men shall speak they shall give account thereof in the day of judgment."

Christ's order comes to me. We should study the Word more. He says in II Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." But we know that the Gospel doesn't only come through the Word but by power and in the Holy Ghost.

Christ says through David in Psa. 32:8, "I will instruct thee in the way that thou shalt go. I will guide thee with mine eye."

The Holy Spirit

is our divinely appointed guide. We are to be led by Him. He speaks directly to our hearts. He never contradicts Himself. God never asks us to act on uncertainties. He may call us in a loud way, or He may speak softly. It shows us the importance of having other voices stilled that we may hear the slightest whisper of His voice. We know that the Spirit is an unerring guide, and he who detects and turns from every wrong impression and fully follows Him will be led into "all truth." May we each so "try the spirits" and "watch and pray" that, like God's people of old, we may see our "pillar of cloud by day and of fire by night" and this led in a "plain path" so we are able to stand fast in the sight of God and that we will be an example to our followers. Glory be to God that such an experience is possible for every one of us.

The Church

Christ is the Head of the Church so His orders come through the Church. Some are ordinances, and some restrictions. Christ knowing the proneness of man to wander away from the truth, saw fit to throw about him certain restrictions which if heeded, will aid in keeping him away from the powers of temptations. He has also given a number of ordinances which are designed as symbols of memorials or important Christian principles. If we are God's children we will consider it a privilege to observe them. Christ's order is to keep us close to the Church and not mingle with the world as we cannot serve two masters. As Christ says in Matt. 6:24, "No man can serve two masters; for either he will hate the one, and love the other, or else he will

hold to the one, and despise the other. Ye cannot serve God and mammon."

By the previous discussion it has been made clear that the Church is the channel through which Christ speaks to us. The Church is a body of professed believers in Christ, baptized on a credible confession of faith to Him and associated for worship work and discipline, by whom the Word of God is preached. Each Church has the power of determining all matters not already determined by the Scriptures. "As Christ hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

Christ calls some through the Church in different ways for some to be—

1. Ministers.
2. Evangelists.
3. Teachers.
4. Bishops.
5. Missionaries.
6. Superintendents.

and many more members. Each member should apply himself **earnestly, prayerfully, unselfishly, and trustfully** that he may perform his duties to the glory of God and the highest interest of the Church.

Thus we see God not only has plans and desires for our lives, but will also make these known in some way if we desire to know and do so.

Eureka, Ill.

RESULTS OF OBEDIENCE TO CHURCH REGULATIONS

By Lena Zehr

For the Gospel Herald.

In everyday life there is always a result from any experiment. A result is the natural effect of a cause. Therefore since there are churches and church regulations, or in other words, ordinances and commands from God to be obedient to or observant of these ordinances, then there will be results of obedience to church regulation.

One result, and one which is indeed a privilege to have, is a direct personal blessing from God. Some may wonder why others receive such blessings and they are deprived of them. We need not look very far to find a solution. When we examine the life that each one lives and notice the consistent living on the one hand and the inconsistent living on the other, we have already solved the problem. Some one has said, "Life is what we make it." Since we have that privilege, why do we not seek God's approval in everything we do; in choosing our associates, in planning our work, in spending our money (or, better, the money borrowed

from the Lord), in choosing our business or vocation, in our manner of dress, and in our daily conduct? Herein lies the key to the difference. Those persons who seek God's approval in the afore mentioned things are the ones that receive personal blessings.

We are not saved by obedience, but obedience is the result of heart belief. Obedience is also the secret of lasting joy. Some people seem to think that the regulations are placed upon the church by the ministering brethren. But this is not so. All the ordinances were instituted by God and we as Christian people and followers of the lowly Nazarene Jesus should gladly obey them. We should not be conformed to this world (according to Rom. 12:1), should let our lights shine (according to Matt. 5:16), and should work and be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord" (I Cor. 15:58).

The commandments of the Lord "are not grievous." We sometimes think that if we obey the most important commandments, then we will be excused from the others; but Christ says that "whosoever therefore shall break one of these least commandments and shall teach men so, shall be called the least in the kingdom of heaven" (Matt. 5:19). "Other people do not keep them," is another one of man's self-devised schemes, but Christ says, "What is that to thee? follow thou me" (Jno. 21:22). If we know these things, we shall be happy, if we heed them.

Another result of obedience to church regulations is success in soul-winning. No personal workers can expect to reap results when their lives do not correspond with their teaching. This is especially true in the Sunday school. Here we need workers who obey all regulations, not simply because they think they must, but because they love to obey them.

The perfect Church is one in which all members pray with one accord, in which all are filled with the Spirit, all are united, all are witnessing for Christ, all are working and all will be triumphant over death.

In closing, let us obey God's Word, follow His directions, accept His leadings, and He will lead us into positions where we will be of the highest possible service to Him. Let us all ask ourselves these questions: "Am I in a place of submission to the authorized plan of God for His Church? Can He say, "Well done" to all my conduct in the Church?"

Hopedale, Ill.

God's in His heaven:

All's right with the world.

—Robert Browning.

THE AUTHORITY OF THE CHURCH

By Ida Brenneman

For the Gospel Herald.

Christ is the Head of the Church and all authority has been given to Christ in heaven and in earth.

When Jesus spoke to His disciples, after they had acknowledged Him as "the Christ, the Son of the living God," He said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:18, 19).

Here we can plainly see the great authority and responsibility God has invested in this heaven-ordained institution, the Church. However, this great authority is questioned by individuals who are indifferent, or are inclined to take their own course in life. When they fall into temptation and disobey the Word of God the enemy of souls will try to persuade and make them believe the Church has no authority. Let us not be deceived, God has said, "I will give unto thee the keys of the kingdom."

It involves and requires in each individual a separate, real, personal transaction between the individual and his Savior, and until that transaction is adjusted and settled satisfactorily, there can come to that individual no real peace, no energy for that which is good, no real power to resist that which is evil. It requires a "born again" child of God, a personal possessor of Christ, a sinner saved by grace, on the way to glory. Through the Church God intends to carry His message to the uttermost parts of the earth and thru the power of the Holy Spirit we can point a lost and dying world to a living Christ, and we can help to gather them into the fold.

He is "not willing that any should perish, but that all should come to repentance." They need the sympathy and prayers of Christian people. Are we praying daily for the needy and for the missionaries in foreign and home missions and the Church?

Albany, Oreg.

You are waiting to do some great thing; you are waiting to pull down some great evil. Perform the small things that are unseen, and they will bring other and greater things for you to perform.—John Bright.

Those who are most worthy of praise are those who really care very little about it; they act from higher motives.—Sel.

CORRESPONDENCE

Continued from page 137)

work there. We truly can say that the harvest is here, and more laborers are needed.

On Sunday, April 6, three sisters were received into church fellowship. Also on Sunday, April 13, a brother and sister were received into the Church.

On Easter Sunday we held our communion at which nearly all the members partook of the sacred emblems. Yours in His name,

May 5, 1919. Gladys M. West.

Kalona, Iowa

(Lower Deer Creek congregation)

Greetings to all Herald Readers:—The Congregation at this place has abundant reasons to be thankful to the Giver of all good. On Monday, April 28, Bro. Andrew Schrock of Metamora, Ill., came to this place and on Wednesday, Apr. 30, held counsel Meeting where peace was expressed by all. On Thursday, May 1, we again had a members' meeting and took the voice of the church to ordain a bishop at this place. On Sunday, May 4, Bro. Schrock assisted by Bro. S. C. Yoder, held communion for us and nearly all members partook of the sacred emblems. After communion the sacred work of ordaining a bishop was taken up. The lot fell on Bro. John Y. Swartzen-druber. May God give our young brother grace that he may ever stand firm for a full and a pure Gospel without fear or favor, and help him to so lead and feed the flock according to His own good will and pleasure, and may He also give us as a congregation grace that we may daily hold up our beloved bishop before the throne of grace, is our wish and prayer.

In the Masters Name,
May 6, 1919. C. E. Hershberger.

Minot, N. Dak.

Greetings of Love to all:—God be praised, for His mercy endureth forever. The Lord is surely good to us. The drought that has been prevailing for two years or more is broken and we are having lots of moisture to start the spring crop. The season being rather late and not much plowing done last fall because it was so dry, there remains very much grain to be sown yet.

On Apr. 23, Bro. B. B. Stoltzfus and wife of the Lima Mission and Bro. Jno. Hartzler of West Liberty, O., came into our locality and are now engaged in farming in the interest of the Mission while on their vacation.

Bro. S. has delivered several very interesting sermons, which are much

appreciated, and is lending a helping hand in S. S. and childrens meetings; so are Sister Stoltzfus and Bro. Hartzler.

On Sunday, Apr. 27, we had our examination meeting. Communion is announced for May 18.

Over May 11, Bro. Mast expects to be at Bloomfield, Mont., when Bro. R. W. Benner will be placed in charge of the congregation at that place. On June 9 and 10 we expect to have our Annual S. S. Conf.—on the 11, a session of Church Conference, followed by a few days Bible conference. Can you arrange to be with us? If not in person, your prayers are solicited.

We do expect the Brethren J. M. Kreider, H. J. Harder and Geo. Lapp to be among those who will attend.

In His Name,

May 6, 1919. L. S. Glick.

Myerstown, Pa.,

(Gingerich's Congregation.)

Dear Herald Readers—Greeting: Although we are small in numbers we still feel the Lord is with us. On Easter Sunday we held our communion at this place when about seventy-five members partook of the bread and wine. On Good Friday we held our preparatory services when one precious soul was received into church fellowship. Last Sunday (May 4) communion was held at Kralls' Church when fifteen members partook of the sacred emblems.

On Sunday, May 18, the Lord willing, we expect to begin a series of meetings at this place. Pray for us that the work may not be in vain. That many souls may come in and join with us; and the church as a whole stirred up to more active duty.

Yours in His Name,

May 7, 1919. Bertha R. Boose.

Kokomo, Ind.

Greetings of love to All:—On Sunday, April 20, we held baptismal services at which time 13 dear young souls were received into the Church by water baptism and one by confession.

On Sunday afternoon, April 27, we had our council and preparatory meeting which was well attended, and peace and harmony was expressed. On Sunday, May 4, we had our communion services of which over 200 partook and also observed the ordinance of footwashing.

Thursday evening, May 8, Daniel S. Malekebu and wife, natives of Africa, were with us and gave us a splendid talk and also exhibited some very interesting African views. We are glad that Bro. Malekebu and wife are so much interested in the mission cause—as they soon expect to return

to their home land and engage in mission work.

We welcome Bro. and Sister Elworth Troyer and children who came from Fairview, Mich. They arrived last Monday evening, expecting to make this their future home.

We feel grateful for all God's bountiful blessings. G. W. North.

May 8, 1919.

Midland, Mich.

Greetings to the Readers of the Gospel Herald:—May 3 Bro. J. K. Bixler came and preached and held instruction meetings several times. On the evening of May 6 baptismal services were held. Ten precious young souls were received into the Church by water baptism. May we all pray that they might remain faithful. It makes our hearts rejoice to see these souls turn to Christ so early in life. They range in age from nine to fourteen years.

We held our annual business meeting May 1. The new officers elected were Bro. A. D. Miller trustee, Bro. Ora Troyer Sec.-Treas.

The new lighting system has been installed in the church house, which makes quite an improvement.

A family from Kansas (Bro. Ezra Yoder's) came here to make this their home, also several families from Ohio expect to come in the near future. Pray for the work at this place.

In His service,

May 9, 1919. Clara Emmert.

Eureka, Ill.

(Roanoke congregation)

Dear Herald Readers, Greetings:—It has been our privilege to have with us on April 13 at the Sunday school quarterly meeting Bro. C. D. Esch who gave us two very inspiring messages which were greatly appreciated.

Easter morning Bro. C. F. Derstine preached to our home congregation a helpful sermon, also after an Easter program in the evening, at which time five young souls manifested their decision to live for the risen Jesus.

On April 27 communion services were held here. A large number partook of the sacred emblems. Bro. A. A. Schrock officiated. "Great is the Lord, and greatly to be praised" for all the spiritual blessings received.

Working with joy,

May 10, 1919. Alvina Wagner.

Palmyra, Mo.

Dear Herald Readers, Greetings:—April 27 we had an all-day Sunday school meeting at this place. A number of brethren and sisters from the Cherry Box and Pea Ridge congregations were present. We enjoyed a rich spiritual feast.

May 4 we had our communion

service here. Twenty-five partook of the sacred emblems.

We are very glad to have Sister Ruth Buckwalter of the Chicago Home Mission with us again. She is spending a few weeks with her parents here.

We desire an interest in your prayers for the little flock at this place.

Anna M. Kreider.

May 11, 1919.

Wadsworth, Ohio

4

Dear Herald Readers, Greetings:—We thank the Lord that He has opened the way for Bro. Daniel Kauffman of Scottdale, Pa., to be with us at the Bethel Church in evangelistic meetings from April 28 to May 4. The brother certainly turned the searchlight of God's Word upon each one of us and made us see just where we stand in the light of God's Word.

Five young souls became willing to accept Christ during these meetings. These five with three others who have asked to be reclaimed and one other to be received from another denomination are now receiving instruction and expect (D. V.) to be received into church fellowship next Sunday afternoon.

We hope and pray that these are not the only visible results of these meetings but that the Spirit may work upon the hearts of us who have been in the service of the Lord longer but have not yielded our lives in full obedience to Him, that we may reconsecrate our lives to the Father and that we may become willing to lay our all on the altar and truly pray, "Have Thine own way Lord with me," then and then only will our lives be a power for Him.

Yesterday we were glad to have Bro. Enos Hartzler of Marshallville, Ohio, come and preach the Word to us. Text, Eccl. 9:14, 15.

No preventing Providence we expect to have our communion services next Sunday. We thank God for the spiritual blessings He has showered upon us and crave an interest in the prayers of God's children everywhere.

May 12, 1919.

Cor.

Landisville, Pa.

The Landisville and Salunga Sunday school workers meeting will be held at Landisville, May 28, 1919, in the evening at 7:30.

Lesson for June 1 assigned to Bro. Aaron Groff.

Lesson for June 8 assigned to Bro. Martin Rutt.

Lesson for June 15 assigned to Bro. Martin Miller.

Lesson for June 22 assigned to Bro. D. M. Wenger.

Yours in the faith,

May 1, 6 1919. Morris Kauffman.

FINANCIAL REPORT

Of the Mennonite Publishing House,
Scottdale, Pa., for the year ending
April 30, 1919

Received

Books, Bibles, etc., sold	\$ 30,903.85
Gospel Herald Subscriptions	13,223.66
Words of Cheer Subscriptions	3,095.50
Beams of Light Subscriptions	877.39
Christian Monitor Subscriptions	2,700.51
Mennonitische Rundschau Subs	3,760.11
Christliche Jugendfreund Subs	555.71
The Way Subscriptions	329.15
Lesson Quarterlies	12,571.90
Advertising space sold	469.59
Printing Jobs, etc.	8,340.74
Income from real estate	1,473.00

Total

\$ 78,301.11

Capital furnished by the Board	\$28,664.54
Tract Fund	155.58
Surplus May 1, 1918	62,008.83

Total

\$169,130.06

Paid Out

Machinery and Equipment Inventory May 1, 1918	\$ 21,374.82
Additional purchases to date	1,483.79
Books, Bibles, etc., inventory May 1, 1918	26,217.65
Additional purchases to date	28,991.45
Manufacturing inventory May 1, 1918	5,974.98
Additional purchases to date including power, wages, etc.	38,386.41
Real Estate inventory	23,650.00
Taxes, repairs, etc.	490.03
Stocks and Investments	1,875.00

Total

\$148,444.13

Bills receivable	\$ 2,324.25
Accounts receivable	7,942.45
Cash on hand	7,800.09
Donations, Minister's discounts, etc.	2,619.14

Total

169,130.06

INVENTORY

Of the Plant and Stock

Machinery and Equipment	\$ 20,572.75
Bibles and Testaments	\$5,175.16
Bound Books	11,819.23
Unbound Books	5,735.50
Mottoes, etc.	1,026.33
German Books, etc.	3,710.77
Paper Stock, etc.	8,218.14
Real Estate and Buildings	23,650.00

Total

\$ 79,907.88

SUMMARY

Of Loss and Gain Accounts

Total Receipts	\$ 78,301.11
Inventory	79,907.88

Total

\$158,208.99

Total Expenditures	\$146,569.13
Net Gain for year	11,639.86

Total

\$158,208.99

STATEMENT OF THE FINANCIAL CONDITION OF THE INSTITUTION

Resources

Outfit, Equipment, etc.	\$ 20,572.75
Stock in Books, Bibles, etc.	27,466.99
Stock in paper, etc.	8,218.14
Real Estate and Buildings	23,650.00
Stocks and Investments	1,875.00
Subscription Lists	20,000.00
Annuities	1,600.00
Bills receivable by the Board	1,500.00
Bills receivable by the House	2,324.25

Accounts receivable	7,942.45
Cash on Hand	7,800.09
Total	\$122,949.67

Liabilities

Cash in Tract Fund	\$ 155.58
Net Solvency of the House	122,794.09
Total	\$122,949.67

SUPPLEMENTARY

Donations by the House previously reported	\$11,157.94
Donations this year	2,619.14

Total

\$13,777.08

We again wish to thank our many patrons and friends who have helped to make the above report possible. The past year has had its many trials and difficulties of which the Publishing interests have had a just share. We, however, recognize God's protecting hand and guidance through it all.

This is the first report of the institution in which the Liabilities have practically disappeared. This indicates that the House and Board are free from all incumbrances. Outside of the Real Estate and Buildings with all furniture, Fixtures, Equipment, Inventory of stock, etc., there is an accumulation of assets—such as Accounts Receivable, Stocks and Investments, Bills Receivable, Cash, etc.—amounting to \$23,041.70. To find the total gains made by the institution since its establishment add the total Donations, \$13,777.08 to the Surplus last year, \$62,008.83, and the Net Gain this year, \$11,639. Total, \$87,425.77.

As to the future outlook, we commit our all to His guiding care who doeth all things well. At the present time there is a marked tendency for advance in price of all classes of books. The price for paper is considerably higher this year than last. In fact, the cost is about double, as compared to figures before the war. We have added only one-fourth to the price of our periodicals which means a much closer margin of operation than before the war period. We shall continue to use our best efforts to maintain present prices and trust to have a continuation of your valued support.

Faithfully yours,
Levi Mumaw, Secy.-Treas.

Report of the Auditing Committee

Having verified the accounts of the above Secretary-Treasurer's report, we find them correct and heartily recommend their acceptance.

We certainly wish to express our appreciation for the efficient and business-like manner in which the records are kept.

May God richly bless the work of this institution, and may the entire brotherhood show their appreciation of same by giving their hearty support.

Very respectfully,

J. W. Kropf, Orrville, Ohio.
F. W. Bender, Springs, Pa.
James Saylor, Hollsopple, Pa.

"There is one name all names above,
Unto believers precious,
Which causes hearts to glow with love,
It is the name of Jesus.

"He breaks the pow'r of cancell'd sin,
From Satan's bondage frees us;
Oh where, my soul, shall I begin
To praise the name of Jesus?"

O thou who longest for some noble work,
Do thou this hour thy given task fulfil!

—Anna Temple.

RELIEF NOTES

Bro. Vernon Smucker having been sent on a mission to France, the editor has agreed to look after this department while he is gone. The following description of the personal experiences of one of the relief workers will be followed, next week, by another article on "Incidents and Observations in Reconstruction," by R. M. Stemen.

REFUGEE AND RELIEF WORK IN
BRETAGNE (BRITTANY) NORTH-
WEST FRANCE

By Harvey Mack

For the Gospel Herald.

On the evening of July 12, 1918, I left Paris on the 7:30 train for Dinan, Cotes-du-Nord. Although I was on a first class coach, leaving on short notice, the seats were all taken by passengers who reserved them a few days ahead but I had a convenient berth by sleeping in the passage way of the car, keeping my fingers and feet well turned in for the restless passengers who seemed to have uncomfortable seats. At day break the next morning I had a traveler's nourishing war-time breakfast, part of a loaf of bread and a bar of chocolate. The French Express arrived at Dinan a few hours late, at 9:30 A. M. We had covered a distance of 403 kilometres or 251 miles. Asked a chabby for information about the address of the American Red Cross. He finally comprehended the few mispronounced French words and took me to the Bureau of the A. R. C. where I met the delegate, Miss Kitchener, Lord Kitchener's sister. She gave me a short outline of my duties, though I had already been informed of my work by the Chief of the General Bureau at Paris.

Upon acquaintance with the various members of our local delegation, I learned that we represented five nationalities as relief workers for the American Red Cross—that of English, French, Belgian, Serbian, and American.

In the beginning my work was financial secretary to Miss Kitchener. Made payment of all local expenditures, accounted for receipts and compiled the reports of stock and money disbursed for the head office in Paris. After learning a little French, by exchange of lessons with a French Lieutenant, and getting acquainted with the country my work was increased to general utility service, driving the automobile when the chauffeur was sick, and bicycle trips to various towns in the community.

The nature of our service was distributing relief supplies and aiding refugees to lodging.

Many of the refugees who were conveyed in large groups to our section, in the interior, had been evacuated two or three times. They were forced to leave their comfortable homes which were soon bombarded to a heap of debris by heavy shelling of the enemy. The short notice to leave was oft times insufficient to take extra clothing or other necessities which they were able to carry but they usually managed to take some of their valued possessions, such as a curly little dog and pet kitten. The refugees of the poor class were always conveyed on large crowds on special trains. In September one train arrived with nearly one thousand women and children and a number of old men.

There were many pitiable cases on such arrivals. I recall on one occasion when a mixed crowd of 450 people marched in a long line from the depot to a school house, that two old grandmothers became exhausted from travel and were brought in on wheelbarrows.

We helped these people with lodging, furniture, mostly beds and bedding, fuel, food, clothing, advice, employment and medical treatment.

Vacant buildings were requisitioned by the French Government. We made alterations and repairs suitable for temporary living quarters.

Beds were made from rough boards. In appearance they looked like barn furniture but for a comfortable repose they were equal to mahogany finish. Stoves and a very limited amount of coal were also supplied. The last distribution of charcoal (coal) was an interesting sight. Women and boys came with wheelbarrows and push carts exploiting strength on behalf of the children at home.

Food was apportioned to the number in a family. Canned meats, sugar, flour, macaroni, dried fruits and vegetables, soap, etc., were distributed to the most needy families.

Clothing was distributed on appointed days of the week at the relief station. Early in the morning before the opening hour crowds of poorly clad women and children would gather in line at the door waiting their turn to be served. Delivery was only made in case of sickness and where the mother's time was occupied with small children. "Ouvroirs" were organized in principal towns where cloths were cut out and given to refugee women who made it up in clothing. Upon return of the work a fair amount was paid for the sewing. This was a means of support besides the allocation from the government. The women worked with an eager interest to earn money and helped to increase the supplies which were often short of the demands.

Some of the refugees who were qualified to take part in relief service were employed regularly with a fair salary.

The plan of selling articles at a small cost was adopted and proved satisfactory. Those who were not financially able to pay received free gifts. The visiting of families to gather information of circumstances was an important part of the work. The assistant delegate, a Frenchman, was excellent in this work and could soon determine if appeals for help were genuine and of real necessity. On one of my visits to a country place I made the usual inquiry before handing over a bundle of supplies which I had left outside on the bicycle. It was in the dusk of evening when I entered a large room with an uneven cement floor and a large open fireplace at one end. A long, narrow table was standing in the middle of the room with two benches, this being the only furniture they had. An invalid girl was sitting by the fireside and three other children gathered around the table with curiosity about the stranger. The mother did not complain about the shortage of food but asked me to look in the corner on the floor where all the eatables were stored. A small paper bag with about two teaspoonfuls of sugar, a glass with a small quantity of noodles for soup, beans and peas not sufficient for an ample meal. When I delivered the package of sugar, peas, beans, macaroni, etc., the mother and children all responded in unison, "Merci, Merci, beaucoup" Monsieur, until I left. This response of thanks was not mere form but a sincere expression of appreciation.

The prices at which relief supplies were

sold were fixed to a reasonable amount that the average refugee family could afford to buy articles of necessity with part of the government allocation.

The following is an extract from the price list: Men's suits, 30 francs or 6 dollars; shirts, 4 francs or 80 cents; women's skirts, 5 francs or 1 dollar; aprons of various description, 2 francs or 50 cents up; boys' aprons, 4 and 5 francs, or 80 cents to 1 dollar; girl's dresses, 5 francs or 1 dollar; layette, 10 francs or 2 dollars; men's and women's shoes, 10 to 12 francs or 2 dollars; blankets, 12 to 15 francs or 2 dollars; blankets, 12 to 15 francs or \$2.50 to 3 dollars.

Beds cost 28 francs and were sold at half price for 2 dollars and 80 cents. The payment of small sums was an instinct for economy with satisfaction of actual ownership.

Medical treatment was generally given through A. R. C. and French hospitals, free. In unusual cases doctors were sent at the expense of the Red Cross.

During the last four months of 1918 we aided over 3200 families and over 13,000 individuals. Nearly 1,000 refugee women throughout the department (state) were employed by the *ouvroirs* (workrooms) in making clothing.

Local expenses for the six months—including operating expenses, cost of labor, some cloth materials and household furnishings—amounted to 37,700 francs. Receipts from sales, 66,800 francs. Nearly all the supplies were sent from the head warehouse in Paris and paid from the general fund by the Comptroller.

The financial contributors, as well as makers of garments and supplies, given by those back home may feel assured that many hearts were made glad by their generous support.

In a letter from my former employer a practical phrase was quoted—"A joy divided shall be increased." To see the cheerful faces of refugees receiving the gifts of charity from the home folks, makes the work a real pleasure. Although most of the readers may not actually see the result of their contributions, the observation and participation in relief service is sufficient evidence to assure a real blessing, that from God who "loveth a cheerful giver," to those who have made small sacrifices for the comfort of suffering refugees who were robbed of all their property.

After a term of one year and two months, the Red Cross closed their work in the interior and moved many of the supplies to the liberated area, leaving a good stock for further distribution by the French committees.

Among several poor families I visited with a few gifts on Christmas morning, one left a particular impression upon my mind. I entered by the door of a building which we Americans would class as a barn, and ascended a shaky, narrow, winding stairway to the second floor. I knocked at the door, the reply came, "entree." Upon my first sight I noticed a surprise on the faces of the mother and an early riser who was sitting up in a basket. For light, in this one room, there was one slanting roof window. One small table and two beds were the furniture. During my inquiry about the family's circumstances I noticed four more faces peeping out of beds from different corners of the room. The mother was breaking up macaroni sticks for a meal and explained that eatables were very high in price. The allocation was not sufficient to pay for ample food. The husband was at the front fighting for the liberty of his dear ones, for a few pennies a day. The information was not giv-

en in a spirit of complaint. There was no Christmas tree or numerous toys nicely arranged for the kiddies, as American children find in their homes on Christmas morning. I placed a few toys, oranges, nuts, figs, etc., on the table with a wish for a "Heureux Noel." The mother called out to the children, "un petit Noel!" They all jumped up in bed with curiosity, their faces alight with smiles and joined the mother in saying, over and over until I left closing the door, "Merci bien Monsieur! Merci! Merci beaucoup!"

The town of Dinan where we had department headquarters had 10,000 inhabitants before the war. It is located on an elevation with temperate climate all the year. At one end of the town from an old Chateau a panoramic view may be had of a deep, narrow valley with a beautiful stream of water winding around hills laden with fine trees and shrubbery. There are a number of English people among the inhabitants. Miss Kitchener as delegate of the American Red Cross devoted nearly all of her time in the relief service of this organization. She was also actively interested in directing the work of other relief societies and hospitals. As head of the delegation she was always concerned for the well being of the personnel.

The French people are devoted to their homes, are not hasty in associating with strangers but become agreeable friends after forming an acquaintance. The assistant delegate with whom I had many dealings was very sociable and invited me to his home quite often.

My work was interesting and especially agreeable during the latter part of the term. I have been blessed most extraordinarily on my mission to France. Much of the success and welfare of the boys in the mission may be credited to the worthy co-operation of powerful prayers by the homefolks.

April 17, 1919.

REPORT

Of the S. S. Meeting Held at the Palmyra Church, near Palmyra, Mo., Apr. 27 1919

For the Gospel Herald.

Mods., J. W. Hess., Geo. Bissey; Chor., Ruth E. Buckwalter; Secys., Wm. Edelman, Anna M. Kreider; Query Mgr., J. M. Kreider.

Devotional, Geo. Bissey.

Sermon on Luke 11:13. I. E. Buckwalter.

The Holy Spirit is the power back of the Church.

Absolute obedience is essential to the receiving of the Holy Spirit.

Blessings that come to myself and others when I do my part. Wm. Edelman.

The promises are for those who do their best and the reward is for them alone.

Results of compromising with evil. Geo. Bissey, J. R. Buckwalter.

Through compromising with evil the blessings of God are forfeited.

It causes unhappiness, suffering, and finally spiritual death.

God's faithfulness to fulfil His promise. J. H. Hershey.

Failure is always on man's part, never on God's part. Our salvation depends upon our acceptance of the truth.

Our part in Christian development. J. W. Hess.

Four essential things are—

1. Partaking of spiritual food.
2. Activity.
3. Connection with the Vine.
4. Deep prayer life.

Present day idolatry as compared with that of Israel. J. M. Kreider.

Israel worshiped graven images; people of America worship the gods of fashion, pleasure, indifference, greed, honor, and liberalism.

The second advent and events following.

Anna M., Kreider, H. R., Buckwalter.

The prophecies in the book of Revelation are often abused. We should "prove all things, hold fast that which is good." We should live as near to God as possible so that we will be prepared for the coming of the great events foretold in the prophecies of the Word which will come to pass in the last times.

Sermon. Geo. Bissey. (Dan. 1:8). The evils of intemperance.

We should eat to live, not live to eat. Tobacco weakens the mind, ruins health, the money spent for it is worse than wasted.

The drink evil makes slaves and brutes of men. It ruins health and homes. "Whosoever is deceived thereby is not wise." Anna M. Kreider.

REPORT

Of the Marion Mennonite Sewing Circle for the year ending March 27, 1919

For the Gospel Herald.

No. of meetings, 11.

Average attendance, 12.

No. articles made for Home Missions, 53.

No. articles made for A. F. S. C., 135.

No. articles donated, 43.

Cash contributions for year, \$137.50

Amount paid out 103.38

Cash in Treasury March 27 \$34.12

Secretary.

Married

Yoder—Kauffman.—On Apr. 22, 1919, Bro. David Yoder and Sister Sadie Kauffman, both of the Belleville A. M. congregation, were united in holy matrimony at the home of the officiating bishop, Bro. Eli Kanagy, Allensville, Pa. May they ever remember their sacred vow.

Obituary

Mast.—Emma Fay, daughter of D. R. and Ida Mast, was born March 28, 1919; died April 5, 1919, aged 9 d. She leaves parents, one brother, four grandparents, and a host of relatives and friends. Buried at the Walnut Creek, Ohio, A. M. church. Service at the house by Ed Sheffer.

Keim.—John Keim was born June 18, 1841; died at the home of Hiram W. and Eliza Lint in Somerset Co., Pa., April 27, 1919; aged 77 y. 10 m. 9 d. He was never married. He is survived by 4 brothers and 3 sisters. He was baptized and received into the Mennonite Church a little over a year ago. Funeral services April 29 at the Blough church, conducted by S. G. Shetler and L. A. Blough.

Newcomer.—Christian N. Newcomer, a well-known resident of Western Lancaster Co., Pa., died Mar. 6 from pleuro-pneumonia, after a short illness. Deceased was 73 years of age and was a son of the late Christian Newcomer. He was born in Rapho township and was a member of the Old Mennonite Church. His wife, who was Miss Anna Snyder, and the following children survive: Norman S., Christian S., Harry S., Samuel S., Phares S., and Mrs. Harry E. Miller. Funeral on Mar. 8, with services at the Old Mennonite Church at Landisville, Pa., and interment in the adjoining cemetery. Services by Bishop Peter Nissley and Bro. Henry Longnecker and Seth Ebersole.

Stevens.—Sister Elizabeth Stevens was born July 29, 1887; died from the effects of influenza Apr. 25, 1919; aged 31 y. 8 m. 26 d. She was the wife of Bro. Clarence Stevens and the daughter of Bro. and Sister Peter Opel. Four children are left in the care of their father and friends. She was a member of the Mennonite Church. Short funeral services were held at the home on Apr. 27, conducted by N. E. Miller. Interment in the new cemetery just opened at the Glade Church, Garrett Co., Md.

Funk.—Sister Susan Funk died in Chambersburg, Pa., at the home of her daughter, Maggie Rife, Apr. 24, 1919; aged 83 y. 19 d. Sister Funk was a member of the Mennonite Church for a number of years and has remained faithful till her death. She was taken to the Mennonite meeting house near Upper Strasburg, Franklin Co., Pa., where services were conducted by Bro. J. S. Burkholder and J. E. Lehman from Rev. 2:10. The remains were laid to rest in the burying ground adjoining. Peace to her ashes.

Gerber.—Lawrence, Jr., son of Lawrence and Lovina Gerber, was born in Tuscarawas Co., Ohio, Feb. 13, 1919, and died April 26, 1919. He leaves his parents, four brothers, one foster-sister and a host of relatives and friends. One sister preceded him about 3 years ago. Service at the house by S. H. Miller and at the Walnut Creek A. M. church by S. H. Miller, Carson Mast, and Lester Hostetler. Texts, Mal. 3:17, and Matt. 5:4. Buried in the cemetery nearby.

"Farewell, junior, oh, junior dear,
We'll meet thee soon, but not down here;
No, not on earth but up in heaven
Where sad farewells are no more given."

Hartranft.—Mary R., widow of the late Aaron Hartranft, died after a short illness of 10 days, from gastric fever. She was born Jan. 21, 1853; died May 2, 1919; age 66 y. 3 m. 11 d. She leaves a broken up home, one sister, Eliza Keener, wife of Bishop Geo. Keener, 2 brothers, John B. and C. R. Strite, and many friends to mourn her departure.

She was a member of Reiff's, Md., Mennonite Church. She was laid to rest on May 5 at Reiff's. Services by Henry Baer and Denton Martin, text Jno. 11:25, 26.

The victory now is obtained;
She's gone her dear Savior to see;
Her wishes she fully has gained—
She's now where she longed to be.
Then let us forbear to complain
That she has now gone from our sight;
We soon shall behold her again
With new and redoubled delight.

—By her brother, C. R. S.

Kauffman.—Barbara Kauffman (nee Hooley) was born in Mifflin Co., Pa., Feb. 11, 1843; died at Garden City, Mo., at the home of her daughter, Cotna Zook, on May 1, 1919; aged 76 y. 2 m. 20 d. She was united in marriage to Christian Kauffman. To this union were born 10 children. Her husband and 5 children preceded her to the spirit world. She leaves 3 sons, 2 daughters, and a host of other friends.

Funeral at the Bethel Church, May 3, conducted by J. C. Driver, L. J. Miller and W. E. Helmuth. Interment at Clearfork Cemetery.

Mellinger.—Annie, wife of Josiah H. Mellinger, was born near Bird-in-hand, Pa., Dec. 6, 1865; died near Strasburg, Pa., Apr. 19, 1919; aged 53 y. 4 m. 13 d. She was a daughter of the late Martin and Hettie Herr. She died with pneumonia and very suddenly passed away with an expressed desire. She told the family, "It will not last long." She was a member of the Mennonite Church for many years. Her seat was seldom vacant. She was of a cheerful disposition, always ready to lend a helping hand and a special friend among the young people. She leaves a devoted companion, two sons, two daughters, five sisters to mourn her departure as well as many relatives and friends.

Funeral services at the house on the 22nd by

Jacob H. Mellinger and at Strasburg Church by C. M. Brubacker and C. M. Brackbill. Interment in the adjoining cemetery.

"Sister, thou art sweetly resting,
Cold may be this earthly tomb,
But the angels sweetly whispered,
Come and live with us at home."

Greider.—On Thursday evening, May 1, 1919, Harry C. Greider of Landisville, Pa., died at the St. Joseph's Hospital, Lancaster, Pa., from a complication of diseases; aged 47 years. His life was one of usefulness and a host of friends mourn his departure. He was a merchant at Landisville where he lived for 17 years and was well known thruout the entire community. He was President of the Lancaster County Sunday School Association and also of the East Hempfield District Sunday School Association and a member of the Church of God, of which Sunday school he had been Superintendent for a number of years. He was a teacher in the schools of Manheim prior to conducting the store at Landisville. He is survived by his wife, mother, four brothers (Frank, Charles, Howard, and Christian of Landisville). The funeral was held on Monday afternoon May 5 with private services at the house at 1:30 and public services at 2:00 at the Landisville Church of God, by Jonas Martin and Hiram G. Kauffman. Texts, John 14:1,2; Rev. 14:3. The church was crowded by a large number of friends who came to pay their last tribute of respect to his memory. Burial in the Landisville Cemetery.

Berry.—Elizabeth Berry, daughter of Christian and Barbara Augsburg, was born in Adams Co., Ind., Oct. 20, 1877; died May 1, 1919; age 41 y. 6 m. 11 d. She was united in marriage Dec. 22, 1905 to Oscar Berry. To this union were born 7 daughters and 1 son. She was baptized and received into the fellowship of the Mennonite Church June 6, 1909, in which she was a devoted and faithful sister to the end. She was conscious to the last, and, altho realizing that she was needed with her family, she frequently expressed a willingness to stay or go—just as the Lord sees best.

She leaves a sorrowing husband, 8 children, 2 step-children, an aged mother, 7 brothers, 4 sisters and a host of relatives and friends. She was a devoted wife and mother and will be greatly missed in the home, Church, and community,

"But, oh, the hope, the blissful hope
Which Jesus' grace has given;
The hope when days and years are past,
We all shall meet in heaven."

Buried May 4, at the Defenceless Mennonite church near Berne, Ind., in the presence of a large concourse of friends. Services by Elias Lantz, the home minister, and J. M. Shenk of Elida, Ohio.

Hernley.—David Herr Hernley was born near Rheems, Pa., Nov. 10, 1885; died after 10 months of suffering, April 19, 1919; aged 33 y. 5 m. 9 d. He was united in marriage with Ada Hess Aug. 1, 1916. He leaves a sorrowing wife, parents, 2 brothers, 1 sister, (Alvin, Lizzie, Paul, one sister having preceded him in death) and a large number of relatives and friends. He was a faithful member of the Mennonite Church for 8 years. He bore his suffering in a Christ-like way. The Savior needed one more angel among His shining band and so He came and relieved dear David from his suffering. He had selected the hymn and text, and had made all preparations for the funeral, and leaves for a better land. When asked if he didn't think the spring is nice, he would say where I am going it is much nicer and no suffering there. His only concern was for those without Christ. Funeral services April 23 at the home by Lehman Kraybill, and at the Mt. Joy Mennonite Church by Lehman Kraybill, Peter Nissley, and John Weaver. Text, II Tim. 4:6-8. Remains laid to rest in Kraybill Cemetery.

"All is over, hands are folded
On a calm and peaceful breast,
All is over, suffering ended,
Now dear David is at rest."

ANNUAL MEETING OF THE MENNONITE RELIEF COMMISSION

The Annual Meeting of the Mennonite Relief Commission for War Sufferers will be held, no preventing providence, June 3, 1919, near Kalona, Iowa. A special program has been arranged for the afternoon and evening. This date being just one day previous to the Annual Mission Board Meeting to be held at the same place, we urge that all who can, arrange to be present at these sessions.

Levi Mumaw, Secy.

NOTICE OF THE ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions and Charities will be held at the East Union Church near Kalona, Iowa, June 4-6. The Executive and Mission Committees will meet at the same place on Saturday P. M. May 31, and on the following Monday, to arrange their work for the Annual Meeting. (Relief Commission Program on Tuesday.) Meeting of Superintendents with Committees of the Board on Wednesday Forenoon, June 4. Meeting of General and District Board Members Wednesday Afternoon. The General Board Meeting proper begins on Wednesday evening and closes Friday evening.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President.
J. S. Shoemaker, Sec'y.
D. D. Miller, Ch'r'n. M. C.

CONFERENCE ANNOUNCEMENTS

Illinois

The annual Sunday School Conference for the state of Illinois will be held, the Lord willing, at the A. M. Church near Metamora, Ill., May 26-28, 1919. All Sunday School workers are cordially invited to attend, as this is the first Sunday School Conference held by Mennonites and Amish Mennonites jointly.

On the two following days, May 29 and 30 the annual Mennonite Church conference for the state will be held. We extend a hearty invitation to all church workers to be with us. Parties coming to Metamora should notify A. A. Schrock, Metamora, Ill., and those coming to Eureka notify Elmer King, Eureka, Ill.
A. L. Buzzard, Secy.

Pacific Coast

The Pacific Coast Conference will be held with the congregation at Creston, Mont., June 13-17, 1919. A hearty invitation to all that can to be with us.

Fraternally,

J. P. Bontrager, Mod.

Those coming to the Conference should buy tickets to Kalispell, the nearest railroad station, where visitors coming by train will be met. Write to Joe Whitaker or the undersigned, Creston, Mont., of your coming. We desire a large attendance of those interested in conference work.

Chris Snyder.

Indiana-Michigan

The Indiana-Michigan Mennonite Mission Board and Conference will meet at the Mennonite Church, Middlebury, Indiana, May 27-29, 1919, the Lord willing. Sessions open at 9 o'clock A. M., each day.

Mission Board, Tuesday, May 27.

Conference, Wednesday and Thursday, May 28 and 29.

Everybody invited to these meetings. Ministers from this Conference District as well as those coming from other districts are urged to so arrange their work that they can be present at the opening of the first session and remain to the close of the Conference. Those desiring to correspond with some one relative to attending Conference should write to Bro. J. C. Hershberger, Middlebury, Indiana.

J. K. Bixler, Moderator.

J. S. Hartzler, Secretary.

Ontario

The annual Conference of the Mennonite Church of Ontario will meet at the Wideman Church, Markham, York Co., Ont., on Thursday and Friday, May 28 and 29, 1919. Every one welcome to attend.

D. Bergey, Secy.

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Church Conference meets in annual session (D. V.) at the Mount View Church, N. E. of High River, Alta., June 24. On Sunday, June 22, the communion will be observed at the same place. On Monday, the 23rd, a Sunday School Conference and on Wednesday, the 25th, a Bible and missionary conference will be held.

A. H. Wambold, Sec.

Missouri-Iowa

The Lord willing there will be a spring session of the Missouri-Iowa Conference at the Fairview Church near Surrey, N. Dak., with the following schedule:

Monday Evening, June 9, and Tuesday, June 10, there will be a S. S. Conference.

Wednesday, June 11, there will be a Church Conference session.

Brethren and sisters and co-workers are cordially invited to be present. Pray for the meetings and come with a mind to receive and give as God may direct and bless.

For further information and to announce your coming, address the brethren I. S. Mast, L. S. Glick, or I. S. Yoder, all of Minot, N. Dak.

J. R. Shank, Secy.,
Carver, Mo.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII

(Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, MAY 29, 1919

(Gospel Witness)
Established 1905

No. 9

EDITORIAL

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Where are your children?. The importance of this question can not well be over emphasized. Many a wayward son or daughter became such because parents were not so vigilant as they ought to have been in safeguarding the interests of their children. Parents should make it a point not only to know where their children are, but also that they are in the right kind of a place. Where your children are physically is often an index as to where they are spiritually.

The coming Mission Board meeting at Kalona, Iowa, promises to be one of the most interesting and important of any yet held. The prayers of the brotherhood should rise continually that God may have His way with all brethren at that meeting from beginning to end. A church united in fervent prayer means a church united in power. We expect much from our coming meeting at Kalona.

Problems.—In this number of the Gospel Herald we print the last of Bro. J. N. Kaufman's instructive articles on this subject. We trust that in the mind of the readers, especially those who are interested in our Mission at Dhamtari, these were not merely considered as "problems" but that there was some practical thinking and praying done in the way of striving to find a solution to at least some of them. So long as there is a faithful, active Christian Church in a dark and sinful world there will be some problems to face.

Criticism may be prompted by love or by malice. Because Jesus loved

the young man who came to Him to inquire about the way of salvation He pointed out a lack in his life that others might have passed by in silence. Because the Pharisees bore malice against Christ they insisted on finding fault where there was none to be found. Criticism prompted by love has at least two advantages over that prompted by malice or envy: (1) It is of the constructive kind, having truth on its side. (2) It is conveyed in language and tone which as a rule conciliate and usually bring about the desired corrections.

Rights of Churches.—An event took place recently in one of the courts in Ohio which touches one of the very vital spots in the rights and duties of churches. As is well known to most of our readers, the Old Order Amish Mennonites believe that it is wrong to have any dealings with excommunicated members, not even to eat with them. In one of their congregations in Holmes county, Ohio, a brother was excommunicated for violating the discipline of the Church, and he brought suit against the bishops and ministers in that congregation for holding the ban against him and thus ruining his business. The court issued an order restraining the church officials from enforcing its discipline on the ground that it was boycotting the excommunicated member.

This is a clear case of invading the rights of churches to discipline their own members according to their understanding of what the Bible teaches. We are not saying whether the Amish Mennonite Church is right or wrong in its views on the question of "meitung." But we do say that since they believe the Bible teaches it they should have the same privilege that other churches have of administering discipline according to their conception of Gospel teaching.

GOD'S PLAN OF SALVATION

VII. Sanctification

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—I Cor. 1:30.

And the very God of peace sanctify you wholly.—I Thes. 5:23.

If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work.—II Tim. 2:21.

For by one offering he hath perfected forever them that are sanctified.—Heb. 10:14.

Follow peace with all men, and holiness (sanctification—R. V.) without which no man can see the Lord.—Heb. 12:14.

God's plan of salvation provides for a sinless life here as well as deliverance from the results of sin in eternity. It is idle to speak of a salvation that leaves a man in his sins. There would be nothing gained by a new birth if the soul were polluted with sin after the second birth as it was before. When the Word of God declares that Christ came "to save his people from their sins," it had reference to the present life as well as the life to come.

What is sanctification? It is not definitely defined in Scripture, but the use of the word in the sentence gives us a clear idea of what it means. In the Bible, Old and New Testaments, there are numerous persons, beings and things referred to as being sanctified, and in not a single instance is the word used where the idea of setting apart for some special use does not apply. Applied to man, recognizing God as the Sanctifier, there can be but one meaning to this setting apart and that is holiness, consecration, dedication to a holy cause. We are not surprised, therefore, to find that the two words, sanctification and holiness, are used interchangeably. With this view of our subject before us, let us see what is included in this setting apart.

1. It means the forsaking of sin.

"The whole world lieth in wickedness." "All have sinned and come short of the glory of God." "There is none righteous, no not one." These are sample references showing the Bible view of sinful man. But referring to the people of God we are taught that they are a "chosen generation, a royal priesthood, a holy nation, a peculiar people." When a man therefore is set apart to God, he is set apart from sin to righteousness, from pollution to holiness, from following after the flesh to following after the Spirit. The very fact that a man continues in his sins shows that he has not yet been set apart to a holy life and service. Nor do we need to wait until "the second work of grace" before being called to a sinless life. In fact, the teaching of Scripture is against the idea of "a wilderness life" between conversion and sanctification. When God says that "He that is born of God doth not commit sin" He couples the sinless life with that of the new birth. And when He says that "Except a man be born again he can not see the kingdom of heaven" He declares against the possibility of salvation before the new birth. To this agrees also the testimony of God through Paul when He says that "they that are Christ's have crucified the flesh with the affections and lusts," and that "without holiness no man shall see the Lord." Let it be understood, therefore, that the setting apart to the service of God means a sinless life from the start.

2. It means a separation from the world.

Nonconformity to the world and non-participation in the sins of the world can not be separated. When one forsakes all sin he can not do otherwise than live the nonconformed life. On the other hand, a man may conform to the letter of the Gospel with reference to a number of scriptural teachings—such as profanity, secret lodges, fashionable attire, foul speech, etc.—and still be guilty of violating the great Bible doctrine of nonconformity by harboring in his heart such things as malice, covetousness, love of applause, etc. People who are set apart from the world to God, being delivered from sin and sinning, must of necessity be separated from the world. They who walk after the Spirit are different from those who walk after the flesh, in affections, in tastes, in desires, in associations, in appearance, in aspirations, in daily habits, etc. "Can two walk together except they be agreed?"

3. It means a faithful service in the cause of Christ.

The old argument that we can not be on the two roads of Matt. 7:13, 14 applies in this case. Being set apart unto God, we are in His service. Being in His service, our whole being is

consecrated to Him. And while our service is not all alike prominent, some doing their work in public while others are more retired in their work, there is no mistaking the loyalty or devotion or relationship of those who are fully surrendered to God.

4. It means a holy life.

This point has already been covered in part. Reverence, purity, devotion, chaste speech, prayerfulness, obedience to the teaching of God's Word, a record of godliness, a life that resembles that of the Master—such are the characteristics of the holy life. What shall we say of those who live the sinning life? That depends upon how you define sin, and upon the motives behind the manifestations of imperfection. No rational man ever claims to be without shortcomings. Again, we do not expect from the babe in Christ what we do from those who have spent years in the service. But wilful, deliberate going against better light, doing that which we know to be wrong and refusing to do that which we know we should do, is never excusable in any man. "He that hear-eth these sayings of mine, and doeth them"—is the only one who has the promise. When God sets apart a man to His service He cleans him up and sets him on the road of holy living. "Without holiness no man shall see the Lord."

5. It means a growth in grace.

Growth is a necessary law of life. Having by the grace of God been cleansed from sin and admitted into the happy family of God, the natural thing is to grow—in knowledge, in strength, in endurance, in faith, in sound judgment, in love, in power to overcome temptation or resist the devil, in efficient service, in the clearing up of our lives from things that are a hindrance to the cause, in a clearer conception and grasp of the truth, in every way that makes us better, stronger, purer, nobler Christians.

6. It means a home in heaven.

That is, if we remain faithful to the end, it means heaven. This earth is but a stepping stone to the better world above. When God set us apart to His service, to Himself, to a holy life, He laid claim on us for eternity as well as for time. As followers of the Lord Jesus Christ we have the privilege of following Him into the courts of eternal glory as well as following Him in our life here. "For by one offering he hath perfected forever them that are sanctified."

(Finis.)

If we would not fall into things unlawful, we must sometimes deny ourselves in those that are lawful.—John Mason.

WHOSE?

To whom does it belong, this money I have inherited, this salary I am earning, this house I am building, these savings I have in the bank? I say **my** house, **my** bank account, **my** property, **my** salary, **my** clothes, **my** books, **my** education; but is it really mine? Who owns it, this wealth, this power, this influence?

"You do, of course," laughs the world.

"God does," asserts the Bible.

It is queer, isn't it, that after all the centuries of reading the Bible the Church has made so little of property as a religious question? For the Bible is full of it.

Story and proverb and poem, legislation and parable and exhortation—all unite to emphasize God's sole ownership of earth and heaven. Thru long centuries of painful training the children of Israel were taught to take the first fruit from the garden, the choicest lamb of the flock, the tenth of all the increase, as a token that they and all theirs belonged alike to God, the Giver and Owner of all. The tithe, the free-will offering, the gift at feast day and fast day were only so many reminders of funds held in trust.

The New Testament is not less startling in its emphasis of man's stewardship and God's ownership. Jesus' parable of the talents and His picture of the judgment agree in this, that they weigh the questions of acquisition and expenditure with the issues of life and death.

Whose is it? If it is mine, I may use it to please myself, and it is nobody's business but my own; but if it is God's, I must give an account to the owner for every penny.—Sel. by L. F. F.

THE CHRISTIAN RELATION TO GOD

By D. L. Christophel

For the Gospel Herald.

This subject comes in close connection with one that I wrote some time ago, but there are a few things on my mind that I will endeavor to say.

When God created man He created him pure and holy. God also prepared a beautiful home to live in, and made the necessary preparations for them. But there was an adversary there, and by his advice they have this true relationship with God broken up. Since then, true relationship to God can be obtained only by the new birth.

Pleasure seeking is one of the enemy's strongholds, such as playing cards, frequenting movies and the pool room, and blowing smoke into the air. These things will not bring that new life or a closer relationship with God.

They "increase to more ungodliness." "Abstain from all appearance of evil."

God created man pure and holy; and after man's fall He opened a way for him to be reinstated by the blood of Christ. So man can be redeemed from sin and have the assurance of eternal life; can serve a living Christ, and feast in His blessings and promises. Christ tells the Jews very plainly that He is the bread of life; and that while the bread that their fathers ate in the wilderness would not give eternal life, if they eat this bread they should live forever. They could not understand how He could give them His flesh to eat (Matt. 6:48-51) and that is a lesson for us to know our shortcomings. Can we understand? Then He comes with a stranger argument, "Verily, verily, I say unto you, Except ye eat the flesh of the son of man and drink this blood, ye have no life in you." He also says, "Whoso eateth of my flesh and drinketh of my blood hath eternal life...and I will raise him up at the last day." So may we enjoy the blessings and grace of God through Jesus Christ and have that spiritual food for our souls. He says, "My flesh is meat indeed and my blood is drink indeed."

To understand what Christ meant we must study the incarnate Word more and not so much the letter. Paul says, "The letter killeth but the Spirit giveth life." Let us study the great sacrifice that Christ made for the redemption of humanity, that Christ Himself (in the virtue of His sacrificial death) is the spiritual and eternal life of man and unless He voluntarily appropriates Himself this death (in its sacrificial virtue, so as to become the very life and nourishment of the inner life) they will have no spiritual and eternal life.

Clothing is another proposition. Paul made it so plain that we should be able to understand it more clearly. Lack of obedience to God's Word causes us to do these things as we do.

I have tried by God's help to write these few lines, and if they are up-building give God the honor. May He add His richest blessing.

Tiskilwa, Ill.

THE WORLDLY SPIRIT OF MARRIAGE

1. It generally begins with fair looks and likes. (Gen. 6:1-5).

Strength of character is not considered.

Grace of accomplishment is secondary.

Often it begins in vanity and ends in wickedness.

2. It is regarded from the world's view as a great event. (Luke 20:28-38).

The world makes a show of marriage.

The world thinks that not to marry is shocking.

This spirit tends to make many embrace the first opportunity.

3. There are some things more important than marriage. (Luke 17:26-37).

People who marry sometimes allow it to make them forget God.

They do not think of the judgment to follow.

They do not consider the separation that may possibly take place.

4. Centering one's happiness in marriage is of the devil. (I Tim. 5:11-15).

One should never be wilful about marriage.

Some who will marry are damned. (I Tim. 5:11, 12).

Marriage is honorable in all, if held in purity and fear of God.

5. Marriage is for peace, helpfulness, obedience and freedom. (I Cor. 8:21).

Some never know what freedom is afterward.

A divided house can not stand.

What a blunder to give the devil the advantage in marriage.

6. The trend of it, outside the fear of God, is legalized adultery and prostitution. (Mark 8:34-38).

Self-denial is not known with some in marital relations.

The law can make one a victim of lust.

Liberty with some means license.

7. The two marrying should die to self and other relations and obey God. (Mark 10:6-12).

The male and female are placed on an equality.

No other relative or relation is to interfere.

They are one in an earthly and physical sense.

8. The child of God must refuse the offer of marriage of a worldly spirited person, for God abhors such. (Deut. 7:1-11).

There is danger that the worldly one will play the other into the devil's hand.

He or she will drive out of the other the love of God.

God's commands obeyed will keep one out of this yoke.

God's holy people are a world-shunning people.—The Herald of Light.

Four things a Christian should especially labor after, viz.: To be humble and thankful, watchful and cheerful.—John Mason.

WAR, PESTILENCE, AND FAMINE

It seems impossible to obtain a correct estimate of the exact number of casualties as a result of the war. The number killed in battle is estimated to be anywhere between 6,000,000 and 10,000,000 lives. "Millions of civilians," we are told by the Atlanta "Constitution," "died in France, Belgium, Russia, Italy, Servia, Roumania, and in the enemy countries from starvation, from overwork while enslaved, from Hun barbarities, from disease brought on by conditions which would not have existed but for the war, from exposure and from broken hearts."

And this destruction of human life still goes on, though actual hostilities have ceased. Half-fed and half-clothed war sufferers will continue to succumb to the unnatural conditions imposed by war's cruel necessities.

The influenza epidemic carried off an incredible number of people. While 50,000 Americans laid down their lives on the battle-field, the Federal Census Bureau gives 115,258 deaths resulting from influenza-pneumonia in forty-six cities in the United States up to January 4. Another estimate places the total number of deaths from "flu" in the United States up to the end of December, at the startling figures of between 1,312,000 and 2,262,000. The Literary Digest remarks that "it does not seem so incredible when attention is called to the ravages of this plague in other lands," and quotes the following statement as proof:

"The loss in India has been estimated at more than 3,000,000. In the South Sea Islands people died in such numbers that the bodies had to be burned in huge piles. In Mexico, it is said, the plague caused 432,000 deaths. Its ravages in Germany and among German soldiers has been pointed out as a not negligible factor in the disintegration of the Hohenzollern Empire. In France, in England, in Spain, in Italy—in fact, in nearly every land on the globe—it has taken enormous toll."

In connection with these terrible visitations, it will be of interest to study the following scriptures: Matt. 24:7-14; Mark 13:8; Luke 21:25-27.—J. C. B.

CONTENTMENT

If two angels were sent down from heaven, one to conduct an empire, and the other to sweep a street, they would feel no inclination to change employments.—Sel.

We are betrayed by what is false within.—George Meredith.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lima, Ohio

(825 N. Jefferson St.)

We can truly say with the psalmist, "The Lord is God, He is our portion, He has promised to be with us, not fail us nor forsake us, and we have found Him faithful that promised."

Yesterday Bro. Levi Hartzler of West Liberty, Ohio, came into our midst and faithfully preached the Word to us, morning and evening.

Many are the problems which are confronting us, and we need your prayers.

May 19, 1919.

The Workers.

Norristown, Pa.

(21 W. Marshal St.)

Dear Brethren and Sisters in the Faith:—We have great reason to praise God for His boundless love towards us in that we were permitted to assemble together night after night for eight successive evenings in the capacity of a Bible instruction and evangelistic meeting. We believe the time has been spent in a profitable way, although we could not see any visible results. But we know the seed has been sown and we have the promise that it shall not return void but prosper whereunto it is sent. Some of the subjects taught were as follows: The Church, Consecration, Separation, Sanctification, False Doctrine, Nonconformity, Feetwashing, Devotional Covering, Amusements, and Nonresistance—with a sermon following the subject each evening. We feel that the brethren shunned not to declare the whole counsel of God and made the subjects so plain that "a wayfaring man, though a fool, could not err therein." The expressions from many were that it was an interesting and profitable meeting which they also proved by regular attendance, the house being filled every evening. Truly many are hungering for the true and entire Word of God and we believe that the Lord has used Bro. Clemens and Bro. Ruth to feed the multitudes as they came night after night. Will you pray with us for those that have been counting the cost that they may decide for Christ before it is forever too late. We need the prayers of the Church in this great work of bringing the Gos-

pel to the lost that we may be found in Him not having our own righteousness but that which is by faith in Jesus Christ.

Yours till He comes,
May 22, 1919. E. B. Moyer.

Knoxville, Tenn.

(1308 W. 4th Ave.)

Dear Herald Readers:—Since last report, Feb. 27, we have enjoyed many blessings for which the Lord be praised. The work here is encouraging, although the older ones do not attend well, there are scholars being added to the Sunday school each Sunday. A larger audience room is very much needed. Because of this we feel the progress of the work is somewhat hindered. We are praying that the Lord will provide. There are at present 4 applicants here for membership. Pray that they may continue to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

Apr. 25 Sister Byer's parents, Amos M. Hiestand and wife, of Florin, Pa., accompanied by Pre. Simon E. Garber of near Elizabethtown, Pa., arrived here. While here Bro. Garber filled six appointments. Through the preaching of the Word, and their visit here, we have been very much encouraged. They desired to visit among the brotherhood in Virginia on their homeward journey, but owing to Bro. Garber being suddenly called home on account of a funeral, they went direct home from here.

Tomorrow, May 20, the Lord willing, we expect Pre. E. C. Shank of near Waynesboro, Va. Pray that the Lord may add His blessings to the meetings, and that souls may be born into the Kingdom.

We are desirous of back number Christian Cynosures to use here in the work. Have received church papers with the sender's address omitted. The name printed at top of first page, before leaving the Publishing House indicate that they were sent by the following persons: One package of papers and tracts, by J. A. Hamilton, Hesston, Kans., received Jan. 6; package of papers by Anna S. Witmer, received April 19, 1919; also a package received Nov. 4, 1918; package of Words of Cheer by J. N. Durr, Martinsburg, Pa., received Mar. 7; package of papers by Lena Fetter, received May 5; package of papers and quarterlies by J. M. Custer received May 7. We need the prayers of the Church and financial help. Wish to thank all who send literature and clothing, etc. We feel thankful many times to the sewing circles and to our kind Father in heaven for the good and useful clothing which is provided for the poor.

Following contributions have been received since last report:

Pearl and Erma Kauffman, Manson, Ia., by Bro. Bender	\$ 6.00
Marion Kauffman, Manson, Ia., by Bro. Bender	4.00
Joe and Roy Kauffman, Manson, Ia., by Bro. Bender	1.00
Tillie Miller, Manson, Ia., by Bro. Bender	5.00
Primary Dept. S. S., Manson, Ia., by Bro. Bender	8.58
Marion, Pa., Cong., by B. E. Stauffer	7.50
A Sister, Mt. Joy, Pa., R. R.	2.00
A Sister, Cullom, Ill., R. R.	1.00
A Sister, Lancaster, Pa.	10.00
A Sister, Manheim, Pa.	1.00
A Sister, Mt. Joy, Pa., R. R.	1.00
A Bro., Chambersburg, Pa., R. R.	5.00
Concord Cong.	6.00
A Friend, Sewickley, Pa.	2.00
A Bro., Bossler's Cong.	5.00
A Bro., Bossler's Cong.	1.00
S. S. Class, Elizabethtown, Pa.	5.00
Contribution Box	1.08
For garments	1.20

Gratefully acknowledged,
May 19, 1919. C. B. B.

PROBLEMS

By J. N. Kaufman

For the Gospel Herald.

7. A Self-supporting Church

To establish a church which is self-governing and self-propagating is the aim of all missionaries. But this can not be accomplished until the church can also be self-supporting. Some capable Indian Christians are ready to argue that self government should be given them even though nearly all of the expense connected with the work of the Indian Church is met in most cases by the contributions of Christians in foreign lands. Such a state of affairs would be unfortunate as it would discourage instead of foster a strong indigenous Church.

The problem of self-supporting churches in this country is a very acute one and one which is claiming the attention of all wide-awake missionaries. In solving this problem missionaries are confronted with two outstanding hindrances. The first of these hindrances pertains to the economic conditions of the people. Extreme poverty prevails among the great majority of them. It is impossible for most of the brethren here to contribute much to the church treasury. And yet small beginnings have been made which have been very encouraging. Whenever financial responsibilities have been assumed by the Indian brethren they have manifested a new interest in the success of the work.

The second of these hindrances is lack of initiative and enterprise. This is even worse than the first because the first condition grows out of the second. India is very backward in the industrial arts. It has always been easier for the Indian and also more

to his training to exploit his neighbor than to do constructive work which will not only benefit himself but society as well. This has brought on unfortunate conditions for the Church to grapple with.

It is thus not difficult to understand the nature of the problem of self-support in the Church. Christian people are in constant danger of depending too much on the Mission for help and direction. The habit of dependence once formed is so easy and so congenial to the nature of these people that it is not easily broken. The desire of getting something for nothing is by no means confined to these people, but it certainly has struck them hard. If they can continue to be members of the Church and get all the benefits without assuming any financial obligations they consider it a very fortunate bargain.

It is our duty to help the weak and until the economic condition of the people here is greatly improved it will be incumbent upon our brethren in America to help the growing Indian Church.

Dhamtari, C. P., India.

PANDITA RAMABAI

By Elsie D. Kaufman.

For the Gospel Herald.

Her lectures made a wide impression upon the best families in Poona and through her instrumentality a society of High Caste women was formed. The object of this society was the education of girls and the postponement of marriage to maturity. Encouraged by this success, she went from city to city throughout the Maratha country farming branches of the Arya Mahila Somaj, as the society was called. She also wrote and translated literature that was helpful in her cause. In her leisure hours she gave lessons on morality and religion to the women of Poona.

It was in Ramabai's heart at this time to start an institution for the education and succour of helpless widows. Financial difficulties however, hindered her from carrying out her plan. In 1882 the British Government appointed a commission to enquire into the question of education in India. The terms of reference included the definite and separate question of female education. This commission visited Poona and Ramabai was examined by it. The president was so struck with her evidence that he had it translated from the Marathi into the English. In this she advocated that girls' schools should have that women inspectors should also be employed; and concluded with a forcible appeal that Government should make provision for the study of medicine by women, doctors of

their own sex, being in her own opinion one of the greatest needs of the women of India.

The publicity given to Ramabai by this commission brought her into notice in circles other than the Marathi Brahmins, and she began to feel that she now needed more training and experience.

She had long had a desire to visit England. The opportunity soon presented itself and one day found herself bound for that country with her baby daughter. Arriving in England she was kindly received by a church of England sisterhood at Nantage. Here she remained for a year studying the English language. She also began to study the Bible and later confessed herself a Christian and was baptized with her daughter according to the custom of the Church of England on Sept. 29, 1883.

After the year spent at Nantage Ramabai received the appointment of professor of Sanskrit in the Cheltenham Ladies' College, where she also found opportunity to study mathematics, natural science, and English literature. She spent one and one-half years at Cheltenham when an invitation to visit America opened a new vision to her. She went with the intention of remaining a few weeks. She stayed three years. The public school system of America and its kindergartens interested Ramabai and in course of a few months she enrolled herself for a course of Kindergarten study in a Philadelphia training school. While studying kindergarten methods Ramabai wrote her famous book, "The High Caste Hindu Woman." This book created a deep interest in the hearts of a class of cultured, earnest American women, who became deeply interested in the lives of Indian women.

Frances E. Willard became Ramabai's warm friend and through her influence much interest was evoked. Ramabai travelled up and down the U. S. giving lectures to large audiences, gaining interest and circles of help. At an overflowing meeting held in Boston in May, 1887, a provisional committee of women was formed to consider Ramabai's plans and to act with her and report later. On Dec. 13, of the same year this committee met again, presented a report that was accepted, and at this time this committee became an organized body. The officers of this Board comprised members of five denominations. It was entirely nonsectarian. In due time the Ramabai Association was completed with its headquarters in Boston. This Association pledged itself to give a certain sum annually for ten years to Ramabai's work.

In November, 1888, Ramabai left America for India. Six weeks after

her arrival in India the widows' home was quietly inaugurated in a house just back of the Chowpatty in Bombay, with the modest announcement of Sharada Sadan (meaning "Abode of Wisdom.") Her school opened with two pupils. The work was declared neutral. Her Hindu pupils were to have full liberty to retain their caste, and perform their religious observances. She felt that under the influence of her school with the Bible placed in the hands of every pupil, Christian women as teachers, and Christian literature in its library, many would be won to see the beauty of Christianity and embrace it for themselves.

In course of a year or so Ramabai moved the Sharada Sadan to Poona. Sunderbai Powar became Ramabai's faithful companion and right hand helper in her work.

Spiritual enlargement had come to Ramabai and she had a strong faith that God was guiding and blessing her efforts. From 5 to 6 A. M. were always spent in Bible study and devotion in her own room. Altho no special invitation was given to her pupils to attend these early prayer meetings, her room door was always open and all who cared to attend were welcomed. Many of the girls came and here found Christ precious to their souls and in due time were baptized. This brought a severe storm from the Brahmin community. Many of the girls were withdrawn from the school. The Bombay presidency seemed to be determined that they would never rest until they saw the Sharada Sadan die an ignoble death. But God gave Ramabai three promises in this time of great trouble that were a source of comfort and strength to her and which were marvellously fulfilled later on.

During the famine in the C. P. of 1897, Ramabai rescued 300 starving widows in spite of the fact that she had scarcely enough funds to carry on the ever increasing work at the Sadan.

Plague broke out in Poona which increased the difficulties. Through faith and prayer the Sadan was marvelously saved from Plague.

The new girls were moved into temporary huts at Kedgoan where Ramabai had purchased land some time before and had planted a fruit orchard on part of it, which she believed would be a means of financial help in time to come.

The new settlement at Kedgoan was dedicated to the Lord and called Mukti. Workers were raised up to care for the famine-stricken girls. It was inspiring to Ramabai the way in which the older girls, even some of the Hindus, threw themselves in-

(Continued on page 156)

Family Circle

Remember now thy Creator in the days of thy youth.—Ecl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THIS WILL OF MINE

Laid on Thine altar, oh my Lord divine,
Accept my gift this day, for Jesus' sake;
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make,
But here I bring within my trembling hand
This will of mine—a thing that seemeth small,
And only Thou, dear Lord, can'st understand
How, when I yield Thee this, I yield mine all!
Hidden therein, Thy searching eye can see
Struggles of passion, visions of delight,
All that I love, or am, or fain would be—
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp, till beauty it hath none.
Now from Thy footstool, where it vanquished lies,
The prayer ascendeth, "May Thy will be done."
Take it, oh Father, ere my courage fail;
And merge it so in Thine own will, that e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own,
But, gaining back my will, may find it Thine.

Selected by Ella M. Miller.

YOUR MOTHER: DO NOT FORGET

To manifest an interest in whatever interests or amuses her.

To remember that she is still a girl at heart, so far as delicate little attentions are concerned.

To give her your full confidence, and never do anything which you think she would disapprove.

To make her a partaker, so far as your different ages will permit, in all your pleasures and recreations.

To lift all the burdens you can from the shoulders that have grown stooped in waiting upon and working for you.

To treat her with unvarying courtesy and deference you accord to those who are above you in rank of position.

To study her tastes and habits, her likes and dislikes as far as possible in an unobtrusive way.—Success.

THE SACREDNESS OF PARENTHOOD

By Nancy Gingerich

For the Gospel Herald.

(Concluded)

Love should be the ruling element in the home. **Force** and **fear** should have no place. Someone has said, "There is no might that can contend with love, it reigns supreme." Kindness and patience will accomplish more in the way of insuring obedience than scolding and threatening. "Speak gently, it is better far to rule by love than fear."

A wish expressed or a command given in a kind but firm tone appeals to the respect of the children for the parents and they obey willingly and cheerfully.

God is our Father and the Author of the home. The home should be a holy of holies; a quiet, secluded sanctuary where the family can gather round the hearthstone and feel secure from the stress and storms of life, where all that is best and noblest shall be fostered and encouraged, and all that is detrimental to character and life be discouraged. Some one has said, "Home is not merely four square walls, with pictures hung and gilded, home is where affection calls, to the shrine the heart hath builded," and this shrine should be kept pure and holy thru daily communion with God, both around the family altar and as individuals.

The teaching of what life is should never be taught to the children separately from the teaching of religion, for God is life and life is always holy, and only as it is presented to them in this way by the parents, will they get the true conception of life, and take the proper attitude toward it.

Each child is either a blessing to the race or a problem, and so much depends on the parents as to which they shall be. Those who have made a study of the matter have come to the conclusion that environment and parental training have a much stronger influence over the child than heredity, that in fact almost everything depends on the training the child receives in the home as to what its future life shall be; which shows us what a great opportunity is open to parents as well as a tremendous responsibility. When we think of it that we have in our hands to make or mar the lives entrusted to us, that their eternal destiny rests with us more or less, it surely ought to make us more careful, more prayerful, more anxious that our influence and example shall be only the very best and noblest, that no act of ours shall cause them to deviate from the right.

While during the years that we give our care and attention to the

growth and development of our children, we ourselves lose the bloom and freshness of youth and gradually wither away, let us not feel as tho we were making a great sacrifice. Let us rejoice in knowing that we are giving ourselves to the most worthy cause, to the noblest duty of man; and when we really consider the matter, we will see that this is in fact but the natural order of things. We appear on the scene of action, play our part in God's great program and pass on. The rising generation takes our place, play **their** part and **they** move on to again make room for their successors. And so the law of reproduction goes on (in fulfilment of the divine command given ages ago: "Be ye fruitful and multiply and replenish the earth") until the program is finally closed by its Author, and all things earthly come to an end. There is so much said about mother's part in family life as tho hers were the most important; but it is safe to say that the father's part is equally essential, it requires the combining of the sterner and more rugged masculine nature of the father together with the tender womanly qualities of the mother to make a perfect union, that will reproduce in the children those traits of character that make for the highest type of men and women.

The word father means the "provider," the preserver, the lover of the race. The father is to symbolize the higher relationship and make God a reality to the children easily understood; because the human father embodies divine qualities, and we have all noticed how much children consider their fathers all-wise and all-powerful.

So if our children can see in us the image of God and our lives can be a constant inspiration to them, we will not have lived in vain, and some day "they will arise and call us blessed." Goshen, Ind.

There is nothing in all the world so brave as love; it will do and dare to the uttermost. When the last word has been said about the selfishness of mankind, the cruelty of ambition, the relentless persistence of hate, it still remains true that love outruns and outlasts them all. It is the mainspring of the world that keeps the whole machinery in motion. "Whatsoever things are sweet or fair, love makes them so." Whether nobility, goodness or heroism springs into life, love lies at the root. From the rose-vine planted by the garden wall to the Christ uttering words of forgiveness from the cross, it is all a love story.—Selected.

Avoid anger. It blinds us to what is right and just.—Sel.

Sunday School

For the Gospel Herald.

Lesson for June 8, 1919.—Matt. 7-16-29

OBEDIENCE

Golden Text.—Ye are my friends, if ye do whatsoever I command you.—Jno. 15:14.

Introductory.—The Gospel of Christ was not given for the rhetoric or eloquence it contains, or yet because of its great wisdom or logic—but that people may accept it and obey it. Profession of Christianity is right; but profession without possession is a hollow mockery. It is with genuine delight that the obedient child of God reads this teaching of our Savior on the great theme of OBEDIENCE.

The Test of Discipleship (16-20).—We have an apt illustration in fruit-bearing trees. No one expects to gather grapes of thorns or figs or thistles. Neither should any one expect the fruits of Christianity from the lives of worldlings. On the other hand, when one lives the life of a worldling, those who know something about Christianity are not apt to judge him to be a Christian. They in whom Christ lives will manifest the Christ-life in their daily walk. In their conversation, their social relations, their associations, their business life, their appearance, their Christian service, their daily habits, they will manifest those qualities which leads others to associate their names with Him whose image they bear. Your best way of convincing the world that you are a real Christian is to live the kind of life that Christian people ought to live.

The Test before Judgment (21-23).—The test of discipleship, already described, is that which appeals to the eyes of men. We are now about to notice a test which is begun here and ended before the judgment bar of God. Hear the language of the King: "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father." This is followed by a picture of the judgment—how that people will plead their own case there but will be rejected because they failed to measure up to the test here. The test is not, Belong to some church; not, Do that which is right in your own eyes; not, Please the people; but, Do the will of the Father. How can we be sure of this? Read and obey His Word. "If any man will do his will he shall know of the doctrine." The trouble with too many people is that they regard lightly the Word of God while they ride along on the popular wave according to their own desires. Wonderful

works are no substitute for simple obedience.

The Foundation (24-27).—Christ goes on to repeat the same truth to which He had already given utterance, only He puts it in a different form. He likens the obedient man to the man who built his house upon the rock while the disobedient man is likened to the man who built his house upon the sand. A great storm comes up. The house on the sandy foundation tumbles over while the house on the rock remains unshaken.

A great storm is coming. "The elements shall melt with fervent heat." The heavens will be rolled together as a great scroll. The mighty storm will sweep the universe and every soul will be tried. In the midst of the great storm our safety or destruction will depend upon whether we have done as well as we knew. "He that heareth these sayings of mine and doeth them" will be safe. Brother, upon this test are you safe?

The great lesson which we must learn, and which so many have forgotten, is that we should do as God tells us to do, not as we or somebody else wants us to do. "Not my will, but thine be done," should be our daily prayer. Our safety for eternity depends upon us doing God's will concerning our lives. Brother, upon this test are you safe?

With Authority (28, 29).—The sermon is ended, the meeting over. An impressive message had been delivered and, as is usual after stirring sermons, the people discussed the message. This we are told: "The people were astonished at his doctrine, for he taught them as one having authority." His teaching was of the positive, authoritative kind that carried conviction with every honest heart. Christ said something; He spoke as the oracles of God. His method should be patterned over by every preacher. There is no difficulty in understanding what He meant.

But let us not lose the practical lesson of the sermon. It is well enough to discuss the preacher—provided you do not forget his preaching. There were many truths brought out during this sermon, but the one truth that stands out in that part of the sermon considered in today's lesson is the fact that only they who do the will of the Father in heaven have any promise of salvation. Obedience to God is held forth as the condition for receiving God's eternal blessings. And Christ "spoke with authority"—the message is from heaven.—K.

"Never lose sight of the fact that all true success depends in the end upon one's own self; no one else can supply your lack of character or of industry."

Our Young People

A FRIEND OF THE NEEDY.—
DORCAS. (Junior).
Acts 9:36-43.

Topic for June 8

MOTTO

"Do good—Be rich in good works."

THE STUDY HOUR

- I. **A Chamber of Sorrow.**—A good woman had died. There were many people who came to the place because they were sad. They were sad because they felt that they had lost a good friend. The woman who died was named Dorcas. Dorcas had been a friend of the needy while she was alive. The widows who had been helped by her came to weep for her when she died. The people were Christians and sent for Peter to come to them. When Peter came these widows were crying and showing the coats and garments which Dorcas had made and given to them while she was alive. It is the people who do good and help the needy who are missed when they die. But there is a chance for many of us to be like Dorcas if we will. We can make so many hearts rejoice if we think of their troubles and help them in time of trouble. But when good people die there is a sorrow for the loss.
- II. **A Chamber of Joy.**—But when Peter came he put the crying people all out of the room. Peter had a great thing in mind that the Lord would do for them. He was not thinking of weeping. Those who weep could not help Peter in what he was about to do. Peter was going to ask God to make Dorcas alive again. It required faith to ask such a thing. Those who weep over a loss do not have faith that they will get their sorrows healed. After the people were all out, Peter kneeled down and prayed. Then he spake to the body of Dorcas and said, "Tabitha, arise." And she opened her eyes. She saw Peter. Then she sat up. Peter gave her his hand and helped her to get up. Then he called the saints and the widows and showed her alive and well. This caused many people to believe in the Lord.
- IV. **Outline Study**
 1. **Good Works and Almsdeeds**
 - a. Job did it.—Job 29:12-16.
 - b. Those who do it are blessed.—Psa. 41:1; Prov. 14:21.
 - c. Paul prayed for the Colossians to have it.—Col. 1:10.
 - d. Jesus lived that way on earth.—Acts 10:38.
 - e. We are commanded to do it at every opportunity.—Gal. 6:10.
 - f. There shall be a reward hereafter.—Matt. 25:34-46.

PERSONAL THOUGHT

Am I living for my self or to do all the good I can?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Kindness
2. The Story of Dorcas (Told to the little ones by a junior).

For Older Children—

1. What We Can Do for the Poor.
2. What the Girls Can Do to Be a Dorcas.
3. How Peter Helped.
4. Turning Sorrow into Joy by Faith.
5. Places to Help Today.

Gospel Herald

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Editor, Daniel Kauffman.

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, MAY 29, 1919

Field Notes

Bro. S. E. Allgyer attended the Eastern A. M. Conference at Louisville, Ohio, last week, previous to his sailing for France.

The Eastern A. M. Conference, held at Beech Church near Louisville, Ohio, last week, was well attended and good interest prevailed. A number of visiting ministers from other districts were present.

Bro. George Miller is the new minister at East Fairview Church near Milford, Nebr. The Lord bless him, and make him a blessing to the cause of Christ in his community. Brethren S. C. Yoder, J. H. Birky, and L. J. Miller had charge of the services.

Ordination services were held recently at Alpha, Minn., when Bro. Noah Landis was ordained to the ministry and Brethren Eli Miller and Charles Bute were ordained deacons, Bishop J. M. Kreider officiating. The Lord grant our brethren grace to bear the responsibilities placed upon them.

Bro. David Leshner of Hagerstown, Md., filled appointments in the Franconia Conference district during the week beginning May 8.

Bro. John W. Weaver of Union Grove, Pa., is expected (D. V.) to start meetings at Skippack, Montgomery Co., Pa., May 31.

Commencement exercises are scheduled for Goshen College beginning with a baccalaureate sermon on Sunday evening, June 1, and ending with the regular commencement program on Friday, June 6.

May 25 was the time set for the first communion service to be held with the new Mennonite congregation at Ste. Elizabeth, Manitoba. Long may the work of the Lord prosper in that field.

The brethren, L. H. Shank and Isaac Rohrer of Lancaster Co., Pa., together with their wives, spent the greater part of last week with friends and relatives at Scottsdale. Their stay with us was greatly appreciated.

A very interesting series of meetings was held at the Paradise, Pa., Mennonite Church closing Sunday night, May 18. Bro. J. H. Mosemann of Lancaster, Pa., had charge of the meetings. There were 42 public confessions of Jesus and the congregation greatly encouraged.

Bro. I. S. Mast writes us in a letter of recent date: "On Sunday, May 11, we had a communion service at Bloomfield, Mont. In the evening there was a special meeting with good interest, when Bro. Rhine W. Benner was given charge of the congregation at that place."

The brethren, Ed Miller of Pinto, Md., and Isaac Metzler of Martinsburg, Pa., spent a day at Scottsdale the fore part of last week. They were here to serve as a committee with Bro. Reist to prepare a program of the Sunday school conference to be held in connection with the meeting of the Southwestern Pennsylvania Conference at Springs, Pa., next August.

Sunday School Meeting.—The sixteenth annual Sunday school meeting of the Mennonite Sunday school at Churchtown, Pa., will be held, the Lord willing, June 12. The program provides for the discussion of practical themes, beginning with an address on "Power of Prayer in Sunday School Work" by Bro. W. F. Charlton and ending with a sermon in the evening by Bro. J. K. Charles.

Bro. Moses H. Shantz is expected to begin a series of meetings at the Rainham Church, Selkirk, Ont., about June 1.—F.

Communion service is expected June 8 for the Rainham and Cayuga congregations, Ontario, at the South Cayuga Church.—F.

A letter from Bro. H. N. Troyer, Harrisonburg, Va., asks us to again remind our readers who are interested in the Eastern Mennonite School to remember their lot sale June 3.

Two of our editor ministers—Brethren Ressler and Reist—were out among other congregations over Sunday, the former at Altoona and the latter in Franklin Co., Pa.

Sunday School Meeting.—June 5, the Lord willing, is the date for a Sunday school meeting to be held at Risser's Mennonite Church, Lancaster Co., Pa. An interesting program is on hand and a live meeting is expected. Everybody is invited to spend the day with us.—S. O.

Relief Commission and Mission Board Meeting.—We are in possession of a program of the meetings to be held at Kalona, Iowa, next week. Monday will be spent in committee work. Tuesday forenoon is to be spent in committee work and the first public meeting is to be held on Tuesday afternoon. The afternoon and evening are given over to the work of the Mennonite Relief Commission for War Sufferers. Wednesday, Thursday, and Friday will be devoted to the work of the Mission Board and the discussion of mission themes. Altogether it will be a busy week for both mission workers and the local brotherhood that is to care for the visitors. Many are the prayers that the blessings of God may be added to the efforts of His people.

Correspondence

Albany, Oreg.

Greetings:—On May 4 communion was held at the Albany Mennonite Church, with Bishops J. P. Bontrager and J. D. Mishler officiating. On Monday Bro. M. E. Brenneman and mother left for Canton, Ohio, in the interests of Bro. C. K. Brenneman's children. May the Lord direct, is our prayer. Also, Brethren J. P. Bontrager and C. R. Widmer left for Los Angeles, Calif., in the interests of the mission at that place. May the work in the coast states be remembered by the brotherhood in the East. As opportunity affords, may you lend a helping hand, is our wish and prayer
May 11, 1919. G. R. Bebb.

La Junta, Colo.

To the Herald Readers, Greeting:—Today our semi-annual missionary and Sunday school conference was held at the La Junta Church. The meeting was an inspiration to all present. We not only got a clearer vision of the great needs of the world at this particular time, but we received new strength, new zeal to do our bit in meeting the needs.

Bro. J. A. Heatwole is at this writing at Plainview, Tex., for a few days, breaking the Bread of Life to that congregation.

Health in this vicinity is good with the exception of whooping cough among the children, which has kept a number away from Sunday school. We miss them very much and hope to soon be able to have a full attendance again.

We have had a rather late cool spring thus far, yet prospects are good for a prosperous year financially. While we are so busy with the secular affairs, let us not forget the more important things which can never be taken from us. Let not the busy season detract from the spiritual that we may, above all, be prospering spiritually at all times.

May 11, 1919. Anna Rhodes.

Beaver Crossing, Nebr.

(West Fairview congregation)

Greeting in the Master's Name:—On May 4 we had an all day meeting, the two bishops, Bro. Peter Kennel of Strang, Nebr., and Bro. Joe Zimmerman of Woodriver, Nebr., having charge of the work. In the forenoon 23 young people were added to the Church by water baptism; in the afternoon, communion services and the ordination of a deacon. Bro. John Whitaker was chosen and ordained. May God bless him that he may be a blessing to others.

Remember us at the throne of grace.

Yours in His service,

May 12, 1919. Ben Roth.

Westover, Md.

Dear Herald Readers, Greeting:—The small band of workers at this place met at the home of Bro. Amos Ogburn Tuesday evening, May 6, for the purpose of looking into the matter of building a church here.

Three brethren were elected as trustees to look into the cost of a building. Also to look up a location.

One brother was elected as secretary and treasure and one sister as correspondent.

Bro. Joe Byler of Belleville, Pa., was with us April 26 and 27. He preached three very impressive sermons. The services were very well attended.

We have Sunday school every Sunday and preaching services the last

Sunday in each month. We have our services in the school house.

There are 30 members here, but no resident minister. Pray for us that a minister and church building may soon be supplied.

May 12, 1919.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—Great is the Lord and greatly to be praised; and his greatness is unsearchable.

On Tuesday, April 29, a ministers' meeting was held at this place. In the evening Bro. C. A. Hartzler preached an inspiring sermon, and on Wednesday morning Bro. J. C. Birkey and Bro. Sam Gerber preached to us. These meetings were greatly enjoyed and, we hope, will make lasting impressions.

May 11 Bro. Sam Gerber was again with us bringing before us in an impressive way the death and resurrection of Christ. Communion and the ordinance of feetwashing were observed. The majority of the members was present. May we realize more and more the love of Christ and live closer to Him. Pray for us.

May 12, 1919. Lydia H. Smith.

Elida, Ohio

Dear Herald Readers, Greeting:—**We have much for which to be thankful.** It has been well said that under trial we enjoy something others do not enjoy.

We were glad to partake of the communion again last Sunday. The brethren, I. R. Detweiler and H. F. Reist were with us on this occasion. Bro. Detweiler preached for us in the morning and Bro. Reist in the evening. The brethren are still among us in behalf of the Goshen College, preaching each evening for us. May the Lord bless them in their work.

May 13, 1919.

Cor.

Hubbard, Oreg.

(Zion's A. M. congregation)

Dear Herald Readers, Greetings:—The Lord has been good with the many blessings bestowed upon His many followers. On Easter Sunday communion with the ordinance of feet washing was observed. A good attendance and interest were manifested. Several visiting brethren have stopped with us and expounded the precious Word of God. A short time ago Bro. John Nice of Morrison, Ill., and Bro. J. F. Hagar, of Pendera, Ohio, were with us.

Bro. Fred Gingerich of Beaver Crossing, Nebr., has located near the Bethel Church.

We are all much encouraged to have others of like faith to labor in the vineyard of the Lord.

May 14, 1919.

Hubbard, Oreg.

Dear Herald Readers, Greeting:—We arrived in Hubbard Mar. 14, and we felt lost and without a home; but we soon found some people that are working for our Lord and they took us in. They helped us to soon find a place to live, and helped us to get established in our new home. We surely thank God for this and ask Him to bless them all.

We are having many visitors from the East, for whom we are always glad. We will be glad to see many more.

C. J. Schlabach.

May 14, 1919.

Lansdale, Pa.

(Plain congregation)

Dear Herald Readers, Greeting:—Though some time has elapsed since any correspondence has appeared in these pages from this place, the Lord has not been unmindful of us.

The Lord has taken unto himself one by one, of our number and we miss them. They walk no more with us, but it will not be long until we too shall be called to be with Him whom we love.

Sunday school was reorganized with the following officers: Supts., Daniel Leatherman, Henry Hackman; Secy., Abram Rittenhouse; Treas., Andrew Henning; Chor., Abram Rittenhouse. Attendance is fair.

On the morning of April 30 Bro. David Garber was with us and broke unto us the bread of life. Bro. Garber brought to bear very vividly upon our minds the second coming of our Lord, to receive unto Himself His Bride, the Church.

On May 11 we were again privileged to commune.

We are so happy to know that two of our Sunday school girls have given their hearts to Jesus, and we pray that they may yield their all unto him that He may be their "all and in all."

Your sister in faith,

May 18, 1919. Laura F. Fuss.

Mountain View, Va.

Dear Herald Readers, Greeting:—On April 10 Bro. Earl Suter began a series of meetings at this place, and labored faithfully while he was with us. Our hearts were made to rejoice when 11 precious souls became willing to accept Christ as their Savior. May they be kept faithful and true until their mission on earth is finished. May the Lord bless the brother in his work.

Our communion service will be held May 25, the Lord willing. Pray for us at this place.

Yours in His service,

May 19, 1919. Daisy Henderson.

(Continued on page 157)

Miscellaneous

THE HIGHEST USE OF OUR BODIES

By Ella H. Glick

For the Gospel Herald.

Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.—Rom. 6:13.

Man is the crowning work of God's creation, and is implanted with the knowledge of good and evil, right and wrong. Hence the warning to renounce sin and follow righteousness unto God.

Through the fall of our first parents sin was brought into the world, and the death penalty followed; but God in His great love to man sent His only Son into the world, to die for our sins, to redeem us and to become victorious over death and the grave, through His resurrection and ascension. We are bought with a price, we are not our own. We are God's by creation and by redemption, and how glorious if we are truly His by adoption, whereby we cry, "Abba, Father."

Of all the inventions and arts of this world, nothing has been placed on record so accurately, so intelligently, so fearfully and wonderfully as has man, for he possesses a living soul which can not die. God's Word stands if all else fails. Our bodies are to be a temple of the Holy Spirit, and how does this temple appear before God?

We think of a temple as something magnificent and beautiful in every respect. It is not to be like a whitened sepulchre full of corruption, but is to be the beauty of holiness unto the Lord. Have we got the Lord crowded into a small apartment of this temple, and use the rest for our own selfish purposes? Or have we thrown open the door and welcome the King of Glory to come in and take full possession of our hearts?

It takes work to keep a natural building in good repair or condition. So with our bodies, the laws of health must be obeyed in every detail to keep it in perfect order. As the wood needs paint to preserve it, so the body needs clothing for protection that is comfortable and becoming for cold and heat and not for show. We are not to be a walking fashion plate but are to be adorned "in modest apparel, with shamefacedness and sobriety, as becometh Christians professing godliness."

This body needs physical exercise. Therefore God gave us the command to work and earn our daily bread,

thus supplying our need, and help those who need our help. There is also the proper amount of sleep needed to revive the brain and nerve tissues. "The psalmist says, "God giveth his beloved sleep." Satan, like the beasts of the forest, seeks his prey at night.

Above all, we need good, wholesome food to sustain life in this body, but are not to indulge in intoxicants or gluttony nor "the filthy weed."

May we so live that God can pronounce His heavenly benediction upon us in all our dealings while remaining in this house of clay. "The peace of God which passeth all understanding" be with you all.

Minot, N. Dak.

THE CHURCH—WHAT IS IT?

By Lena Kaufman.

For the Gospel Herald.

The Church is a building consecrated for divine worship. Also, we as a body of Christians are the Church. We assemble at the church for worship, singing praises unto God, sacred songs, and God speaks to us through His humble servant.

Christ is the Head of the Church. We have ministers and other officials who are called by God and ordained by the churches, who must be true followers of Christ, be clean and live a righteous life. We as members must obey the rulers of the Church, and above all take Christ as our "Shield and Guide" and He will help us to overcome any evil which may come upon us. We must be active members, if we wish to have a Church pleasing to Christ, must attend church services regularly, be sympathetic one to another.

God's Word tells us to love our enemies. We must also carry the Gospel of Christ to lost souls. We shall be judged according to our works. In Rev. 2:23 we read, "And all the churches shall know that I am he which searcheth the reins and the hearts, and I will give unto every one of you according to your works." We can not accomplish anything but by the power of God and without Him our religion would be in vain.

Since we as Christians are of the Church, the Church is dependent upon us. If we come to Church with the wrong mood, we greatly displease Christ. It is sad yet true that we have in the churches today many professors of religion who are leading others down to perdition. Some make "play houses" out of the Church, others are filthy; then too we have those who pretend to be Christians when attending church, yet when among unconverted associates they use evil influences, and indulge in all evil. Some even take God's precious name

in vain. Christ can not be pleased with such a Church. He can not use any such in His kingdom and unless they repent and live a righteous life they cannot inherit riches in heaven although they may have their names in the Church.

Should such be the case in our Church, let us clean up every blemish, so that it may be carried on in the strength of the Lord. Let us ask ourselves the question, "Am I what God wants me to be?"

God's people must cooperate. If we see some members become cold and indifferent, it is our duty to help them. Let us also encourage those who are just starting out in a Christian life, for they will look to us as an example. A Church without life and zeal is displeasing to Christ. We all have a part to do, and should we become stubborn and oppose, that part remains undone, which, being done, would be a help to the Church in bringing lost souls to Christ.

If we are steadfast in God the Church will progress. "Upon this rock will I build my church, and the gates of hell shall not prevail against it" (Matt. 16:18).

Columbia Falls, Mont.

SATAN'S SIN TRAPS

Satan's sin traps are many and his ways of baiting them are numerous. He is always on the alert for new subjects, setting his traps everywhere and changing the bait as often as he deems it necessary.

A few of the traps he has set in this day to allure men and women are the saloon, theater, ballroom, social parlor dance, white slave traffic, Madam Fashion, love of pleasure and many others.

Many a young man has been lured into the saloon and enticed to take his first drink, because of the neglect of a mother, who thought more of fine rugs and beautiful furniture in her parlor than of her son, who, shut out from home, found genial companionship and a welcome in the dazzling lights, warmth, and attractive music of the saloon.

The theaters, ballrooms, and social parlor dances throw out many baits for young people.

Satan has many helpers in the disguise of men, and even motherly-looking women, who are constantly offering big wages and little work to innocent young girls, who soon find themselves in slavery, "a veritable hell on earth."

Madam Fashion claims many. The immodest dress of today is a trap set by Satan to catch many of our young men and women.

"The love of money," it is said, "is the root of all evil." Satan again sets a trap by putting into our hearts a desire for wealth, and he baits his trap accordingly. Men will risk not only their lives, but their hope of heaven, for that little thing called a dollar. We get so busy making money that we lose sight of God, who is the bountiful Giver of all good things. The love of money is keeping more people out of heaven today than any other thing.

Jealousy and selfishness go hand in hand, and Satan has planted them in our hearts and keeps them well watered if we allow them to stay. Nothing will tear down a church quicker or give Satan any better stronghold than to let jealousy get in among us. It is one of the sin traps we should seek to avoid.

Laziness may seem an odd name to give a sintrap, but Satan loves a lazy Christian. How he smiles to see us busy and hurrying around every day in the week, going about our daily labors, striving to acquire greater riches and then, on Sunday morning, to see us yawn and stretch, turn over and go to sleep again, too lazy and tired to get up, go to church, and "be about our Father's business!" Perhaps when we do arise we prepare for church in such a dilatory manner that one looking on would think it a task indeed. Finally we arrive there, but Sunday school is half, or perhaps entirely, over and the minister is reading his text. Then we yawn and fan and look at the clock and wonder when he is going to quit, and Satan whispers, "it is too hot to go to church, at any rate; a spin out into the country in that new car would be more pleasure," and the evening service finds us out riding instead of in our pew.

Did Satan bait his trap? Does Satan love a lazy Christian? Yes, most assuredly he does.

What can we do to keep out of these traps? By having constant communion with God; by filling our lives so full of good deeds and seeking always to please God, so there will be no room for anything else; by striving to overthrow Satan and destroy his traps. He does not stay long around a praying Christian. He always attacks our weakest points and catches idle people first. Then let us keep busy and be sure we are busy at the right thing.—Sel. by a Sister.

Some one approached a brother and solicited him to give for a worthy cause. He replied, "I am not in position to give anything now, as I was compelled to give so much money for income tax."—J. E. M.

"THE OLD TIME RELIGION"

In the midst of present time disturbances the following from the pen of James M. Gray, dean of Moody Bible Institute, is worthy of our attention.—Editor.

Since last summer the writer has attended several Bible conferences and ministered in different pulpits throughout the country. He has conversed with many people and kept abreast of current literature. He knows that it is in the air that this is "a reconstruction period," that we are in "a new world," and that the Church must change its methods and its message to command attention.

But, dear Christian brethren, do not be misled or distracted by this din. Everything depends upon the nature and character of the method and the message. In some cases, perhaps in many, it were desirable that they be changed; but not if the message were the Gospel of Jesus Christ and if the method were the teaching and preaching of the Word of God in the power of His Spirit.

Bible Conferences worthy of the name are those in which the Bible is really taught in the sense that its sacred text is explained to the people; its great doctrines set forth; its authenticity and truth defended; and where the people receive training in its practical use in Christian service.

INDECENCY IN DRESS

(The following article is sent us by a sister from Parnell, Iowa. It voices the prevailing impression in remarkably plain language. It will be seen that the writer is not antagonistic to following the fashions of the world, but objects to prevailing styles because of their indecency. Those who have made the matter a study will find in this an added reason for opposing fashion domination among Christian people. Since "the whole world lieth in wickedness," we can not expect anything else but that they who allow themselves to be led by the perverted taste of worldlings will be led into many unscriptural modes of dressing. We have a complete guide to dress in the Bible. Look it up.—Editor.)

As our readers know, the last week of February was a week when all over the country women doctors and teachers put on a campaign of education regarding social diseases. Not only were women and girls informed of the menace of these diseases, and shown thru moving pictures women suffering from diseases of this nature, but they were warned of their own responsibility. They were urged to teach children the story of life before it reached them thru the mouth of the vulgar. They were also warned that woman's dress has been the source of trouble and temptation. So widespread has been this campaign that it assumed proportions which attracted the attention of all the leading papers, as well as of the

women's clubs. The Outlook, for February 26, has the following:

"It is not amiss to call attention in these columns to the resolution adopted by the New York City Federation of Women's Clubs, in regard to women's dress, which we quote: 'Whereas, the designers of women's evening gowns have led fashion to the extreme limit of indecency, and this is having a most demoralizing effect upon the youth of the country; therefore, be it resolved that we women of New York do all in our power to urge women to dress modestly, and that we, thru a committee appointed by the president of the city federation, seek to control indecency in dress by appealing to designers of women's fashions and the leading shops, and by a public appeal to women.'

"In the discussion of this resolution, members of the federation stated that the fashion in evening gowns was particularly objected to, and declared that if they were not successful in their appeal to the designers and shop-keepers to bar such extreme styles, they would decline to purchase or wear the gowns. We hope that the women in other communities will follow the fashion which the women of New York City have set by this resolution."

The Georgette waists have been banned in the public schools of Des Moines this year, not because of their gossamer texture, which reveals the body, but because of the threatened coal situation. Country girls are not as a rule subject to rebuke for their evening gowns, but their bodices are as thin as the bodice of the fashionable city lady—disgracefully thin, very often, and with nothing to speak of under them. We need a campaign in the country for more petticoats under the sheer summer dress, corset covers that cover more of the body, and bodices higher in the neck.

There was a time when the bad woman could be told from the good woman by her dress. For the last few years this distinction has been made impossible because sweet, pure girls have thoughtlessly adopted the same dress as the woman of the streets. Here is where mothers should step in and as one person adopt the resolution adopted by the New York City Federation of Women's Clubs, thus helping to control indecency in dress.

—Wallace Farmer

There should be no lives so lovely, none that flash with so many jeweled colors, as the lives of the men and women who have learned what it is to be miserable, what it is to repent, what it is to be forgiven.—Alexander Maclaren.

A MESSAGE FROM BRO. LOUCKS

For the Gospel Herald.

A few words to all our friends: Bro. Derstine and I have great reasons to thank and praise God for His kindness and mercy in bringing us safely to the homeland and loved ones. We were also made to realize that those we left behind, as we turned our faces toward that land that witnessed so much death and suffering in the past few years, that your prayers and sympathy went with us, and helped to sustain us in all our work, for which we are very grateful.

After an absence of four months and most of that time out of communication with the homeland, we found upon our return home that we were a back number. So many things had happened, changes taken place, some whose faces we will see no more on earth have passed away, reminding us that we have no continuing city here. To get a grip on the work at home and give our report, we found many duties crowding in upon us. We wish to say that the annual meeting of the Relief Commission is to be held near Kalona, Ia., the third of June, we have felt to bring our report before that meeting first. We had many and varied experiences, yet we always found grace and strength to meet them when they came. There is much suffering in sections of the Near East, especially in the sections where the snow and cold made it hard to give such relief as was available, and with insufficient food and clothing hundreds of people starved daily. Much help has already been given, and as soon as the work can be fully organized, the suffering and the death rate will no doubt be reduced very much. On account of conditions in the interior of Armenia at the time we were there it was not possible for us to get in, but we have had telegraphic reports since, setting forth conditions as described above.

During the month of February over 25,000 people were given some form of physical help from Beirut. Of this number are over one thousand orphans that will be dependent for years to come upon the help that must be given them. In other sections that we visited we saw distress and many orphans and refugees. The worst conditions prevail in the region of the Caucasus mountains. Some three hundred thirty thousand in one section are destitute, and at Alexandropol, a short time ago, they were starving to death by the hundreds daily. The snow and cold was very hard on the refugees. Some aid

has been reaching them, but not enough to meet the great need.

April 19 we arrived in Paris and found a number of our brethren there who had just recently come from America, and some who were in the city for a short vacation.

We visited most of the brethren in the "Grange le compte" or "Verdun" section, and had several meetings with them. We found conditions there that touched our hearts, especially when we would contemplate what it would have meant if this destruction would have been in our own country, or if those homes would have been our homes. We also met most of the brethren from the Dole district in Paris. We are sure that all the help that has been given those who have suffered the loss of all will be appreciated and our heavenly Father will note the spirit that prompted such self-sacrificing service in behalf of the afflicted and down-trodden people of France, and bless the donors who made it possible for our brethren to render this help. We found them all well and cheerfully enduring the privations from blessings they might be enjoying had they chosen to remain in the home land. May the Lord richly reward them for the help and comfort they carry with them in their service for others, and may the Church at home continually hold them up before Him who can make them a real blessing to the souls they minister to as well as to the Church whose representatives they are, is my wish and prayer.

Your brother,

Scottdale, Pa. Aaron Loucks.

PANDITA RAMABAI

(Continued from page 149)

to the work of caring for the famine girls.

The conversion and baptism of groups of the new girls had a reflex influence upon the older ones.

Miss Abrams united herself with Ramabai's staff of workers and became a faithful helper at Mukti. Camp meetings were held which meant much to the spiritual growth of the girls. Sixty-seven girls were converted and baptized.

In March, 1898, the pledge for financial help from the Ramabai Association in America was to expire and her American friends called her to America to help devise some way of conserving the interest in the work and reconstructing the Association in view of its great recent developments. In 1897 she had sent three of her bright girls to America for further training and took two others with her on this journey. Her own daughter had been in England for eighteen

months and joined her mother on the way and went with her to America.

Ramabai again received a warm welcome in America. The Ramabai Association was reorganized. The new committee pledged itself to work on the same lines to support the Sharada Sadan as before, with no time limit.

While Ramabai was in America new buildings were erected at Mukti in which were established a number of industries. A dairy Dept. provided all the milk and butter for both institutions. American churns and other improved dairy appliances were used.

An oil mill also keeps a number of widows employed. While a field of red peppers and another of grain (used for making bread, kept another troop of girls at work.

A weaving Dept. with about twelve looms not only furnished employment for her girls but provided saris and cloth for her institutions.

Bible women and teachers are constantly being trained and as the force of workers increased village and S. S. work was conducted, and a band of evangelists were trained.

A Kindergarten is part of the educational work. Ramabai trained her older girls to teach the little ones, she herself translating many of the action songs into Marathi.

Most of the teachers in her school are of her own girls. She employs only a few paid teachers. At this time 30 of the bigger girls had joined a training class for nurses. Some had mastered the trade of oil making. Others have learned to do laundry work, etc.

During the famine of 1900 in Ked-goan Ramabai employed many starving people to put up the new rescue home. This was called the "Kripa Sadan." This rescue home is by itself. They grind their own flour, do their own cooking and have their own hospital.

Sherwood Eddy says: "Think of one native woman, in this land of timid women, drawing plans and superintending the construction of immense buildings; directing a hundred teachers, matrons, and workers; providing a thousand girls with education and industrial training, in sewing and weaving, housework and farming and having them taught cooking and nursing! She told me that God had abundantly supplied all her needs. In the life of this woman is there not rich promise of the future possibilities of India's women?"

Dhamtari, C. P., India.

The minister from the very nature of his calling is a missionary leader.
—J. A. Ressler.

CORRESPONDENCE

(Continued from page 153)

Aurora, Oreg.

Greeting to Herald Readers:—The erstwhile Bethel Mission Sunday school of this place was on May 4, 1919, organized as a separate congregation by Bro. A. P. Troyer and assistant brethren from Zion congregation, Hubbard, Oreg.

Bro. Fred Gingerich, lately of Beaver Crossing, Nebr., was placed in charge as resident minister of the flock of twenty-eight members.

Bro. Gingerich and family have permanently located, purchasing a good-sized ranch near by. Invitation is extended to any in the community of like faith to unite in a hearty co-operation in promoting the kingdom of God in the hearts of all.

Ministers when passing through this part of the West are importunately urged to stop with us. Remember us in prayer.

May 19, 1919. D. H. Kauffman.

Ayr, Nebr.

(Roseland congregation)

Dear Herald Readers, Greetings:—Bro. J. S. Shoemaker of Dakota, Ill., was with us and held a series of meetings beginning May 6 and closing the 16th. During this time the brother preached eight very helpful and edifying sermons for which we feel grateful. Interest and attendance were good, although there were no meetings held for several evenings on account of rainy weather. There were no visible results, but we trust that the seed sown may bring forth fruit in due season.

May 20, 1919. Mary Gingerich.

Elkhart, Ind.

(Elkhart congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We have had seasons of refreshing from the presence of the Lord. Bro. Clayton F. Derstine arrived in Elkhart on Tuesday evening, May 13, and conducted a successful revival meeting which lasted only eight days closing on the evening of the 20th. Twenty-one confessions are some of the visible results. The brotherhood was also encouraged and the brethren from the neighboring churches for miles around came in to hear the Word expounded in power. Bro. Derstine left last night for his old home in Pennsylvania to spend a short time before filling future engagements. We wish him God's blessing wherever he goes.

Our Sunday school is very encouraging, 259 were present last Sunday. We ask the sincere prayers of our brethren that the Lord's cause may continue to prosper here.

May 21, 1919.

Cor.

Bloomingdale, Ont.

(Snyder's congregation)

Greetings of Love in Jesus' Name: On May 18 the brotherhood at this place were again reminded of the suffering and death of Jesus when we had our communion service. We should always think of our Savior, but at this time His sacrifice seemed especially impressive. Before the service one soul was received into the Church upon confession of faith. Especially should we remember her in our prayers, as she is the only one of our faith in her family.

Bro. Manasseh Hallman preached the communion sermon from Jno. 3: 36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Though few in number, we believe the Spirit of God was present, and may God be praised for the same.

We desire the prayers of God's people in behalf of this place.

May 21, 1919.

Cor.

Philadelphia, Pa.

Dear Herald Readers. Greeting:—Owing to unavoidable delays this date finds us still in Philadelphia waiting for our boat to sail, although we left home almost two weeks ago. Unless there are further delays we expect to sail from New York City for France via Liverpool on the Cunard Line S. S. Orduna on Saturday, May 24. This delay has given Bro. Allgyer time to go back to Ohio to attend the Eastern A. M. Conference at Louisville, Ohio, May 20 and 21.

As we look forward to the trip to France we are filled with a sense of our unworthiness in being chosen as the representatives of the Church to visit the brethren in France and to report on the work being done there. We are not anxious to go, and only wish that those who look upon the trip as a "rare treat" might be privileged to go in our stead. However, we are glad and willing to do what we can to answer the call of God and the Church.

We crave a deep interest in the prayers of God's people, not only for our personal safety, but also that we might be guided by the Holy Spirit in the work which we are to do. Let us all pray that the Church may ring true in this, the testing time of her faith.

In His name,

May 22, 1919. Vernon Smucker.

Milford, Nebr.

To the Gospel Herald Family, Greetings:—Through the efforts of the brethren, S. C. Yoder, L. J. Miller, and J. H. Birky, in a series of meetings we were again enabled to enjoy baptismal services at which

time 12 souls were received into the Church by water baptism and 14 were reinstated, after which council meeting was held at which time all the members expressed a unity in their desire to again, after a period of over a year, partake of the communion, which services were observed on Thursday the 22nd, nearly the entire congregation participating. Immediately following, ordination of a minister was taken up and brother George S. Miller was ordained to preach the Gospel at this place.

May 23, 1919.

Cor.

Columbiana, Ohio

Greetings in Jesus' Name:—On May 11 Bro. A. C. Good of Sterling, Ill., commenced a series of meetings at the Midway Church. Bro. Good gave us very impressive sermons. Although the weather was rather unfavorable, the church was well filled nearly every night. The visible results of the meetings were thirteen confessions. We certainly were made to feel that we as God's children need to consecrate our lives more thoroughly to our heavenly Father, being willing to make greater sacrifices, and walk more circumspectly that we may be shining lights in this world, not only by our words but also in deed. We ask an interest in the prayers of God's children that we as a Church, and as individuals, may remain faithful until the end—ever praising God for His goodness and honoring and glorifying His most holy name.

O. N. Johns.

May 24, 1919.

There are many young men in the Church who are just a little stronger because they were called upon to stand the test and show just where they belong.—Ed Miller.

NOTICE OF THE ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions and Charities will be held at the East Union Church near Kalona, Iowa, June 4-6. The Executive and Mission Committees will meet at the same place on Saturday P. M. May 31, and on the following Monday, to arrange their work for the Annual Meeting. (Relief Commission Program on Tuesday.) Meeting of Superintendents with Committees of the Board on Wednesday Forenoon, June 4. Meeting of General and District Board Members Wednesday Afternoon. The General Board Meeting proper begins on Wednesday evening and closes Friday evening.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President.

J. S. Shoemaker, Sec'y.

D. D. Miller, Ch'r'n. M. C.

RELIEF NOTES

For the Gospel Herald.

This week we are printing a message from each of our groups of workers in France and in the near east. You will also notice an address to the Church in America on a subject which at this time is a matter in which every lover of real peace is deeply interested.

Incidents and Observations in Reconstruction

By R. M. Stemen

In the following, I shall attempt to give a few incidents and observations which I have gathered in my work of reconstruction. Some of them I have witnessed myself while others have simply been related to me. There are many small incidents which daily come under our observation and which are common with us, yet they might be of more interest to readers who have no direct way of coming in contact with people who have passed through experiences such as those with which we daily meet. The incidents which would be of most interest to those who stand for the principle of non-resistance can not be given in full here, but I will relate such as I consider expedient at this time.

By the side of the house where we first lived when coming to Neuville there are the graves of seven Frenchmen. I was told one day while working with a refugee that those seven men along with five horses were killed at the same time by the explosion of a single projectile. His family was yet here at the time it occurred, while he was already in the French army. The graves themselves are nothing uncommon, but I am always impressed with the way in which they all met their death, when I pass the spot. What a book it would make if we had the incidents connected with each of the millions of graves now in Europe?

In questioning the returning refugees as to the cruelties of the Germans during their fifteen-day possession of the village, I find no such outrages as we sometimes read of, though there were some committed in lighter forms. Some of the people say they were at no time molested while the enemy had possession of the town. The Frenchman who works with me said that two men of about sixty-five and seventy years of age, who were too old to fight and offered no resistance whatsoever, were shot outright by the Germans. The mayor of the village, he said, was twice tied with his back to a tree and threatened to be shot. He, evidently, had refused something which they demanded of him. The baker was treated the same way upon refusing to give them bread, of which he said he had none. I was also told that the mayor of Vauquois and his seven-year-old-son were shot and that the mayor of Aubreville shared the same fate. Why the mayors were the ones to be treated as such, I do not know.

The French have told me, not only of the acts of the enemy, but also incidentally some of their own. One man for whose house I laid the foundation showed me where he was wounded in combat and then remarked that he repaid the man who did it by cutting off his head. Another, in relating to me the taking of German prisoners told how first he would search the man and order him to "about

face" and "march" after which he would send a bullet through his back. This man seemed to glory, in relating to me, deeds of his own such as that.

Though there were at times horrifying deeds committed during the great struggle, yet there are already some symptoms which show that real individual hatred between the opposing peoples is not as strong as some might suppose. It is really surprising to see how well the German prisoners are treated by the very refugees who had been driven away by them and who have now returned to find their former homes in ruins. There are about 200 prisoners working here in repairing the village and we often see the French people, especially the women, carry bread and wine to them between meal hours. One of our men one day was working with some prisoners in the Argonne Forest who were supposed to receive their dinner from a French lady. When meal time came, instead of having them eat outside, she had them brought into her dining room where she sat down and ate with them. She had a son a prisoner in Germany and she wished to treat them such as she desired them to treat her son. That truly, it seems to me, was putting into practice the Golden Rule. How much better the result, should the same have been put into practice before the world was plunged into the deadly conflict four and one-half years ago?

The sector we are now in was held and fought over during the latter part of the war, by the Americans. Consequently there can be found scattered far and wide, the graves of American soldiers. One evening there stopped at our place an American soldier who had come from southern France to find, before returning home, the grave of his brother. We took him in, gave him his supper, and then a good bed for the night. The following morning we gave him his breakfast, after which he set out upon his dreary errand. He had about ten miles to go and we invited him to again stop in with us upon his return. After the lapse of two days he returned and again visited us on Sunday morning. He was somewhat discouraged, for he had failed in his mission. We invited him to attend our Sunday school, which he did and seemed to enjoy it. After having a good dinner he bade us good-bye and left for the next village where he took the train. Of course, before he had left he learned from us, who we were, the position we had taken in the States, and the purpose of our mission in France. As is generally the case of the American soldier, he greatly praised the work we are doing. Just try, dear reader, to imagine yourself roaming over these wierd-looking battle-grounds, amidst shell-holes, barb-wire, dug-outs and trenches, where a few months before the blood of thousands was being spilled, and realizing that somewhere upon these desolated battle-fields was the grave of your brother, who had fallen in the conflict, and that your mission was to find the grave, alone. You would search for two days and walk perhaps many miles, all in vain, and finally be forced to return unsuccessful. Such no doubt is now, and will be in years to come, the case of thousands. The number of unidentified graves is inconceivable and many of them probably have been made in the same manner as the following incident will show. Five of our group one Sunday were walking over the battle-grounds when they came upon the remains of a fallen soldier. The men stopped, collected the remains and dug a grave where they buried him and marked it as unidentified. In connection with the

burial they held a brief funeral ceremony for the unfortunate man.

Last, I wish to give the story of a conscientious objector in France, as told to me last Sunday by an American soldier in whose company the tragedy occurred. There was in their company a young man whom he said was a C. O. While in camp he was constantly in the guardhouse and was generally seen working at the point of the bayonet. While not on duty he spent much of his time reading the Bible. He was willing, he said, to do anything but carry the gun. He would accept hospital service, quarter-master or any other form of noncombatant service but he could not shoulder the gun. Though not an "absolutist," yet he must have been trying to do what he considered right. He had gained, the soldier said, the respect of nearly all in the company. His disposition and character were fine and he was a personal friend of the young man who related to me the story. Finally his company was sent to France and he along. After landing in this country they were ordered at a certain place to pick up their packs and guns to march, whither I do not know. This man again stated that he could not carry the gun but would be willing to do any form of noncombatant service, especially hospital. At last a commissioned officer ordered a large heavy-built corporal to enforce his command. The corporal probably aimed to stab him slightly with the bayonet, but instead ran it entirely through him and then beat him upon the head, killing him outright. This act brought upon the other troops such intense rage that had it not been for the higher officers the corporal would have been lynched. The C. O. had gained such respect of his company that the horrible deed created in them the bitterest of hatred for the man who committed it. The corporal, later on, was sent into the front line where he was riddled by an exploding shell and fatally wounded. He was taken to a hospital where he lived only two hours. But during the remaining two hours of his life, pitiable though it may sound, he was tormented by having some of his fellow-comrades who had witnessed the other deed, stand by his bedside and laugh at him for receiving what he had dealt out to the conscientious objector.

A Request from Our Brethren in France

Realizing that there are forces at work trying to militarize America, we as a group of Mennonite boys at present engaged in reconstruction work in France, request the Church at large to take steps as soon as possible to put herself on record as being opposed to any such movement.

We have had a hard pull once and we are glad it is all over, but we are still keenly aware of the impending evils if compulsory military training is adopted.

The bills which are to be introduced in Congress are backed by the general staff, jingoes, and the press. These in turn are being pushed vigorously by powerful interests.

Unless we act unitedly, creating a strong anti-military spirit and strike a fatal blow to this movement, we may have to make this fight all over again. For the sake of our younger brothers and those who may be directly affected by this national institution, can not we as a Church request Congress to reject any system which aims at universal military training?

J. Roy Allgyer.

A Trip from Beirut to Aleppo

By Silas Hartzler

At 6:45 P. M. on Monday evening, Mar. 31, with a fifteen-ton carload of medical supplies, blankets and clothing, I left Beirut on the narrow gauge, "rack and pinion system" railway for Aleppo. The narrow gauge railway goes across the Lebanon Mountains to Royak, a distance of only about 50 miles, yet including stops of more than 6 hours on the way, it took about 14 hours to make the trip.

Royak, which had been the chief center for the distribution of the war supplies for the Turkish army in this part of Syria, is the junction of the narrow gauge railway from Aleppo to Damascus. At Royak, then, it was necessary to transfer our supplies to the car on the wider tracks. This took till noon of April 1. At 8 P. M. we started northward toward Aleppo, passing thru Baalbeck and Hones during the night and reaching Hama early in the morning.

From Hama northward we had daylight, so we could see the country and the people. One thing that impressed me very much in connection with our relief work was the immense number of Armenian refugees around the station at Hama. There were at least 800, possibly 1000. There were more women and children than men, tho a number of men were present too. We were told that the group as a whole visited each train that passed thru (only one a day each direction) with the hope of receiving an encouraging word regarding the possibilities of returning northward to Armenia. During the day, April 2, we passed slowly northward thru the only partially cultivated country reaching Aleppo at 2:45 P. M. By the time the car was shifted into position so it could be unloaded it was too late to unload that night. This necessitated another night on the car, as the chief purpose of my going with it was to see that the load was not lost by the way. So, after getting food and water, I again opened my "blanket roll" and slept quite comfortably on top of several bales of blankets and bags of clothing, altho I was awakened rather suddenly during the night by someone pulling on a bale of blankets beside me.

On Saturday, April 3, the supplies were all removed and cared for by noon, and since I could not start on the return trip till 10 P. M., I spent the afternoon in visiting relief stations and other places of interest in the city. The relief work here is in the pioneer state, not being nearly so well organized or cared for as the work around Beirut, yet the immediate needs are quite urgent. 2500 Armenian orphans are being cared for in orphanages in Aleppo alone. It is estimated that between 5000 and 6000 orphans are there to be cared for but the larger numbers are still left to the mercy of individuals.

Then, too, in Aleppo are thousands of adult refugees who are being cared for temporarily by the British Government, and by the money and workers sent over from America. In a large group of buildings formerly used as Turkish barracks about 6000 of these refugees are being cared for. These people are Armenians and are extremely anxious to go to their former homes, but so far the interior of the country has not been sufficiently policed to make it seem safe for them to return. There have been some demonstrations against allowing them to come back, which makes the allied leaders hesitant about allowing them to return for the present. An idea of the way these refugee families must be crowded together in order to accommodate the large number

may be gathered from one room in which I made a special count. The room I estimated to be about 20 feet by 30 feet. This one room was the home for twelve families, the "home" being indicated by a small piece of matting or carpet which served as mattress. During the day such of the men and women as are able to work are sent out to work on the roads and to do whatever other work can be found for them. So far, however, there has been found but little that they could be given to do.

One of the fifteen hospital units sent over from America on the S. S. Pensacola is to be put up in these barracks, but the supplies are not yet there, as getting railway transportation in Turkey and in Syria is at present almost an impossibility. A school is also being planned as well as various kinds of industrial work for temporary employment for the people. This gives one an idea of conditions here, and while immediate starvation is not now so common it will still be necessary to assist these people till they can again become settled in their homes.

The return trip was made with nine British soldiers and American relief workers in a closed freight or "box" car, which we quickly transformed into a "Pullman" by spreading out our "blanket rolls" on the floor of the car. Beirut was reached by about 10 P. M., April 4.

April 9, 1919. Beirut, Syria.

The American Friends Service Committee will no longer be able to send personal packages thru its storeroom in Philadelphia to members of its Reconstruction Unit in France. It is now possible, however, to send boxes not exceeding 7 pounds in weight by parcel post to any point in France. A special customs tag is required and can be secured at any Post Office. The Service Committee is very glad to have had this opportunity to serve at a time when transmission by mail was impossible.

REPORT

Of the Second Annual Mission Meeting
Held at the Mennonite Church,
Souderton, Pa., April 29, 1919

For the Gospel Herald.

Morning Session

Moderator, Wilson R. Moyer.

Devotional, by Jonas Mininger.

The Aim and Purpose of this Meeting.
A. G. Clemmer.

The apostles our pattern. Light of the Holy Spirit needed. Every purpose is established by counsel. Counsel is established by the will of God. Paul's way not only at home, but organized churches in other fields. Worldliness a great hindrance to effective mission work. The Christian opportunity (Gal. 6:10)—earnest appeal made to accept it.

Our Opportunities in the Rural Fields.
J. M. Moyer.

After a short introduction to the topic and to his own approval of mission work, Bro Moyer assigned topic to Bro. David Garber of Virginia. Thoughts gleaned as follows: We should embrace all opportunities as to the Lord's will (Jno. 4:34); the ripe fields (Jno. 4:35); joy of sower and reaper (4:36); our methods and ideals of the Church be that even the poorest field at home; many churches closed in Virginia and Indiana—why not more activity outside of the cities; strong plea for loyalty, faithfulness to hold to the principles of the Church.

Closing prayer by Jacob Rush.

Afternoon Session

Devotional, Warren Bean.

What Benefit should the Church Reap from Mission Work? J. C. Clemens.

Rewards are material, spiritual, eternal; casting our bread upon the waters—the benefits after many days; investments safe when lending to the Lord; the spiritual benefit kept by the power of God.

"Contending Earnestly for the Faith."

Menno Souder and David Garber.

Very needful for the following reasons: false doctrines, worldliness a great hindrance, "faith of oneness," "faith of unity," "the only faith that will not fail." Paul was at all times and under all circumstances in trials or persecution contending and striving against opposition. Firm and faithful pillars needed to hold the principles and doctrines of the Church. The life blood of our ancestors the seed of the Church.

The Great Commission. John W. Weaver.

He now had finished His work, has given the great command, laboring together (I Cor. 3:9). The Gospel of Jesus Christ the only remedy for sin for a lost world. Will the Church rouse and respond to the call? Unless they be sent how can they preach? Preach the Gospel—all of it for everybody. Pray for laborers. Daily house-to-house teaching and preaching. Greatest missionaries are godly mothers. Not the noisy, but the meek and lowly are the best.

Closing prayer by Aaron Freed.

Evening Session

Devotional, by Amos Horst.

Luke 19:10. A. O. Hinstead.

Christ's purpose of seeking the lost. Jesus the friend of sinners; His aim to help fallen humanity, came not to entertain, but to save. Plan of salvation, redemption, atonement possible by His great sacrifice. The Lord's will is to win souls.

The Christian's Duty to a Lost World.
John W. Weaver.

A blameless and harmless condition our duty (Phil. 2:14, 15; Matt. 5:14-16; I Thes. 2:12). The light in our hearts to shine out; an unconditional surrender; duty in non-resistance, non-conformity—protest against sin in every form; young people win their companions by consistent lives.

Closing prayer by J. M. Moyer.

Benediction by Mahlon Souder.

Thankful to our heavenly Father for the showers of blessing this day, the many precious truths presented by our kind laborers. May the seed have fallen deep into our hearts and spring up unto effective fruits of righteousness. And when in God's sight the purpose of our creation is ended gather us all to Him, as we mingled our voices in our closing song, "Some sweet day."

I. F. Detweiler, Sec.

Married

Shank—Eshleman.—On Tuesday, April 1, 1919, at the home of the officiating bishop, Bro. John K. Charles, Lancaster, Pa., Bro. Aaron G. Shank and Sister Faith E. Eshleman, both of Lancaster Co., Pa., were united in marriage. May their journey through life be a happy and prosperous one.

Garber—Kauffman.—On Apr. 19, 1919, at the home of the officiating bishop, Bro. D. J. Johns near Goshen, Ind., Bro. Earl I. Garber of the Clinton Brick congregation and Sister Bertha Kauffman of the Clinton Frame congregation were united in the holy bonds of matrimony. May heavenly blessings attend their pathway thru life.

Obituary

Cressman.—Mary Cressman died May 11, 1919; aged 1 y. 11 d. She leaves father, mother, and one sister. Funeral on May 13. Services conducted by Bros. Jonas Snider and Oscar Burkholder. May God comfort the bereaved ones.

Kraybill.—Arlene G., infant daughter of Bro. Martin and Sister Suie G. Kraybill, near Elizabethtown, Pa., died April 30, 1919, of Spasmodic croup with bronchial pneumonia; age 6 m. 8 d. Funeral services in Bosslers church, conducted by Bro. Samuel L. Oberholtzer and Bro. Levi Ebersole. Remains were laid to rest in adjoining cemetery.

"The Lord hath given, the Lord hath taken, blessed be the name of the Lord."

Smeltzer.—Clayton Lamar, son of Bro. Calvin and Sister Elsie Smeltzer of the Indiana Holdeman congregation was born near Wakarusa, Ind., Nov. 11, 1918.

On April 12th he was taken sick of bronchial pneumonia which resulted in his death April 18, 1919. May the Lord comfort the bereaved parents. Funeral services were held at the Olive church conducted by the brethren, D. A. Yoder and Silas Weldy. Text, Job 1:21.

Breneman.—Mary M., widow of the late Pre. Adam B. Breneman, died at her home near Lancaster, Pa., April 21, 1919; aged 78 y. 8 m. 18 d. She was a woman of beautiful Christian character, was a kind and loving mother, and had endeared herself to all who knew her. She was one who was looked upon for counsel in the church at Landisvalley of which she was a faithful member for many years. She leaves one son (Elmer) one grandson, and many friends. Funeral services at the Landisvalley church. Services by Bros. Noah L. Landis and J. M. Lefever. Text, Heb. 4:9, 10. Her remains were laid to rest in the adjoining cemetery. Peace to her ashes.

"Gone to heaven is our mother,
Gone to her bright home above.
She has left us here so lonely,
How we miss mother whom we love."
—R. H. H.

Hostetler. — Catharine Hostetler, daughter of Christian and Annie Mehl, was born near Walnut Creek, Ohio, May 6, 1844; died May 11, 1919, at the home of her son at Emma, Ind. Aged 75 y. 5 d. She was united in marriage to Samuel J. Hostetler May 19, 1863, having lived in matrimony nearly 56 years. To this union were born six daughters and three sons (two sons in their infancy having preceded her in death) leaving to mourn her departure a loving husband, six daughters (Mesdames Benjamin Bontrager, Adam Baker, Moses A. Yoder, M. A. Farver, D. D. Miller, John J. Troyer), one son (O. S. Hostetler), with whom she and her husband have been living for 25 years on their old homestead with which they were blessed by many days of heavy toil and labors; also 47 grandchildren, 31 great-grandchildren, many relatives and friends. She became a member of the Mennonite Church in her early life, to which faith she remained true and faithful until her death, ever endeavoring to establish the same principles in the lives of those of her family and associate friends. Services at the house by D. J. Johns and at the Emma church by Yost C. Miller and D. J. Johns. Text, II Tim. 4:7, 8.

Erb.—Caroline Croyle Erb was born near Davidsville, Pa., July 8, 1842; died near Hubbard, Oreg., May 4, 1919; aged 76 y. 9 m. 26 d. In 1858 she made her home in Holmes Co., Ohio. In 1860 she was married to Daniel Erb. January 25, 1865 the family met with a painful and serious accident by the explosion of an oil lamp. At the time there were ten persons present. Five of them died from the effects. Their little son Menno was among the dead. In the spring of 1889 the family moved to near Hubbard, Oreg., on the farm where she lived continuously for more than thirty years. The home was blessed with six sons and three daughters. Companion, three sons, one daughter preceded her in death. Those remaining are Levi, Jacob, Albert

D., Amanda, and Susie, all of near Hubbard; also nine grandchildren and two great grandchildren. Mother had been confined to bed for over three years, suffered greatly at times. In early life she accepted Jesus as her personal Savior and remained faithful until called away from this house of clay. Funeral services Tuesday, May 6, conducted from the home by A. P. Troyer and Fred Gingerich. Services at the Zion A. M. Church, her church home. Text Rev. 13:14. Remains laid to rest in the cemetery nearby.

REPORT

Of the Third Mennonite Missionary Conference of York County District Held in the Wideman Church, Markham, Ont., on Good Friday, April 18, 1919

For the Gospel Herald.

Mod., L. J. Burkholder; Sec., Samuel Brownsberger.

Morning Session

Devotional, I. A. Wambold.

Atonement in relation to missions (A Good Friday sermon) was given by L. W. Hoover. Christ died to save all. We know of this; many do not know. It is our mission to tell it to them.

Sacrificing to bring the knowledge of Christ's death to all was discussed by Nelson Martin, followed an essay by Ida Reesor. It was shown that we are sacrificing very little as compared to Christ's sacrifice for us. We should consecrate our all and God will lead us safely where He will.

Afternoon Session

Song service.

Devotional, M. R. Fretz.

Interest in mission as a factor of spiritual growth was discussed by A. L. Fretz. To get interest we need (1) a definite vision of God, (2) an education in the needs of others. A loss of interest results in losing activity.

Very uplifting thoughts were given on **All for Jesus** by L. S. Weber. This was followed by an essay by Annie Brownsberger. We are expected to consecrate all—our mind, head, heart, strength, money, voice, prayers, life, love, families.

Leslie Wambold then gave us an explanation of the purpose and working of a **Pledged Missionary Support Plan**. During the discussion which followed some definite work was decided upon.

Evening Session

Devotional, Nelson Martin.

Election of officers.

In an essay on **The outlook in South America as seen by our missionaries**, Mrs. Nelson Martin showed us the great need of Christ in that country.

Relief work as paving the way for missions. Stanley Brubaker.

How can we relate ourselves to the home field? S. M. Kanagy.

We were given many practical ways in which we can do this.

All sessions were well attended and great interest was shown by all.

Secretary.

ANNUAL MEETING OF THE MENNONITE RELIEF COMMISSION

The Annual Meeting of the Mennonite Relief Commission for War Sufferers will be held, no preventing providence, June 3, 1919, near Kalona, Iowa. A special program has been arranged for the afternoon and evening. This date being just one day previous to the Annual Mission Board Meeting to be held at the same place, we urge that all who can, arrange to be present at these sessions.

Levi Mumaw, Secy.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Pacific Coast Conference will be held with the congregation at Creston, Mont., June 13-17, 1919. A hearty invitation to all that can to be with us.

Fraternally,

J. P. Bontrager, Mod.

Those coming to the Conference should buy tickets to Kalispell, the nearest railroad station, where visitors coming by train will be met. Write to Joe Whitaker or the undersigned, Creston, Mont., of your coming. We desire a large attendance of those interested in conference work.

Chris Snyder.

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Church Conference meets in annual session (D. V.) at the Mount View Church, N. E. of High River, Alta., June 24. On Sunday, June 22, the communion will be observed at the same place. On Monday, the 23rd, a Sunday School Conference and on Wednesday, the 25th, a Bible and missionary conference will be held.

A. H. Wambold, Sec.

Missouri-Iowa

The Lord willing there will be a spring session of the Missouri-Iowa Conference at the Fairview Church near Surrey, N. Dak., with the following schedule:

Monday Evening, June 9, and Tuesday, June 10, there will be a S. S. Conference.

Wednesday, June 11, there will be a Church Conference session.

Brethren and sisters and co-workers are cordially invited to be present. Pray for the meetings and come with a mind to receive and give as God may direct and bless.

For further information and to announce your coming, address the brethren I. S. Mast, L. S. Glick, or I. S. Yoder, all of Minot, N. Dak.

J. R. Shank, Secy.,

Carver, Mo.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, JUNE 5, 1919

(Gospel Witness)
Established 1905

No. 10

EDITORIAL

Romans 12:1 must be attained before Romans 12:2 can be of any practical service.

When people refuse to put Romans 12:2 into practice, it is evident that Romans 12:1 finds no place in their experience.

Reason is an essential part of every sane mind; but the most unreasonable thing a man can do is to make a god out of reason.

Down grade may be the easiest traveling, but it is the traveling up hill that leads the traveler to the easiest landing place.

The reason why so many people prefer the pleasures of this world to the joys of a Christian service is because they are so full of the world that they have no knowledge of the greater joys of Christian experience.

If you would appreciate the message of the Gospel make sure of two things: (1) Make room for it in your heart. (2) Keep reading and meditating upon it long enough that you know enough of it to get a taste of its richness and power.

Good Advice.—Says Germany to the allies: "The burden is too much for us. We can not possibly pay the indemnities you ask and keep alive." "Oh yes, you can," reply the allies, "by disbanding your armies and giving up your navy you will be free from a great burden which formerly made your nation groan under its burden."

That is a strong point. Militarism has been the curse of Germany, a load which finally brought her down to the dust. Is it too much to expect

that the allies are so favorably impressed with their advice to Germany that they will take it themselves and disband their own military machines?

Obedience.—Don't let the Sunday school lesson on this great subject go by without taking advantage of the opportunity to magnify the importance of the subject. Note, also, that in the middle of this big subject is the word "DOETH." The two men of our Savior's parable both heard, but "doeth" decided their lot. And let us notice, further, that in emphasizing this word let it not be what man **doeth** but what God **commands** him to do. In the final great reckoning "mighty works" will not count—it is doing the things that God wills that we should which will decide. "DOETH," then, resolves itself into two parts: (1) God's commands. (2) Man's obedience to these commands. "Be ye **doers** of the word, and not hearers only."

The Christian home is the most powerful factor in the proper development of our young people. Neglect your opportunity here, and more than half the battle is lost. Go to communities where the young people are "running wild" and morals are at a low ebb, and you will find that invariably the condition of the young people reflects the condition of the average home. Where the average home is presided over by parents who are of sturdy faith, of clean life and loyal devotion to God and His Word, exercising a vigilant oversight over their children and making a faithful effort to "bring them up in the nurture and admonition of the Lord," you will find a community where the children follow in the path of their fathers. Christian parents should never fall asleep as to their duty or responsibility.

"A PECULIAR PEOPLE"

This expression is used twice in the New Testament—once by Paul (Tit. 2:14) and once by Peter (I Pet. 2:9). In each case it refers to the state and condition of God's people, as being distinct and separate from the world. Some people object to this view, quoting the Revised Version ("a people for God's own possession") in support of their contention. But we fail to see the difference in meaning between the Authorized and Revised translations on this point, since in either case it holds out the idea of distinction and separation from the world.

Some time ago a brother undertook to convince us that peculiarity has nothing to do with appearance. As an illustration he referred to himself, who being in the draft refused both combatant and noncombatant military service was numbered among the "peculiar" people, although the clothing that he wore did not distinguish him one whit from the ordinary worldling. His reputation for "peculiarity" was won because of his nonresistant attitude. Therefore, he argued, it is all folly to argue that to be "peculiar" one must dress differently from the styles of the world.

Our brother misses the mark very widely—just as widely as does the other brother who imagines himself to belong to God's "peculiar people" because he wears the plain garb. It is fully as objectionable to refuse military service for the sake of being "odd" as it is to refuse to follow the fashions of the world for the same reason. A man may abstain from every form of military service and be clothed in a plain garb of the severest kind and still be as worldly as he can be. Christian peculiarity strikes deeper than the mere matter of being different from the world at large in

some point like nonresistance, non-conformity to the world, Saturday-sabbath worship or something else that makes the world look upon one as "peculiar." Read the two verses in which the words, "a peculiar people," are found, and you will be convinced that in order to be "peculiar" it is necessary to be "born again" (Jno. 3:3); that the idea of being peculiar includes the heavenly stamp of sinlessness which of necessity makes us different from the worldling and therefore a separate people from the world. Christian peculiarity is a condition of the soul, made manifest outwardly as the people of God refuse to have part in anything that is sinful or contrary to the Word of God.

People who are "God's own possession" are "a chosen generation," a royal priesthood, a holy nation," a people "chosen out of the world," a people who are "strangers and pilgrims on the earth," walking "in newness of life," traveling on "the way of holiness," looking "for a city whose builder and maker is God." This of necessity makes them different from the world, and they are "peculiar" in all points where the flesh and the Spirit conflict, the world walking after the flesh while the child of God walks after the Spirit. Here are a few illustrations showing how that peculiarity in the soul becomes manifest in outside peculiarity:

1. The Bible tells us to "have no fellowship with the unfruitful works of darkness," that it is "a shame even to speak of those things which are done of them in secret;" that we should "swear not at all;" that we should not be "unequally yoked together with unbelievers." For these and other reasons we have nothing to do with secret, oathbound organizations. Because of their popularity, the world rushes into them. Because the Word of the love of Christ constrains us to keep out of them we obey God and therefore can not help but appear "peculiar."

2. The Scriptures command us to "resist not evil," to love our enemies, to pray for them that despitefully use us, to "avenge not," to do good to them that hate us; assuring us that "all they that take the sword shall perish with the sword," that "the weapons of our warfare are not carnal," and that "the servant of the Lord must not strive." They who obey these teachings and adhere to the nonresistant standard of the Prince of Peace can not help but appear "peculiar" during the times when the world is convulsed in wars and rumors of wars.

3. The Scriptures admonish us to be clothed "in modest apparel" and condemns the wearing of jewelry or

costly array, the wearing of gay clothing, and of following after the fashions of the world. In the midst of the present Fashion-worshipping age, when the masses of people insist on violating every one of these scriptural injunctions, it is impossible for any one to obey God in the kind of clothing to be worn and not appear "peculiar" in the eyes of the world. No one can move about in association of worldlings and "dress so as not to be conspicuous" without being disobedient to God in the kind of clothing he wears.

4. The Bible commands us to "abstain from all appearance of evil;" to avoid foolish talking or foolishness of any kind, and to do all that we do "to the glory of God." This being an age when the world (including millions of professing Christians) has gone "amusement mad," and you can not be true to the teaching of God's Word without seeming "peculiar" in the eyes of the world.

5. God commands His people to be pure—pure in heart, pure in faith, pure in thought, pure in speech, pure in social relations, pure in everything. "Keep thyself pure," is an admonition that comes to all who recognize Christian duty, and covers the whole realm of things which impure people violate. With the present wave of social and other kinds of impurity which has engulfed millions of victims in the lowest forms of vice as well as some forms that are labeled "respectable," it is impossible for any one to rise to the Gospel standard of purity without seeming "peculiar" in the eyes of the world.

We might go on indefinitely giving illustrations, but enough have been given to show wherein lies the real peculiarity of God's people. It is idle for any people to talk about being a "people of God's own possession" and walk hand in hand with the world in covetousness, in filthiness, in lust, in vanity, in foolishness, in fashion domination, in hatred or malice, in envy, in thirst for revenge, in skepticism, in other ways where the teaching of God's Word and the practices of the world are opposites. And it is in the midst of popular evils where the true Christian light shines with brightest lustre. There was a time when to stand out against dueling meant to take the place of a martyr. Today dueling is regarded as a crime and no one seems to be "peculiar" for opposing it. The same is true with reference to slavery. No one today seems "peculiar" when he practices total abstinence from intoxicating liquor and urges other people to take the same stand; but a few decades ago this could not be said with truth. In points where the world is right you can be right and no one charges you with being "peculiar."

But with popular evils it is different. Where the Gospel standard points to one course of action and the practice of the world is entirely the opposite—as is the case with fashionable adornment, the wearing of jewelry, the practicing of nonresistance in the midst of provoking circumstances, the swearing of oaths, the secret lodge, the taking part in worldly amusements, and dozens of other popular evils—then it is that standing for the right means a peculiarity which brings the finger of scorn from those who ought to practice it but haven't the moral courage to do it.

May the Lord endow His people with an abundance of grace, to the end that we may all stand as "a peculiar people, zealous of good works;" a heavenly peculiarity that makes us shine in the image of our Maker, different from the world in all points wherein the world is different from the teaching of God's Word.

THE OLD AND THE NEW

Sel. by J. H. M.

On page 189 of Dr. Strong's recent book he speaks boldly about the present departure from the faith thus:

What shall we say to those who speak of the "new emphasis" needed in modern theology, when they really mean that the preaching of the old doctrines of sin and salvation must give place to "another gospel" of co-operative Christian work? From their neglect to put any further emphasis upon "the faith once for all delivered to the saints," we can only infer that, for their structure of doctrine, no other foundation than philosophy is needed, and that they, like the Unitarians, no longer accept the fact of a divine revelation. "Other foundation can no man lay than that which is laid, which is Jesus Christ," and to lay greater emphasis upon the fruits of Christianity than upon its roots, is to insult Christ, and ultimately to make Christianity itself only one of many earth-born religions, powerless like them either to save the individual soul or to redeem society. Professor Lake is quite right: If there is no divine revelation, there can be, not only no systematic theology, but no theology at all.

What is the effect of this method upon our theological seminaries? It is to deprive the gospel message of all definiteness, and to make professors and students disseminators of doubts. Many a professor has found teaching preferable to preaching, because he lacked the initial Christian experience which gives to **preaching its certainty and power**. He chooses the **line of least resistance**, and becomes in the theological seminary a blind leader of the blind. **Having**

no system of truth to teach, he becomes a mere lecturer on the history of doctrine. Having no key in Christ to the unity of Scripture, he becomes a critic of what he is pleased to call its fragments, that is, the dissector of a cadaver. Ask him if he believes in the pre-existence, deity, virgin birth, miracles, atoning death, physical resurrection, omnipresence, and omnipotence of Christ, and he denies your right to require of him any statement of his own beliefs. He does not conceive it to be his duty to furnish his students with any fixed conclusions as to doctrine but only to aid them in coming to conclusions for themselves. The apostle Paul was not so reticent. He was not ashamed of the Gospel of Christ, but rather gloried in it. He even pronounced his anathema upon any who taught other doctrine. It is no wonder that our modern critics cry, "Back to Christ," for this means, "Away from Paul." The result of such teaching in our seminaries is that the student, unless he has had a Pauline experience before he came, has all his early conceptions of Scripture and of Christian doctrine weakened, has no longer any positive message to deliver, loses the ardor of his love for Christ, and at his graduation leaves the seminary, not to become preacher or pastor as he had once hoped, but to sow his doubts broadcast, as teacher in some college, as editor of some religious journal, as secretary of some Young Men's Christian Association, or as agent of some mutual life insurance company. This method of interpretation switches off upon some sidetrack of social service many a young man who otherwise would be a heroic preacher of the everlasting Gospel. The theological seminaries of almost all our denominations are becoming so infected with this grievous error, that they are not so much organs of Christ, as they are organs of Anti-christ. This accounts for the rise, all over the land, of Bible schools, to take the place of the seminaries. The evil is coming in like a flood, and the Spirit of the Lord will surely raise up a standard against it. But oh the pity! that money given by godly men to provide preachers of the Gospel should be devoted to undermining the Christian cause!—Watchword and Truth.

The most splendid picture of aggressive unity, both in the Word of God and the history of the world, is that found in the second chapter of Acts.—N. E. Miller.

Unless the Sunday school, the mission board or any other institution of the Church is a part of the Church it has no right to exist.—N. E. Miller.

CONVERSION

By Anna Martin

For the Gospel Herald.

As we noticed an excellent article on this subject, we shall endeavor to add a few thoughts. The experience of conversion is the greatest of all experiences for the human soul. In the blood of Jesus Christ there is enough cleansing merit to blot out every stain from every human heart.

When I see people making a profession of godliness clinging to their pipe or cigar I am made to wonder whether their religion reached the heart or whether it simply stayed on the outside. Thank God for such a plan of salvation in which we may be set free from every defilement.

God will give us grace enough to live a life that is free from all sin. May He bless all the dear people and get them through to the place prepared for all the blood-washed throng above. Evil doers try to make it hard for Christian people here, but thank God it will not always be such. They made it hard for Christ.

Mason and Dixon, Pa.

ANOTHER COMFORTER

(John 14-16)

By Daniel Brenneman

For the Gospel Herald.

"And I will pray the Father and he will give you another Comforter, that he may abide with you forever." What a glorious promise! Our blessed Master had been a helper and counsellor to His disciples when they appealed to Him for help in time of trouble or when they needed His counsel, or when they were discouraged. At all times He was patient with them and helped them, giving them a glimpse of the new and living way. He knew that He would soon leave them, that His earthly ministry was rapidly coming to a close. He knew that the time would soon come that His disciples could no longer look up into His face nor bring their questions to Him personally. And He knew that after He was gone trials and temptations would still come to them. John 16:7 says, "Nevertheless, I tell you the truth: it is expedient for you that I go away: for if I go not away the Comforter will not come unto you, but if I go I will send him to you." What a rich and comforting promise to His disciples.

Of all the exceeding great and precious promises of our Lord none is greater than this. The way of life is so uncertain, the temptations are so many, the storms of evil come upon us so often, the way is so often dark that we always need a guide and a comforter; at all times we need help,

so it is essential that when He comes He will find us ready. By being faithful and obeying His commandments we have the assurance and promise of the Comforter which will lead and guide us into all truth.

If we as His people look up to Him from whence cometh our help, this Comforter is indeed a great help in time of need, when our loved ones are taken from us to a better place the Spirit of Truth gives us the assurance that we shall meet them again if we are faithful.

Hubbard, Oreg.

ARE YOU READY?

By Ursula Miller

For the Gospel Herald.

If the Master should come in the dim,
gray, dawning,

Sound His trump at the break of day,
Ere our dreams are finished in the cool,
moist morning,

Would He find us in great dismay?
Would He find our fond hearts for Him
watching

At the start of the first bird's song?
Tho our eyes be heavy, will our souls be
waiting—

In the morn to the Lord belong?

At the noon's sunny hour, when the heat
is wearing

When the sun is away o'erhead—
When our nerves are jaded, and our
limbs a weary—

Would He find our spirits Word-fed?
Would He find our labor ever to His
glory,

As our various duties call here.
Lives in your heart and mine sweet re-
demption's story?

Do we deeply the Lord revere?

(Should the trumpet's sounding at the
beauteous evening,

When the first stars appear on high;
When the sweet, cool breezes bring a
deep reviving—

As the close of day draweth nigh—
Would He find our ideals at the evening's
coming—

At the close of a long, hard day
Still so clean and pure as at morn's awak-
ening?

Then to Him we'll belong alway.

Or at midnight, when the house is wrapt
in slumber—

As we rest in the lovely night;
When the stars are twinkling and the
bright moon shining

Would He find us in great affright?
Would He find us in our resting, in His
Word abiding

In our unconsciousness His own?
Would He find the flavor of our prayers
pleading

For adoption to His great Home?

Protection, Kans.

"We know Thy promises are ever sure,
Thy trusting ones Thou never wilt for-
sake;

Oh, grant that these may to the end en-
dure,

Whate'er Thy holy will may give or
take!"

Preacher's Page

TO OUR MINISTERS

(Lines composed by Sister Susan Good Hostetler, a minister's wife, and read at her funeral. "She being dead, yet speaketh."—Editor.)

Hold the fort, be steady, brethren,
Don't you see the tempest rise?
Hold the fort, stand firm together,
Oh, behold with watchful eyes.

Darkening clouds are gathering over,
Threatening billows dashing high;
We'll be shipwrecked if we are slothful,
Don't you see the danger nigh?

You who are called as Zion's watchmen,
On its sacred walls to stand,
The helmet of salvation bearing
Do you securely guard the strand?

Do you warn the souls who are blinded,
In the misty clouds which rise?
Seeking sadly for a pathway,
Wandering strangely in their guise.

"I am the Way, the Truth, the Life;"
These are Christ's words, our truthful
Guide,
By Him, through Him, in Him alone
His faithful workers can preside.

Weilerville, Ohio.

SEED THOUGHT FOR SERMONS

Christ My Savior

I. What Christ was for me—

1. Obedient.—Phil. 2:8.
2. Oppressed.—Isa. 53:7.
3. Despised and rejected.—Isa. 53:3.
4. Betrayed.—Matt. 27:3.
5. Condemned.—Mark 14:26.
6. Wounded.—Isa. 53:5.
7. Crucified.—Matt. 27:35.

II. What Christ is to me—

1. Savior.—II Pet. 3:18.
2. Helper.—Heb. 13:6.
3. Teacher.—Jno. 3:2.
4. Shepherd.—Psa. 23:1.
5. Hope.—I Tim. 1:1.
6. Peace.—Eph. 2:14.
7. My All and All.—Col. 3:11.

Seek

Seek ye first the kingdom of heaven.—
Matt. 6:33.

Establish your hearts for the coming of
the Lord draweth nigh.—Jas. 5:8.

Endure hardness as a good soldier of
Jesus Christ.—I Tim. 2:3.

Keep thyself pure.—I Tim. 5:22.
—Elizabeth B. Fletcher.

Contrasts

- | | |
|------------------|---------------|
| 1. One Master. | Matt. 23:8. |
| Many servants. | |
| 2. One hour. | Matt. 26:40. |
| Many minutes. | |
| 3. One bread. | I Cor. 10:17. |
| Many crumbs. | |
| 4. One body. | I Cor. 10:17. |
| Many members. | |
| 5. One city. | Heb. 13:14. |
| Many citizens. | |
| 6. One Shepherd. | Jno. 10:16. |
| Many sheep. | |
| 7. One King. | I Tim. 6:15. |
| Many subjects. | |
| 8. One Vine. | Jno. 15:1. |
| Many branches. | |
| 9. One Home. | Jno. 14:3. |
| Many mansions. | |

- | | |
|-----------------|------------|
| 10. One Father. | Matt. 6:9. |
| Many sons. | |
| 11. One song. | Rev. 5:9. |
| Many parts. | |

The Topics of John's Gospel

1. My servants—Must work.—Jno. 12:26.
2. My friends—Must obey.—Jno. 15:14.
3. My disciples—Must learn.—Jno. 15:8.
4. My brethren—Must be told.
—Jno. 20:17.
5. My sheep—Must be fed.—Jno. 21:17.
6. My words—Must be kept.—Jno. 14:23.
7. My lambs—Must be carried.
—Jno. 21:15; Isa. 40:11.

What a Christian should be

Salt which penetrates—"The salt of the earth."—Matt. 5:13.
Light which illuminates—"Let your light so shine."—Matt. 5:16.
Letters which communicate—"Ye are our letters."—II Cor. 3:2.
Pilgrims which separate—"As pilgrims abstain."—I Pet. 2:11.
—Sel. from Echoes.

PREACHING FOR CONVICTION

The first step in an evangelical conversion is a conviction of sin. Until a man is convinced of sin, conversion is not possible. Until his sin is brought into the white light of his own consciousness and stands exposed to his own inner eyes and for it he feels himself reprov'd—until this pivotal hour arrives, his conversion is not possible. And, moreover, a man's conversion can never go deeper than his convictions. One's sense of sin is always the exact measure of his desire for a Savior. Superficial conviction of sin inevitably means a superficial conversion from sin. Only pungent conviction prepares the way for a profound conversion.—Texas Christian Advocate.

A SERMONETTE

By Lawrence Kiester

For the Gospel Herald.

He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.—Rom. 8:11.

Our mortal bodies share the benefits of redemption and receive life, the one thing above all others they require. The Spirit is the agent and the resurrection of Christ sets the limit to the divine assistance. Nos-trums are not needed as often as we think and perhaps not at all. Life from the Source would surely benefit the body, much more. God has not forgotten this side of our nature of which we may think too meanly. We are told in the sixth chapter to adopt this view, "Let not sin reign in your mortal body." Man as a whole is the subject of redemption and so the body receives accessions of life which it certainly needs amid toil and disease and advancing age.
Scottdale, Pa.

ABOUT FAITHFUL TEACHERS

(The following article appeared as an editorial in the April 19 number of the "Gospel Messenger," written by J. H. Moore, former editor of that paper. Some of the methods referred to are not applicable to the Mennonite Church, but in the matter of soundness on the part of the ministry the message is as valuable to our readers as if it were written especially for the Gospel Herald. Read the entire message, especially that part printed in black face.—Editor.)

Some weeks ago we had something to say about "Faithful Teachers." In the article we tried to emphasize the value of having no other kind. In fact, the New Testament contemplates only the faithful teachers, such as are "sound in the faith," and will "hold fast to the form of sound words." Judging from the letters coming to us, the article was well received and widely approved. This is, of course, encouraging, showing that there is in the Brotherhood a strong sentiment in favor of our well-established Gospel "landmarks." Our people, however, do not stand alone in demanding ministers and pastors who can be depended upon to "speak the things that become sound doctrine." Most devout men and women are getting tired of the so-called "New Theology." One fine elder writes us, saying that he is heart-sick over the situation. Not a few of the religious papers are calling attention to the lack of sound teaching in the pulpits of this country, and probably none of them has spoken out more plainly than the "Sunday School Times." We quote from an editorial in the issue of March 1:

A church was looking for a new minister. As usual, a good many candidates were under consideration. Finally the church agreed upon a certain minister who was in good standing in his denomination, and whose record was good. A friend of one of the members of this church, learning of the decision, asked this member one or two questions about the new man. The answers showed that neither this member, nor apparently any other member of the church, had really definite knowledge as to the detailed beliefs of the new minister in matters of doctrine. The new minister entered upon his work. Later on his utterances from the pulpit were so at variance with the evangelical Christian faith that the church member who had assumed that he was sound was distressed and heartsick over his misleading teaching and preaching.

This is a typical case; it has been and can be duplicated numberless times, in almost any denomination today. By way of contrast, let us look at the experience of another church.

This church also was looking for a new minister. As a congregational meeting one of the members presented a resolution, the purpose of which was that nothing should be "taken for granted" as to the belief of any candidates who might be brought before the church as its possible pastor, but that definite, detailed, first-hand knowledge on this should be secured from the candidate himself. The resolu-

tion, which was approved by the congregation, was as follows:

INASMUCH as the — church has been blessed by the pastorate and preaching of a minister who has been true to "the faith which was once for all delivered unto the saints" (Jude 3); and

INASMUCH as many ministers and various seminaries no longer believe and teach the fundamentals of the historic faith of the evangelical Christian Church and of the — denomination; therefore

BE IT RESOLVED that this church instruct its Committee, appointed to take up the matter of securing a new pastor, that it bring before this church as candidates for the pastorate only such men as will express in writing their personal belief in the following fundamentals of the Christian faith:

1. The unique, inspired authority and infallibility of the entire Bible in every part as the Word of God.

2. The lost condition of all men by nature, as the result of Adam's fall.

3. The deity of Jesus Christ, different in kind as well as in degree from any so-called "divinity" of man.

4. The virgin birth of Jesus Christ.

5. Redemption for men, only by faith in Christ and His finished work, who by His death became man's Savior by becoming man's Substitute, receiving in Himself the penalty of man's sin and the necessary and holy wrath of God against sin.

6. The resurrection of the body of Christ and of all men.

7. The personality of the Holy Spirit.

At the first meeting of the committee on a new pastor it was ordered that one thousand copies of this Resolution be printed for distribution among the members of the church, that all might be fully acquainted with the declared position of the church. And furthermore, the committee agreed upon the following qualifications as describing the sort of pastor desired:

A man sound in the faith, according to the Resolution given above.

A man of real spiritual power, who has gone the whole way with God in the matter of out-and-out surrender, and who is honestly seeking to live solely to the glory of Christ.

A real winner of souls, seeking to bring men in season and out of season to the personal acceptance of Jesus Christ as Savior, and doing this both in personal or individual work, and in all preaching services and public messages.

A man whose prayer life is the biggest part of his life, one who takes time daily, in no inconsiderable degree, for personal prayer and intercession, and to be alone with God.

A real Bible man—one who feeds on the Word of God, taking time daily for devotional reading of the Bible, so that his spiritual life is constantly being fed and increased, and steady growth in power and efficiency for Christ goes on.

A Bible preacher, one whose sermons are not essays or expressions of opinion or orations or ethical discussions, but unfoldings of God's Word, thus breaking the Bread of Life to his people continually in his public messages.

A man with the missionary vision and the missionary passion, whose interests are those of our Lord Himself, taking in the whole world as the field, and recognizing that no church can meet its home duties adequately that is not habitually ministering to the needy fields abroad.

A true pastor, one who goes out with untiring activity among the people of the community, seeking in every reasonable way to bring them into the church and to

keep close to their everyday lives and interests.

The Committee met frequently for prayer and conference. It was clearly recognized that only God could lead unerringly to such a minister, and that out of the many applications that would probably have to be considered there would be no hope of avoiding mistake in making the choice unless God supernaturally directed and controlled. With a very keen consciousness of helplessness, therefore, the matter was committed to God, and His guidance was constantly asked and counted upon.

Then the search began. The Resolution and the accompanying qualifications were published in various religious papers throughout the country, and applications began to pour in. The first meeting of the Committee was held October 4, 1918; since that time 106 candidates have been directly or indirectly presented for the consideration of the Committee; and these have represented twenty different states.

We offer this rather lengthy extract to show how difficult it is, among the more popular denominations, to find a man whose mind has not been poisoned by the new school of theology. In some parts of the land it would seem that the finding of an efficient pastor, who really believes in the full inspiration of the Bible, the virgin birth of Jesus, His personal resurrection and final ascension into heaven from the Mount of Olives, is almost like searching for the traditional needle in a haystack.

We read in II Tim. 4:3 of the coming time when people "will not endure sound doctrine." This is bad enough. But what about the time when ministers will not even preach sound doctrine? Think of a congregation searching for a preacher who can be trusted in the pulpit! For every vacant pulpit there are usually several applications, and yet a congregation that is thoroughly orthodox in its faith has to institute a search for a man who can be depended upon properly to feed and nourish the Father's children.

As some view it, the congregation referred to in the "Sunday School Times" may be a bit strict in its demands. One thing is sure, it moves the standard up high. But is it too high? Do not the conditions of the age demand a commendable standard upon the part of those who are to be placed in charge of the souls of men and women? What if all the churches would move their standards up to the same plane! It might mean a lot of vacant pulpits, but in the end it would mean a more loyal ministry and thousands of well-filled pews.

Has any one been thinking of a standard for Brethren ministers? We hear a good deal about the tobacco habit, and living up to our rules respecting simplicity in attire and appearance. This much is proper, but what about practically eliminating Moses from the authority of the Pentateuch? What about the inspiration

of the Bible, the miracles of the Scriptures, the Divinity of Christ and the resurrection of His body? One may say that there is not much dangerous teaching along these and kindred lines. But just a little means much when it reaches the pulpit. Then, what about accepting the Gospel principles for which the Church of the Brethren stands? What about respecting the well-meant decisions of Conference? What about lining up with the church activities as well as with the church doctrines? Is the time ever to come when a congregation, well rooted and grounded in the truth, must advertise for a minister "sound in the faith?"

It ought never to be that way. To this end the church ought to have in her pulpits only "faithful men, who shall be able to teach others also." As shown above, we are not the only people concerned about faithful teachers, but let us pray that the circumstance, referred to in our quotation, may never be duplicated in the Church of the Brethren.—J. H. M.

A PLAIN FACT ABOUT DRESS

Sel. by Allie Hostetler.

Sometimes I think that the old prudish notions about the honor of women were the best ever invented. They made her responsible for herself. Now-a-days we "explain" why girls go wrong by scientific theories concerning their wages, or their environment, or their ignorance of the facts about sex. But after all, I'm very sure that in her heart of hearts every girl knows instinctively just where is the line between goodness and badness, and if she gets on the wrong side of it, she is usually as much to blame as the man.

Fashions, for instance, permit a girl to make a grand display of her charms in public—but they do not compel her to do so. And no ingenue manner can disguise any exhibitions of legs and shoulders and bust as "innocence." It's all a plain bid for getting the attention of men, and men are not at all fooled by it.

What does all this flaunting of her beauty accomplish for a girl? It advertises her as a fair sport—that's all—and she hasn't any right to resent being treated accordingly.

—Fort Wayne Journal Gazette.

The best time to indoctrinate our people is before the issue is upon us. Get the people established in faith and life, and they will stand the test when the issue comes.—S. G. Shetler.

There are two couplets that we wish to remember. The first is **firmness and gentleness**. The second is **rebuke and love**.—S. G. S.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE WORTH OF A FRIEND

By a Sister

For the Gospel Herald.

Oh, do you value the worth of a friend,—
The one on whose help your life will depend,—

He that stays with you through sunshine
and rain,—
The one who will comfort when efforts
seem vain?

What would you take for the sympathy,
cheer,
That has helped you through many a day
that was drear,
Or what would you 'change for the confidence
sweet,
That has helped you so many hard trials
to meet?

Can that person truly a friend be named,
Who in your failures of you was ashamed;
Though in times of smooth sailing he ever
stood near,
Glad to be helpful and gen'rous with
cheer?

—Wellman, Ia.

HERITAGE OF THE HOME

A needful lesson for us to learn is to "Be keepers at home" (Tit. 2:15). How it is to be deplored that we have come to place a false conception on some of the deeper truths of life, and to look at them from a wrong angle. A mother whom I know chafes under what to her is a galling yoke of bondage in the every-day routine of housework; murmurs at being "tied down," and sighs for release so as to be free to go "pleasuring" to divers places. The dear one seems to have forgotten the covenant and obligations that she assumed in the marriage vow, and to all appearances does not feel in duty bound to the children and home of which she is a founder. This illustration bears us out in the statement already made of the low estimate set by scores upon the home life.

Father! Mother! Home!—agencies that can be the most potent force for God and righteousness this side of heaven. A mine of riches placed within our grasp! An immeasurable, heavenly heritage that angels might well desire to look into and covet. The great deceiver has succeeded in keeping it hid to many, but may the Lord in mercy unveil our eyes and enable us to begin over again, in so far as we can, and yet "make good."

Encouragement and hope is held out to us in the words through the prophet Joel, "And I will restore to

you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm." In one sense the Lord God is a Restorer of the waste places, and under directions from Him, the great Architect, we may become home-makers and workmen "that needeth not to be ashamed." Though we be ignorant and unequal in our own strength to cope with the problems and trials which often confront us, yet we can lay hold upon the assuring promise that "our sufficiency is of God," and from the examples given in His Holy Word, and those of real life which we have known, may we "learn to show piety at home."

One of the most important steps would be to erect a family altar. The blessings which accrue from this means are inestimable, and the precious seed sown will continue to bring forth fruit long after you have passed from the shores of time. "Whilst their children remember their altars" (Jer. 17:2). The sweet, hallowed memory will follow our boys and girls, and to their mind's eye in after years will come again and again the picture of how father was wont to take the Bible and, after reading, kneel and fervently pray. Mother would take her turn, too, and a queer little catch which we couldn't for the life of us prevent, would steal into our throats as she asked God's blessing upon us, that we might be saved, and at the end of life's journey, one by one, be gathered to the Beautiful Home, above. Dear ones, what a sure, abiding foundation you can lay for God and eternity, by far the most productive of all soil, and which is certain to yield a richly abundant and unending harvest! God help you to seize this unparalleled mission—open **only to parents**.

First impressions remain. Childhood days and the springtime of life are the golden opportunity in which to sow the seed. Let me illustrate: That old man yonder, so feeble and tottering under the weight of years that he can scarcely remember the events of yesterday, sadly shakes his head and says, "My memory is failing." But mention boyhood days, and instantly his faded eyes kindle with the reminiscent fire of youth, and though a span of a long lifetime intervenes, yet he can readily tell about them, even down to the smallest detail.

The heart of the old easily travels back to the days of "long ago." Grandpa lives the past all over again. Dear grandmother takes a retrospect over the many years which have flown and thinks of girlhood days and the keen enjoyment which all had as they gathered round the family board to partake of the goodly spread of food. Charley and Nellie are gray-

haired now and well over the meridian side of life, but they can not forget the delicious cookies and the smile of love on mother's good face as she would give them one steaming hot from the oven.

Simply, homely little factors these and if indelibly stamped on their memories, equally would they recall the godly teaching, the prayer, and the pattern of an exemplary life. Busy mother, if you will just drop your tasks long enough to give at least a few moments every day to have some spiritual teaching for the children, the deed will be enshrined in their hearts and handed down from generation to generation. Father, do not become so engrossed in the rush of business and stress of life's toil that you can not take time personally to look after the souls of your boys and girls. Will you not invest in what will yield unfailing, richest returns, which you can be sure will endure forever?

A certain writer says: "We are none of us very certain in our hearts that what we do in our offices is really worth while. Our shoe store fails—what of it? There are thousands of shoe stores. Our factory burns down—a temporary inconvenience, but in twenty-four hours the world has adjusted itself and gone on. Alexander conquered the world, but his ashes were hardly cold before the kingdom that he built up began to crumble. Nothing that we do in business or politics is of very much importance a hundred years after. But one thing we do, the eternal importance of which we can be absolutely sure. We raise children. We can make them sons and daughters of God, or we can let them go to the devil. And according as we make them, they make the children who come after them. The influence of a single life, good or bad, may extend itself down thru the ages into eternity.

I have watched progress being made in business life for a good many years. And I have noticed that the folks who make it are those that have come out of the best homes, where the mother is honored above every other person in the world, and where the father looks upon his business as being merely a necessary adjunct to his home.

Inspiring and beautiful it is to know, that to bring up a child "in the way he should go" is the greatest of great work! The seal of heaven is stamped upon it. Oh, let us be faithful to this divinely appointed heritage! The children will have it treasured up in their recollection that mother was always kind, patient and good. The calm, even tenor of her Christian life was sure to direct the thoughts to God and heaven, and to

(Continued on page 171)

Sunday School

For the Gospel Herald.

Lesson for June 15, 1919.—Luke 18:
1-14

PRAYER

Golden Text.—Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. 4:6.

Introductory.—In prayer we have one of the vitals of Christian life and service. It is the breathing of the soul after God. No prayer, no breath; no breath, no life. The lesson text brings before us only a very small fraction of what the Bible teaches about prayer but it contains enough material for several lessons.

The Praying Habit (1).—"He spake a parable." This parable we shall endeavor, presently, to notice. It is an illustration emphasizing the important truth now under consideration. "Men ought always to pray"—without letup, without faltering, without hesitation, with undimmed faith—"and not to faint." This last assertion reminds us that there are many things in life calculated to make one faint-hearted. But Christ would have us look beyond the perplexities and discouragements of earth and lay hold firmly upon the Throne. In God we have a great and all-powerful Friend who has promised to sustain us. Let us grasp this promise by faith, bring everything to God, "always" pray, and never "faint."

The Widow and the Judge (2-5).—The secret of the advice to "always" pray is the fact that this means **pre-ailing** prayer. He who keeps hold with steadfast faith will never fail. As an illustration, Christ tells of a certain judge who neither feared God nor regarded man. In his city was a widow who came to him, saying, "Avenge me of mine adversary." Though the judge was not at first willing to grant the request, because of her importunity he finally decided to do so. The lesson is this: If that judge, without fear of God or regard for man, having no other object in finally granting the request than to get rid of the bother, was moved to listen to the petition, how much more will God, the "friend that sticketh closer than a brother," who cares for us much more faithfully than our warmest friends can possibly do, grant us our petitions when we come to Him in faith. We should at all times, and in every circumstance, bring our petitions to God with absolute faith that "if we pray according to his will he heareth us." Let us never fail to bring everything to Jesus.

The Pharisee and the Publican (10-

14).—But everything depends upon how we approach God in prayer. "Saying prayers" is no assurance of answered prayer. When the petition of faith arises from the heart it always reaches the Throne. But much that is called "prayer" is little more than a form of words or studied eloquence or affected fervency and hence is regarded by the Lord as so much noise.

As an illustration we are reminded of two men, one a Pharisee and the other a publican, who went into the temple to pray. It is the most striking contrast that could be given. On the one hand we have an excellent character; a man of devoted habits, living an exact life, moral, upright, generous—all excellent traits of character. On the other hand there is that unscrupulous publican, whose office is known as the synonym of thievery and extortion. Whose prayer is likely to be answered?

But as we listen to the prayers we are led to change our minds. Hear the prayer of the Pharisee: "God, I thank thee that I am not as other men are . . . I . . . I . . . I give tithes of all I possess." On the other hand, the publican: "God, be merciful to me a sinner." So penitent was he, of such a contrite spirit, that he would not even lift his eyes to heaven, but he smote his breast and sent heavenward the petition of faith in true humility.

"This man," said Christ, "went down to his house justified rather than the other." Why? Because "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

When we approach God it should be with a spirit of not only faith in God but in humble reverence and entire resignation to His will. As for ourselves, we are at best but humble worms of the dust, weak and unworthy. On the other hand, we approach an infinite God whose power and majesty are beyond our power to comprehend. So infinitely far beyond us in greatness and goodness is He that the only thing that should give us courage to approach Him at all is the fact that He is our Friend and has invited us to come. A sense of our importance always breaks our relationship with God. Keep humble, God will exalt you with an exaltation that is far beyond anything that we can do for ourselves. The Pharisee may have told the truth about himself; but he erred in that he boasted of his own goodness, whereas he should have come to the Throne and received of the goodness of God. The glory of self invariably shuts us off from the glory of God.—K.

"It sometimes takes more courage to face ridicule than to face a cannon."

Our Young People

EDUCATION—WHAT IS IT?—Rom. 12

Topic for June 15

MOTTO

"Unto the measure of the stature of the fullness of Christ."

THE STUDY HOUR

I. Education.—This is a word well known by many. Its use is connected with learning in the various ways, especially in connection with the work of schools. The word however has a broad meaning. The word comes from the original Latin *educō*, *e* for **out** and *duco*, **to lead**, and means, a leading out. It implies that a teacher leads out the pupil into the various attainments to which he would have him come. We have no word education in the Bible, but we have something like the thought in the expression of the Scripture. Paul in speaking to the Ephesians taught them the ideal which Christ has set for the Church. He speaks of the different workers being given to edify the body of Christ, "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ" (cf. Eph. 4:11-16). This is really the highest form of education there is. It is not the developing of sinners into saints, but the developing of saints unto the full-grown men and women in Christ Jesus where they are no longer children. If there is any education which develops the powers of the mind and body to certain standards of attainment and leaves out the bringing of the soul unto the stature of Christ it is indeed a very imperfect education. Far too often those who educate in such a way lead the soul life away from its true end and develop it along lines that fit only for the destruction that awaits the ungodly. May all our educators have a clear spiritual vision first of all and subject their instruction along other matters in harmony with that which will make for the perfect man in Christ.

II. The Text. Rom. 12. Here we have a chapter which brings the life to the right standard. First the life transformed. Not like the world but patterned after the will of God. Receiving grace from God for the various lines of service for which each one is fitted and serving one another with all simplicity and humility.

III. Outline Study.—

1. Standards of Education

- The heart must be right.—Jno. 1:12, 13.
- The body consecrated.—Rom. 12:1. Mind.—Luke 10:27; Col. 1:16. Tongue.—Col. 4:6; Jas. 1:26. Hands.—I Tim. 2:8. Heart.—I Pet. 3:15.
- Profitable learning.—Matt. 11:28; Isa. 1:17.
- Profitable training.—I Chron. 28:21.

SUGGESTIVE ASSIGNMENTS

For Children—

- Text word, **Learn**.
- Becoming Useful for the Lord.

For Young People—

- The God-planned Education.
- View Points of the World Against Godliness.
- The Need of God-called Instructors.

For Older People—

- The Need of Skilled Servants in the Lord's Work.
- Christian Education Defined.

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, JUNE 5, 1919

Field Notes

Communion services were held at Masontown, Pa., Sunday, June 1.

Bro. G. J. Lapp expects to be with the congregation at Alpha, Minn., on Sunday, June 8.

Bro. Caleb Winey of Peabody, Kans., filled the regular appointment at Elkhart, Ind., on Sunday morning, May 25.

Bro. Henry Rychner and wife of Pettisville, Ohio, are visiting relatives and friends at Goshen, Ind. (May 27).

Communion services were held at Union Church near Washington, Ill., with Bro. J. S. Shoemaker of Dakota, Ill., in charge.

An all day missionary meeting was held at Goshen, Ind., on Sunday, May 25. One of the features of the meeting was a communion service in the morning.

A memorial service was held at the Pleasant Hill Church near Sterling, Ohio, on Sunday, May 25, in memory of Sister Berkey, who died previously from a contagious disease.

Bro. Caleb Winey and wife of Peabody, Kans., made a short visit in Indiana while on their way to Pennsylvania. They also attended the Indiana-Michigan Conference enroute.

Among those from a distance who took an active part in the Illinois Sunday School Conference last week were Bro. I. W. Royer of Orrville, Ohio, and Bro. C. D. Esch of Hesston, Kans.

Bro. A. S. Horst of Akron, Pa., spent several weeks recently in Ohio and Indiana, attending the Mennonite conferences in both states. He filled appointments in a number of churches.

Bro. J. W. Hess is now conducting a series of meetings at the Olive Church, Elkhart, Ind. He just closed a very successful meeting at the Pennsylvania Church, Newton, Kan., with 15 confessions.

On Sunday, May 18, Bro. Paul Erb of Hesston, Kans., was ordained to the ministry at the Pennsylvania Church near Newton, Kans. May God bless him abundantly in his active work for the Master.

Bro. D. D. Miller of Middlebury, Ind., closed a series of meetings at the Emma, Ind., Church on Sunday evening, May 25. There was a good attendance, and six young people confessed Christ during the meetings.

The following telegram was received here:

San Francisco, Calif., May 27. Sailing in one hour. We wish to thank all friends of the mission cause for the interest taken, and ask interest in the prayers of all God's people as we proceed to our field of labor.

May all readers join us in prayer for the safety of our brother and sister on their journey to India.

The church at Vincent near Spring City, Pa., have decided to hold a series of meetings beginning Saturday evening, June 7, and continuing till Sunday evening, June 15. Bro. N. H. Mack of New Holland, Pa., will conduct the meetings.

Eleven bishops, (about) 39 ministers, and 14 deacons were present at the Indiana-Michigan Conference last week. These were from five states and represented four conference districts. Bro. Jonathan Kurtz preached the conference sermon.

A Correction.—In last week's Gospel Herald the statement was made that there were two deacons ordained in the church near Alpha, Minn. We should have stated that there were two in the lot, which fell on Bro. Charles Bute.

Western A. M. Conference.—It has been decided to hold the Western District Conference this year with the Sycamore Grove congregation near Garden City, Mo. The exact time of the conference will be announced later.

Great interest was manifest at the Illinois Sunday school conference held at Metamora, Ill., last week. Brethren A. E. Kreider and Ezra Yordy were the moderators and Bro. C. E. Martin and Sister Stella Jennings served as secretaries.

"A good conference—good attendance," is the report we get from the Indiana-Michigan Conference held at Middlebury, Ind., last week. The second day, in the afternoon, there was an overflow meeting held in the Brethren Church, nearby, when Bro. J. W. Hess of Manson, Ia., preached to the people.

Baptismal services were held at the Crown Hill Church near Marshallville, Ohio, on Sunday, May 25, when one soul was received into fellowship by Bishop D. C. Amstutz. Communion was also extended to a number who on account of sickness were not able to attend the regular communion service held some weeks before.

Bro. Daniel Kauffman (modest man as he is) is in the west at present attending to duties with reference to the work of the Kingdom. Several times recently we have written field notes about his activities outside the office of the Gospel Herald, but he always returned in time to have them crowded out by more important (?) matters. This time he will probably be safely away until this item gets into print.—R.

Bro. J. W. Hess of Manson, Iowa, spent a day at the Illinois Sunday School Conference last week. He left Metamora Tuesday night for Middlebury, Ind., to attend the Indiana-Michigan Conference at that place. Immediately after conference he expected to begin a series of meetings at the Olive Church, followed by similar meetings at the Clinton Frame Church.

June 15, 1919, has been appointed by the Executive Committee of the Mennonite General Conference as a day of general fasting and prayer in behalf of the religious liberty of those who seek to fully obey the Savior's teaching against war. It is generally known that several bills are pending before Congress for the establishing of military training. In addition to the signing of petitions, it can do no harm but may do much good if our people write private letters to their representatives in Congress, letting them know in kind and respectful language, our position on this subject.

Correspondence

Orrville, O.

(Martin Cong.)

The Ohio Mennonite Conference was held at this place May 22 and 23. The attendance and interest was very good and the conference goes down in history as one of the most inspiring conferences held for many years. May God be praised. On May 24 baptismal services were held and on May 25 a very impressive communion service was held, nearly every member present partook of the sacred emblems.

Bro. A. J. Steiner of North Lima, O., Bro. Eno. Zerchuer of Lima, O. and Bro. Amos Horst of Lancaster, Pa. assisted Bro. I. J. Buckwalter and his fellow ministers in these meetings.—Cor.

Goshen, Ind.

(College congregation)

Sunday, May 25th, was a great day at Goshen. In the forenoon we observed communion. The attendance was good. In the afternoon and evening we held our annual missionary meeting. We had with us Dr. C. D. Esch of India, who gave us an address in the afternoon and one in the evening, besides some passing remarks on various topics of interest. The brethren D. J. Johns and Geo. J. Lapp and Sisters Mary Burkhard and Anna Stalter spoke on various phases of mission work. Sister Mary Good and Bro. Wm. Hershberger, students in the college, also had a part of the

program. These meetings were very well attended, and among those present were many from the various congregations of Elkhart and Lagrange counties. Because of the personnel of the speakers this meeting had its predominating interest and emphasis upon our mission field in India. Altho we have often heard talks and reports from this field in our meetings here, the work as presented on this occasion was fresh and strong, and conviction regarding it has been advanced thru the points presented. Our interest and prayers attend these missionaries, several of whom will soon return to their field of service.

R. S.

Fairview, Mich.

We were glad to have Bro. John Hartzler of Cass Co., Mo., with us over Sunday, preaching for us Sunday morning and evening. Sorry we could not be present on account of bodily affliction, but are glad the brother could stop with us for prayer and comforting words in our trials.

A few of the brethren and sisters expect to attend the Ind.-Mich. Conference. May God's overruling power and Spirit be with the meeting.

There has been some sickness around here. One brother was taken from our midst by death.

Pray for the work here that more may be interested in His cause.

In His name,

May 21, 1919. Mary M. Zook.

La Junta, Colo.

Dear Herald Readers, Greeting in His Name:—On Tuesday evening, May 20, Bro. John Nice of Illinois was with us and preached to us from Jno. 14:1.

We are glad to report another confession. A young man who was with us only a few days gave his heart to God. God no doubt sent him to us that He might use us to lead him to Christ. The father also promised to give himself to God.

Sisters Effie Horner and Elizabeth Summers have left us, going to Colorado Springs for a short stay, after which they will return to their homes at Kokomo, Ind. They have rendered much appreciated service while with us. Sister Malinda Wenger who has been of much service to us for some time has left for her home in Hesston.

On Thursday evening Bro. J. A. Heatwole conducted anointing services for Sister Lillie Shantz preceding a very serious operation. We saw the relation more clearly than ever before between the miracle power of God and the skill and power of medical science. Medical science is indeed more efficient directed by prayerful minds. When science fails God in miracle can succeed.

Farm work is progressing nicely tho somewhat retarded by heavy rains early in the spring. Wheat is about ready to head, beets are coming up nicely. Bro. Headings of West Liberty, Ohio, is helping on the farm while his wife, Sister Headings, is taking treatment at the Sanitarium.

The signal system is working nicely and giving good satisfaction.

May 25, 1919.

Allen Erb.

Westover, Md.

Dear Herald Readers, Greeting:—Bro. John S. Mast of Elverson, Pa., met with the members of this place at the home of Bro. Israel Kauffman Saturday afternoon, May 24, and held the first counsel meeting that was ever held at this place. In the evening he preached a very impressive sermon at the school house.

When the evening services were over we were very much surprised and glad to see Bro. Eli Kenagy, of Belleville, Pa., step into our midst. On Sunday morning Bro. Kenagy preached an inspiring sermon after which we commemorated the suffering and death of our Lord and Savior Jesus Christ by partaking of the communion. Sunday evening Bro. Kenagy preached another interesting sermon. May the work of these brethren be a help to our never-dying souls.

Yours in the Master's service,

May 26, 1919.

Cor.

East Earl, Pa.

(Bowmansville congregation)

Dear Herald Readers, Greeting in the Master's Name:—We have for some time been enjoying beautiful spring weather, for which we are thankful to our heavenly Father. Health is fairly good at present. On Sunday, May 18, we were privileged to have with us at our regular church services Bro. Jacob Thomas of New Danville, who delivered unto us a very impressive sermon, using the first psalm as his topic. We hope all were revived to a deeper interest in His service. We are having Sunday school in the afternoon regularly with fair attendance. Should we not study our Bibles much these days and live close to God? Jesus will soon come again and it will be only those that are ready and watching that will meet Him. When He comes in judgment every eye shall see Him. May we all be found watching is our wish and prayer.

Yours in the Master's service,

May 26, 1919.

Cor.

Alpha, Minn.

To members of the faith, Greeting:—Our little flock was encouraged of late because of the work accomplished when Bishop J. M. Kreider

(Continued on page 172)

Miscellaneous

C. O.'S AND C. O.'S

By J. A. Ressler

For the Gospel Herald.

Imagine yourself, if possible, in the year 2019, looking over the periodicals of this current year of grace, 1919. You are trying to understand the references to the war just closed, and especially the reference to that part played by the United States.

Even if the present order of society continues for a hundred years to come, we should still find some difficulty in understanding many of the things said in public print. Abbreviations would puzzle us. We should find it difficult to distinguish between M. P. as meaning Member of Parliament and M. P. standing for Military Police. O. D. as the short for khaki would undoubtedly seem strange.

In the literature of the military camps we should find two kinds of C. O.'s. We should find one C. O. in every camp who is held in universal respect and reverence. His word is law. Nominally he is under the command of the War Department at Washington, and theoretically nothing is done in the camps that is not authorized by the Commander-in-chief of the Army and Navy. Yet we shall find hints here and there that some things are done at camps of which official Washington knows nothing. We should figure out, eventually, that this C. O. is the Commanding Officer—a man to stand in awe of in 1919. How will he be regarded in 2019?

And we find, moreover, that there are C. O.'s of another kind in most of the camps, and these are as different as possibly may be from the C. O. first mentioned. These C. O.'s are held in universal contempt. They are spoken of by such names as "Slacker," "yellow dog," and other terms less printable than these. We shall find that these C. O.'s were beaten, cuffed, placed head first into a cess pool, subjected to showers of ice-cold water until they fainted, scrubbed raw with rough brushes, prodded with bayonets, confined in vermin-infested cells, manacled to the grating in cell doors (practically crucified), and subjected to other forms of cruelty, altho our reading of official orders will reveal the fact that Washington had plainly instructed that this class of C. O.'s should not be subjected to "punitive treatment." We shall find that the offense for which these men suffered this treatment "not punitive" was that of obeying their own conscience as directed by the Word of God, rather than the word of a military underling. These C. O.'s were

Conscientious Objectors!

In order to aid our imagination in picturing these various characters as they will appear in 2019, we may study with profit a few characters of the history of the past.

Who, for instance, was the judge that sentenced John Bunyan to jail? Who was the jailor that had charge of him? Who in America would ever have heard of Bedford, but for the prisoner that once suffered there? Who was responsible for the burning of Cranmer? and who for the burning of Tyndale? Without reference to books, name six opponents of Martin Luther, or two of Menno Simons. Why do we not know these names? They were great and terrible in their day, and the names we now know so well were execrated on every hand.

By whom and by whose authority was Peter the apostle crucified? or Paul beheaded? We know the name of the officer who delivered Paul from the bloodthirsty Jewish mob, and of the one that "courteously entreated" him on his way to Rome in chains, but who in our day can tell the names of those who persecuted and tormented him? Who would have heard of Pontius Pilate two thousand years after his death except for his connection with the most heinous crime of the ages? History abounds in such examples.

Unless some cataclysm shall shut off all memory of the past, these same things will be repeated in the centuries to come. A hundred years from now the names of Joseph and Michael Hofer will in all probability be known and honored as martyrs of the cross—men who died a most cruel death rather than betray their faith in Jesus Christ. The names of their tormentors are not known outside a very small circle even within a comparatively few weeks of their abominable deeds. And with all due respect and perfect submission, remembering fully our own nonresistant principles, we cannot refrain from saying, The great ones of the land, by whose knowledge and consent, if not by whose positive orders, these deeds were done, may well take a lesson from the history of great ones of the past, whose names now are forgotten, or mentioned only with horror.

Scottdale, Pa.

DUTIES OF ALL MEMBERS IN THE CHURCH

By Effie E. Smucker

For the Gospel Herald.

The Church is a divine institution and the earthly home of the Christian. God's own definition of His Church in I Peter 2:5 is a spiritual house, and the members in this house are the household of faith. This it means more to be a member of the

Church than what we often realize. It means that we have left Satan's kingdom and are now working in the organization which God has instituted. It means that we have forsaken our evil ways and are striving by God's grace to live pure, clean, consistent, and holy lives.

If we are **true members** of such a spiritual house we cannot help but let our light shine.

In I Cor. 12 the Church is compared to a physical body—many members in the body, there is harmony and unity. In nature we see perfect harmony. Thousands of leaves on the tree, but no two alike, and in the grass under our feet we find no two blades alike but perfect harmony.

Love and a desire to serve, are the two great factors which lead all others, in uniting the people of God. If we as members could have more love and a greater desire to serve each other there would be little room left for selfishness or anything else that might creep into the Church to mar the harmony.

Every true Christian is a missionary. This does not mean that the whole Church must go into the foreign field or be engaged in city mission work. There is plenty opportunity to do good right at our own door. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

It is the duty of every member to respect and obey those who have charge over them. Help them in every way possible to lighten their burdens, and pray for them at all times that they may perform the duties that God has assigned them. I have here twenty rules that have been given, for members, to build up a church. If these would be followed by every member what an ideal church we would have.

1. Come every Sunday.
2. Come early.
3. Bring your friends.
4. Be quiet and attentive.
5. Come with a submissive spirit peace-loving and gentle.
6. Take part in the singing, make selections.
7. Go to your own church and keep up interest.
8. Pray for the pastor, encourage him in his work.
9. Be mild and submissive concerning church rules, considering others' opinion.
10. Take the front seat; see that they are always full.
11. Always and continually pray for the Church.
12. Tell outsiders of the blessed truths you hear, listen to the preacher and you will not see his faults.
13. Tell all the good words you hear; it is helpful and uplifting.
14. Give strangers your seat; find yourself another.
15. See that they have a book.
16. Give them a smile and a welcome hand; ask them back.

17. Tell every one you meet about the meeting, time for opening; ask them to come and bring their friends.

18. Try to keep strife down, talk peace, love, truth and submission, and live it.

19. Believe in missions. Pray for them, in every way possible.

20. Take your denominational paper, hand it to your friends to read.

Smithville, Ohio

THE NEED OF TRUTH

By O. D. Yoder

For the Gospel Herald.

In these days of error, when people by numbers of thousands are rejecting the way of truth, when great multitudes are substituting the delusions of the devil for the truth of God, when not only worldly people, but the majority of the professed people of God, are rejecting God and His Word, men attempt not only to show us how everybody will get to heaven no matter whether we have pleased God or not. Does the fact that great multitudes of people have died and are dying with the hope of being saved but who will be eternally lost, because they take the ways of error and not the way of truth, move our hearts or does it not? If we have no love nor pity for those who are deluded by the evil one, we must surely be deluded ourselves. But if we have sympathy for them, are we taking the right way to help them?

The people who have been a blessing to the human race have always been people who spoke, lived, obeyed, and trusted only in the truth, under any and all circumstances; while the ones who rejected the truth and accepted the ways of error and falsehood, have always been a curse to the creature whom God created for His glory.

If we want to help people from error to truth, we must first be rightly established in the truth ourselves. We must fully accept our God as, "A God of truth and without iniquity" (Deut. 32:4). We must not only speak the truth with our lips, but also "speak the truth in our hearts" (Psa. 15:2).

The kind of men that the world needs today is men like we read of in Dan. 3—men who not only know the truth but who will stand for it no matter what they have to face. When Daniel interpreted the dream of Nebuchadnezzar, and the hand writing on the wall to Belshazzar, in each case he had to pronounce a great judgment upon the king.

This was a bold undertaking for a man like Daniel to tell a great king of the judgment that was to come upon him, but Daniel wanted to tell the truth, and so he did. If young men of old told the truth to as great

a man as a king, why are people today afraid to tell the truth to each other? Why are there so many professed Christian parents who are concerned about their children but are afraid to teach and even to tell their children the way of truth for fear that they might hurt their feelings or make them angry? Why will people sacrifice the truth for the sake of keeping on the good side of their friends? Why should preachers who are ordained to preach the truth, preach some man-made doctrine for the sake of pleasing worldly men, and why should they hold back part of the truth for fear that it may hit somebody and make them feel bad? Why should the Church of today set aside the doctrines of truth and accept the vain doctrines of man so as to gain large numbers and so that it can have a religion that pleases everybody no matter whether they are infidels, sceptics, hypocrites, when the greatest thing that all classes of people in the world need, and the only thing that can help them is, "The TRUTH of GOD." If preachers do not preach the truth of God as it is revealed in His Word there is only one other kind of things that they can preach, namely, the doctrines of the devil—who Jesus said (Jno. 8:44), is a liar and the father of it, who abode not in the truth, because there is no truth in him. These words of Jesus show His love for the Jews for He came to bring truth into the world (Jno. 1:17). Jno. 14:6 tells us that He is the truth, hence the only way in which He could prove His love in trying to help people was to show them their true condition no matter whether it was pleasing to them or not.

When Peter preached that great sermon on the day of Pentecost he preached some things that made them feel very bad for a while. Why did he not preach something that would not have been so hard on their feelings? Because he knew that the truth was the only thing that they needed at that time, for had they not been made to see their lost condition, they never would have felt the need of repentance, hence they would not have been converted and saved. One of the reasons that there are not more people being saved today is because they do not hear enough of truth to make them see and feel their miserable condition in sin, hence they are following the ways of error and falsehood believing that they are the right ways.

The whole truth is the only thing that will help people to see their lost condition and the right way to get saved, the only power that will cleanse them from sin and make them fit subjects for heaven. What the Church today needs is preachers and

teachers who will preach and stand always for the whole truth of God as He reveals it in His holy Word. The Church also needs parents who love their children enough to see to it that they are taught and established in the ways of truth so that they and the generations which may be to follow will not be led away from God. The great need is not men who love the people's feelings but for those who love the souls of the lost, for those who love the truth.

When we speak of truth we are not speaking of some little thing that will pass away when we do, but "the truth of the Lord endureth forever" (Psa. 117:2). Truth is as eternal as God the Author of it. The errors of Satan will some day come to an end but not until it is too late for people to see that they have only trusted in falsehood instead of the truth and when they will long for the way of truth but can never attain it. It has always been the work of the devil to deceive people by getting them to trust in error instead of the truth. Let us as God's people always live the truth, obey the truth, love the truth, teach the truth, and speak the truth both with our lips and our lives.

Mattawana, Pa.

HERITAGE OF THE HOME

(Continued from page 166)

create the resolve within that we must go to the place where mother was going when we heard her speak at the weekly prayer meeting of journeying toward a heavenly country, to "a City, whose Builder and Maker is God." And never an ill, angry word from father! Tender, self-sacrificing, and so righteous a life did he lead, that when we wanted to get some conception of what God must be like, we would invariably look at father.

Neither is the spiritual dower confined to our offspring, for Solomon wrote, "A good man leaveth an inheritance to his children." And isn't it a fact that the righteousness (just as the sins) of the parents is visited upon the children unto the third and fourth generation? The Lord speaks, "These my words ye shall teach them to your children," and "which ye shall command your children to observe." For "the promise is to you and your children." Oh, "teach them diligently to your children," and "thou shalt be saved, and thy house." Glorious end!

"Be ours the bliss in God's own way
To guide untutored youth,
And show to them from day to day
The Way, the Life, the Truth.

"Almighty God, Thy help we ask,
To aid this cause divine;
The honors of Thy name be spread,
And all the glory Thine."

—Leila M. Conway in "The Vanguard."

CORRESPONDENCE

(Continued from page 169)

and D. D. Zehr were here. On May 16 they came to us and remained till Thursday, May 22, during that time the following work was done: First evening, council meeting; Saturday evening, preparatory services; Sunday morning, instruction meeting; Sunday evening nine precious souls were baptized and received into Church fellowship; Monday evening, communion and feetwashing were observed after which council of the Church was taken relative to the ordination of a minister and deacon for the work here. The majority being in favor, on Tuesday evening votes were taken for candidates, after a sermon on qualifications. On Wednesday evening ordination services were conducted by the brethren, when Bro. Noah Landis was given charge of the ministry of the Word and also the lot was cast for deacon, the lot falling to Bro. C. M. Bute. On Thursday afternoon the brethren took leave of us, one to his home the other to other fields.

On Tuesday afternoon services were held at Bro. Nicholas Blosser's home, his wife being sick, and communion services were held there for her benefit. She also was anointed with oil, according to the Word, a number of friends being present at these services.

Our prayer is that the blessing of God may accompany the work done, and that especially His blessing may attend the ones called to service for Him and the Church. May those who were received into the fold live truly consistent lives and receive real soul satisfaction. We pray that His presence may go with Bro. Kreider and Bro. Zehr in their labors that they may be effectual, and finally we solicit your prayers in our behalf for grace sufficient. Fraternally,

May 26, 1919. C. J. Garber.

Paradise, Pa.

Greetings in Jesus' Name:—On Sunday evening, May 18, found us at the close of an interesting series of meetings of two weeks duration held at Paradise Church. Bro. John H. Mosemann served us with the Word, and by his forceful way of presenting the truth, and the prayers of God's people, 39 precious souls confessed Christ as their Savior and two others were willing to renew their covenant with the Lord. The brotherhood was earnestly pointed to a higher sphere of spiritual life, and we hope the success of the meetings can not be measured by the confessions that were made. Surely we can say, "The Lord hath done great things for us, whereof we are glad." The meetings were well attended and interest was very

good. But there comes sadness to our hearts because of those who would not become willing to make the important step. But to be almost persuaded is yet to be lost. May the Lord abundantly bless, and go with our brother in his labors. The class will meet for instructions on June 1. Baptismal services June 14 and communion service on June 15.

Yours in His service,
May 26, 1919. Sem Eby.

Ronks, Pa.

On Sunday evening, May 18, we closed a two weeks' series of meetings at the Paradise Church, Bro. John H. Mosemann of Lancaster in charge. The meetings were well attended, and intensely interesting. Bro. Mosemann gave us the Word in purity, and with power. Thirty-nine made the good confession, and two were reclaimed. Among the number were two boys formerly of the Ohio Children's Home, and one of the Millersville, Pa., Home. While we rejoice because of the many who have made the wise choice, and the renewed zeal, and the spiritual uplift among the brotherhood, we are still made sorry because of the many who are waiting for a more convenient season. May God lead them to choose aright soon.

We are grateful to God for His rich blessings and to ur brother for his zeal and his self-denying labors among us. Jacob H. Mellinger.

May 27, 1919.

Ste. Elizabeth, Man.

A hearty Greeting to all Herald Readers:—Thank God for the spiritual feast He has again permitted the little flock at this place to have. On the morning of May 24 Bro. I. S. Mast came to this place, holding several interesting meetings, when also on Sunday afternoon, May 25, communion services were held. After letters were presented, the members at this place all partook of the sacred emblems. There are 5 members here at this present time.

We have Sunday school every Sunday with interest. Pray for the work at this place that it may go on in spirit and in truth.

We have nice weather, farmers are thru seeding except late barley, the season this spring is late but looks promising.

Health is good, for which we thank God. Yours in Christ,

May 28, 1919. Mary L. Miller.

Newton, Kans.

(Pennsylvania congregation)

To the Herald Readers, Greetings:—Bro. John W. Hess of Palmyra, Mo., came into our midst on May 14

and held a series of meetings continuing eleven days. He labored faithfully and preached the Word with power and we as Christians were fed with the rich spiritual food, and sinners were certainly warned to flee from the wrath to come. We are thankful and rejoice that 14 precious souls came out on the Lord's side. May we pray that they may remain faithful until the end. But sad to say there are yet many in the community that heard the Gospel preached time and time again that are still unsaved. May we as Christians pray much for the unsaved. We are also glad to write, on Sunday, May 18, Bro. Paul Erb was ordained to the ministry. May the Lord bless and use him in such a way that he will win many lost souls to Christ. Bro. Paul is going to take up active mission work. Three of our sisters went to the Sanitarium some time ago to take up nursing. This makes four of this place that have recently gone into the nearby needy fields at this writing. This certainly is an inspiration to His believing children here. And also should be an example to others, that they may be more willing to yield their lives completely to His service, so He can use us where He sees fit.

On April 14 we also had the privilege to commemorate the suffering and death of our Lord and Savior. No arrangements have been yet made for baptismal services. Let us pray much that God's people may ever stand true and faithful.

May 30, 1919.

Cor.

Birch Tree, Mo.

Dear Herald Readers, Greeting in Jesus' worthy Name:—May all His children live to bring honor to that great name. We had rich feasts from God's Word while Bro. E. J. Berkey and wife were with us. The Church was encouraged to strive on in the work, and loud warnings were given to the sinner. We had our communion service in which all took part, except one that couldn't be present. We will be glad for visits of any who are passing our way. We will gladly meet you at Birch Tree any time. Pray for us as a little band, that God's will be done and souls saved.

May 31, 1919.

Cor.

Adversity will either draw or drive: to the settled in God it draws; to the unsettled it may do either.—C. A. Pond.

Do well the little things now; so shall great things come to thee by and by asking to be done.—Persian Proverb.

"Self-sacrifice lies at the door of all great usefulness."

SURPASSING LOVE

O wondrous-truth, how could it be,
That Christ should condescend
To tabernacle here in flesh,
That He might us befriend?

Such was our need, and such His love,
That He must man become,
If we would His redemption know,
And share His glory-home.

He took the form of sinful man,
Our substitute to be,
And under our death sentence died
On Calvary's cursed tree.

Though in the form of sinful man,
Free from the fall was He.
In Him perfection's glory dwelt—
From all pollution free.

Yet on the cross was He made sin,
Our curse by Him was borne.
The enemy despoiled our race—
Of glory we were shorn.

But, glory to His matchless name,
He brought us vastly more
Than we had lost in Adam's fall—
He did more than restore.

For now are we the sons of God,
Heirs with Himself above;
Bone of His bone, His cherished Bride,
Enriched with boundless love.

O what a destiny is ours—
What glories shine before!
Linked with the Bridegroom, Lord and
King,
Whom worlds on worlds adore.

O how shall we extol His grace,
Or rightly praise His name,
For raising us to such a place,
From depths of sin and shame?

We cannot now, but soon we shall
Join the immortal choir,
And in true worship sing His praise
With tongues that never tire.

—C. C. Crowston.

REPORT

Of East Petersburg, Pa., Bible Meeting,
Held May 17 and 18, 1919

For the Gospel Herald.

A profitable and interesting Bible meeting was held at East Petersburg Mennonite Church on Saturday and Sunday, May 17 and 18. The instructors were Abram Metzler of Martinsburg, Pa., and S. G. Shetler of Johnstown, Pa. The first subject taken up was **Ye are my witnesses**, by Bro. Metzler. After impressing the congregation with the great need of knowing God's Word, he said because the world was always against and in direct opposition to Jesus Christ it was necessary for Him to have witnesses, that we live the Christ-life and thereby testify to the truth and magnify His name on earth.

Bro. Shetler took up **I John** in Bible study, pointing out that Jesus Christ is the center of all work on earth. As we press forward for the mark for the prize of the high calling as it is in Christ Jesus, the nearer we get together and are of "one mind" to glorify God on the earth.

The Christian home was referred to as one of two institutions of God. Along the line of the sacredness of the home, Bro. Metzler spoke of the responsibility of the husband and father in directing the home, and the blessedness and privilege of the wife and mother in the Christian

home, and strongly admonished children to obedience.

Sunday morning the subjects, **Nonconformity to the world in dress** and **Nonconformity to the world in business** were taken up. The brethren with Bible references, pointed a distinct line of separation between the world and the Church.

A very interesting part of the program was a talk to the children by Bro. Shetler on Sunday afternoon. Bro. Metzler spoke on the subject of **Humility, true and false**. Christ was held up as our great example of humility. There is no false humility, but assumed humility, and only as Christ liveth in us are we truly humble.

Sunday evening was an address by Bro. Metzler. Subject, **The great fall**. The thought was expressed that as we meet together on such occasions we praise God for the privilege and blessings of such occasions, but as we go out from the house of God and come in contact with the world, the Holy Spirit calls us to that high standard of glorifying God in every day practical life.

Many Bible truths were brought to our minds, and as we meditate upon them and live them out, we grow in grace and knowledge of our Savior Jesus Christ.

Phares W. Stehman, Secy.

RELIEF NOTES

For the Gospel Herald.

Mennonite Relief Workers in France are now nearly all concentrated in the area of the Meuse and Marne where building, agriculture, relief, transport, cooperative stores and army dumps occupy their energies. Recent arrivals from America, among them J. B. Cressman, A. J. Miller, and Russell Lantz, have been located in the manufacturing equipe at Dole where also are located T. T. Miller, Ernest Stahley, Floyd Yoder, and Fred Augsburg. This equipe will close its work about June 30 and these brethren will then join the rest of the unit in the area.

The towns of Neuville, Aubreville, Recicourt, Dombasle, Les Islettes, Clermont, and Le Neufour which are at the southern edge of the devastated area and which were destroyed by artillery at long range, are rapidly being placed back on the map. As fast as the towns are made inhabitable the refugees return and the transportation and communication are still impossible, they obtain foodstuffs from our cooperative stores conveniently located in the district.

The building equipes will cross the old Hindenburg line within the next month and by the time this is in print, will be actively engaged in reconstructing the departments of Varrennes and the Ardenne lying next to Belgium and Luxemburg and which now are almost wholly depopulated. The climax of our activities will probably be reached in July and August when the maximum of men will be working at the most favorable season and when returning refugees will most likely come in the largest numbers to get established before winter again sets in.

The brethren J. C. Meyer and J. R. Allger visited the Mennonite Church at Belpport, France, on Easter and report a most friendly reception and sympathetic feeling.

The brethren Loucks and Derstine stopped with us three days on their way back from Armenia. We were very much disappointed that their stay was too short to permit a Sunday service.

We continue to solicit your interest and your prayers.

April 29, 1919.

O. B. Gerig.

As the time seems rapidly approaching when the program of the mission for France will have been completed, the General Committee thru two sub-committees of seven is now busy making investigations and plans for the future work of the mission. A detailed report of the committee of seven can not now be given but it will interest Herald readers to know that a delegation is now in Germany, another is to go into Austria in a few days and as soon as possible relief will be given to Russia tho the door there seems at present to be tightly closed. An interview with Herbert Hoover and Dr. Nansen revealed the appalling fact that because of present conditions in Russia, especially as regards transport, it will be impossible to avoid the starving of perhaps 25,000,000 people in Northern Russia.

The relief to Germany is headed by Miss Jane Addams who recently joined the mission. Her peculiar ability and experience in problems of this nature make her a very valuable addition to the corps of workers in this mission. Mr. Hoover advises that if food products can be gotten into Germany, Austria, and Poland the people themselves are well enough organized to look after its distribution so that the main work to be done in these countries besides supplying the materials necessary to sustain life until the new harvest, is to help the morale of the masses of disheartened and distressed people who thru the vicissitudes of war have, thru no fault of their own, become the victims of poverty, both physical and spiritual. An attempt will be made at once to send large quantities of concentrated milk into this country to sustain the life of babes and mothers whose present under-nourished and anaemic condition threatens in many cases the life of both. It will also be interesting to the Mennonite sisters to know that the last shipment of some thousands of garments arrived just in time to accompany the delegation to Central Europe where they are needed so much more than in France just at present.

In the meantime, while the fields in these countries to the east and north open up, the work in France is being pushed with the greatest possible despatch. The thick sod which for four years was the tramping ground of advancing and retreating armies, is being turned with mission tractors and in one little village we heard the returning peasants gathered in their battered church thanking our common Father for the few acres of ground which friends plowed for them.

This mission has since the beginning of the late war always tried to respond to emergency needs. It is a "mobile unit" and stays at one place only long enough to help people get started, then it moves on to meet the next pressing emergency call. In six weeks one equipe erected seventy 3-room huts and is now moving on to rebuild another village.

Such unsolicited generosity and kindness, which Mennonites and Friends in America and England have made possible thru this organization, still continues to puzzle these people who seem to have long since accepted the philosophy that the strongest impelling motive in human-kind is selfishness. No end of opportunities offer themselves to explain the nature, purposes and character of our mission. Ours is the task of convincing peoples of the practicability of the Christian religion, with all that it includes, as an adequate formula by which to solve all problems of humankind, individual and collective.

O. B. Gerig.

REPORT

Of Sunday School Meeting Held at Hammer Creek Mennonite Church near Lititz, Pa., May 20, 1919

For the Gospel Herald.

Morning Session

Devotional by Jacob H. Hershey, Lititz, Pa.

Address of welcome by John B. Bucher, Ephrata, Pa.

Bishop Noah Landis delivered a very helpful sermon on Neh. 3:8. Jerusalem walled in was compared to the Church as separated from the world. The child of God will seek pleasure in the service of the Lord and not in the world. He should measure up to the Christian standard in conversation, strictly honest in business, avoiding gossip, missing no opportunity to witness for our Lord Jesus Christ. The wall of separation gives us protection and security and helps us to raise the standard of Christian living.

Bro. D. N. Lehman, Millersville, Pa., spoke on the topic **Object of a Sunday School Meeting**. The meeting is intended to help create more interest and inspiration to those interested as well as the disinterested, bringing young and old closer together in their views.

Bro. Willis Kilheffer, East Petersburg, Pa., spoke on the subject, **Attitude of the Laity to the Sunday School**. He defined the word "attitude" by quoting the passage from Matt. 12:30, the words of Jesus, "He that is not with me is against me." Regarding Sunday school work—we cannot be neutral and please the Lord, was the thought brought out.

Afternoon Session

Devotional by C. M. Lefever, Neffsville, Pa.

Bro. D. H. Moseman, Lancaster, Pa., spoke on **Spirituality**. By nature we are not spiritual. Spiritual things are foolishness to the natural, unregenerate man. Unless born of the Spirit and the Word, man is lost. We grow spiritually by giving attention to spiritual things.

Bro. J. C. Habecker, Masonville, Pa., discussed **The Aim of a Sunday School Teacher**. Personal acquaintance and personal interest, as well as acquaintance of the Word, are necessary. His aim should be to teach every one he can teach, to increase the number of pupils in the class, to bring individuals to know God, to teach the Word of God in its purity, and to present the right kind of instruction suited for the ones to be taught.

Bro. M. G. Weaver, New Holland, Pa., spoke on **A Sketch of the Mennonite Sunday School and its Origin**. He gave some very interesting data and incidents in Sunday school history. It was suggested by Bishop Landis that Historian Weaver write and publish in book form a history of the Mennonite Sunday school. This suggestion was endorsed by the brethren.

Evening Session

The young people's meeting was conducted by Bro. Levi Sauder, Millersville, Pa.

The subject was based on Gal. 5:22, 23—**The Fruit of the Spirit**. The topic was divided into three parts and each part was discussed in a ten-minute talk by each of the brethren, Harry D. Charles, Millersville, Pa., John W. Wentling, Rothsville, Pa., and H. S. Weber, Lititz, Pa. Short remarks were also made by E. H. Risser and E. N. Eby.

The last feature was a sermon by Bishop C. M. Brackbill, Kinzer, Pa. His discourse was addressed especially to the young man, his text being Eph. 4:13. Growth is a wonderful factor in nature and in the Christian life. Creating and

growth belong to God, but we can do much to stimulate growth. We should live above our likes and dislikes. Christ is our Ideal. Faith is a practical virtue. Christianity does not take away our interest in this world—it magnifies it. Virtue is not to be compared with earthly riches.

All the exercises of the day were interspersed with singing. The meeting was largely attended, many coming from quite a distance. The moderator was Bishop John K. Charles, Lancaster, Pa., and the choristers were E. H. Risser and John Wissler.

Elmer Eby, Sec.

REPORT

Of Zion Sewing Circle of Hubbard, Ore., April 1918 to April 1919
(For War Sufferers)

For the Gospel Herald.

No. of sessions held, 35.

(The meeting was closed ten weeks on account of the influenza epidemic).

Average attendance, 25.

No. of yds. of material used, 1399.

No. of garments made, 867.

No. of comforters, 7.

Total receipts

\$722.92

Total disbursements

673.51

Balance on hand

\$ 49.41

Total valuation of new and second hand clothing donated, \$397.60.

Sadie King, Secretary.

REPORT

Of the Annual Good Friday Meeting Held at the North Lima, O., Mennonite Church April 18, 1919

For the Gospel Herald.

Forenoon Session

Devotional by I. B. Witmer.

Organization: Moderators, E. M. Detweiler, Homer Lehman; Chor., I. B. Witmer; Secys., John Cullar, Menno Nussbaum.

Easter sermon by I. W. Royer.

Christ our Savior, Isa. 53:12. Through love Christ became a living sacrifice for our sins. When Christ did His best, He was reckoned among the worst.

Avenues that Lead the S. S. Worker closer to the Throne of God.—Anna May Hartzler and J. L. Yoder.

Prayer and a knowledge of the great harvest brings the worker in closer touch with God.

Afternoon Session

Devotional by I. W. Royer.

To What Extent Should the Week-day Influence of the Pupil be Considered by the Teacher?—Vertie Metzler and Elmer Yoder.

The teacher must know the pupil seven days in a week. The lesson must be prepared for the pupil, not the pupil for the lesson.

The Lesson Applied.—Ella Shoupe and Clark Mellinger.

The pupil must be taught how to make use of the truths that were presented.

How Can We Best Develop the Highest Ideals Among Our Young People?—Mabel Shank, Elban Lehman.

Provide for their social instincts. Prevent the gap between young and old. Keep them busy in Christian work.

Paramount Issues of the Sunday School.—I. W. Royer.

To teach the Gospel in a real and powerful way. Seek the cooperation of pastor, S. S. workers, and parents.

An offering was then taken, which amounted to \$38.22.

The meeting was considered by many as the best yet held in the district.
Secretaries.

REPORT

Of Clothing Shipped to Mennonite Relief Commission for War Sufferers, to May 1, 1919

For the Gospel Herald.

Fairview Cong Minot N Dak	\$ 6.25
Blooming Glen and Perkasia S C	
Perkasia Pa	30.00
Doylestown S C Doylestown Pa	17.81
Howard-Miama Co Cong Amboy Ind	17.50
Souderton S C Souderton Pa	53.50
Dorcas S C Sterling Ill	16.00
Clinton Brick Cong Middlebury Ind	10.00
Dorcas S C Scottsdale Pa	8.05
Elida Cong Elida O	20.00
Trail Men S C Dundee Ohio	20.00
Zion Missionary Society Bluffton O	20.00
Pennsylvania Cong Hesston Kans	27.00
Crown Hill Cong Marshallville O	16.50
Miller and Paradise Md Congs	
Hagerstown Md	47.06
Lower Deer Creek S C Wellman Ia	12.00
Sisters S C Morrison Ill	7.88
Leetonia N Lima and Midway Congs Columbiana Ohio	38.00
Pigeon River A M Cong Bay Port Mich	100.00
Oak Grove and Bethel Congs West Liberty O	42.80
Thurman Colo Cong Thurman Colo	8.45
Cedar Grove S C Greencastle Pa	33.61
Palmyra Cong Palmyra Mo	25.75
Shore Cong La Grange Ind	14.79
Fairview Cong Minot N Dak	11.40
Salem Cong Shickley Nebr	18.00
Men and O O Amish Congs Sugar-creek O	48.00
Stahl S C Johnstown Pa	29.51
Walnut Creek A M Cong Walnut Creek O	75.00
Fulton Co A M Cong Stryker O	296.70
Deep Run Cong Perkasia Pa	31.50
N Lima Midway and Leetonia Congs Columbiana O	36.75
Bethel Cong Rittman O	16.00
Forks Cong Middlebury Ind	43.00
Doylestown S C Doylestown Pa	18.30
S C of Holdeman Cong Wakarusa Ind	19.96
Plumstead S C Danboro Pa	6.25
Blooming Glen and Perkasia Congs Perkasia Pa	18.00
Mattawana Cong Mattawana Pa	
No value given	
Protection Cong Protection Kans	32.79
Amish Men Cong Hopedale Ill	30.00
Goodfield Cong Deer Creek Ill	10.60
Pleasant View and Martin Congs Dalton O	27.00
S Union and Walnut Grove Cong W Liberty O	15.10
Marion Cong Chambersburg Pa	20.00
O O Yellow Creek Cong Goshen Ind	42.00
E Union Girls Missionary Society Kalona Ia	16.00
Pleasant View S C Hydro Okla	49.98
Men Cong Maugansville Md	41.00
Nampa Home Mission Relief Workers Society Nampa Idaho	20.00
Mt Zion S C Versailles Mo	36.00
Bowne S C Clarksville Mich	27.79
Mt Pleasant Cong Fentress Va	50.00
Zion S C Aurora Oreg	211.00
Oak Grove and Salem Congs Smithville Ohio	50.00
Metamora S C Metamora Ill	15.50
Trail Men S C Dundee Ohio	23.00
Blooming Glen and Perkasia Congs Perkasia Pa	32.81
Woodrider Cong Woodrider Nebr	24.00
Pleasant Valley Cong Harper Kans	35.00

Spring Valley Cong Kenmare N D	20.00
Total	\$2,090.89
Previously reported	12,666.12
Grand Total	\$14,757.01
Gratefully acknowledged, Levi Mumaw, Sec.	

REPORT

Of Woman's Home and Foreign Missionary Committee, for Quarter beginning Jan. 1, 1919 ending Mar. 31, 1919.

For the Gospel Herald.

Foreign Missionary Support Fund

Sarah Weidman, Pigeon, Mich	1.00
Sisters of Cong., Versailles, Mo.	15.00
Goshen Sewing Circle, Goshen, Ind.	8.00
Clinton Brick Sewing Circle, Goshen, Ind.	5.00
Md. Branch, per Susan Stauffer	33.50
East Union Sewing Circle, Kalona, Iowa.	30.00
Sisters Oak Grove Cong., Campaign Co., O.	30.00
Sewing Circle, Woodriver, Neb.	7.50
	130.00

Home and Foreign Missionary Fund

Sisters of Pike and Salem Churches, Elida, O.	63.00
	63.00

Sister Freisen Support Fund

Sisters Walnut Grove and South Union, Logan Co., O.	52.40
Weaver Sewing Circle, Johnstown, Pa.	15.00
Girls Missionary Society, E. Union, Kalona, Ia.	10.00
	77.40

General Fund

Mary Burkhard	1.80
Clara Steiner	.44
Interest	51.82
	54.06

Summary of Funds

Foreign Missionary Support	130.00
Home and Foreign Missionary Support	63.00
Sister Freisen Support	77.40
General Fund	54.06
Total	324.06

Gratefully acknowledged,
Ruth A. Yoder, Treas.

Married

Yoder—Hostetler.—At the home of Bro. and Sister Eli Hostetler, parents of the bride, near Kalona, Ia., Bro. Joni Yoder of Topeka, Ind., and Sister Mabel Hostetler were united in the holy bonds of matrimony, on Wednesday evening, May 27, 1919, Bro. John Y. Swartzendruber officiating. May God bless their journey through life.

Obituary

Blosser.—Nancy Moyer Blosser was born Mar. 17, 1843; died at East Lewistown, Ohio, May 15, 1919; aged 76 y. 2 m. 8 d. On Sept. 23, 1884 she was married to Joel B. Blosser who preceded her to the spirit world Jan. 9, 1902. She is survived by 3 brothers and a sister. The death messenger came quietly and unexpectedly.

Her death was not known until the morning when she was found lifeless. Funeral services were conducted by E. M. Detweiler at Midway Church. Text, I Cor. 15:52-55. Interment in adjoining cemetery.

Huntsberger.—On May 11, 1919, Bro. Earl Emerson Huntsberger, oldest son of Bro. and Sister Samuel Huntsberger at Dalton, O., at the age of 21 y. 23 d. Bro. Earl accepted Christ and united with the Mennonite Church at the early age of fifteen years. He leaves his grandparents, father, mother, 5 brothers, 2 sisters, and many relatives and friends to mourn his departure. Funeral services were held at the Martin Church May 14, in the presence of a very large congregation of people by I. J. Buckwalter, Aaron Eberly, Ben Good, and R. Conrad.

Smith.—Goldie Priscilla, infant daughter of Bro. Charles and Sister Martha Smith, was born near Talmage, Pa., July 27, 1918; died May 26, 1919; aged 9 m. 26 d. She leaves a sorrowing mother and father, one sister, Laura, to mourn her early departure. Brief services were held at the house by Bro. Benj. Wenger, May 28, with further services at the Weaverland church conducted by Bro. J. W. Weaver. May God bless our dear Bro. and Sister in this their sad bereavement.

The gardener saw the beauty
Of the little one so fair;
He took His hand and plucked it,
And keeps it in His care.

B. S. H.

Friedt.—Sister Elizabeth Yoder Friedt was born in Mount Pleasant, Pa., Oct. 13, 1838. She was the oldest daughter of George and Christina Yoder. Her death on May 18, 1919, was due to having been struck by an auto the evening of May 17, on her way home from church. She had reached the advanced age of 80 y. 6 m. 18 d. She was married to Jacob B. Friedt in 1856. Their entire life was spent in the vicinity of Wadsworth, O. To this union were born 5 daughters and 1 son. She united with the Mennonite Church at Guilford, Medina Co., O., at an early age and was a faithful member. Services were held at the Bethel Church on May 20, by J. M. Kreider, S. D. Rohrer, and I. J. Buckwalter.

Zook.—Sister Sylvia May Zook, daughter of Bro. and Sister Samuel Zook died April 10, 1919; aged 22 y. 2m .26 d. She leaves parents, four sisters, two brothers, and many relatives and friends to mourn her early departure. One sister preceded her seven years ago. She was a member of the A. M. Church near Greenwood, Del. Funeral services were conducted at the home of her parents by Nevin Bender from Isaiah 35:10. Her health was failing for about a year and the last three months of her life she spent in the Sanitarium at Marshallton, Del. She always bravely and cheerfully bore her lot. May our loss be her gain; and may we look with joy for the time when we may meet with all the ransomed ones above.

S. B.

Brenneman.—Edna Rebecca Good was born June 10, 1897; died March 30, 1919; aged 21 y. 9 m. 20 d. She accepted her Savior in her eleventh year and was true in her calling until death. She moved with her parents to Perry Co., O., ten years ago and was always interested in the Master's service, and especially in the recuperation of the Turkey Run church. She united in marriage with Bro. Hershel Brenneman Feb. 22, 1917, and soon afterward moved to Allen Co., O., where they happily continued in the Master's service until the Lord called her home. She leaves to mourn a husband and little son Carl Edwin, father, mother, brothers and sisters with a host of relatives and friends. Funeral services at the Salem church by John Blosser April 2. Text, John 11:28. Her body was laid to rest in the Salem Cemetery.

Springer.—David P. Springer was born in Tazewell Co., Ill., in April, 1879; died in Upland, Calif., May 17, 1919. Bro. Springer was converted at the age of 15 years and remained true to his faith to the end. He was a member of the Mennonite Church at Hopedale, Ill. He leaves his wife and 4 daughters, an aged mother, a brother, and many other relatives and friends. Bro. Springer came to Upland last October, but the change of climate did not benefit him any, though all was done that loving hands could do, God saw best to take him home. Funeral services at the Brethren in Christ Church, with Bro. H. Byer in charge. Bro. M. C. Lapp preached the sermon from II Tim. 4:6-8. Sister Springer with the children left with the body for Illinois May 19. May God's richest blessing be theirs.

Groff.—Sister Lydia N., daughter of the late Bro. David and Sister Susanna Nolt Groff, was born April 18, 1861, near Martindale, Pa., died May 12, 1919; aged 58 y. 24 d. At the age of 18 years she gave her heart to Jesus and united with the Mennonite Church. Her death was the result of a burning accident just the day before. She suffered much, but bore it all patiently, till on Monday she peacefully fell asleep in Jesus. She is survived by 2 sisters and 2 brothers. Funeral May 15 with short services at the house continued at Groffdale Mennonite Church. Remains laid to rest in the adjoining cemetery, where the body now awaits the return of our Lord.

"When we leave this world of changes,
When we leave this world of care,
We shall find our missing loved one
In our Father's mansion fair."

By a niece.

Beyer.—Isaac C. Beyer of Worcester, Pa., died Apr. 29, 1919, of paralysis at his home where he was born and lived all his life, aged 79 y. 3 m. 4 d. He was one of the oldest members of the Worcester Mennonite Church. Short services at the home by Warren Bean and at the church by Jacob Clemens and Warren G. Bean, May 3. Burial at Worcester. Text, II Timothy 4:7,8. He is survived by his widow, 2 daughters, and 4 sons. He many times expressed the desire to depart and go to rest as he was feeble for several years.

The victory now is obtained;
He has gone his dear Savior to see;
His wishes he fully has gained,
He is now where he oft wished to be.
Then let none of us complain
That father has gone from our sight;
We soon shall behold him again
With new and redoubled delight.

Jacob A. Beyer.

Stutzman.—Jerry Stutzman was born in Holmes Co., Ohio, Apr. 23, 1863; died in Fairview, Mich., Apr. 27, 1919 of pneumonia; aged 56 y. 4 d. He was united in marriage to Rebecca King July 24, 1887. To this union were born 8 children. He leaves wife, 6 sons, 2 daughters, 11 grandchildren, this being the first death in the family. He also leaves 4 sisters, 1 brother, and many friends. He united with the Mennonite Church in Howard Co., Ind., about 20 years ago, of which church he was a member at death. Funeral services at the Mennonite Church in Fairview, Apr. 29, 1919, conducted by Bro. S. W. Sommers of Sunnyside. Body laid away in the Fairview Cemetery.

"One by one earth's ties are broken,
As we see our love decay;
And the hopes we fondly cherished
Brighten but to pass away.
One by one our hopes grow brighter,
As we near the shining shore,
For we know across the river
Wait the loved ones gone before."

Wenger.—Hannah, widow of Jacob Wenger (who preceded her in death nearly forty years ago) was born near Edom, Va., April 9, 1834; died May 13, 1919; aged 85 y. 1 m. 4 d. About a

year ago she had a stroke of paralysis which intensified the infirmities of body and mind and from which she never recovered. Her descendants number 108 souls (99 of whom are living), there being 11 children, 73 grandchildren, and 24 great-grandchildren. With but few exceptions, those of accountable years have accepted Christ as their Savior. Fifty are members of the Mennonite Church, the church in which she was a member for some sixty years. Her long and faithful service, we believe, has won for her a crown of glory. As we look back over the flight of many years and picture mother with the responsibility of a large family, especially after father's death, we recall so vividly the many tears and sleepless nights of grave concern for us all, the desire that we keep good company, the counsels against wrongs of every kind, the encouragement to read the Bible, and kindred books, and the anxiety to have us accept Christ and unite with the church. We often heard her say, "After we have been in heaven ten thousand years we have no less days to sing God's praise than when we first begun." Her body was removed from Denbigh, Va., where she had her home with her youngest daughter, Mrs. Geo. R. Brunk, to the Lindale burying ground near Edom, Va., where services and interment took place on the 16th. Daniel Shank conducted the service at the home, and Lewis Shank and A. P. Heatwole at the church near the place of burial.

A. D. Wenger.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Pacific Coast Conference will be held with the congregation at Creston Mont., June 13-17, 1919. A hearty invitation to all that can be with us.

Fraternally,
J. P. Bontrager, Mod.

Those coming to the Conference should buy tickets to Kalispell, the nearest railroad station, where visitors coming by train will be met. Write to Joe Whitaker or the undersigned, Creston, Mont., of your coming. We desire a large attendance of those interested in conference work.

Chris Snyder.

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Church Conference meets in annual session (D. V.) at the Mount View Church, N. E. of High River, Alta., June 24. On Sunday, June 22, the communion will be observed at the same place. On Monday, the 23rd, a Sunday School Conference and on Wednesday, the 25th, a Bible and missionary conference will be held.

A. H. Wambold, Sec.

Missouri-Iowa

The Lord willing there will be a spring session of the Missouri-Iowa Conference at the Fairview Church near Surrey, N. Dak., with the following schedule:

Monday Evening, June 9, and Tuesday, June 10, there will be a S. S. Conference. Wednesday, June 11, there will be a Church Conference session.

Brethren and sisters and co-workers are cordially invited to be present. Pray for the meetings and come with a mind to receive and give as God may direct and bless.

For further information and to announce your coming, address the brethren I. S. Mast, L. S. Glick, or I. S. Yoder, all of Minot, N. Dak.

J. R. Shank, Secy.,
Carver, Mo.

ITEMS AND COMMENTS

A notable gathering of those faithful to the fundamentals of the Christian faith took place in Philadelphia last week. Thirty-nine states and seven foreign countries were represented. The plenary inspiration of the Bible, the virgin birth of Christ, atonement by the blood of Christ, the eternal punishment of the wicked, and the personal return of the Lord were among the doctrines emphasized. It is encouraging to see the firm stand taken by many men of the highest scholarship in defence of the "faith once for all delivered."

The Commission on Relations with the Orient has just issued a brief but important statement in regard to the situation in Korea.

"Recent reports from Korea," says the statement, "of brutalities and tortures inflicted on unarmed people by Japanese police and gendarmes in their efforts to suppress the revolutionary uprising have seriously disturbed the American people, especially those who for one reason or another have special interest in that land."

"Much authentic information has come direct from Korea into the hands of the Commission. Personal appeals have also come to it by interested parties."

"This Commission has been holding a number of important conferences in regard to the situation, not only of its own members but also with individuals and groups who have influence both in this land and also in Japan. Representatives of Mission Boards having missionaries in Korea have also been conferred with."

"Instead of issuing pronouncements, the Commission has sought, through quiet and courteous dealings with those most directly responsible, to pursue the course that seemed to promise the most effective and speedy results."

"The Commission believes that the steps already taken to secure remedial measures are beginning to prove their value. It expects to make a fuller statement of the case in due time."

"TARRY WITH ME"

Tarry with me, O my Saviour,—
All my little store is Thine,
Poor and scant; but richest treasure
Cannot purchase love Divine.

Tarry with me,—
All I have, O Christ, is Thine!

Tarry with me. Lone and weary,
My faint love would feast on Thine;
Let the blessing of Thy presence
Fill this hungry heart of mine.

Tarry with me,—
Let the feast of love be mine.

Tarry with me. See, imploring,
How my soul takes hold on Thee!
Hear it pleading, gracious Spirit!
Dwell for evermore with me.

Tarry with me,—
Let me rest my soul in Thee.

Tarry with me, blest Redeemer,—
Never found I friend so dear.
With thy arms of love enfolding,
What is life or death to fear?

Tarry with me,—
Bliss supreme if Thou art near.

Tarry with me. Ever near me,
All my life shall tell of Thee.
All my songs be songs of praises,
Hymnings of Thy love to me.

Tarry with me,—
All my life shall glow with Thee.

Tarry with me. Dost thou linger?
Self abandons now my soul.
Come, thou King, thou lovely Saviour!
Take possession of the whole.

Tarry with me,—
I have crowned Thee in my soul!
—[Sel.—Ella M. Miller Nampa, Idaho.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
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S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(*1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1957 Canal Port Ave., A. H. Leaman, Supt.

Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(*1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. E. Martin, Supt.

Job.—Job, W. Va., Supt.

Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

Last year many of you loaned money to government; will you this year loan an equal amount or more to the Lord to be paid back with interest at His own discretion? It is inconsistent to give Him less.

Mohammedanism does not depend on holding a series of meetings in order to get converts, is not aroused by the words of a great revivalist, but it depends on every follower of Islam being a missionary and show and teach the Koran to his neighbor. He touches elbows with his neighbor with his Bible, poor as that Bible is, as well as with his secular labors. That plan practiced by the Christian Church would gather in many more than she does now, and would soon have the Gospel preached to every person in the world.

Influenza was a scourge in many countries of the world. It is simply wonderful how the missionaries, home and foreign, have laid aside their other work and even the care of their own bodies in remaining away from disease and took care of the sick and dying. Some missions actually became hospitals, thus exposing the whole missionary family; but the most remarkable part of it is that since the disease has largely spent itself the missionaries are constantly holding up to our view the great opportunities afforded by these conditions. They do not mention the sleepless nights, the weary bodies, and the unsanitary conditions. Their motto seemed to be, "OTHERS."

The value of life depends on who makes the valuation. If I value it highly, it is almost sure to amount to very little. If I count the will of God above all else, and God puts the valuation upon it, it is sure to be of great value although I may never realize it, and generally it is best if I do not.

In this land of compulsory education, one can hardly realize what it would mean to be in a land like India where only one out of eleven of the children of school age are in school of any kind. What a great handicap for the spreading of the Gospel. Ignorance and superstition are possibly the greatest barriers to the spreading of the Gospel.

War always brings periods of uncertainty. People would not make investments. It is estimated that, conservatively speaking, the state of Indiana is seventy-five thousand houses behind the average. In other words there would have been that many more houses built had the last few years been normal. Building is being resumed very rapidly; farms are being bought and sold in much greater numbers than a year ago; efforts are being made to increase business of all kinds; soldiers are returning; young men are going to the war-stricken districts to help the unfortunate people to put in crops, build homes, get families together which have been cruelly separated; mission boards are trying to again supply their mission stations with workers, and to open new work. This is reconstruction period. What about the Church? Will she reconstruct? For some time there has been very little "Christ and Him crucified," in many of the sermons, the secular has been emphasized above the spiritual, the giving of "a cup of cold water," quite overshadowed the "Pray without ceasing;" loyalty to government hid out of sight "Holiness unto the Lord;" the shout of "fight the enemy," drowned out the still small voice, saying, "Fight the good fight of faith." This is reconstruction period, and there is as much need of it in religious circles as anywhere else. Reconstruct, but see that it is clearly on Gospel principles. Any other basis is only a waste of time.

WHAT OF OUR VISION?

By O. B. Gerig

For the Gospel Herald.

If it were possible for one to have a clear perspective of the activities of the Mennonites from their earliest history to the present day, and if he could then "about face" and have a distinct vision of their future, he would probably even then find it difficult enough to explain just how we managed to arrive where we are from the place whence we came.

Viewing the missionary endeavor of the Church particularly, we were not lacking the example of a God-fearing, zealous, and enterprising missionary in the person of our founder, Menno Simons, for after giving up the priesthood on Jan. 12, 1536, and being ordained by Obbe Phillips a year later as a minister, he began to travel thru the countries of Central Europe preaching his doctrine wherever he went. Some attempt to explain his activity in this regard by saying that he was forced to move about by persecution, as the Church later was practically forced to leave Holland. This explanation seems unjust, for in one of his own essays Menno Simons says in substance "that the discovery of the living God is an irresistible impulse that drives one to tell others what he has found." And in this idea he reveals the secret of every true missionary and of all true missionary endeavor—the impelling force from within should cause missionary activity rather than extraneous forces from without such as special calamities, famine or war. Until his death in 1563 Menno Simons continued this relentless zeal with an international vision directed by the guidance of the Holy Spirit, the force within. How have we kept the faith?

For the next century, between 1565 and 1690, our Church fathers endured the most dire persecutions that any body of reformers were ever subjected to. They were not at liberty to travel freely or to speak much of their religion. Driven from place to place; homeless, countryless, they conserved great principles for the world at the cost of their own blood until finally in 1683 at the invitation of Wm. Penn, refuge with freedom of conscience and religion was ac-

corded them in America. Says Cassel* "Whether we regard their personal history or the result of their teaching, the Mennonites were the most interesting people who came to America. There is scarcely a family among them which cannot be traced to some ancestor burned to death because of his faith. Their whole literature smacks of fire. Beside a record like theirs the sufferings of Pilgrim and Quaker seem trivial. A hundred years before the time of Roger Williams, Geo. Fox, and Wm. Penn, the Dutch reformer (Menno Simons) contended for complete severance of Church and State and the struggles for religious and political liberty which convulsed England and led to the English colonization of America in the 17th century were logical results of doctrines advanced by Dutch and German Anabaptists in the century which preceded. This is a bold and sweeping claim for a place in history for the Mennonites; but let him who challenges it look well to the ground on which he stands."

It would not seem credible that the descendants of such sturdy Christian heroes should passively and selfishly hold for themselves principles of life won and conserved at such a cost. It is not within the scope of this article to recount the westward movements of Mennonites from their first settlement at Germantown in 1683 nor can space be given to relate how their fundamental principles and practices were conserved, developed and applied. But it is significant to note what effect the comparative ease and prosperity that attended their location in America had on the intensity of their religious zeal if missionary endeavor is the proper criteria by which to judge. The heroic example of their founder and the tremendous price paid by later exponents of the faith were not enough to drive them out from their isolated communities into the world of darkness and despair. It should not be questioned whether or not they retained the clear vision of the discovery of a living God which certainly impels evangelistic endeavors. It is for the historian to explain why Mennonites in America and Mennonites in Europe did not continue to clasp the hand of fellowship during the centuries. There may be a reason why European Mennonites in Russia, Holland, Germany, and France have arrived at a position and maintain a status somewhat different from our own. At any rate, during the years they have had little encouragement from American Mennonites and in the last crisis no cooperation obtained

even tho there are those in Europe who still maintain our views. (A Mennonite Church in Belfont, France, now knows of American Mennonite Relief Workers in their country and an interchange of views has revealed this fact.)

It is also for the historian to explain what greater interests kept the Mennonites in America from looking across the ocean to unchristian lands, for two centuries or until the famine and distress in India finally made the call so insistent that no Christian could turn a deaf ear to it. Thus began our first foreign service. It may be that during the eighteenth and nineteenth centuries Mennonites in America had other interests more vital to which they turned their attention. It is true that all denominations only began to augment their missionary efforts in the middle of the nineteenth century.

In a sense the field in South America was the only field opened thru the vision produced by the inner impelling force. There was no special urgent calamity at the time that led our first missionaries there yet the condition, spiritually and morally, of that continent was in a bad way for many years, a calamity of such large proportions and long duration that it almost passed unnoticed. Finally, however, its tremendous appeal was felt. But even in this instance it is a blot on our history that once we had the vision it took four years to get the work started, which is almost proof that it requires war, famine, pestilence, or earthquake to produce definite resolution and prompt action.

In contrast to this the distress of war and famine in Armenia was the instance or "call of God" which made it only a question of weeks, days, and in some cases hours, to decide to go there. Likewise our work in France was occasioned by war and distress and our response at first was not enthusiastic and universal. Perhaps wisely so.

It is not with the attitude of adverse criticism that mention is made of these things, rather only a statement of what are believed to be historical facts which may enable one to do some introspecting and observing and draw some logical conclusions.

Has our church consciousness of a living God been vital and real enough to us to produce a church vision that will willingly, promptly, and spontaneously respond with properly trained and equipped messengers who are charged with carrying their "discovery of God" to people that have as yet not discovered Him? Or is it necessary that special calamity be first visited upon those peoples in order that we will respond? In the light of the past history of American Mennonites the reader is left to an-

swer these questions for himself. But whatever the answer it can not rightly be said that we have developed and properly applied the principles enunciated and practiced by Menno Simons and conserved for us by our martyr forefathers and in so far we have not been faithful to our leader's charge nor to our Father's command. How often have we heard our ministers say "that if the Church is to remain evangelical she must be evangelistic." We have accepted the statement as a time worn classic and failed to respond. We have made it forced evangelism when it should have been spontaneous. Institutions in the Church that assist in training and equipping the missionary have not received adequate support, especially moral. The question might properly be asked, "Have we lost the vision?"

Whatever vision we held at the beginning of the late war and whatever responsibility may be ours for this terrible calamity, it did for us what it did to all Protestant denominations in America. It made us show what sort of social and mission program we had prepared for this crisis. Only one Protestant denomination, however, is accredited with having met the horror of the Great War with a constructive program of applied Christianity which was prepared all in readiness for the emergency. This was the Society of Friends, or Quakers, with whom we later affiliated ourselves in the work of relief. Other denominations turned over the relief, healing and Christian social service to other organizations such as the Red Cross and Y. M. C. A. They contented themselves with giving religious sanctions of patriotism, serving as recruiting agencies for war work and generally furnishing spiritual energy to the war machine. Thus they threw away their international interests and set national boundaries and political rings around their activities however good they may have been. Thruout the war the Friends' Unit with which the Mennonite Church is affiliated has constantly held its constructive policy of Christian good will, refusing to set national limits to its interests and activities until today it is the largest and only independent missionary or relief organization in the world that stands opposed to militarism and war in any instance and which advocates the peace testimony of Jesus while engaged in its work of relief. Its members number over a thousand.

But what of the future? Can we as soon as the immediate work of relief, occasioned by war, is over, fall back on our former policy and wait for another war or earthquake or famine to augment our activities. True enough these often furnish a

*Cassels History of Mennonites, page 16.

point of contact for permanent work but is it really true to principle to wait for the extraordinary to happen to gain the point of contact? Certainly the late crisis has been stirring enough to convince anyone of the need of clear vision and positive constructive policy. Our relief work as such is only temporary or emergency work but the impelling force that has moved the Church to respond with so much money, men, and materials should continue to operate in large channels of Christian social service. It seems the Church has gained a momentum and a vision which will mark an epoch in her history. It is doubtful if the Mennonite Church can ever become passive to her foreign obligations after manifesting such sympathy with the unfortunates of the world war in France and Armenia. It would be a tragedy if she should.

Jesus' peacemakers are not mere avoiders of war at any cost and for any reason. They are people who carry on Christ's work of creating and restoring harmony among men. His peacemaking is an active not a passive attitude. It works to remove cause of war; to take away its roots in selfishness, greed, hate, envy, and contention.

The President of the United States is giving to the world a "League of Nations" designed to create international friendship, harmony and understanding. It is for us to help put the backbone in the League by getting men everywhere to observe Christ's type of good will and amity.

"Where there is lack of vision the people perish."

Grange le Comte par Rarecourt,
Meuse, France.

April 18, 1919.

THE BIBLE COACH

At Villa Maria, Mr. and Mrs. Langren, missionaries representing the Plymouth Brethren Church from England, own among other things a large wagon which they call "The Bible Coach." With three horses hitched to it these workers drive over the country and distribute Bibles, portions of the Bible and tracts. They take with them a very large tent, when it is convenient this is erected and Gospel services are held. This year makes their seventh season. Practically all their expenses are met through the selling of Bibles. They say, that their experience has taught them, that if people pay for a Bible they will be more likely to read it, than when it is given them. To give an idea of what they do and their experiences, I quote freely from a report of their work for 1913.

What is accomplished:

This year they were away from home eight months of the twelve. During this time they traveled more than a thousand miles; visited 70 towns; held 90 meetings; sold over 500 Bibles; and carefully distributed more than 25,000 portions of the gospels and tracts. A tract "The Bible" describing its contents, and the best way to read it, was very widely distributed. This kind of a tract is very needful here. Since so many are entirely ignorant of the Bible and its contents, they need a guide or teacher to tell them how to begin to study their new Book.

Persecuted by Catholics:

As might be expected this kind of work would call upon these people curses from the Catholics which indeed is true. They can give many bitter experiences and persecutions received from these so-called religious leaders. They bitterly oppose the distributing of God's Word. The Priest often orders the Scriptures to be burned. Mr. Langren says, "Unscrupulous lying and making false assertions as to what these missionaries do and hold are frequently resorted to. We have at times been accused of breaking in stores, consequently were called thieves, etc., Once we were told by an officer to move the coach and camp from such a prominent position. A day or two afterwards, the Police commissioner of the town called us aside and informed us that a representative from the town called on him to arrest us as the perpetrators of a robbery from one of the business houses, where we had forced an entrance during the night. He refused however to give us protection and justice. He sent two policemen the same day to the open air service to see that we were not molested."

Results of this kind of work:

As a result of this kind of work many were brought face to face for the first time with the Book of all books. For the first time they were told of the saving power of a Risen Redeemer; that it was Jesus and not Mary that they should worship, and for the first time were led to behold the deception of Catholicism and the corruption of the Priest. On knowing this what do they do? On returning to these cities the second year or some years afterwards, these missionaries say they find many have followed strictly the teachings of the Word. They had completely forsaken the teachings of Rome. One illustration as given by Mr. Langren will serve to show what the Bible will do when it gets into the hearts and lives of people. "A certain lady had found Christ through reading the Bible. The truth of Christ laid such a hold on her that the crucifix and

medals she wore, and the images and pictures of saints which well nigh filled her home gradually fell from their place of honor. She herself said, 'When I had cleaned myself from idols, the peace of God filled my heart.'

Another result of the work of the Gospel wagon or coach is the establishing of new stations. Many new stations, in cities where up to their coming they knew not the true way, now have a regular established work.

This is a great work, and I pen these few lines to give our readers an idea of at least one method of bringing the Gospel to the people seldom heard of. We might in this connection tell of a "Gospel Boat" which carries the Gospel to the people on the islands as conducted by the Evangelic Union of Tigre, this Republic, but will let this for some future article. Will you pray for these dear people who for the first time read God's Word? O, that they might have a teacher.

T. K. Hershey

THE PUBLIC SCHOOLS AND MISSIONS

By Bertha Plank

For the Gospel Herald.

When the subject of missions is mentioned some people at once think about the heathen in foreign lands or about the lost in our cities and associate missions, with the task of the worker who gives all his time to this particular work. The same Spirit that leads one to India should move every Christian for the salvation of lost souls. Every Christian has been saved for a life of service. There can not be such a thing as a saved soul and a life of uselessness. If we are children of God we must look to the welfare of others.

While not all are doing the same service, it is possible that all are centered round a common aim and it should be the burning desire of the individual whether he is bearing the message by word or deed, by toil of the hand or in secret talk with our Heavenly Father—to win men and build them up in service of the Lord.

As Christ walks among the churches of the earth He is said to walk amid the seven golden candle-sticks holding seven stars in His hand. What are the stars and candles for if they are not to shine? And if they shine, what are they to shine for if not to lighten the darkness round about the souls of the lost of this world.

However, whatever our profession we can let our Christian lives shine out for Him and the school room is one of the places where this spirit may shine out. For example,

the story of the suffering in Armenia will be educative both in time of school work and will also touch the mission spirit in the heart of the pupil. The following are extracts taken from articles on the suffering in that province which may be taught.

Armenia is a province in Asiatic Turkey. The Armenians of the present day are the direct descendants of the people who inhabited the country 3,000 years ago, their origin being so ancient that it is lost in fable and mystery. But it is a known fact that the people of this province have for ages constituted one of the most civilized and most industrious races in the eastern section of the Ottoman Empire. They are everywhere known for their intelligence and their decent and orderly lives. These people became Christians in the fourth century and established the Armenian Church as their state religion. It is said to be the oldest Christian Church in existence, and has an unending record of martyrdom, for they have for the last fifteen hundred years been surrounded by backward peoples of hostile religion and hostile race.

We might think that torture has long been a thing of the past but this is not true as nothing was sacred to the Turkish Gendarmes. When searching for hidden arms they ransacked churches and held mock ceremonies in imitation of the Christian sacraments. They would punish the priests by pulling out his eyebrows and his beard almost hair by hair. They would extract his finger nails, apply red hot iron to his flesh, tear off his flesh with red hot pincers and pour boiled butter into the wounds. In some cases the Gendarmes would nail their hands and feet to pieces of wood in imitation of the Crucifixion and while the sufferer cried in agony they would say, "Now let your Christ come and help you."

At Angora all Armenian men from fifteen to seventy years of age were arrested, bound together in groups of four and sent on the road in the direction of Caesarea. When they had traveled five or six miles and had reached a secluded valley, a mob of Turkish peasants fell upon them with clubs, hammers, axes, scythes, spades, and saws, the Turks boasting that they were more economical than to waste powder and shell on them. In this way the entire male population of Angora, including all its men of wealth and breeding, were horribly mutilated and their bodies were left in the valley to be devoured by wild beasts.

The most terrible scenes took place at the rivers, especially the Euphrates. Sometimes while crossing the river the Gendarmes would push the

women into the water, shooting all who attempted to save themselves by swimming. Frequently the women would save their honor by jumping into the rivers, their children in their arms. Other men and women were stripped naked, tied together in hundreds, shot and then hurled into the river. It is said that in a certain loop of the river the thousands of dead bodies created such a barrage that the Euphrates changed its course for about a hundred yards.

At another time a certain number of people did not have a morsel of bread, or a drop of water. "Hundreds fell dead by the way," their tongues turned to charcoal and when at the end of a five-day journey they reached a fountain, the whole convoy naturally rushed toward it. But here the policeman barred the way and forbade them to take a single drop of water. Their purpose was to sell it at from one to three liras a cup and sometimes actually withheld the water after getting the money. At another place where there were wells, some women threw themselves into them, as there was no rope or pail to draw up the water. These women were drowned, but in spite of that the rest of the people drank from that well. Sometimes when they were shallow so they could go down into the water and come out again the other people would rush to lick or suck their wet, dirty clothes in the effort to quench their thirst.

These are only some (not half) of the incidents that may be taught or mentioned in the school room of today as a means of getting the community interested in the missionary cause of the suffering in Armenia. In conclusion, may we as American Christians not forget what the Armenians asked of us as they were being driven from their homes—"Pray for us! We shall not see you again in this world, but some time we shall meet. PRAY FOR US!"

Topeka, Ind.

THE POWER OF THE BOOK

The Bible amongst criminals in South America

It was in September 1916 when there appeared in "Mundo Argentino", a popular Buenos Aires illustrated weekly paper, a notice inserted by the Editor, recommending his readers to ascertain the teachings of Jesus Christ, and for that purpose to send postage stamps to the Bible Societies, in order to obtain a New Testament or Gospels. The British and Foreign Bible Society received more than 170 letters asking for books, which were duly despatched.

Among these letters, was one from a prisoner in the—jail, enclosing

stamps for a New Testament, which was accordingly sent him.

Some little time after, he wrote again, asking for gospels which were also sent. Then came another letter, of which the following is a translation:

"I can assure you, sir, that the Gospels you sent for me and my companions have given and are giving, good results.

"I have experienced a notable change after reading these sacred Books.

"Today I see the crucified Redeemer. I have learned to love Him in all His sublime grandeur, and I feel I am a new man, and my weary life has changed into pleasantness, for, notwithstanding my captivity and insufficiency, I recognize that I have an obligation, a sacred duty to fulfill, in making known, in the best way I can, the great and limitless mercy of God to those who for one reason or another have not yet understood it.

"I will quote the case of one of my companions, which will serve to convince you of the good results that may be obtained. Here it is:

"A man to whom I speak daily, lived possessed with the idea of, and thirst for riches and social position; and in honor of the truth I must say that he did not think whether the means he adopted to obtain his desire were legitimate or not.

"One day I lent him the Gospel, which he read for the first time. His character underwent a great change. Today with joy I can tell you of his regeneration. His unlawful ambition has disappeared, giving place to his love for God. I have had the opportunity of hearing him discuss with others about Jesus Christ and His teaching, in the clearest possible way.

"Now I must tell you that I am convinced that cases such as the above are not impossible to be reproduced in this prison. Since I have, unfortunately, for a long time (5 years) lived amongst prisoners, I have come to the conclusion that there exists deep down in many hearts noble sentiments. What is needed is the Light for these poor men, which for the greater number are without knowledge, and have erroneous ideas about God. Many use some object for worship, such as a saint, a prayer form, or a medal. This proves to us that these men by nature, intuition or instinct, believe that there is a Supreme Being, who can guide their steps, and to whom one day they will have to give an account, and in order that these men may abandon their idols and enter the Lord's way, they need to be helped by a competent person. What a pity it is that there is no one here to do this.

"Availing myself of your generous offer, may I say that what I need

most is more Gospels to distribute, and for which I shall be very grateful."

This man was evidently at work amongst his fellow prisoners, as we received a number of applications for Bibles from them, which they desired to purchase.

After a long and interesting correspondence with D—, and others in the same prison, I determined to visit them and see for myself something of what had happened.

On my arrival I found that D—, after waiting trial for more than five years in prison, had been found guilty and sentenced to 25 years imprisonment and had been removed to the prison where long sentence men serve. Although it was difficult, a friend obtained permission, and we were allowed an interview. D—, was brought from his cell, and with a warden watching and listening, we talked together. Notwithstanding the heavy blow that had fallen upon him, it was delightful to see how his face lighted up when speaking of the Savior's love, which had filled his heart with sunshine. I pointed out to him that he had a work to do in the prison that no one else could do.

For about two hours daily when out of their cells for exercise, the men can speak to each other, and D—, does not lose the opportunity of testifying of what God has done for him. He is glad also to be able to get literature into the cells of his fellow prisoners, and does so in the following way:

No prisoner is allowed more than three books at a time, so that all he receives over that number, he passes on to other cells, and thus furnishes others with literature.

Thanking God for this "brand plucked from the burning," we retired, and went off to the other prison from which D—, had been transferred. The officials were kind, and we had an interview with a bright, intelligent young man, who was converted through D—, 's testimony. There we saw evidence of true repentance, for when I asked: "How was it you did it?" he replied, clasping his head with both hands: "I don't know; I never would have believed that there was so much evil in me!" He has been waiting for years to hear his sentence, which he believes will be a heavy one.

I remarked: "You have found something here—a fortune?" "More than a fortune!" he replied, adding "Apart from Christ there is no such thing as happiness, for the heart is never satisfied." He asked for more gospels and literature for distribution, and with reference to his testimony, he remarked: "If you want to know the character of a man, speak to him of God and of Christ."

I found at least three men truly converted, and many interested, who are reading the Bible.

A strange confession

One of the prisoners, influenced and converted through one of the Testaments, says he lived in a town where he had a desire to know the truth. He went to the Catholic Church, but understood nothing, as all was in Latin. He went to the Anglican Church with the same result, the service being in English. Then he went to the Masonic Hall, but was refused admittance. This man happened to be a Custom House guard. Whilst he was on duty a sack of potatoes disappeared, and he was arrested and sent to prison. "Here," exclaimed the man, "I found the truth that I was anxious to know." He has been released and has gone home, declaring he will carry the knowledge of the truth to others.

I think it was Spurgeon who exclaimed, on hearing of an effort for the defence of the Bible "Let the lion loose. Circulate the Bible, and it will take care of itself, and do its own work."—or words to that effect.

The foregoing incidents are related as evidence of the truth of the above, as well as to strengthen faith in the Book, and encourage to greater activity in putting it into the hands of all who need to know its saving power.

I mention no names, as I do not desire the work to be hindered by the manipulation of the "hidden hand."

—W. C. K. T., Supt. of the work of Foreign Bible Society in B. A.

DID YOU KNOW THESE ASTOUNDING FACTS ABOUT RUSSIA?

Area—Nearly nine million square miles, almost three times the size of the United States.

Russia is so large that you could place Sweden, Norway, Germany, Austria, France, Great Britain, Italy, Spain, Portugal, and all the other countries into Russia, and besides them, the United States, Mexico, and Japan, Turkey and Egypt, and there would still be room!

The population of Russia is nearly twice that of the United States, and yet there are not at present as many preachers there as in the city of Chicago alone!

At present there is not, to our knowledge, a single Bible training school in Russia.

Are you, then, surprised at the awful chaos in Russia just now? I would be surprised if with so little of the gospel there were not such a chaos there!—Wm. Felter.

A LEAGUE AGAINST GAMBLING

Through the initiative of Rev. Frederick A. Barroetavena, a league is just being formed in Flores against gambling, a thing which he calls the national sin of Argentine. This league will be formed by all the youth of both sexes and other persons who desire to join it for the purpose of fighting against a vice which is bringing ruin and misery to thousands of homes in this republic.

To fight against the permission to gamble (or as we should say, to engage in the national lotteries) is a thing which every man of conscience ought to do to free our people from this monster vice which is causing so much evil in our country. "The people of Argentine," said the ambassador of Japan, is a people of civilization and progress, but they have in their midst two worms, which if they do not kill in time, will eat away little by little this civilization and progress until they throw it to the ground, bringing misery and desolation." Unfortunately the gentleman did not make a mistake, and one of the worms, so called by the ambassador, which is devouring our civilization and progress, is gambling.

The loteries, horse racing and all games of chance are essentially immoral.

Notice what Dr. S. P. Craver, in an article against gambling in the lotteries in Mexico, says:

"Nothing which fights against the law of work, as a means of gaining one's daily bread, can escape the charge of immorality, for it presents to man the hope of getting possession of that which belongs to another without giving anything in return. Any means of getting money which is not by means of work, muscular or intellectual, falls under the condemnation of the moral Gospel."

Gambling, besides being completely immoral, is a disgrace and ruin to the nation. In the Argentine Republic many millions of pesos are gambled away annually, and while the money is thus squandered, thousands of homes are suffering misery and desolation. This vice increases day by day and no one until now has done anything to fight against this national evil, and the monster continues his destructive work with perfect liberty and unconcern. It is a shame that those, upon whom falls the duty to fight against this evil which brings such desolation to the homes, are living by the evil itself. Thousands and thousands are the victims, men guided by the blindness of ambition, throw into the lotteries their last cent. Behold the endless number of fathers who send their precious children to be exploited in the factories and

shops, to sell papers on the streets and to do many other tasks that are improper for their tender age, while they themselves waste their whole fortune in the cursed lotteries and other forms of gambling. How many nights in wretched homes there occur disgraceful scenes where mothers and innocent hungry children have to go to bed without even a piece of hard bread, because the father has squandered cruelly his all in gambling! What sad and lamentable episodes of life!

To remain indifferent in the face of such a state of things, being able to lift up the voice of protest and to battle against the vice which is causing so much evil, is unworthy and cowardly. Whoever fights against gambling does a work of altruism and humanity.

Whoever gambles and aids gambling is a degenerated and corrupted person and responsible for the evils which are scourging the people.

Yes, beloved readers, this is already a true social plague, worthy of immediate disappearance. You who understand the evils and injuries which gambling is causing in this young and beautiful country seek by whatever means of conquest possible proselytes who shall enlist as enemies to this infamous sin. Gambling is the true national leprosy. Urge then that we stop before this terrible criminal and fight him by every means within our reach.

J. Vanzini—Translated from El Estandarte by J. W. Shank.

Until the will has been crushed in the presence of the majesty of God, there can not be a right state before God.—J. N. Darby.

NOTES FROM THE MISSIONS

For the Gospel Herald.

Kansas City, Kans.

(200 S. 7th St.)

Last week Bro. Henry Hostetler of Harper, Kans., was with us in the interests of the work here.

The ministering brethren who have lately given us their valued assistance in the Sunday services at both missions were Bro. L. J. Miller and Bro. Will Helmiuth.

Sister Della Bickel from the Fort Wayne Mission, and Fred Swartzen-druber who had been to Ft. Leavenworth to visit his brother Lee, allowed themselves to be used in much appreciated service here Sunday, May 11.

Our latest caller of the released Christian brethren from Ft. Leavenworth was Moses Christian Joseph from the West Indies. His visit here was an expression of gratitude for ministries rendered to him while in confinement.

The Lord does not withhold any good thing from those who walk uprightly, so may we have your continued support by "effectual, fervent prayers (which) avail much."

Three of our people have confessed Christ lately; two very young in years, but sincere, another a young mother. Yours for Jesus' sake,

Hay 19, 1919. Martha Buckwalter.

Lancaster, Pa.

(112 E. Vine St.)

We are glad for the interest shown by the boys and girls in the Sunday school and children's meeting at this place.

Some of the workers here were privileged to attend the Bible meet-

ing held at East Petersburg Church May 17 and 18, and were much edified by the many spiritual truths presented by the brethren.

We ask an interest in the prayers of all God's children that the work might grow and that He might receive the glory.

On Sunday, May 25, baptismal services will be held at the East Chestnut Church at which time a number who confessed here will be received into Church fellowship.

May 20, 1919. The Workers.

THE LITTLE PLANT

Oliver Wendell Holmes was once asked why he troubled to attend a small church where the preacher was a most ordinary man with no originality as a thinker. Doctor Holmes gave this fine reply.

"I go because I have a little plant called Reverence, and I must needs water it once a week or it will die."

There are other and deeper reasons why we should go to a place of worship regularly—to confess our sins, to ask God's pardon; to praise him for his goodness, to encourage one another in our most holy faith. But there is also need to water the "little plant called Reverence," which soon fades and dies unless we remember it at least once a week by assembling ourselves together for God's worship. —Selected.

South America has over 50,000 miles of navigable rivers, of which 10,000 miles can be used by ocean-going steamers.

80 per cent of the students in the Argentine are said to claim infidelity.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For April, 1919

EVANGELIZING FUND		
Midway S S Ohio	\$.60
Protection Cong Kans		2.00
	\$	2.60
GENERAL FUND		
Goodfield Cong Ill	\$	14.66
East Union Cong Ia		56.50
Logan & Champagne Congs O		184.46
Salem S S Alberta		9.85
Harmony S S Ill		15.41
Beech Cong Ohio		55.60
East Bend S S Ill		75.00
A. B. Conrad & Wife		20.00
Shertz Bros Ill		20.00
Science Ridge S S Ill		24.00
Hydro Okla Cong		6.78
Warwick River Cong Va		45.22
Lower Dist Va		5.00
Lower Deer Creek S S Ia		52.90
Midway S S Ohio		14.93
Leetonia Cong Ohio		21.11
Waldo Cong Ill		70.00
Springdale Cong Va		190.00
Providence Cong Va		11.00
Mennonite Pub House		1348.14
Hopewell Cong Ind		4.50
Maple Grove Cong Ind		55.07
Clinton Frame Cong Ind		55.84
Clinton Brick Cong Ind		19.70
Bowne Cong Mich		18.64
Income Legacy of T. B. Good Pa		38.00
Skippack Cong Pa		8.04
Souderton Cong Pa		75.00

Plain Cong Pa	50.00	Surrey Cong N D	2.00
Liberty Cong Ia	4.75	Pearidge Cong Mo	1.50
Bethel Cong Mo	8.50	Mt Zion Cong Mo	1.75
White Hall Cong Mo	3.00	Palmyra Cong Mo	4.23
Spring Valley Cong N D	.68	White Hall Cong Mo	1.10
Cherry Box Cong Mo	.50	Bethel Cong Mo	9.00
Mt. Zion Cong Mo	6.50	Lake View Cong N D	.25
Carver Cong Mo	1.00	Cherry Box Cong Mo	.75
Coalridge Cong Mont	1.25	Weaver Cong Pa	17.00
Berea Cong Mo	.75	Rockton Cong Pa	1.40
Liberty Cong Ia	1.75	Mission Meet Kaufman Cong Pa	48.06
Bethel Cong Mo	16.75	Roseland Cong Nebr	7.75
White Hall Cong Mo	1.00	Protection Cong Kans	9.00
Cherry Box Cong Mo	1.00	Hesston Cong Kans	23.24
Mt. Zion Cong Mo	4.00		
Calkins Mont	1.00		
Berea Cong Mo	.50		
Spring Valley Cong N D	1.51		
Liberty Cong Ia	1.75		
Mt. Zion Cong Mo	2.60		
White Hall Cong Mo	2.75		
Bethel Cong Mo	4.25		
Cherry Box Cong Mo	.75		
Berea Cong Mo	.75		
Alpha Cong Minn	7.60		
			\$2767.36

INDIA MISSIONS

General

Allensville Cong Pa	20.00
S. J. Steiner & Wife	15.00
Joe B Stutzman	5.00
Walnut Creek S. S. Ohio	70.00
East Bend S S Ill	50.00

Birthday Offerings Lima	
S S Ohio	10.01
Shertz Bros Ill	20.00
D F Shenk	5.00
Martins Creek Cong Ohio	82.00
Sugar Creek Cong Ia	107.42
Susan Kandel	2.00
Warwick River Cong Va	2.00
North Lima Cong Ohio	2.25
Lower Dist Va	11.65
Lower Dist Va (Orphans)	1.00
A M Wilmot Sewing Circle	
Ont (Girls Orphanage)	15.00
Zion Cong Ore	10.00
East Fairview S S Nebr	122.91
Doylestown Cong & S S Pa	47.30
Midway S S Ohio	3.50
Birthday Offerings Pri	
Dept W Union S S Ia	5.97
47th Quarterly S S Meeting Roanoke Cong Ill	45.25
W Fairview Cong Nebr	84.82
Waldo Cong Ill	25.00
Primary Dept Oak Grove S S and Pleasant Hill S S Ohio (Educate Native Child)	14.74
Sycamore Grove Cong Mo	67.42
Canton Mission S S Ohio	11.00
Manson Cong Ia (For Head Master)	50.00
C H Hummel	5.00
Salem S S Ohio	8.30
Rev 3:12 Ind	5.00
Shore Cong Ind	13.00
Holdeman Cong Ind	.50
La Junta S S Colo	34.36
Mount Joy Y P M Pa	8.30
E Chestnut St Cong Lanc Pa	52.06
Bosslers Y P Pa	3.00
Mount Joy Pa S S	15.25
Jos Sensenig	5.00
Gehmans S S Pa	40.17
Bowmansville Mission Friends	63.75
Landisville S S Pa	18.26
Paradise Cong & S S Pa	319.89
Clara Leshner	10.00
Reiff Cong Md	129.41
Line Lexington Cong Pa	31.00
Souderton Teachers Meeting Pa	42.25
Plain Bible Meeting Pa	65.00
Spring Valley Cong N D	5.55
Liberty Cong Ia	11.00
Mt Zion Cong Mo	10.50
Lake View Cong N D	.75
Cherry Box Cong Mo	2.00
Berea Cong Mo	1.75
Surrey Cong N D	5.00
Liberty Cong Ia	9.75
Palmyra Cong Mo	23.50
Spring Valley Cong N D	1.67
Cherry Box Cong Mo	1.25
Mt Zion Cong Mo	27.50
Carver Cong Mo	.75
Lake View Cong N D	2.00
Calkins Mont	.50
Coalridge Cong Mont	5.00
Berea Cong Mo	1.25
Martinsburg Cong Pa	7.00
Scottdale Cong Pa	39.68
Bro Swartzendruber Petersburg Ont	10.00
Wanner Cong Ont	18.24
Markham Missionary Meeting Ont	17.37
Protection Cong Kans	3.00
Larned Cong Kans	2.50

\$1985.05

India Famine Sufferers

Freeport Cong Ill	\$122.25
Warwick River Cong Va	2.00
Two Sisters Bluffton O	8.00
Christian K Lehman	5.00
Mrs C Ruvenacht	60.00
A Brother Eureka Ill	25.00
S R Roth	50.00
Daniel Roth	50.00

Amelia Roth	50.00
David H Ranck	25.00
Ira S Miller	25.00
Mary Rupp	75.00
John Ropp	25.00
Mary Moyer	1.00
A S Hostetler	20.00
J H Eigsti	10.00
Bro C G E	380.00
Alvin Culp	10.74

\$943.90

India Missionary Support

East Bend S S Ill	\$ 28.83
North Lima Cong Ohio	.10
Young People Roanoke Cong Ill	25.00
Bethel & Guilford S S O	40.50
Roanoke Cong Ill	37.13
Jonas L Derstine	8.50
Midway S S Ohio	.25
A Bro & Sister Ohio	100.00
C. J. Gunden & Wife	170.00
Fairview Cong Mich	22.19
Middlebury Cong Ind	125.00
Yellow Creek S S Ind	125.00
E M B M C No. 2157 Pa	5.00
E M B M C No. 2179 Pa	100.00
E M B M C No. 2185 Pa	75.00
Clara Reist	5.00
Kauffman Fund	50.00
India Mission Friends Paradise Pa	400.00

\$1317.55

India New Missionaries

West Liberty Sewing Circle Kans	\$ 16.11
Nappanee West Cong	31.00

\$ 47.11

India Missionary Children Support

A P Mishler Children Ore	2.50
Logan & Champagne Co O	8.41
East Bend S S Ill	25.00
Warwick River Cong Va	1.00
Midway S S Ohio	1.45
Savings of Beulah Springer (Deceased)	4.50
Sycamore Grove Cong Mo	57.04
Ira Raymer	60.00
Fairview S S Mich	35.55

\$195.45

India Native Worker Support

Harmony Y P M Ill	\$ 7.90
A Friend of Missions Ill	60.00
Filer S S Idaho	15.00
Warwick River Cong Va	12.00
North Lima Cong O	1.00
Young People Roanoke Cong Ill	5.00
Baden Mission Ont	15.00
Doylestown S S Pa	53.60
N E Troyer	30.00
S P Good	120.00
J I Weldy & Family	15.00
C A Shantz & Wife	5.00
Ft Wayne Cong	5.00
Larned S S Kans	5.00
Y M B C East Petersburg S S Pa	5.00
Manheim Bible Class Pa	5.00
S H Horst's S S Class Pa	17.25
Spring Valley Cong N D (Mar)	5.00
Spring Valley Cong N D	5.00
M Esther Groh	15.00

\$401.15

India Bible Women Support

Women's Missionary Committee	\$ 5.00
D S & Mary M Nafziger	24.00
Filer S S Idaho	6.00
Warwick River Cong Va	2.00
North Lima Cong Ohio	2.00
Logan County Sewing Circle	4.00
H C Deffenbaugh	4.00

Old Sisters Class Oak Grove S S (Wayne Co) Ohio	2.00
A L Eschleman	24.00
Old Sisters S S Class Bethel Cong Ohio	18.00
Old Sisters Class Oak Grove S S (Champagne Co) Ohio	3.25
Old Sisters Class Aurora O	3.00
Salem S S (Wayne Co) O	2.00
Clinton Frame S S Ind	6.00
Holdeman S S Ind	6.00
Helping Hand Class Elkhart S S Ind	2.00
Class No. 10 Olive S S Ind	4.60
Holdeman Cong Ind	2.00
Bowne Cong Mich	3.00
Vineland S S Ont	8.00
Alvin Culp	24.00

\$154.25

India Native Nurse Support

Fuss Sisters	\$ 8.00
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India Hospital

Mary L. Bower	10.00
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India Medical Work

Joe B Stutzman	\$ 15.00
A Sister Md	6.00
Y Mother's Class Fork's S S	3.00

\$ 24.00

Native Woman Teacher

Balodgahan)	
Mary K Zimmerman Pa	\$ 6.00
A Sister Pa	6.00

\$ 12.00

India (Mahodi Station Land)

A Family Holdeman Cong Ind	\$125.00
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Hindu Central School Bldg.

Warwick River Cong Va	\$43.00
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Village Primary Schools

John S Hess	\$500.00
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India Reservoir Fund

Samuel O Martin	\$300.00
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India Orphans

Elizabethtown Pa S S	\$ 30.00
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Sub-Evangelistic Stations

Masontown Cong Pa	\$ 85.00
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J W Witmer	100.00
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\$185.00

Total \$6281.55

SOUTH AMERICAN MISSION

Palmyra Cong Mo	\$ 5.00
Spring Valley Cong N D	1.00
Warwick River Cong Va	7.85
Phebe C Martin's Will	50.00
L D Ebersole	4.00
Midway S S Ohio	.25
The Missionary's Friend Quarterly S S Meeting	10.00
Manson Ia	51.30
Primary Dept Manson S S Ia	12.41
Mt View Cong Mont	16.58
Mahlon Yoder & Family	100.00
Casselman Cong Md	6.92
Oak Grove Cong Md	1.50
A Bro & Wife Middlebury Ind	5.00
Protection Cong Kans	1.00
Spring Valley Cong N D	.50

\$273.31

CITY MISSIONS**Chicago Missions**

S J Steiner & Wife	\$ 10.00
Pleasant Grove S S Ill	10.00
Mrs C Ruvenacht	40.00
A R Miller	1.90
Larned Cong Kans	2.50
For Ruth Buckwalter for Bohemian Bibles	
Elkhart Junior Y P M Ind	4.45
Elkhart Y P B M Ind	17.62

Provisions

Kalona Ia Cong	18.00
Flanagan Cong Ill	9.13
Hopedale Friends	10.80
Tiskilwa Cong Ill (Cash)	9.00
Baden Cong Ont (Cash)	12.50
Visitors (Cash)	10.00

\$155.00

Chicago Bldg Fund

Deer Creek Cong Ill	\$259.00
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Fort Wayne Mission

A R Miller	\$ 1.00
Shore Cong Ind	10.00
Holdeman Cong Ind	1.00
Nappanee West Cong Ind	20.00
Juniors Kokomo Cong Ind	16.25
Provisions	
Kokomo Cong Ind	40.00

\$ 88.25

Canton Mission

Y P B M Martin's Cong Ohio	\$ 13.50
S J Steiner & Wife	5.00
North Lima Cong O	.50
Y P B M Martin's Cong O	6.25
Frank B Raber	10.00
Berlin S S	21.18
Sonnenberg Y P B M	16.20
A I Hartzler	1.00
Canton Cong	4.42
Pleasant View S S	10.00
Mary Burkholder	2.00

\$ 90.05

Kansas City Missions

S J Steiner & Wife	\$ 5.00
Phebe C Martin's Will	50.00
Jane Randolph	2.00
Mrs. Lydia Huber	5.00
Jesse Hartzler	1.00
A Bachman's S S Class	40.00
Crystal Springs Cong Kan	11.47
Souderton Cong Pa	10.00
Harper Kans Sewing Circle	5.00
Mrs C Kauffman	1.00
B F Hartzler	10.00
Dan Hershberger	1.00
By Mail	7.00
Protection Cong Kans	7.00
Pennsylvania Cong Kans	14.00
Larned Congregation Kans	2.50
Spring Valley Cong Kans	5.00
Coalridge Cong Mont	5.00
Spring Valley Cong N D	1.00
Liberty Cong Ia	7.00
Mt Zion Cong Mo	11.50
Palmyra Cong Mo	7.15
White Hall Cong Mo	.70
Lake View Cong N D	.25
Cherry Box Cong Mo	1.25
Berea Cong Mo	1.25
Liberty Cong Ia	2.50
Bethel Cong Mo	5.25
White Hall Cong Mo	2.00
Cherry Box Cong Mo	1.10
Mt. Zion Cong Mo	13.75
Carver Cong Mo	.50
Calkins Mont	.25
Coalridge Mont	5.00
Berea Cong Mo	1.25

Provisions

Joe Yoder	10.50
Wm Schlatter	12.35
D R Good	18.75
L J Johnson	10.50
Sam Slabaugh	1.60
Joe Nebel	4.75

\$302.12

Youngstown Mission

S J Steiner & Wife	\$ 5.00
Sonnenberg Cong Ohio	120.00
S S Meeting N Lima O	30.00
Sunday evening offerings	17.07
Day Nursery	10.75
House Income	10.00
Chas Deibel	25.00
J V McNicholas	5.00

Heller Bros	10.50
Provisions	
Sonnenberg Cong Ohio	30.00
Clothing Zion Miss Soc	15.00
Clothing Crown Hill S C	12.00
Clothing Portage Co S C	11.00
	\$301.32

Lima Mission Ohio

Logan & Champagne	
Cos O	\$100.00
Mary Shenk	2.00
J Y Smucker	12.00
A S King	2.00
C H Hilty	1.00
Lizzie Stoltzfus	1.00
Elias Ruby	1.00
Board	22.00
Provisions	
S E Allgyer	.80
Ella Hartzler	.90
Will Diller	.40
P E Brunk	.22
Eugene Moore	3.50
John & Noah Blosser	3.25
Amos King	2.50
Mrs Reuben Brunk	.70
Champaigne Co Ohio	12.00
	\$165.27

Toronto Mission

Waterloo Cong Ont	\$ 50.33
Blenheim Cong Ont	12.30
Rainham Cong Ont	11.00
Kitchener S S Ont	115.00
Provisions	
Wanner's Cong	11.50
	\$200.13

Altoona Mission

Springs Cong Pa	\$ 12.00
Peoria Mission	
Sterling S S Primary Ill	\$12.12
Fisher Cong Ill	25.00
	\$ 37.12
Total	\$1610.26

CHARITABLE INSTITUTIONS**Old People's Home**

Warwick River Cong Va	\$ 2.00
North Lima Cong Ohio	.50
Phebe C Martin's Will	
Mo	50.00
Neshannock Falls Cong	
Pa	15.00
Emma Cong Ind	30.00
Larned Cong Kans	2.50
Liberty Cong Ia	2.00
Mt Zion Cong Mo	7.00
Palmyra Cong Mo	8.50
Lake View Cong N D	2.00
Berea Cong Mo	2.25
Liberty Cong Ia	1.00
Cherry Box Cong Mo	2.07
Mt Zion Cong Mo	6.25
Berea Cong Mo	.50
	\$131.57

Orphan's Home

S J Steiner & Wife	\$ 15.00
Warwick River Cong Va	1.05
North Lima O Cong	5.10
Lower Dist Va	1.00
Midway S S Ohio	.80
Yellow Creek Cong Ind	46.00
Y P M Lititz Pa	25.00
Liberty Cong Ia	1.00
Mt Zion Cong Mo	5.50
Palmyra Cong Mo	.25
Lake View Cong N D	2.50
Cherry Box Cong Mo	1.25
Berea Cong Mo	1.00
Cherry Box Cong Mo	.75
Mt Zion Cong Mo	6.25

Calkins Mont	.25
Berea Cong Mo	.50
Mrs. Arnold	5.00
Mrs E N Eby	5.00
D K Hartzler	100.00
S E Allgyer	100.00
Uriel Yoder	100.00
Bro Shantz	2.00
E B Snyder	4.00
Cash	5.19
Provisions	78.45
Special Support	326.46
	\$839.30

Children's Welfare Home

Protection Cong Kans	\$ 3.00
Spring Valley Cong Kans	90.44
Roseland Cong Nebr	
(Kitchen)	6.70
Amanda Nebel (Furnish-	
ings)	50.00
Spring Valley Cong N D	2.00
Liberty Cong Ia	5.25
Mt Zion Cong Mo	4.70
Palmyra Cong Mo	.70
White Hall Cong Mo	1.20
White Hall S S Mo	
(fm Quar)	16.55
Bethel Cong Mo	5.00
Lake View Cong N D	6.00
Cherry Box Cong Mo	.50
Berea Cong Mo	2.45
Bethel & Sycamore Y P	
Mo	55.73
Surry Cong N D	17.00
Liberty Cong Ia	.27
Bethel Cong Mo	6.75
Cherry Box Cong Mo	1.25
Mt Zion Cong Mo	9.13
Carver Cong Mo	.50
Lake View Cong N D	.75
Calkins Mont	.25
Berea Cong Mo	1.00
Special Support	90.24
East Union Cong Iowa	26.26
Y P M Surry Cong N D	16.00
Emma & Susan Miller	5.00
Y P M Sugar Creek Ia	74.70
Y P M West Union Ia	26.82
Y P M Oronogo Mo	2.25
West Liberty Cong Kans	24.00
Liberty Cong Iowa	12.10
Pleasant View Cong Okla	17.50
J M Swartzendruber	10.00
Lela Miller	5.00
West Fairview Cong Nebr	2.00
Harold & Violet Schertz	8.00
Zion Cong Ore	12.14
Lizzie Longenecker	.50
Pacific Coast Miss Meet	17.00
Sugar Creek Cong Ia	51.96
Spring Valley S C Kans	10.00
Protection S C Kans	11.35
South English S C Ia	7.85
Pleasant Valley S C Kans	8.07
Sycamore Grove S C Mo	5.00
Hesston S C Kans	3.30
Pennsylvania S C Kans	9.00
Larned S C Kans	5.00
Kalona S C Iowa	19.00
East Fairview S C	18.05
West Fairview S C	7.50
Spring Valley S C N D	3.26
La Junta S C Colo	14.00
La Junta Cong Colo	25.00
East Fairview Cong Nebr	12.50
Chappell Nebr S C	10.00
Y P M Union Cong Ia	1.00
J C Swartzendruber	2.00
J M Swartzendruber	15.00
A Friend	1.00
Special Support	185.00
Provisions	85.15
	\$1147.02

La Junta Sanitarium	
Mt Zion Cong Mo	\$.50
Palmyra Cong Mo	1.40
Mt Zion Cong Mo	3.50
Calkins Mont	.50
Solicited by Agnes Al-	

brecht for Hot Mangle	110.00
Litwiler Endowment	10.00
Hospital Fees	692.66
Merchandise	7.40
	\$825.96
Total	\$2943.85

MISCELLANEOUS

Aged & Disabled Missionaries	
A Servant Cazenovia Ill	\$50.00
Jewish Mission	
Pearl Garber	\$5.25
Work Among the Jews	
Stahl Cong Pa	\$16.68
African Mission	
Elkhart Cong Ind	\$ 22.00
Wilhelm Diettrich Fund	
Levi Mumaw	\$ 11.65
Old People's Home Bldg Fund	
Wm S and Ella Landis	\$100.00
Peoria Mission	
Willow Springs Cong	\$ 28.12
Personal Fund	
Women's Missionary	
Comm	\$ 31.50
A Brother Pa	160.00
S P Good (Aldine Brunk)	20.00
Mission Home—Goshen	
Lena Stalter	\$ 50.00
Mt View Cong Mont	13.17
Mary Burkhard Support	
Logan Co S C Ohio	\$ 2.50
War Problems Expense	
A Servant Cazenovia Ill	\$30.00
Relief Worker's Equipment	
A Friend Elkhart Ind	\$ 3.19
Relief Worker's Expense Fund	
A Brother Morrison Ill	\$ 15.00
A Friend Elkhart Ind	21.82
Missionary Preparation Fund	
James Bucher & Wife	\$ 20.00
A Sister Va	10.00
Plum Creek S S Nebr	51.65
Wm S and Ella Landis	225.00
Midway S S Ohio	.50
	\$306.15

Rural Missions Fund

Holdeman Bible Meeting	
Ind	\$ 8.28
Salem S S & Cong Ind	10.00
Middlebury Cong Ind	12.00
Midland Cong Mich	6.70
Shore Cong Ind	20.00
Holdeman Cong Ind	14.50
Howard-Miami Cong Ind	33.80
Nappanee W Cong Ind	20.00
Nappanee N Cong Ind	110.70
Cherry Box Cong Mo	1.25
Mt Zion Cong Mo	4.50
Mt Zion Cong Mo	2.00
Cherry Box Cong Mo	1.75
	\$245.48

Indiana Michigan Secretary Support

Nappanee W Cong Ind	\$ 15.00
Elkhart Cong Ind	25.50
Bethany S S Mich	5.00
Olive Cong Ind	35.65
Levi Mann	2.00
Oak Grove Cong Mich	5.60
Salem S S & Cong Ind	16.15
Middlebury Cong Ind	21.12
Shore Cong Ind	10.00
Holdeman Cong	2.00
Nappanee West Cong	9.58
Nappanee North Cong	28.91
	\$176.51

Literature Fund

Nappanee W Cong Ind	\$ 10.00
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Church Buildings Fund

Forks Cong Ind	\$203.83
Emma Cong Ind	27.50
Shore Cong Ind	86.00
Holdeman Cong Ind	122.14
Maple Grove Cong Ind	140.14
	\$579.61

Hesston College

Mt. Zion Cong Mo	\$ 2.75
White Hall Cong Mo	1.00
Lake View Cong N D	1.00
	\$ 4.75

Boys in Camp

Cherry Box Cong Mo	\$ 1.00
Cherry Box Cong Mo	1.00
	\$ 2.00

Educational Board

Spring Valley Cong N D	\$ 9.15
Cherry Box Cong Mo	6.25
Palmyra Cong Mo	8.83
Bethel Cong Mo	10.00
Alpha Cong Minn	6.00
Coalridge Cong Mont	2.50
White Hall Cong Mo	8.18
Lake View Cong N D	2.50
Mt Zion Cong Mo	7.42
Surry Cong N D	4.87
	\$ 65.70

Pearidge Mo Church Repair

J W Hess	\$ 8.42
Pearidge Cong Mo	10.10
	\$ 18.52

Women's Missionary Committee

Sisters Reiff Cong Md	\$ 12.50
A Sister Miller Cong Md	5.00
Martinsburg S C	10.00
	\$ 27.50

Eastern Mennonite Home

Schellburg Cong Pa	\$ 3.00
Scottdale Cong Pa	20.35
Martinsburg Cong Mo	5.00
	\$ 28.35

S S Conf Miss Fund

Scottdale S S Pa	\$ 28.10
Casselman S S Md	2.83
Rockton S S Pa	.60
Masontown S S Pa	7.75
Martinsburg S S Pa	4.19
Kaufman S S Pa	12.00
	\$ 55.47

Total	\$2100.92
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SUMMARY

Canadian Treasurer	\$656.98
Eastern Mennonite Bd	2063.68
Franconia Mission Bd	279.29
Franklin Co Pa & Wash-	
ington Co Md Mission	
Board	174.16
Ind-Mich Menn Board	1883.41
Kans-Nebr Menn Board	287.60
Mo-Iowa Mission Board	585.66
Mission Board of Ill	37.12
Southwest Pa Conf Mis-	
sion Board	329.06
General Board	9409.58
	\$15706.54

Gratefully Acknowledged
Mennonite Board of
Missions & Charities
G. L. Bender, Tr.
Elkhart, Ind.

GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, JUNE 12, 1919

(Gospel Witness)
Established 1905

No. 11

EDITORIAL

"And the very God of peace sanctify you wholly."

"The eye of the Lord is in every place, beholding the evil and the good."

Contributions during the Past Year.

—The annual report of the Treasurer of our General Mission Board, submitted to the annual meeting near Kalona, Iowa, last week showed that during the year ending April 30, 1919, the Mennonite Church contributed a total of \$204,896.27 for mission purposes. Bro. Bender also submitted an estimate of all contributions by the entire Church for all purposes, which amounted to \$692,979.53.

"Yes—but."—This was the subject of a recent meeting of our young people. It was connected with the idea of making excuses. People recognize their duty to accept Christ as their Savior, to live the prayer-life, to keep themselves from every evil way—"but," the flesh dictates some other course, and they "walk after the flesh."

There is another way in which we may look at this subject to good effect. This world is full of subtle allurements. Compromise in business methods, and you may become rich; get into the way of the world, and you may attain to a position of great prominence; stifle your conscience, and you may revel in pleasure. Is there not something in these things? "Yes—but," "There is a way that seemeth right unto a man; but the end thereof are the ways of death."

Mission Board Meeting.—The mission forces of the Church had a few days of feasting in the form of an an-

nual meeting of the Mennonite Board of Missions and Charities, held at East Union Church near Kalona, Ia., last week. There was a live interest manifest, as is always the case when those of "like precious faith" meet together in Christian fellowship. But it was more than feasting; we listened to many practical truths that will be a positive help in strengthening workers and enabling them to do more efficient work in the Master's vineyard.

Tuesday was devoted to the work of the Mennonite Relief Commission for War Sufferers. Wednesday, Thursday, and Friday were devoted to the work of the General Mission Board. As usual, there was a good attendance and a live interest. A full report of these meetings will be published later.

One of the serious problems confronting consecrated workers whose duties call them away from home frequently is that of doing their public duties and at the same time do justice to their families. This problem may be greatly simplified by keeping in mind the following facts:

1. Those parents succeed best in bringing up their children in the nurture and admonition of the Lord who manifest a diligent, prayerful, wholesome interest in their children from little up.

2. The character of the child is determined largely by the character of its associations, books, and daily habits.

3. If the Lord calls you into places or situations where your family is exposed to trying influences, the Lord will also help you take care of your children. (Only be sure that it is the Lord that calls and that you co-operate with the Lord.)

Together with the responsibilities placed upon us is the promise of the

Lord, "Cast thy burden upon the Lord, and he will sustain thee."

Loyalty.—During the war between Japan and Russia a number of years ago an organization of Russian students cabled the Mikado of Japan a message expressing sympathy with the Japanese cause. The old emperor replied expressing appreciation for this sympathy and closed by thanking God that he had no such subjects. Contrary to all expectation when the war started, Japan won the war. The result is a loud commentary on the power of loyalty.

The power and the growth of a church depends largely upon the loyalty of its members. Among nations, disloyalty is adjudged treason, punishable by death. Among churches, there is a like punishment, even tho deferred till the time of judgment. But we have in mind the power of loyalty rather than the crime and punishment of disloyalty. Church loyalty that claims the power and blessings of heaven includes the following:

1. Loyalty to Christ—recognizing Him as Savior and Lord, obeying Him in all things, and devoting our time and talents to His service.

2. Loyalty to Church—recognizing the Church as the organization thru which God carries on His work among men and rendering faithful service and submission to whatever the Church may direct.

3. Loyalty to Christ and the Church—recognizing that such churches only as recognize Christ as the Head and are themselves loyal to Christ in everything He teaches merit the loyalty of loyal men of God. Wanted! 100,000 men and women, to show by actual example in life and teaching, in service and testimony, what it means to be loyal to Christ and the Church.

PROPHECIES OF CENTURIES FULFILLED IN A DAY

BUT ALL THIS WAS DONE THAT THE SCRIPTURES OF THE PROPHETS MIGHT BE FULFILLED.—Matt. 26:56

The following twenty-five Old Testament prophecies bearing on the betrayal, trial, death and burial of our Lord Jesus Christ, were uttered by many different voices at different times during the five centuries from 1000 to 500 B. C., yet they were all literally fulfilled within twenty-four hours on the day of His crucifixion.

I. SOLD FOR THIRTY PIECES OF SILVER

Prophecy

"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver" (Zech. 11:12).

Fulfillment

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me and I will deliver him unto you? And they covenanted with him for thirty pieces of silver" (Matt. 26:14, 15).

II. BETRAYED BY A FRIEND

Prophecy

"For it was not an enemy that reproached me: then I could have borne it: . . . but it was thou, a man of mine equal, My guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company" (Psa. 55:12-14). See also Psa. 41:9; Zech. 13:6.

Fulfillment

"And forthwith he (Judas) came to Jesus, and said, "Hail, Master; and kissed him, and Jesus said unto him, FRIEND, wherefore art thou come? Then came they and laid hands on Jesus, and took him" (Matt. 26:49, 50).

III. THE MONEY CAST TO THE POTTER

Prophecy

"And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord" (Zech. 11:13).

Fulfillment

"And he (Judas) cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces . . . and they took counsel, and bought with them the potter's field" (Matt. 27:5-7). See also verses 9, 10.

Notice that in both prophecy and fulfillment we find stated that (1) It was silver, (2) There were 30 pieces (Matt. 27:3), (3) They were thrown down, (4) They were cast down in the House of the Lord, and (5) The money was used to purchase the potter's field.

IV. THE DISCIPLES FORSOOK HIM

Prophecy

"Smite the shepherd and the sheep shall be scattered" (Zech. 13:7).

Fulfillment

"All the disciples forsook him and fled" (Matt. 26:56). See also Mark 14:27.

V. ACCUSED BY FALSE WITNESSES

Prophecy

"False witnesses did rise up; they laid to my charge things that I knew not" (Psa. 35:11).

Fulfillment

"Now the chief priests, and elders, and all the council, sought false witness against Jesus to put him to death; . . . At last came two false witnesses" (Matt. 26:59, 60).

VI. SMITTEN AND SPIT UPON

Prophecy

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isa. 50:6).

Fulfillment

"Then did they spit in his face, and buffeted him: and others smote him with the palms of their hands" (Matt. 26:6, 7).

Note here the details that correspond in both prophecy

and fulfillment. (1) He was to be smitten, (2) He was to be smitten on the face (as well as the other parts of the body). See Luke 22:64. (3) He was to be spit upon, and (4) He was to be spitten upon in the face.

VII. DUMB BEFORE HIS ACCUSERS

Prophecy

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7).

Fulfillment

"And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly" (Matt. 27:12-14).

VIII. WOUNDED AND BRUISED

Prophecy

"He was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

Fulfillment

"When he had scourged Jesus, he delivered him to be crucified. And when they had platted a crown of thorns they put it upon his head" (Matt. 27:26, 29).

IX. FELL UNDER THE CROSS

Prophecy

"My knees are weak through fasting; and my flesh faileth of fatness" (Psa. 109:24).

Fulfillment

"And he, bearing his cross, went forth" (Jno. 19:17). "They laid hold upon one Simon . . . and on him they laid the cross, that he might bear it after Jesus" (Luke 23:26).

Evidently the Lord was so weak that His knees gave way under the weight of the heavy cross. So they had to put it on another.

X. HANDS AND FEET PIERCED

Prophecy

"For dogs have compassed me. The assembly of the wicked have inclosed me. They pierced my hands and my feet" (Psa. 22:16).

Fulfillment

"And when they were come to the place which is called Calvary, there they crucified him" (Luke 23:33).

Christ was crucified in the customary Roman manner, the hands and feet being pierced by huge spikes which fastened the body to the wooden cross. See Jno. 20:25-27: " * * except I shall see in his hands the print of the nails, and put my finger into the print of the nails. * * Then saith he (Jesus) to Thomas, Reach hither thy finger and behold my hands," etc.

XI. CRUCIFIED WITH THIEVES

Prophecy

"He was numbered with the transgressors" (Isa. 53:12).

Fulfillment

"And with him they crucify two thieves; and one on his right hand, and the other on his left. And the Scripture was fulfilled which saith, And he was numbered with the transgressors" (Mark 15:27, 28).

XII. PRAYED FOR HIS PERSECUTORS

Prophecy

"He made intercession for the transgressors" (Isa. 53:12).

Fulfillment

"Then said Jesus, Father, forgive them; for they know not what they do" (Luke 23:34).

XIII. PEOPLE SHOOK THEIR HEADS

Prophecy

"I became also a reproach unto them: when they looked upon me they shook their heads" (Psa. 109:25).

Fulfillment

"And they that passed by reviled him, wagging their heads" (Matt. 27:39).

XIV. PEOPLE RIDICULED HIM

Prophecy

"They say, He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighteth in him" (Psa. 22:8).

Fulfillment

"Likewise also the chief priests mocking him, with the scribes and elders, said, . . . he trusted in God; let him deliver him now, if he will have him" (Matt. 27:41, 43).

XV. PEOPLE ASTONISHED

Prophecy

"They look and stare upon me" (Psa. 22:17).

Fulfillment

"And the people stood beholding" (Luke 23:35).

XVI. GARMENTS PARTED AND LOTS CAST

Prophecy

"They part my garments among them, and cast lots upon my vesture" (Psa. 22:18).

Fulfillment

"Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be. That the Scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots" (Jno. 19:23, 24).

How exact the Inspired Prophecy! The garments were to be parted among them, but the vesture was to be awarded to one by lots. These were statements that would appear almost contradictory unless explained by the record of the scene at the cross.

XVII. HIS FORSAKEN CRY

Prophecy

"My God, My God, why hast thou forsaken me" (Psa. 22:1).

Fulfillment

"Jesus cried with a loud voice, saying, . . . My God, my God, why hast thou forsaken me" (Matt. 27:46)?

XVII. GALL AND VINEGAR GIVEN HIM

Prophecy

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Psa. 69:21).

Fulfillment

"After this, Jesus . . . saith, I thirst. Now there was set a vessel full of vinegar and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth" (Jno. 19:28, 29).

XIX. COMMITTED HIMSELF TO GOD

Prophecy

"Into thine hand I commit my spirit" (Psa. 31:5).

Fulfillment

"And when Jesus had cried with a loud voice, He said, Father, into thy hands I commend my spirit" (Luke 23:46).

XX. FRIENDS STOOD AFAR OFF

Prophecy

"My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off" (Psa. 38:11).

Fulfillment

"And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things" (Luke 23:49).

XXI. BONES NOT BROKEN

Prophecy

"He keepeth all his bones, not one of them is broken" (Psa. 34:20).

Fulfillment

"When they came to Jesus, and saw that he was dead already, they brake not his legs. These things were done that the Scripture should be fulfilled. A bone of him shall not be broken" (Jno. 19:33, 36).

It is profitable to notice two other prophecies concerning His bones, which undoubtedly had an exact fulfillment, altho such is not stated in Scripture in so many words. We draw our conclusions from honest inference. (1) Psa. 22:14: "All my bones are out of joint." Hanging on the cross by the hands and feet would easily disjoint the bones, especially when we remember that the body was fixed to the frame while lying on the ground, (2) Psa. 22:17: "I may tell all my bones." He was left hanging on the cross naked (Jno. 19:23) and all His bones could thus easily be seen. The extension of the body and the wasting pangs of crucifixion would make the bones more prominent than usual.

XXII. HEART BROKEN

Prophecy

"My heart is like wax; it is melted in the midst of my bowels" (Psa. 22:14).

Fulfillment

"But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (Jno. 19:34).

The Blood and water running out of the pierced side presented an evidence that the heart had literally burst.

XXIII. HIS SIDE PIERCED

Prophecy

"They shall look upon me whom they have pierced" (Zech. 12:10).

Fulfillment

"And one of the soldiers with a spear pierced his side" (Jno. 19:34). See also vv. 35-37.

XXIV. DARKNESS OVER THE LAND

Prophecy

"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" (Amos 8:9).

Fulfillment

"Now from the sixth hour there was darkness over all the land unto the ninth hour" (Matt. 27:45).

The Jews reckoned hours from sunrise to sunset. This would make the sixth hour about noon, and the ninth hour near three o'clock.

XXV. BURIED IN A RICH MAN'S TOMB

Prophecy

"He made his grave with the wicked and with the rich in his death" (Isa. 53:9).

Fulfillment

"When the even was come, there was a RICH MAN of Arimathea, named Joseph, who also was Jesus' disciple. He went to Pilate and begged the body of Jesus. . . And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb" (Matt. 27:57-60).

CONCLUDING REMARKS

Such an array of prophecies, extending over so long a period of time, being so completely fulfilled in one person, all within the limits of one day, appeals to every honest mind as one of the undeniable proofs that the Scripture can be none other than the inspired Word of God, and

(Concluded on page 195)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Millersville, Pa.

(Mennonite Children's Home)

The monthly meeting of the Board of Trustees of the Mennonite Children's Home was held at the Home on Tuesday, June 3. The work of the Home is increasing and each meeting brings new problems and cases to deal with. Five children were admitted during the month of May and quite a number of applications for admission on the support plan were refused during the month. There are twenty-seven children in the Home now. Among these are ten boys between the ages of five months and nine years, that are to be placed into homes. Two brothers aged five months and two years respectively, would make a valuable addition to some childless home. Thelma, aged about nine months, is waiting for a good foster mother. One brother has subscribed one hundred dollars for the new building, making the total twenty-one hundred dollars, to date. We are not doing any personal soliciting now and expect you to send in a report of what you are willing to subscribe until the ten thousand dollars have been handed in. May the Lord direct the work and use us as instruments in His hand for the advancement of His cause is our prayer.

Yours for the needy,

June 4, 1919. The Workers.

Millersville, Pa.

(Mennonite Children's Home)

We are glad to inform the readers of the Gospel Herald that friends of the needy are still remembering the work in a financial way. Our treasurer, Bro. A. K. Mann, Millersville, Pa., recently received a letter containing one thousand dollars in securities and cash, with the following note attached:

"We hereby beg to hand you the following securities; thus carrying out the request of our dear departed mother, to 'Take care of the poor.' The principal to be held in trust and known as the 'Annie Brackbill Memorial Fund.' The proceeds are to be used for the Mennonite Orphans' Home, as its officers deem best."

May the Lord bless these SONS and DAUGHTERS in this that they have carried out MOTHER'S wish. May others be impressed with the

necessity of establishing a permanent fund for the poor, is our prayer.

There are a number of boys, all under ten years old age, and a few small girls, awaiting homes. One little girl was placed into a home in Lancaster county recently and is happy in her new home. The Conestoga Traction Company has granted our request for a regular stop at the entrance to the Home and we are now erecting a waiting room at our expense, for the accommodation of those coming by car.

While opening a small bag of beans recently, the following note was found inside: "These beans were raised by two little brothers for the poor children." May we who are older labor with the same earnestness and God will be pleased.

Yours for the needy,
Levi Sauder, Supt.

Knoxville, Tenn.

(1308 W. 4th Ave.)

"O give thanks unto the Lord; call upon his name: make known his deeds among the people." May 20 Bro. E. C. Shank of near Waynesboro, Va., arrived here and for 13 successive evenings faithfully preached the Word. Meetings closed Sunday evening with 5 confessions who with the 4 who had previously confessed were baptized and received into church membership Sunday afternoon. The Lord be praised for these spiritual feasts. We all have been very much encouraged and strengthened. Sister Dowling who was ill and therefore absent from Sunday school the last five Sundays, is again able to be in Sunday school and teach her class. Following contributions were received since last report, May 19:

A Bro. from Va.	\$10.00
A Sister, Elizabethtown, Pa.	5.00
S. S. Class, Elizabethtown, Pa.	10.00
Contribution Box	.27
One package of church papers and quarterlies by parcel post mailed at Rumilla, Pa.	

Gratefully acknowledged,

June 4, 1919. C. B. B.

FAREWELL TO AMERICA

For the Gospel Herald.

San Francisco, Calif., May 26, 1919.

Dear Friends, Greeting in the Name of Jesus:

Now the time is drawing near when we shall again be called upon to bid adieu to our many dear friends in America, for a long time, as we can not expect to return to this land under seven and a half years and perhaps longer.

We have most certainly learned to appreciate our friends while we were privileged to enter your homes and enjoy your hospitality and your kind treatment along with your interest shown in the work in India, which we

so dearly love, has made a lasting, indelible, impression upon our minds.

We have received the long looked for permits from the British Government which contains the information that Mrs. Lapp and I shall be allowed to return to India and again take up our work as missionaries, and we praise the Lord for His goodness and mercy to us.

We also have in hand the necessary passports from our government at Washington. All being well we shall sail from this port at 1 P. M., May 27.

We have enjoyed our stay here in California and it has been a real rest to us too. We shall be able to leave the American shores in good health. I hope you may ever remember us and the work in your prayers, and when the Lord bestows special blessings on you, please do not allow them to benefit only you, but pass them on, that others may also be brought nearer to the Lord through your blessings.

Remember the hundreds of thousands in India who never know what is to have their appetites satisfied with material food. And remember those millions who are in heathen darkness, and help them into the **Gospel Light**. This you can do by **prayer**, using your **influence**, and sending **money** to the General Treasurer, G. L. Bender, Elkhart, Ind. or through your Local Treasurer to help finance the work of the Mission at Dhamtari Central Provinces, India.

Wishing you God's blessing I am, your co-laborer endeavoring to bring Jesus and His Gospel to India and her people,

M. C. Lapp.

AFRICA AS A MISSION FIELD

By Lloyd Yoder

For the Gospel Herald.

Since last Christmas more than a dozen congregations in Indiana and Illinois have listened to lectures on "Africa: Its Customs and Needs," by Daniel S. Malekebu. This young man came in touch with a Christian missionary about fourteen years ago in Central Africa. About eight years ago he came to this country for training and is now about ready to return as a doctor of medicine, believing that the best way to minister to the people's spiritual needs is by giving relief to the physical body. The story of this man's life and experiences is pathetic and very interesting.

The fact that so short a time as fifteen years can transform a person from heathendom in Central Africa and who was generally classed as a savage, into a Christian man whose refinement and education surpasses many who have had the advantages of civilization all their lives, shows

God's marvelous power in transforming the lives of men.

The fact and importance of our Lord's coming are not denied by any Christian, and concerning the time we are told we are in the latter days; but Jesus Himself said that the Gospel must first be carried to the uttermost parts of the earth, then when we look about us we are amazed and wonder "how can these things be?"

When we consider Africa as the southeast quarter of the earth and say that the combined areas of the United States, China, Australia, British Isles, Europe, and India are only equal to the area of Africa we begin to realize the vastness of this continent. And regarding the climate we have from the hottest torrid heat to lands of perpetual snow. When we consider the sizes of various parishes at home and abroad we might think that there might be other places in greater need, nevertheless Africa was included in the Savior's commission of "Go ye" and teach "all" nations.

Every Protestant minister in this country has an average of 594 people to minister to. In Africa, he has 82,152; in Korea, 123,711; Japan, 172,538; South America, 195,835; India, 231,448; Chinese Republic, 476,462. But when we think that there are more ordained ministers in the state of Iowa than there are Christian missionaries in Africa it will help us to see the need. More than this; what few missionaries there are these are near the coast. There are at the present time, according to the World Atlas of Christian Missions, five large and wholly unoccupied territories which need some one to teach them and bring them the good news that Jesus came and died for them and rose again, and is now preparing a place for His own. The smallest of these five territories is in Portuguese and German East Africa and has an area equal to the combined area of New York, Pennsylvania, West Virginia, Ohio, and Indiana. The second is near the west coast south of the equator and has an area of three times that of New England. The third is in Central Africa south of the equator, a territory eight times as large as Iowa and another just north of this is 1500 miles long and 500 miles wide. Last of all, there is a region in the northern part of Africa nearly as large as the United States, with a scattered population of about 15,000,000, without resident missionaries.

Africa has been called the dark continent partly because of the color of the people and partly because of the difficulties of reaching the greater part. Extreme heat, jungles filled with ferocious animals and poisonous serpents, swift rivers with many waterfalls, tropical fevers and also na-

tives that speak over 800 languages which have not been put in print, and are savage and who have been taught to fear the white man: these are some of the barriers in the way for most people. The kind of civilization that traders and speculators brought with them has put a hatred in the native hearts which is very hard to overcome. Some of the stories are sickening how the slave traders treated the natives and how by unfair and dishonest methods the natives were robbed of their wives, children, and property. Much might be said, but this is sufficient to prove the uselessness of bringing what is called civilization without first bringing the Bible.

Along with this and having the same aims (viz., covetousness) was the introduction and propagation of at least two of the worst religions that Christianity has to contend with and these are Catholicism and Mohammedanism. Both of these have qualities that would be well for the Christian to pattern after. But on the whole if Africa is to be won for Christ it must be before these two gain complete control. And last but not least is the fact that if Africa is to be evangelized, the greater part must be by the natives themselves. When a native becomes converted to Christianity he becomes a loyal and zealous worker. Because of some of the difficulties the white man can not live in some parts but he can go to some places and help them get a start. The question is now before us. With knowledge come added responsibilities and with the example of the attainments of a few natives who were given a chance, and also knowing that all they get is what is given to them so if they are taught wrong things we are to blame for not getting there first and teaching them that which is good. Let each of us who know the worth of prayer and who are fitted with the Spirit pray that the Light may shine and that the Gospel may be brought to Africa and sons and daughters be born into the kingdom while the Bridegroom tarries.

Go "ye" therefore into "all" the world and preach the gospel to the whole creation. Teaching them to observe "all" things whatsoever I have commanded you and lo I am with you always, even unto the end of the world.

Nappanee, Ind.

Last November saw the end of the greatest struggle between nations that the world has ever known. But I think of another struggle which is even more destructive to human souls than war—the struggle between righteousness and sin.—A. E. Kreider.

SOMETHING HELPFUL FROM THE LIVES OF THE IN- DIANS ABOUT US

1.

By Florence Coopriden

For the Gospel Herald.

There are many things in the lives of the Indian people that impress us but the life of one of our Christian women has impressed me more than any other. She is nearly blind, her husband is entirely blind and she is the mother of two children. They are very poor, he has steady work in the workshop but he cannot earn a large wage. In spite of their struggle for existence and their physical condition they are always happy. Their clothing is scant and all the things they possess in this world would amount to only a few rupees but regularly they give their mite to the poor fund.

She fell victim to the dread disease influenza when it visited us and she was sick for a long time. As I visited her from day to day she would say how she longed to be spared to her family but was always resigned to the will of God and always so grateful for every favor shown her. Even in her weakened condition and in spite of their poverty and her inability to care for her family she never complained but was always cheerful and happy and looked on the bright side of life. As Christmas drew near she longed to be well for that day because it is the gladdest day of all the year. She was able to be up part of the day and was very happy, not because of the many Christmas gifts and the abundance of food, etc., but because of the love of God in her heart. What a blessed thing it is to always be content with our lot whatever it may be and to always be resigned to the will of our Lord and Master.

2.

By Lydia Lehman

It affords me so much pleasure to work among and with the people of India that I cannot point out any one person alone and say he or she has helped me most but all have contributed so much to my life that to me it is a great privilege to labor here. The simple child-like faith of the people, their endurance of poverty and patience in time of sickness, their calmness and composure in times of anxiety, their confidence in prayer, and the way they daily bring before the Father at a throne of grace the missionaries and those in the homeland who support this work—all this has often been a great encouragement to me. May my life mean more to them.

(Continued on page 196)

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE CHRISTIAN HOME

By Harvey S. Frye

For the Gospel Herald.

Being a Christian and church member more or less active, I am interested in Christian work in all its departments. As I have observed and studied the Church situation during the last few years, it seems to me the one chief need is for a clear conception of the business of the true Church of Jesus Christ. In far too many churches there is a worship of dead creeds and a refusal to ask the question, "What is truth?" And after the truth is found they refuse to live it out, because of selfish interest. The cause of this irreverence, this irreligious disobedience of the Church today may be traced largely to the home.

If the parents would see a different state of things they must themselves reform. They must bring God into their homes and make His Word their counsellor and guide. The business of the Church always has been and should ever be to make Christians. But before a factory can produce a product to sell it must gather the raw material to be manufactured into a salable product. Now, what is the home doing towards furnishing this factory (the Church) with raw material to be made into true Christians?

The home should not be established for temporary and selfish purposes, but with a well considered view of the future, and a definite purpose to serve God. Father and mother should firmly resolve to make home the center of every religious influence that may have a probable effect upon their children to accept Christ. So that home may be the corner stone of faith in God. If you take seriously the fact that you have children in your care, you must also agree that marriage itself is a divine institution; that it was established for the good of society and for the proper nurture and admonition of children during their dependent years. A mother has been heard to say that with the throes of childbirth she felt her link with the Creator. From two beings is generated a third, demonstrating the eternal trinity in nature. Like God, parents watch the little helpless children; they guide them in the way they should go, helping them to become

perfect according to the divine ideal. Consider what is in your hands when a child joins your family circle. They are not a piece of property to be used as crude, unthinking, brutish fathers and mothers do, who use a son or daughter as property to be used as a wage earner. They are not educated in the home that they may comprehend the truth of God. As a rule, children will reflect the life and principles manifested in their parents. The reason that so many children are disobedient is because their parents are so. Many of the latter are disobedient to God, their Father in heaven, and so have failed to bring up their children in the fear of God, and in the ways of righteousness. Bible instruction, lessons of faith, and prayer must not be neglected in the home if we would see obedient, God-fearing children growing in the world.

Are we "fooling" ourselves regarding our own religious condition? Many men and women have awakened in later years to the fact that what they thought was service was really a denial of Christ. Some have depended for salvation upon the single act of conversion, and have never learned that growth in grace must follow the new birth. Search your heart, if you are not sure of the indwelling of the Spirit, go to your knees in a new consecration.

To honor the parents is the duty of every child, except in cases where ungodly parents try to get their children to do things which are contrary to the will of God. As I was growing to manhood my parents took me to meeting every two weeks. If they neglected to go once it meant four weeks without spiritual food, for daily prayer and Bible reading were unknown. So there was left a great gap for Satan to enter in. In very rare instances did I see my father read the New Testament, and that only in silence; mother read quite often. Ah! reader, will you, or have you sent your children from home in this condition? I often staid at home, and then is when I would read the New Testament, but would keep an eye on the coming of my parents, for I lacked courage to be seen reading from the Word of God. (After the death of my grandmother her belongings were divided among her children, and therein I found a coverless "Lust-Gartlein" or prayer book, and then I began a life of prayer trying to satisfy a hungry soul). But it hadn't been really satisfied even after years of what I thought was a true Christian life. Why? Because a form of prayer read from a book will not satisfy a hungry soul!

"Say, what is prayer when it is prayer, indeed?
The mighty utterance of a mighty need!

That man is praying who doth press with might
Out of his darkness into God's own light."

As the Bible speaks of prayer as wrestling in agony, with crying and tears, with fervency of spirit, prayer is something that has to be learned—not only by the two-year old who lisps uncomprehended syllables at mother's knee, but also by the growing youth, the mature Christian worker. It is hard to use such a delicate instrument as prayer without instruction by a Master. "Lord, teach us to pray!" must be our petition, too. Paul understood that "practice makes perfect" in prayer when he said, "Continue in prayer," "Pray without ceasing," "Praying always." Would you walk day by day with a friend without saying a word to him? But that is just what many Christian professors are doing.

As I was not trained in a habit of prayer and not at all taught or acquainted with the Bible as pertaining to remembering or memorizing the things that God has promised in regard to prayer, and as I desired to lead a prayer-life, I resorted to a form of prayer, and from time to time I would enter a closed room and pray when I thought conditions would permit me being undisturbed.

Soon after I was converted I entered into married life and I desired very much to establish a family altar; and did so inasmuch as I had light, courage and Christian strength, reading a scripture and praying a form of prayer. We continued therein with now and then a break when some one was present or when work was pressing. Finally we were blessed with children who were kneeling with us, and growing with learning age. I began to think of the future and of the vanity of prayer books, for they never were satisfying, and I desired to train them in true prayer life and begin while they were young. I came to the realization that I myself must reform. While there may be nothing more than mere form at first there is no telling the amount of sin a mere may indirectly restrain. Even though there are hundreds of books on the subject, I know it to be a fact that a large per cent of those reading those books are still in the dark, because of the vagueness or lack of practical applications. It is not general rules and cautions which parents may need so much, but that we apply the true Christian principles and thereby alone will we be able to train our children to the highest type of manhood and womanhood.

The ideal home always has children in it, and as they come into the world they ought to feel from the beginning that they have a real father

(Continued on page 196)

Sunday School

For the Gospel Herald.

Lesson for June 22, 1919.—I Cor. 13:

1-13

LOVE

Golden Text.—Now abideth faith, hope, charity, these three; but the greatest of these is charity.—I Cor. 13:13.

Introductory.—We are called upon to devote our prayerful attention to "the greatest thing in the world." Such was the name given to love by a noted writer of a past generation, but the Bible had already given this place to love as a Christian trait of character, long before man pointed out this distinction. In this chapter there are three admirable Christian qualities named, very necessary not only to Christian character but also to salvation, but love is named the greatest of them all. So in Colossians there is a similar comparison made with other excellent traits and as a crowning virtue "charity" is put "above all these things," and declared to be "the bond of perfectness." We are glad for this opportunity of making this special study of this greatest of all Christian virtues.

Love Exalted (1-3).—Paul emphasizes the necessity and importance of love when he says: "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

The teaching is this: We may be ever so gifted, have ever so many accomplishments, have done ever so many wonderful works—all these amount to nothing so long as we have not the love of God within our souls. It is Paul's emphatic way of saying that love is an absolute necessity for the child of God. In fact, we can not be God's children without it. The vanity of depending upon human excellence or achievements is nowhere more forcibly pictured before us than in this thirteenth chapter of first Corinthians.

What Love is (4-7).—Paul did not magnify the importance of love and leave us in doubt as to what he was talking about. Having impressed upon us the necessity of having it, he goes on to describe it. What is love? Here are the descriptive points:

"Charity suffereth long and is kind;

"Charity envieth not;
"Charity vaunteth not itself,
"Is not puffed up,
"Doth not behave itself unseemly,
"Seeketh not her own,
"Is not easily provoked,
"Thinketh no evil;
"Rejoiceth not in iniquity,
"Rejoiceth in the truth;
"Beareth all things,
"Believeth all things,
"Hopeth all things,
"Endureth all things.
"Charity never faileth."

Such is true love. Having this vivid description of what it is, the practical question remains as to whether it has a place in our lives.

Love is Enduring (8-12).—Having described true love, Paul returns to comparisons. Prophecies fail and knowledge vanishes away; but "charity never faileth." When prophecy is fulfilled it ceases to be a prophecy. When knowledge has filled its purpose it vanishes away; but charity is something that will not cease to exist "when time shall be no more," but will continue in the endless ages of eternity. After all the excellent things of earth will have passed away, the love of God which by the Holy Ghost is shed abroad in the hearts of the children of God will continue forever. It is the refreshing breeze of heaven which makes life a joy even in the midst of trials and distresses, and in the world to come will make eternity an everlasting reign of perfect bliss. Thank God for this gift of His grace.

A Final Comparison (13).—"And now abideth faith, hope, charity"—the three things which above all other things are enduring and enriching. "Without faith it is impossible to please HIM." As for hope, we have it "as an anchor of the soul." Yet notwithstanding the greatness and importance of faith and hope, LOVE is above them—"the greatest of these is charity." "When faith changes to sight, and hope to fruition, only LOVE will be left."

Receiving this Wonderful Gift.—Should there be those who, comparing themselves with Paul's description of perfect love, find themselves without it, the question naturally arises, How may I come in possession of this priceless treasure? In the first place, we are told that the love of God is shed abroad in our hearts "by the Holy Ghost." This emphasizes the necessity of abiding by the promptings of the Spirit: whether it be to convicting power of the Spirit because of sin, or His comforting grace in approval of doing right. Meet God's conditions, and the love of God will fill the soul.—K.

The Sunday school is the Church at work, studying the Bible.—A. M. E.

Our Young People

WORSHIP.—Rev. 4.

Topic for June 22

MOTTO

"Oh come and let us worship."

THE STUDY HOUR

I. Worship.—John the Apostle was a worshipful man. He recognized the divine power manifest as he received the Revelation from Christ concerning the future. As the angel showed him all the wonderful things, John fell down at the feet of the angel to worship. But the angel would not allow it; "Worship God," the angel servant said. As we look about us for spirits of humble adoration toward God we often look in vain in many, even so-called Christian, places of worship. Then let us look within our hearts to see what is the object of adoration therein. What is there which makes our hearts bow down in humble service and adoration? Is it the spirit of great men of the world? Is it the spirit of mighty servants of the Lord who impart to us spiritual visions of the world beyond and open to us the mysteries of God? Is it the personal feelings or attainments of ourselves as we make our way among men? All these are wrong and some of them are degrading and low.

"Worship God."—The being who is everywhere present and who fills heaven and earth with His glory. Our eyes do not see Him. Our minds cannot comprehend Him. We cannot feel Him with our senses. But only in our spirit can we worship a spiritual being. "God is a spirit and they that worship Him must worship Him in spirit and in truth." Let our bodies express the attitude of our spirit. "Let us worship and bow down; let us kneel before the Lord our maker." Let our tongues express the fact in songs and words of adoration and praise. Let all our doings be to His glory.

II. The Text, Rev. 4.—John was made to see in the Spirit a vision of the Holy God upon the throne surrounded by representative creatures who had attained the heights of heavenly rapture where they sat in the presence of God and respond to one another's praises by worship and adoration. They speak words of adoration, "Holy, holy, holy, Lord God Almighty, which was and is and is to come." They express adoration by falling down and casting all their honor at the feet of the one who has given all and sustains all while they say, "Thou art worthy, O Lord, to receive glory and honour, and power: for thou hast created all things by thy power and for thy pleasure they are and were created."

PERSONAL THOUGHT

Does my heart respond in worship to the greatness and holiness of the living God as manifest among the children of men?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text, word, Worship.
2. Bowing and Worshipping the Lord.

For Young People

1. What Do Men Worship?
2. How Shall We Approach God?
3. God's Presence Realized.
4. Idolatry.

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, JUNE 12, 1919

Field Notes

Bro. Oliver King of Yoder, Kans.,
preached at Daytonville, Iowa, on
Sunday, June 1.—S.

Bro. A. G. Clemmer and Wilson
Moyer with their wives spent Sunday,
June 1, with the brotherhood at Ster-
ling, Ill. From there they went to
the meetings of the Relief Commission
and Mission Board at Kalona, Ia.—S.

The annual conference of the Amish
Mennonites (Conservative) is being
held this week at the Upper Deer
Creek Church near Wellman, Iowa.
Many of those in attendance came a
week earlier and attended the Mission
Board Meeting at Kalona last week.

Bro. Paul Erb, whose ordination
was noted last week, serves in the
Kansas City Missions during the sum-
mer.

Bro. Levi J. Miller of Garden City,
Mo., preached at the 7th St. Mission,
Kansas City, Kans., Sunday evening,
June 1.—M.

Canada, India, and thirteen states
were represented at the Mission
Board meeting held at Kalona, Iowa,
last week.

The brotherhood of Indiana con-
tributed, for mission and charitable
purposes, about \$20 per member dur-
ing the past year.

An all day Sunday school meeting
is announced at the Spring Valley
congregation at Canton, Kans., on
Sunday, June 16.—S.

The brethren, J. M. Kreider, H. R.
Buckwalter, H. J. Harder, and J. R.
Shank, are among the Missouri breth-
ren who are attending the conference
at Minot, N. Dak., this week.

The Children's Welfare Home was
dedicated at Argentine, Kansas City,
Kans., on Sunday afternoon, June 1.
Bro. D. H. Bender preached the
dedicatory sermon.—M.

Communion services were held at
the Liberty Church near South Eng-
lish, Iowa, on Sunday, May 25. Bro.
J. M. Kreider of Palmyra, Mo., was
present and conducted the services.

Arrangements were made to begin a
series of meetings at Salem Church
near Smithville, Ohio, on Saturday
evening, June 7, in charge of Bro.
Abram Metzler of Martinsburg, Pa.

Bro. D. G. Lapp of Roseland, Neb.,
was with the brotherhood in Kansas
City, Kans., over Sunday, May 25,
preaching at both our missions, and
also at Ft. Leavenworth.

Bro. John Nice of Morrison, Ill.,
who with his wife has spent the past
few months in visiting among the
congregations in the Far West, re-
turned home in time to take his place
as moderator of the Illinois Confer-
ence, having missed the first half day
of conference work.

Ordination service was held at the
Zorra Church, Ont., May 25, when
two brethren were chosen by lot as
deacons. Seven brethren were in the
lot which fell upon Bro. Peter S. Zehr
and Bro. Menno Kipfer. May God
bless these two brethren that they
can fill their respectful offices faith-
fully without fear or favor.

Bro. D. D. Zehr of Manson, Iowa,
was at Alpha, Minn., recently, taking
a part in the ordination and com-
munion services at that place.

Bro. Allen Erb of La Junta, Colo.,
preached at Argentine Mission on
Sunday morning, June 1, and Bro. R.
M. Weaver of Harper, Kan., preached
at the same place in the evening.—M.

Bro. Allen B. Christophel is again
numbered among the workers at the
Mennonite Publishing House, having
been absent from the House for about
fourteen months. We are glad to see
him back.

A very sad accident occurred in
the vicinity of Wayland, Iowa, recent-
ly when three young brethren were
drowned in Sugar Creek while they
were in bathing. The Lord comfort
the bereaved. Obituary notice later.

Bro. Ray Yoder of Wakarusa, Ind.,
accompanied by two young brethren
Smeltzer, were present during the
recent sessions of the Mission Board,
and will accompany Bro. J. D. Min-
inger to Leavenworth to visit Bro.
John Smeltzer among others who are
confined there.—S.

Bro. Abraham Erb, accompanied by
his son, David, daughters Alice and
Mabel, and brother, Albert H., all of
Lancaster Co., Pa., spent a short time
recently in Scottsdale, Pa., the guests
of Bro. J. B. Hernley and family.
They were returning from a visit a-
mong friends and relatives in Ohio.

There was a peculiar hush in the
Mission Board Meeting at roll call
when the names of the brethren,
Abraham Metzler and C. K. Brenne-
man were called. The brethren, John
Hilty and Noah E. Troyer, have been
appointed to the places which these
brethren previously occupied.—S.

Bro. E. R. Brunk of Harrisonburg,
Va., is the Mission Board delegate
from the Virginia Conference. He at-
tended the Board Meeting in Iowa
last week. Bro. P. S. Hartman, the
older member of the Board, whose
heart has burned warmly in this work,
was also there with him, showing by
word and deed the longing of his
heart in the great work of the Master.

Bro. Jacob Z. Kolb of Kitchener,
Ont., for many years a faithful deacon
and pillar of faith among us, has re-
cently been called to his eternal re-
ward. May the Lord comfort the be-
reaved family and grant that the les-
sons learned from the life of our de-
parted brother may be long remem-
bered. Bro. Kolb had passed the al-
lotted time of fourscore years and had
been in feeble health for several years.

Missionaries Arrive.—Bro. and Sister C. L. Shank of Dhamtari, India, arrived safely at New York June 3. They report baby Ruth as being greatly improved in health. After spending a week with Bro. Shank's parents of Paradise, Pa., it was their intention to leave for the home of Sister Shank's parents in Wayne Co., Ohio. The Lord bless them while among loved ones and the home Church in America.

Ordination Services.—At the Yellow Creek Church (Wisler Menno-nite), Elkhart Co., Ind., Bro. William Ramer, son of Bishop Martin Ramer, was ordained to the ministry May 19. There were three brethren in the lot. The services were conducted by Bishops Moses Horst of Ohio and Martin Ramer of Indiana. The Lord bless our brother in his responsible calling and make him a blessing wherever he may be called to serve.

Bro. Geo. J. Lapp of Goshen, Ind., is now on an extended visit among the brotherhood in the northwest in the interests of the Master's kingdom. In was his intention, the Lord willing, to stop with the brotherhood at Alpha, Minn., last Sunday, and from there accompany Bro. C. J. Garber to the conference which is being held at Minot, N. Dak., this week. Bro. Lapp expects to spend a month or more among the churches in North Dakota, Montana, and the Canadian Northwest; also to lend his services to the Church in Bible conference and evangelistic work during the coming fall and winter. Any one interested in securing his services may address him at Goshen, Ind., and his mail will be forwarded.

Correspondence

Strasburg, Franklin Co., Pa.

In the first place we are having very warm weather just now. All things look promising for which we are thankful. We also are enjoying many spiritual blessings. We had our communion a few weeks ago and all present partook of the sacred emblems. Several families are afflicted and could not be present but are better at this writing. On the evening of May 19 Bro. William G. Lauver came into our midst and began a series of meetings and preached fourteen inspiring sermons to us. As a result of same ten confessed Christ as their Saviour. May the Lord bless them and keep them from sin. Others are considering the cost. Our prayer is they may also follow the example of the ten. The Saviour says there is joy in heaven over one sinner that repenteth, so when ten

repent there will be great joy there. We wish to all Herald readers God's choicest blessing. Cor.

East Earl, Pa.

(Bowmansville Congregation.)

Greetings of Love in Jesus' Name: "Great is the Lord and greatly to be praised and his greatness is unsearchable." At our regular church services on June 2, we were privileged to have with us the brethren Esaias Witmer of Metzler's congregation, Joseph Boll Sr., and Joseph Boll Jr. of Manheim. The brethren delivered very impressive sermons reminding both sinner and saint of our relation and duty to our heavenly Father. We hope they may leave lasting impressions. May God bless the brethren as they go from place to place proclaiming the Gospel. May we as believers press forward and say with Paul, "For God is my witness, whom I serve with my spirit in the Gospel of his Son that without ceasing I make mention of you in my prayers." Pray for us that the Lord's work may be carried on according to His will. Cor.

Dale Enterprise, Va.

Greeting, On May 3 two young sisters were received into the church by baptism at the Mt. Clinton church. On the fourth the communion service was held at the same place when many partook of the emblems of Christ's body and blood. On May 24 one young sister was received into the church by baptism at the Weaver church. On the day following the communion was observed at the same place where a very large body of members was present and partook of the sacred emblems. In His name May 30, 1919. S. M. Burkholder.

Manchester, Okla.

Dear Herald Readers, Greeting:—On May 3 Bro. S. C. Miller and wife came and on May 4 we had our communion services. All partook of the emblems.

We again are without a minister at this place. Bro. David Miller moved back to Protection, Kans. We will be glad to have any of our brethren stop with us.

We as a small band of God's children are still having Sunday school. Pray for us at this place that we may do His will at all times.

Yours in His service,
May 31, 1919. Mary Yoder.

Conway, Kans.

Dear Herald Readers, Greetings in the Master's name. On May 11 Bro. J. D. Charles, our S. S. Field Worker, was with us and preached from Rev. 1:5. Theme, "Be a faith-

ful witness." S. S. Conference was to be held in the evening but on account of rain was postponed until today. It rained again last night and today and as he could not be here it was postponed indefinitely.

Last Friday evening Bro. Allen Erb preached a good sermon on cross-bearing from John 19:17. He expects to attend the mission Board Meeting before returning to his work at the Sanatorium.

Health is good in the community at present and crops are looking fine, for which we are thankful.

June 1, 1919. Cor.

Holsopple, Pa.

On May 10 preparatory services were held at the Kaufman church of the Johnstown district, and on the following day, Sunday May 11, Communion services were held at the same place. Brethren Mumaw and Kauffman of Scottsdale, Pa., were with us at this time. Bro. Daniel Kauffman preached on both occasions to a house full. Their presence was very much appreciated. The Lord bless them. Come again.

May 22 a series of meetings began at the Thomas Mennonite church of the Johnstown district with Bro. S. G. Shetler in charge. As a result there were seven confessions. Communion was observed June 1 when the house was almost filled with members and about all partook of the communion.

The Lord be praised.

June 2, 1919. James Saylor.

Lancaster, Pa.

Greetings in Jesus' name:—We have much to be thankful for. On April 6 we held our council meeting at the East Chestnut Church. On Wednesday evening, May 21, Bro. Abram Metzler of Martinsburg, Pa., filled an appointment for us speaking on "Christian Perfection", to which we can never attain on this earth, but will be given to us when He comes for His own. We are glad for the brother's visit, and invite him as well as others to stop with us when passing thru the city.

On Sunday, May 25, baptismal services were held at which time fourteen precious souls were baptized and two others that had been members were reinstated into Church fellowship. Bro. John K. Charles officiating. The most of these are young soldiers of the cross; we ask all God's people to pray for them that they may be bright and shining lights in the world and to those that are about them. "Be thou faithful unto death and I will give thee a crown of life."

On Friday morning, May 30, two
(Continued on page 196)

Miscellaneous

HEART THROBS

By a Sister.

For the Gospel Herald.

When clouds like the midnight creep over
your day,
And gloom spreads a darkness o'er the
whole way,
Then comes a sweet voice, erstwhile un-
heeded
When in hours of happiness it constant
had pleaded.

When the weight of some sorrow would
crush your heart,
Tho you struggle to bear it, and act well
your part—
A message of peace, fraught with love and
good will,
Fills the soul to o'erflowing—bids sorrows
be still.

When the voice of the tempter, like an
angel of light,
Offers peace for the struggles, offers
brightness for night,
O then blessed voice, sweet message of
peace,
It is then that we pray thee our bonds to
release.

Wilt Thou guide and o'errule, the tempta-
tions abate,
Oh help us to do thy will ere 'tis too late.
For who can with certainty look for the
morrow?
Time passes, but brings with it bitterest
sorrow.

Wellman, Iowa.

FORGET NOT (Psalm 103)

The book of memory contains a most accurate account of a man's life. Nothing that has ever made an impression on the memory is really forgotten. It may, for the time being, pass into sub-consciousness so that we are not able to recall it at will, but it is recorded on memory's page to be read again, often at the most unexpected moment. Memory is capable of yielding us exquisite joy on the one hand and on the other, intense sorrow. Death does not erase life's writings from this book; contrarywise what was almost illegible in this life will stand out in black-faced type hereafter. What anguish it must have caused the "certain rich man" to hear those words in hell, "Son remember that thou in thy lifetime receivedst thy good things" (Luke 16:25). A man once offered, for a certain sum, to teach a philosopher how to remember; the philosopher answered that he had rather give him the amount if he would teach him how to forget. What would not those who are going down to the pit give to be able to blot out forever the memory of their life?

While in one sense nothing is forgotten, in another sense—the everyday use of the word—we do forget.

And, owing to the perversity of our fallen natures, we forget most easily the things that we should remember, and remember the things that we should forget. How easy it is to forget a kindness done to me; how hard to forget an injury! What better proof could we want that we are children of the fall! Knowing this tendency God calls upon His own to:

"Forget not all His Benefits"

The Psalmist proceeds to enumerate some of these benefits.

First. "Who forgiveth all thine iniquities." Who can estimate the value of this benefit! "Blessed is he whose transgression is forgiven, whose sin is covered." How sweet the memory of the moment when this benefit was first realized! The place where we obtained this benefit was at the cross. The circumstance; as condemned sinners we had fled there to escape the avenger of blood: by faith we saw the precious blood shed for the remission of sins, and heard the peace giving words, "Their sins and iniquities will I remember no more" (Heb. 10:17, and we had peace with God. How great this benefit, so freely bestowed! How great the cost to God. Well may we with joy remember this benefit.

Second. "Who healeth all thy diseases." How many and how great the diseases of sin! Fever—the restless, delirious, consuming of passion and temper. Leprosy—the vile, foul, loathsome corruption that accompanies the gross habits of sin. Dropsy—the perverted workings of the heart and internal organs, drowning the person in his own fluids. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matt. 15:19, 20). Palsy—the lack of co-ordination, of self-control, caused by sin. Lameness—the inability to walk well pleasing to God, because of sin. Blindness—the ignorance of sin, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18). Dumbness—the lack of power to bear testimony for God, because of sin. Withered hands—powerlessness to serve God, because of sin. Issue of blood—the wasting, life-sapping power of sin. And every sinner has all the spiritual diseases, "From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrifying sores" (Isa. 1:6). The Great Physician has healing and cleansing for all who apply to Him. But at what a cost to Himself! He had to be "stricken, smitten (as with leprosy) of God, and afflicted" (Isa. 53:4). Moreover, there is the healing of our bodies. When sickness affects our bodies it is God that heals.

It was God that healed Job. The physician's services are all in vain apart from the blessing of God. And what will it be when, our last sickness past, we receive our glorified bodies and dwell in that land where the inhabitants shall never say, "I am sick." In the mean time let us not forget all His benefits, His healing benefits.

Third. "Who redeemeth thy life from destruction" (from the pit). We were once on our way to the pit. Sickness had laid its wasting hand upon us; our flesh was consumed away; our bones stuck out; yet our soul drew near unto the pit and our life to the destroyers; but God said, "Deliver him from going down to the pit: I have found a ransom." Our flesh returned as a child's; our youth was renewed, and we saw God's face with joy. See Job 33:19-30. Bless the Lord, O my soul and forget not this His benefit. And forget not at what a cost He bestowed this benefit upon me. That I might be redeemed He had to be sold for thirty pieces of silver: sold to serve until He had paid the utmost farthing of my debt in His most precious blood—redeemed with the precious blood of Christ.

Fourth. "Who crowneth thee with lovingkindness and tender mercies." The saying, "Uneasy lies the head that wears a crown," was never more true than at the present. The thrones of Europe may totter, and their crowns fall to the ground but he who wears the crown of loving-kindness and tender mercies shall have no thorns planted in his pillow. O my soul, forget not this benefit! Nor forget at what a cost this crown was purchased for thee! "And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand, and they bowed the knee before Him, and mocked Him saying, Hail King of the Jews. And they spat upon Him, and took the reed and smote Him on the head" (Matt. 27:29, 30). The cruel thorns of the curse were placed upon His head in order that we might be crowned with loving kindness and tender mercies.

Fifth. "Who satisfieth thy mouth with good things."

"When we hunger Thou wilt feed us,
Manna shall our camp surround
Faint and thirsty, Thou wilt heed us,
Streams shall from the Rock abound;
Happy people!
What a Savior we have found!"

O my soul, forget not this benefit! Nor forget what it cost Him to provide this heavenly manna! "They gave Him vinegar to drink mingled with gall" (Matt. 27:3).

Sixth. "Thy youth is renewed like the eagle's." "They that wait upon the Lord shall renew their strength;

they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint" (Isa. 41:31). O my soul, forget not this benefit! Nor forget what it cost Him to procure this renewing of our youth!

"By weakness and defeat
He won the meed and crown,
Trod all our foes beneath His feet,
By being trodden down."

Seventh. He delivers the oppressed; makes known His ways; is merciful, gracious, slow to anger and plenteous in mercy. He will not always chide, neither will He keep His anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

The subject grows infinitely beyond our comprehension. The psalm develops into a psalm of immeasurable immensities. "As the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. . . . The mercy of the Lord is from everlasting to everlasting upon them that fear him." Astronomers may fix their strongest telescopes upon the furthest visible star, and could they

take their stand upon that star and again project their telescopes into the beyond, and compute miles upon miles, billions upon billions, until they had exhausted their power to compute, their measuring line would still be too short to measure these distances, and these are God's measurements of His mercies toward His people.

"Bless the Lord, O my soul, and forget not all his benefits."—Sel. by Laura F. Fuss.

QUAKERS TO LIFT UP BLOOD-SOAKED RUSSIA

The following extract from a western secular paper was sent in with the request to publish. At least one such paper has awakened to a realization of some of the truth. And there may be many others of which we have not heard.—Ed.

Quakers do not fight until they have to. Often not then. They have their own way of winning victories. Just now English and American Quakers have joined hands to rescue and lift up blood-soaked Russia, and they have relief workers in every other war-stricken country. While the American Society of Friends is making an organized effort to help Rus-

sian peasants recover normal living conditions, a commission of Friends is now to investigate what can be done to help others learn trades and to return the country to peace, order and production. The Mennonite Church of Kansas and other states is co-operating in this sensible, practical and helpful work of reconstruction. How much more sensible and effective are such efforts than sending a handful of American troops to that tormented country. Our true Americanism speaks in these noble efforts of the Quakers.

More than 300 years ago the Quakers taught there were better ways to lead and convert men than by shooting and hanging them and burning their homes. This year the whole world has come around to their point of view.—Sel. by J. T. Hamilton.

I am glad that the talking in the rear part of our churches is beginning to cease, and people are beginning to listen more attentively.—A. H. Leaman.

Every child born into the world has a right to be well born. Heredity is one of the mightiest factors in our development.—D. G. Lapp.

PROPHECIES FULFILLED

(Continued from page 187)

that Jesus of Nazareth of a truth was Christ, the Son of God.

"These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His name" (Jno. 20:31).

OLD TESTAMENT PROPHECIES RELATING TO JESUS THE CHRIST

1. HIS FIRST ADVENT.

The fact (Gen. 3:15; Deut. 18:15; Psa. 89:20; Isa. 2:2; 28:16; 32:1; 35:4; 42:6; 49:1; 55:4; Ezek. 34:24; Dan. 2:44; Mic. 4:1; Zech. 3:8).

The time (Gen. 49:10; Num. 24:17; Dan. 9:24; Mal. 3:1).

His Divinity (Psa. 2:7, 11; 45:6, 7, 11; 72:8; 102:24-27; 89:26, 27; 110:1; Isa. 9:6; 25:9; 40:10; Jer. 23:6; Mic. 5:2; Mal. 3:1).

Human generation (Gen. 12:3; 18:18; 21:12; 22:18; 26:4; 28:14; 49:10; II Sam. 7:14; Psa. 18:4-6, 50; 22:22, 23; 89:4, 29, 36; 132:11; Isa. 11:1; Jer. 23:5; 33:15).

2. HIS FORERUNNER.

Isa. 40:3; Mal. 3:1; 4:5.

3. HIS NATIVITY AND EARLY YEARS.

The fact (Gen. 3:15; Isa. 7:14; Jer. 31:22).

The place (Num. 24:17, 19; Mic. 5:2).

Adoration by Magi (Psa. 72:10, 15; Isa. 60:3, 6).

Descent into Egypt (Hos. 11:1).

Massacre of innocents (Jer. 31:5).

4. HIS MISSION AND OFFICE.

Mission (Gen. 12:3; 49:10; Num. 24:19; Deut. 18:18; Psa. 21:1; Isa. 59:20; Jer. 33:16).

Priest like Melchizedek (Psa. 110:4).

Prophet like Moses (Deut. 18:15).

Conversion of Gentiles (Isa. 11:10; Deut. 32:43; Psa. 18:49; 19:4; 11:1; Isa. 42:1; 45:23; 49:6; Hos. 1:10; 2:23; Joel 2:32).

Galilee, ministry in (Isa. 9:1, 2).

Miracles (Isa. 35:5, 6; 42:7; 53:4).

Spiritual graces (Psa. 45:7; Isa. 11:2; 42:1; 53:9; 61:1, 2).

Preaching (Psa. 2: ; 78:2; Isa. 2:3; 61:1; Mic. 4:2).

Purification of Temple (Psa. 69:9).

5. HIS PASSION.

Rejection by Jews and Gentiles (Psa. 2:1; 22:12; 41:5; 56:5; 69:8; 118:22, 23; Isa. 6:9; 10; 8:14; 29:13; 53:1; 65:2).

Persecution (Psa. 22:6; 35:7, 12; 56:5; 71:10; 109:2; Isa. 49:7; 53:3).

Triumphal entry into Jerusalem (Psa. 8:2; 118:25, 26; Zech. 9:9).

Betrayal by own friend (Psa. 41:9; 55:13; Zech. 13:6).

Betrayal for thirty pieces (Zech. 11:12).

Betrayer's death (Psa. 55:15, 23; 109:17).

Purchase of potter's field (Zech. 11:13).

Desertion by disciples (Zech. 13:7).

False accusation (Psa. 27:12; 35:11; 109:2; Psa. 2:1, 2).

Silence under accusation (Psa. 38:13; Isa. 53:7).

Mocking (Psa. 22:7, 8, 16; 109:25).

Insult, buffeting, spitting, scourging (Psa. 35:15, 21; Isa. 50:6).

Patience under suffering (Isa. 53:7-9).

Crucifixion (Psa. 22:14, 17).

Gall and vinegar, offer of (Psa. 69:21).

Prayer for enemies (Psa. 109:4).

Cries upon the cross (Psa. 22:1; 31:5).

Death in prime of life (Psa. 89:45; 102:24).

Death with malefactors (Psa. 53:9, 12).

Death attested by convulsions of nature (Amos 5:20; Zech. 14:4, 6).

Casting lots for vesture (Psa. 22:18).

Bone not to be broken (Psa. 34:20).

Piercing (Psa. 22:16; Zech. 12:10; 13:6).

Voluntary death (Psa. 40:6-8).

Vicarious suffering (Isa. 53:4-6, 12; Dan. 9:26).

Burial with the rich (Isa. 53:9).

6. HIS RESURRECTION.

Psa. 16:8-10; 30:3; 41:10; 118:17; Hosea 6:2.

7. HIS ASCENSION.

Psa. 16:11; 24:7; 68:18; 110:1; 118:19.

8. HIS SECOND ADVENT.

Psa. 50:3-6; Isa. 9:6, 7; 66:18; Dan. 7:13, 14; Zech. 12:10; 14:4-8.

Dominion universal and everlasting (I Chron. 17:11-14; Psa. 77:8; Isa. 9:7; Dan. 7:14; Psa. 2:6-8; 8:6; 110:1-3; 45:6, 7).

—The Wonderful Word.

CORRESPONDENCE

(Continued from page 193)

motor trucks left the Mennonite Mission of this city for the Welsh Mt. Mission, where the day was spent in attending a workers' meeting. I can say with the apostle that it was good for us to be there.

On Sunday, June 1, we were again privileged to partake of the emblems of His broken body and shed blood. May we realize more of the love of Christ and live closer to Him. Remember us at the throne of grace.

Your brother in His service,
June 3, 1919. Lloyd Kemrer.

Kitchener, Ont.

Dear Herald Readers, Greeting:—A number of the brethren and sisters from this vicinity attended the Annual Rural Mission and Church Conference meetings near Markham and while there enjoyed a season of spiritual refreshing. Bro. A. J. Steiner of North Lima, Ohio, gave some excellent help in our work. After the conference Bro. Steiner came to Kitchener to visit a brother and sister of his who have their homes here and also preached an interesting sermon to us on Sunday forenoon and expected to be with the Hagey congregation for the evening services and leave for home on the following morning.

At our Sunday evening services the meeting was addressed by F. Storrey, a returned missionary from South America whose work is among the Indians of Northern Argentina. May God bless all His messengers at home and abroad who are willing to be used to spread the Gospel of our Lord and Savior Jesus Christ.

June 4, 1919. G. A. Weber.

THE CHRISTIAN HOME

(Continued from page 190)

and mother. God has bidden you to establish in your home a family altar. Have you obeyed Him? Since home is the place where habits are formed let us be careful that we give the children a good example, and show them the way to heaven.

Is it true that most homes are chosen without reference to God and are so immersed in business that they allow their children to drift and make wreck and ruin of their lives and then to wonder why it is that their hearts are made to ache by disobedient children?

La Grange, Ind.

I would like to prepare my life as tho I would live to be eighty years old. And if I do that I believe it will be the best for my work today.—I. W. Royer.

SOMETHING HELPFUL

(Continued from page 189)

3.

By Crissie Shank

Here I am a Christian worker, brought up in a Christian home in a Christian land. I sing "Have Faith in God," and read it and teach it and have it. But when I see the faith in prayer and in God, exercised by these Indian Christians who first heard of Him only a few years ago, I am ashamed and thank God for their lives and the encouragement received from them.

PROBLEMS IN INDIA MISSIONS

By Fannie Hershey

For the Gospel Herald.

The problems connected with the famine which is now raging in India are taking a great deal of the time and consideration of the missionaries these days. Our four institutions—The Old Men's Home, the Widows' Home, and the Boys' and Girls' Orphanages—are growing. The people come without clothes, blankets or plates so all these must be provided, and, because of the high price of food-stuffs, our expenses are very heavy. Ordinarily at this time of the year rice can be procured at the rate of sixteen pounds for a rupee, now we get seven pounds for the same price.

Government has opened some relief work, such as building roads and canals, but there are many who can not do much work and so suffer the pangs of hunger. Some of them gather the jungle fruits and roots, cook them and drink the broth.

We have asked the Board to send us money for famine relief and hope that the Church at home will give as liberally for the work here as they have been giving for relief work in other countries.

The work on the new Widows' Home here at Balodgahan is progressing nicely. It is furnishing employment for the poor Christians. The Mission has sanctioned money for the deepening of a tank belonging to this village and this will furnish employment for others.

The annual examination was held in the Girls' School several months ago and the promotions were made. The Bible Examination was given about a month ago. The girls did well in both of them. School will be closed for the two months of May and June.

During the last week of March seven girls were admitted into the orphanage. Some lost their parents during the "flu" epidemic and the parents of the others were too poor to feed them. There are about seventy-five girls in the orphanage now and we have accommodations for one hundred only, so when that number will

be reached we will have to turn girls away.

During the month of March we lost three little girls who had measles followed by dysentery, also one woman in the Widows' Home died of old age.

The Indian brethren have been going to the neighboring villages every evening to preach and sing the Gospel. We pray that souls may be won thru their efforts. A man, his wife and mother-in-law were baptized several weeks ago. Others are not far from the Kingdom.

We crave a special interest in your prayers during these strenuous days, that the missionaries may be given wisdom and strength to do that which will be of the most good for the people and which will glorify our Father in heaven.

Balodgahan, via Dhamtari, India.

RELIEF NOTES

For the Gospel Herald.

Among the Mennonites of France

Ever since the first Mennonite relief workers came to France some of us have become more directly interested in the Mennonites who live in Europe and especially those of France. Before we left home some of us were furnished with the addresses of a number of these people thru the kindness of their friends and brethren in America. We were also given letters of introduction which gave us a point of contact aside from the similarity in faith. For some reason not fully understood by the writers the Mennonites of America have not kept in close touch with their European brethren. It is undoubtedly due in part to the great distance which separates them, together with the vast differences in environment, customs, and interests. As soon as a person leaves his native land to work among foreigners his power to appreciate the viewpoint of foreigners is greatly increased.

It was our privilege during a short Easter vacation to visit several families belonging to the Mennonite congregations of Belfort and Montbéliard in the department of Doubs France. Neither of us had had any personal acquaintance with these people whom we met on our visit. It is not difficult to find anyone whose address is known because of the fact that these people live in villages where all are more or less acquainted with each other. To us such villages seem typically French.

On Easter Sunday we attended services at the Montbéliard church. The whole service was conducted in the French language so that we could understand very little. Aside from the inspiration received from the earnestness of the people our part of the worship was limited to an attempt to take part in the singing of sacred songs, the tunes of which seemed quite familiar.

The Church edifice was a modest two story structure at the edge of the town. The lower story served as a stable for the horses while the second floor was used for congregational worship. There were about one hundred and fifty present at this service. The proportion of men and women was about the same. After the service we had the privilege of meeting a number of the people and we found little difficulty in conversing with them for they speak Alsatian German as well as French. The former language served as a medium for communication. Some few could under-

stand English and attempted to speak it. Thus, by the use of three languages we were quite able to understand and be understood. As a rule the Alsatian Germans took precedence even tho Pennsylvania Dutch was sometimes necessary to fill in the gaps. One of us being of Alsatian ancestry could understand and speak that language quite well but the other was more strictly limited to the Pennsylvania Dutch.

During our two day stay we visited in the homes of six different families while representatives from at least two other homes called where we were visiting. Practically all of these families felt the burden of the war to a much greater degree than the average American home. All have suffered losses and bereavements during the past five years. In one case we remarked about the great loss suffered by one family. Three sons were called from the home for about five years, one of which will never return. He has for sometime been reported missing. During the absence of the sons the father died leaving the two daughters and the mother not alone but with a hundred soldiers quartered on their farm. When we spoke of this family we were told that everyone has had to give up friends and it is taken as a matter of course. They bear their portion of grief in silence and from their expression one would hardly suspect their feeling. Their attitude is one of hope and faith.

During the evening a little devotional meeting was held in the above mentioned home. The aged mother could not restrain her feelings and would frequently give way to tears and sobs. One of the daughters remarked that such a meeting had not been held in the home for five years because as long as soldiers were quartered in the home the part of the family that was left was deprived of the quietude of family life.

In another family the only son happened to be in the University of Geneva, Switzerland, when the war broke out. Being opposed to war he did not respond to the call to arms as a citizen of France. Now that the war is over he cannot return to his home because he is considered a deserter. His mother expressed a deep concern that we visit him especially after we told her of a letter we had already received from him.

These people expressed a deep interest in our work and were eager to learn of our experiences during the war. Many have friends in America whom we know and from whom they were anxious to get direct information. We were warmly received and thanked for our brief visit. They urged us to call again, when we can make a longer visit. We are hoping to get better acquainted. One of their ministers has promised to visit those of us who are in the Verdun area within the next month or two.

J. R. Allgyer,

J. C. Meyer,

Grange le Comte,

par Rarecourt,

May 6, 1919.

Meuse, France.

The Executive Committee of the Reconstruction workers in France met May 1st and 2nd, 1919 at Grange-le-Comte, France. About twenty-five members of the committee were present. The estimated budget for the month of May is 370,250 francs exclusive of 500,000 francs which may be spent on a maternity hospital at Chalons, France: There are at present 510 workers in the mission. A few more are coming from America. A committee of three may go to Vienna, Austria, soon to investigate conditions there.

May 6, 1919.

INDIANA-MICHIGAN MENNONITE CONFERENCE

For the Gospel Herald.

Report of the Indiana-Michigan Mennonite Conference held at the Middlebury Church, May 28 and 29, 1919.

Wednesday Forenoon

Bro. Henry Rychener of Pettisville, Ohio, read Rom. 12 and led in prayer. The secretary of the Conference then read the minutes of the previous meeting, the report of the work of the Executive Committee during the year, and the report of the churches. All these were approved. The report of the churches showed 28 organized congregations and several stations, 11 bishops, 42 ministers, 26 deacons, and a membership of 3617. Of these 11 bishops, 35 ministers (to this should be added the 4 visiting ministers from other conferences), and 17 deacons were present at the conference at least part of the time.

Bro. Jonathan Kurtz preached the conference sermon, using as a text I Cor. 3: 9, with special reference to II Cor. 6:1. He said in part, The child of God is a new creation, made like unto his Master. That brings us into fellowship with Him and with one another. This can not be brought about by God Himself, regardless of the fact that He is all powerful. Neither can man do it. Both must work together. Man must consent to let God do it. By this union, under the direction of the Holy Spirit, a great work can be done.

We need to study to show ourselves approved unto God and to preach the Word. Reformation always follows regeneration, and that must be based on the Word of God. This is the best kind of reform. In our church government we are too apt to let go too much until things begin to go down hill and then we want to suddenly apply the brakes. This is an unfortunate way of leading the Church. Let us pull steadily together and pull all the time. We need to be separate from the world. God and the world are opposite in their natures, and we can not love both. We want to walk with Him, and how can two walk together except they be agreed?

In all our preaching, Christ should be the central figure. This means separation from the world in business, in dress, in every thing. Israel made a mistake by making a league with the Gibeonites when they "asked not counsel at the mouth of the Lord." We need to know our Bibles. There we can get much counsel from Him.

We should strive to make Christ known to the world; to those who know not God. If the energy spent in trying to get the brethren and sisters into line as they should be, could be devoted to the furtherance of the Gospel, how much more could be done. May we make special progress along the line of furthering His kingdom.

Following were the testimonies of the ministry and a declaration of the laity that they would try to aid the ministry in aims set forth in the sermon and the testimonies. This was shown by a rising vote in which the congregation arose en masse. The forenoon session closed with prayer led by Bro. Henry Weldy.

Wednesday Afternoon

The afternoon session was opened by Bro. Amos Horst, Ephrata, a., who read II Pet. 2 and led in prayer. As not all the testimonies were given in the forenoon, these were completed at this time.

For several reasons it was thought best to elect officers for the ensuing year on the first day of the conference, hence that was done immediately after the testimonies, and resulted as follows: Moder-

ator, D. A. Yoder; Assistant Moderator, Menno Esch; Treasurer, Henry Weaver; Members of the Executive Committee, J. K. Bixler and D. D. Miller; Trustee of the Mennonite Board of Education, D. A. Yoder; Mennonite Board of Missions and Charities, J. S. Hartzler; Mennonite Publication Board, Sylvanus Yoder; Members Fort Wayne Local Mission Board, J. D. Zook and Amos Weldy; Delegates to General Conference, Y. C. Miller, J. H. McGowan, D. D. Troyer, S. L. Weldy, O. S. Hostetter, A. S. Miller; Member on Committee of Arrangements for General Conference, D. D. Miller.

The first subject on the program was, "Losses and Gains to the Mennonite Church from the World War," discussed by Bro. George J. Lapp. The following are a few of the many good points given: Among the losses are the increased burdens for the missionaries on the field, and for the administration of the Boards at home; losses by mails and transportation; the moral odium of the war in non-Christian eyes. We lost the right to ignore the convictions of our young brethren when it comes to adopting or maintaining church policies. In some places there were losses by some becoming entangled with socialistic theories, not conducive to the strengthening of the orthodox faith.

He gave more gains than losses, of which the following are only a few: Organizations to alleviate suffering; decided increase in the missionary offerings in the last four years; we gained a knowledge of our strong and weak points as parents and relatives to the draftees; we discovered more of the potential powers of our young manhood; we had opportunities to make our faith known because of the publicity having been given to the Church; we gained a greater faith in God, a better knowledge of God's Word, and a deeper work of piety.

Bro. S. L. Weldy opened the subject, The Proposed Reconstruction in Religion. The subject brought forth considerable discussion and a great deal for our consideration. The resolution committee asked for more time in order to frame a resolution covering the discussions and were asked to present their answer in the next forenoon session. Prayer by Bro. J. W. Christophel.

Wednesday Evening

Bro. J. W. Hess of Manson, Iowa, led in the devotions after which the subject, "Compulsory Military Training," was discussed under two heads: "Methods and Effects upon Civilization," presented by Bro. J. S. Hartzler, and "The Gospel Attitude," ventilated by Bro. D. D. Troyer. A military machine is a menace to the peace of the world; there are two general systems discussed, the Swiss and the Prussian; because of conditions, if this country adopts any, it will be the Prussian system with modifications which are finally to lead to it almost completely; preparations for war, means war; military training a very poor defense; and does not tend to obedience to law and order; it promotes immorality and brutality, and is not an economic means of physical development. It is contrary to the scriptures which teaches peace, love, harmony, urges kindness to enemies, and construction instead of destruction. Jesus was a man of peace and we are to follow in His steps. The spirit of military training and Jesus Christ are exactly opposite. Bro. B. B. King led in the closing prayer.

Thursday Forenoon

Bro. Caleb Winey, Peabody, Kans., read Heb. 1 and led in prayer. The treasurer of the Conference, the treasurer of the District Mission Board, the secretary of

the Board, and the secretary of the Sunday School Conference Committee, gave their respective reports, all of which were accepted.

The Resolution Committee presented a resolution for the subject left over from the day before, as follows: Realizing that the present spirit of religious unrest and dissatisfaction in many lands with past forms of religion, demand redoubled effort on the part of the Christian Church, and that in an effort to meet this demand, fundamentals are apt to be sacrificed for co-operation, and believing that only the religion of Jesus Christ can satisfy the needs of the human soul, be it,

Resolved, That we declare allegiance anew to the faith for which our Church has always stood, praying the spirit of wisdom to guide into all truth; and be it, further

Resolved, That we pledge ourselves to greater efforts in carrying the message to those who know it not.

Bro. J. W. Christophel opened the subject, Essentials for making the present Ministry more Efficient, to which the following resolution was attached: Being conscious of our need of greater efficiency in our ministerial work, be it

Resolved, That we earnestly seek to comply with the injunction of the Apostle Paul, "Make full proof of thy ministry" (II Cor. 4:5). 1. By being tactful, "Wise as serpents and harmless as doves;" 2. By giving ample time to the study of, and labor in, the field; 3. By praying fervently for the guidance of the Spirit. 4. By earnest study of the Word that we may preach it in plainness and simplicity.

That we show ourselves worthy of the material and spiritual support of the laity in the realization of this ideal.

The subject, Worldliness the Fruit of Wrong Thinking, was discussed by Bro. N. M. Slabaugh. A few of the many good thoughts are presented herewith. God knows our hearts and recognizes evil and foolish thoughts as sin. Wrong thoughts are overcome by close thinking of right thoughts. We have no right to reason along forbidden lines. Some think that to be well dressed they must be fashionably dressed which often means to be quite too scantily dressed. When we think in the business terms of the world, we act like the world. More meditation on God's law would prevent much of the wrong thinking, hence prevent much of the worldliness.

The Executive Committee was asked to get out order blanks so that no bills be paid except by an order signed by the moderator and secretary. The forenoon session was closed by song and prayer.

Thursday Afternoon

Bro. R. A. Buskirk read Rev. 22 and led in prayer, after which the Resolution Committee offered the following resolutions which were adopted:

Believing that regular ministerial meetings are helpful, be it

Resolved, That for convenience the conference district be divided into three ministerial districts to be known as the Western, Eastern, and Northern districts; the Western to include the congregations west of Goshen, the Eastern those east of Goshen, and the Northern those in Michigan, excepting Barker Street, which is to belong to the Western district. Brethren Johns and Eash chairmen of the Eastern and Northern districts respectively.

Resolved, That we repeal the former resolution which provides for a nominating committee to arrange a ballot for election of officers, and that we vote by ballot from which only those who have a majority of the votes cast shall be elected.

In the event that none of the candidates have a majority, a second ballot shall be taken for the highest two of each office.

In accordance with a petition sent from the Midland (Mich.) congregation a committee (Brethren D. D. Miller, Jonathan Kurtz, and J. S. Hartzler) was appointed to investigate and if possible adjust some difficulties in the congregation.

Decided that the Executive Committee should decide place for the next conference.

Decided that the question of the minister's reading course be tabled.

Bro. I. R. Detweiler discussed the need of expository preaching and gave an exposition of Phil. 2:5-8.

The business of the preacher is to interpret the Word of God, and apply it to the problems in his congregation. The Word never changes and its teachings are never out of date. The interpretation and applications depends on the problems and conditions of the individual. This is shown in the present and past attitude toward missions, etc. This makes preaching a serious task.

Sermon defined.

Every sermon must have a plan, a definite purpose, unity of thought, and may be topical, textual, or expository.

The text yields nicely to an expository sermon. Theme. Extreme humiliation of Christ.

Introduction. Was written near close of Paul's life. He was in prison, and his brethren at Philippi could not understand how he consistently remained there, for to them a hero was such because he overcame his enemies. If Jesus is at the right hand of God, why can not Paul exercise this power? Cf. Jno. 5:18.

I. The experience of Jesus used to help people understand Paul's experience. Must have the mind of Christ. This is the place to start in an understanding of this text.

1. What he did? Gave up His glories, but not His divinity. When He put on flesh He lived as tho He was not God. He took on the attributes of the race.

2. How He did it. Did not hold His equality with God ambitiously, but lived as tho He did not possess this.

3. He died as the meanest of criminals. Gentiles considered it most cruel death, by the Mosaic law cursed. Suffering in intense humility. Paul's experience no comparison.

Application. Real wealth is more than property, social standing, education, or official position. It is richness of soul. When one feels his importance because he has any of these, his soul grows lean. "When saw we thee—"

Treasurer's Report

On hand June 6, 1917	\$117.43
Received during the year	60.00
Total	\$177.43
Bills paid	120.14
Balance	\$ 57.29

The reports of the secretary and treasurer of the District Mission Board may be seen in the report of the Board.

The closing prayer of the Conference was offered by Bro. D. J. Johns. These were blessed days, full of inspiration, good teaching, and good interest, and best of all, days in which the Holy Spirit was manifest in comforting, guiding, and filling. The Lord be praised for His blessing and care over us.

J. K. Bixler, Moderator.
J. S. Hartzler, Secretary.

EASTERN A. M. CONFERENCE

For the Gospel Herald.

Report of the Eastern A. M. Conference held at the Beach Church, Stark Co., O., May 19-21, 1919.

On Monday at 3:00 P. M., Conference members met to arrange for the work of the following sessions of Conference.

Evening Meeting

After singing some hymns, A. W. Hersherberger read Psa. 119:129-144, and led in prayer, after which John Kennel preached on the text, Psa. 85:8: "I will hear what God the Lord will speak, for He will speak peace unto his people and to his saints, but let them not turn again to folly." Many helpful thoughts were presented based on this text.

Tuesday

At 9 A. M. Conference was opened with song, reading of Scripture (Col. 1) with exhortation and prayer by J. M. Shenk.

Minutes of 1918 were read and adopted. Conference sermon preached by John S. Mast. Text, I Pet. 2:9. Appropriate remarks and many practical truths were presented to an attentive audience.

The following gave testimonies:

Bishops:—E. L. Frey, J. M. Shenk, J. S. Gerig, Jacob Byler, A. J. Steiner, E. B. Stoltzfus, S. E. Allgyer, A. I. Yoder.

Ministers:—D. Z. Yoder, John A. Lichty, C. Z. Yoder, Alvin Hostetler, David Hostetler, I. W. Royer, Aaron Eberly, A. C. Good, E. M. Detweiler, Allen Rickert, J. D. Miller, John Kennel, J. B. Zook, P. R. Lantz, A. W. Hersherberger, N. E. Troyer, Gabriel Brunk, I. B. Witmer, S. H. Miller, Lester Hostetler.

Deacons:—Daniel Smucker, Eli B. Yoder, Alex. Stutzman, J. C. Frey, John B. Hersherberger.

Other ministers arrived later: John Blosser, Noah Blosser, I. R. Detweiler, Aaron Loucks, A. I. Hartzler, Peter Conrad, Calvin Mast, J. S. Hartzler.

Total number of bishops, ministers, and deacons, 41.

S. H. Miller, J. A. Lichty and I. W. Royer were appointed a committee on resolutions.

First Topic. Salvation alone thru the merits of a crucified Redeemer. Discussion led by J. B. Zook.

I. Resolution on the above as follows: Since there is a tendency among many people to ignore the doctrine of salvation thru Christ, and depend on their own works to gain the favor of God, and since there are even those who openly declare and teach that man may be his own savior thru his own works, and by his own personal sacrifice, therefore be it

Resolved, That by the fundamental doctrine of salvation thru the atonement of Jesus Christ be more fully and definitely taught by Sunday school teachers, workers, and ministers of the Church, as expressed in the following Scriptures on salvation: "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God, not of works lest any man should boast" (Eph. 2:8,9). "For there is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12).

Also read I Jno. 2:3; Rev. 13:8; Rom. 5:8,9; Heb. 13:12; Col. 1:14,20; I Pet. 1:18-20; Acts 20:28; Eph. 2:13; I Jno. 1:7; Rev. 12:11.

Evening Session

6:30 P. M. Workers meeting led by John Hilty.

Subject, Prospective Missionaries. Missionaries' view. A. C. Good.

Aims and methods of missionaries. J. S. Hartzler.

The missionaries' home base. Eli Yoder
A very inspiring and profitable meeting.

Mission Committee Program

Report of Secretary by A. W. Hershberger
Number of bishops, 10; ministers, 34; deacons, 14; lay members, 4276.

Received during the year: by baptism, 85; by letter, 45; from other denominations, 12; total, 142.

Number of deaths, 57; letters given, 43; withdrawals, 5; total, 105.

Net gain in the last conference year, 37.

Number of mission Sunday schools, 3.

Approximate amount of offerings during the year, \$44,909.49.

Second Topic. Responsibility of the Church in missionary activity. I. W. Royer.

Many impressive remarks were made which were edifying to all present and we believe enjoyed by all.

The following brethren were appointed a Nominating Committee for the appointment of trustees, delegates, etc.: J. S. Gerig, I. W. Royer, E. B. Stoltzfus.

Wednesday Morning

Song service, Scripture reading, Eph. 2:1-13, and prayer by J. S. Hartzler.

Report of the Committee of the District Mission Board for Ohio was given by J. S. Gerig. After some discussion, pro and con, and the proposed constitution somewhat revised, the report was accepted.

Some miscellaneous matter was considered and disposed of.

Noon Intermission

1:00 P. M. Devotion led by Gabriel Brunk. Scripture reading, Psa. 119:9-24.

Third Topic. What can we do to maintain religious liberty?

II. Resolution: We should look carefully into our own lives and see what is the purpose of our claims for such liberty, as the removal of our liberty may be God-sent. We can and should earnestly petition our heavenly Father for His protection and guidance in keeping and doing His holy will. Inasmuch as the Executive Committee of the General Conference of the Mennonite Church is formulating a petition to the Government of the U. S. in the hope that Congress may so modify pending bills as to permit a continuation of the religious liberty hitherto enjoyed, we believe it advisable that this matter be referred to that Committee, and that the ministry of the several congregations of this Conference be instructed to acquaint their representative congregations with the facts concerning pending conditions, and arrange for a day of fasting and prayer, at which time that petition may be signed, and that we recommend that the General Conference Executive Committee fix the day that it might be universally observed by all our congregations thruout the various Conference districts.

Bro. Aaron Loucks gave an interesting talk concerning their trip to the Near East and to France, where our young brethren are engaged to do reconstruction work, and relieving suffering humanity in the war stricken countries.

A resolution was passed in behalf of the brethren who have crossed over into the war-stricken countries, as follows:

III. We as members of the Eastern A. M. Conference, being assembled this 21st day of May, 1919, at the Beech Church, Stark Co., Ohio, while in session remember our young brethren who are willing to sacrifice time, home, and friends dear to them to relieve suffering humanity in the war-stricken countries of France and the Near East. Greetings.

1. Be it therefore resolved that we as brethren and sisters assembled send greet-

ings and our appreciation to these brethren for their untiring efforts to assist the poor and needy ones, who, thru the late cruel war, have been so ruthlessly deprived of homes and the necessities of life. And we pray our heavenly Father that He may richly bless them in their labors, and give them the needed grace to daily live the Christ life, so that their influence may bring honor and glory to God, and be instrumental in winning souls into the kingdom of God.

2. Resolved that a copy of this resolution be spread upon the minutes of this Conference, and that a copy of the same be forwarded to the brethren in France and in the Near East, wherever our brethren may be laboring.

IV. A Resolution of appreciation to the officials at Washington, to the Honorable Woodrow Wilson, President of the U. S., and to the Secretary of War, Hon. Newton D. Baker.

Sirs:

Whereas at various times during the four years of the late great world war, this body (The Eastern Amish Mennonite Conference) in regular annual session, petitioned you for certain considerations on account of our convictions and beliefs against war and military training, according to the plain teachings of Christ in His Word, and

Whereas your Department has shown every courtesy to our Committees appointed to confer with you, also thru the officers in the various camps to our boys who were drafted,

We, the Eastern A. M. Conference in regular annual session assembled at the Beech congregation near Louisville, Ohio, May 20, 21, 1919, hereby desire sincerely to express our appreciation for the consideration granted us.

We can only in return, endeavor to teach more diligently the Gospel of peace, under the protection of our noble Government, live more consistent peaceful lives in the hope that our Nation may never again be called upon to witness such a terrible carnage.

We can not help, however, to reaffirm our former position as to war.

"Blessed is the man whose God is the Lord" (Psa. 33:12), and we shall ever pray for those in authority, that God may give you wisdom and understanding to so rule as may be well-pleasing to Him.

Conference Treasurer's Report by Peter Conrad

Balance on hand May 28, 1918	\$ 48.28
Receipts during conference year	136.20
Total	\$184.48
Expenses paid during year	182.60

Balance on hand May, 1919	\$ 1.88
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Report of the Nominating Committee accepted, and the following trustees and delegates declared elected:

Trustee for Publication Board, S. H. Miller.

Trustee for Educational Board, D. S. Yoder.

Trustee for Mission Board, S. E. Allgyer.

Trustees for Old People's Home, Peter Conrad and Adam Royer.

Trustees for Orphans' Home, S. E. Allgyer, J. J. Yoder.

Trustees for Youngstown Mission, Milo Smucker, J. Lantz, Sem Yoder.

Trustee for Canton Mission, Calvin Mast.

Trustees for Lima Mission, Amos King, J. W. Smucker.

J. S. Gerig elected member of the District Mission Board of Ohio, term 2 years.

S. E. Allgyer elected member for the

District Mission Board of Ohio, term 1 year.

General Conference delegates: John A. Hilty, Amos Stoltzfus, S. H. Miller, J. B. Zook, I. W. Royer.

Committee on Arrangements for General Conference, A. I. Yoder.

Fourth Topic. Waiting for the coming of Christ. I Cor. 1:7. E. B. Stoltzfus.

Fifth Topic. What standard of faith for the believer is essential for a healthy Christian growth? John S. Mast.

V. Resolution. Inasmuch as it has pleased our heavenly Father to remove from our midst our Bro. C. K. Brenneman and his beloved companion while in active service at the Canton Mission, and while our hearts were made sad, we humbly bow in submission to God's will and hereby express our sympathy to the three orphan children, to the parents, to the brothers and sisters, and wish them God's richest blessing for this life and for eternity.

VI. Whereas Bro. N. E. Troyer has been ordained to the ministry, and whereas Bro. and Sister Troyer have been appointed to superintend the Canton Mission, therefore be it

Resolved, That this Conference in regular session approve of Bro. Troyer's ordination and extend to him the right hand of fellowship as a member of this Conference, and that we welcome them to the Canton Mission as laborers in the vineyard of the Lord, wishing them Godspeed in the work.

Election of officers. Moderator, E. L. Frey; Ass't Mod., E. B. Stoltzfus; Secy., C. Z. Yoder; Treas for three years, Peter Conrad.

Sermon by I. R. Detweiler. Luke 9:57-62.

A. I. Yoder, Moderator.
C. Z. Yoder, Secretary.

REPORT

Of the Holdeman, Olive, and Elkhart, S. Meeting Held at Olive Church, near Wakarusa, Ind., May 30

For the Gospel Herald.

Bro. S. S. Yoder of Middlebury preached the sermon; text, II Chron. 31:21, setting forth the whole-hearted service of Hezekiah.

The secretary's report shows a total enrollment of 732 pupils in the three schools and an average attendance of 482.

Subjects discussed: **The Sunday school as a social center, Places open for consecrated workers, What shall be the aim for 1919? The pupil's compensation, The fountain of power, A summary.**

A few thoughts:

If we submit ourselves to God and His service, God will use us to the uplift of many souls in this great day of opportunity. The Sunday school is a place for mental, spiritual and social development. Get a vision of the field. God wants workers. Do not come to God in prayer for power until we are willing to work. The Gospel is the power of God unto salvation to all who will exercise in the same.
S. C. Hartzler, Secy.

We needn't be bothering our heads and troubling our minds about what our future is going to be. If we are wholly given up to God, He will lead us. Paul never marked out the path he was going to tread. Hold your reins loosely, and God will guide you.—D. L. Moody.

Pride and piety are not companions, are never seen together, but always apart.—Selected.

Married

Werner—Litwiller.—At the home of the bride's parents, Bro. Jno. R. Litwiller, near Petersburg, Ont., Bro. Ben Werner and Sister Gertrude Litwiller were joined in holy matrimony, Bro. D. H. Steinman officiating.

Obituary

Mann—Esther K., daughter of Bro. Ira K. and Sister Annie S. Mann, was born Oct. 31, 1918; died May 27, 1919, of convulsions. "Baby" lived here long enough to be dearly loved and, after one day's illness, God transplanted "Our Blossom" into a fairer garden. She is survived by her parents, four grandparents, and one great grandmother. She was laid to rest at Millersville, Pa. Services by J. C. Habecker and D. N. Lehman. Text: Luke 18:16. M. S. K.

Diller.—Anna Burkholder was born in Cumberland Co., Pa., Nov. 2, 1837; died May 17, 1919, aged 81 y. 6 m. 15 d. She was married to Jacob Diller about 1862. To this union were born 7 children—3 boys and 4 girls—all of whom are living at the present time. Very early in life she became a member of the Mennonite Church, and continued a devoted member till her death.

She had been failing rapidly for the last year and passed away to her eternal home at the home of her daughter, Mrs. Priscilla Frickel at Ringwood, Okla. Her youngest son, Arba, had attended her faithfully during her illness. Funeral services were held at the Church of the Brethren near Nash, Okla., Tuesday May 20, by Bro. N. M. Lambert of Jet. Text II Tim. 4:7. By her son.

Shank.—Martha Grove Shank, wife of Peter Shank was born in Autrim Twp., Franklin Co., Pa., Feb. 5, 1857; died at her home near Greencastle, Pa., May 13, 1919; aged 62 y. 3 m. 8 d. Death was due to a complication of diseases from which she had been a patient sufferer for over two years. She was a faithful member of the Mennonite church for many years. She leaves to mourn her departure a husband, two sons, two daughters (two children having preceded her in death), three sisters, two brothers and many other relatives and friends.

Funeral services were held from her home near Greencastle also at Reiffs church near Maugansville at which place she was laid to rest. Services conducted by Bros. Geo. Keener and Christ Strite.

"Mother thou hast left us lonely
Here our loss we deeply feel
But 'tis God who hath bereft us
He can all our sorrows heal."

Springer.—David Peter Springer was born in Little Mackinaw Township, Tazewell Co., Ill., Sept. 20, 1879; died at Upland, Cal., May 17, 1919, at the age of 39 y. 7 m. 27 d. He was united in marriage to Barbara Hieser Mar. 1, 1902. To this union were born two daughters. His wife, Barbara was called away Apr. 11, 1909. Sept. 7, 1910, he was united in marriage to Lena Augsburg. To this union were born four daughters, of which two preceded him to the grave. He leaves to mourn his departure, his wife, four daughters, his aged mother, four brothers, one sister and many relatives and friends. He united with the Amish Mennonite church and remained faithful to the end. Services were conducted at Upland in the Brethren church by Bro. M. C. Lapp. The remains were brought to Hopedale, Ill., for burial. Funeral services were conducted by the Brethren J. C. Birkey in German, and Samuel Gerber in English. B. S.

Parret.—Catharine L. widow of the late Phillip H. Parret, died at the home of her daughter Mrs. Annie Cump in Chambersburg, Pa., after an illness of four weeks. She was born October 17, 1841; died May 28, 1919; aged 77 y. 7 m. 11 d. She is survived by one daughter, and six grandchildren, and many friends to mourn her departure.

She was a faithful member of the Chambersburg Mennonite Church. She was laid to rest on May 31 at the cemetery adjoining the Chambersburg

Mennonite Church. Services by William Hege, and Jacob Clemmens.

"Let your hands be folded, Mother;
Of toil they've done their share;
While our lives were young and tender,
How you watched with loving care!
We thank God for such a mother,
And the prayers for us you've prayed.
Great and blessed we shall call you;
May your precepts be obeyed."

—By her granddaughter, C. M. C.

Minnich.—Sister Lillie F. Minnich daughter of the late J. W. Minnich died of consumption at her home at Dale Enterprise, Va., May 21, 1919; aged 46 y. 4 m. 15 d. The disease which ended her life began over seven years ago when she left an unfinished term of public school in Halifax Co., Va., and went to the Catawba Sanitarium near Salem, Va., for treatment where she remained for several years and graduated and served as a nurse until her father took sick when she came home and took charge of his business as merchant, postmaster, etc. After her father's death she continued in his business till the time of her death. She had been a public school teacher from early youth and we feel sure her life has been an inspiration to many of those who were under her charge. She united with the Mennonite church December 30, 1888 and lived a faithful, consistent life till her death. She was active in church work being Sunday school teacher a good many years. Her parents and one brother preceded her to the grave leaving an only brother to survive her. Funeral services were held on the 23rd at the Bank church conducted by S. H. Rhodes and J. W. Stearn from James 4:14, after which her body was laid to rest in the cemetery nearby.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Pacific Coast Conference will be held with the congregation at Creston, Mont., June 13-17, 1919. A hearty invitation to all that can be with us.

Fraternally,

J. P. Bontrager, Mod.

Those coming to the Conference should buy tickets to Kalispell, the nearest railroad station, where visitors coming by train will be met. Write to Joe Whitaker or the undersigned, Creston, Mont., of your coming. We desire a large attendance of those interested in conference work.

Chris Snyder.

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Church Conference meets in annual session (D. V.) at the Mount View Church, N. E. of High River, Alta., June 24. On Sunday, June 22, the communion will be observed at the same place. On Monday, the 23rd, a Sunday School Conference and on Wednesday, the 25th, a Bible and missionary conference will be held.

A. H. Wambold, Sec.

Strength and honor are her clothing;
And she shall rejoice in time to come.
She openeth her mouth with wisdom;
And in her tongue is the law of kindness.
She looketh well to the ways of her household,

And eateth not the bread of idleness.
Her children arise up, and call her blessed;
Her husband also: and he praiseth her—
Many daughters have done virtuously,
But thou excellest them all.

—Prov. 31:25-29.

A man has no more real Christianity than that which affects his life.—Sel.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
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S. E. Alliger, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(*1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.

Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Miner, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(*1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. E. Martin, Supt.

Job.—Job, W. Va., ——— Supt.

Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

Knoxville.—(*1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(*1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria.—(*1919) 900 Garden St., Peoria, Ill. John Roth, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(*1901) Marshallville, Ohio, Jos. M. Nissley, Supt.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTTDALE, PA., THURSDAY, JUNE 19, 1919

(Gospel Witness)
Established 1905

No. 12

EDITORIAL

"Godliness with contentment is great gain."

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

We could use a number of original articles written for our Family Circle page. Whatever you do to strengthen the Christian home is so much service in a worthy cause.

Altoona Mission Building.—There is an earnest effort made by the friends of Altoona Mission to pay off the indebtedness on the mission property. It is estimated that if each of the Mission supporters were to pay a little over two dollars that the debt will be lifted. We sincerely hope that it may. As the building is greatly in need of repairs those making the contributions should endeavor to make them large enough to over-subscribe the required amount by several hundred dollars and thus leave enough in the treasury to make the needed repairs.

Prayer.—"Let your requests be made known unto God," writes Paul to the Philippian brethren. It is an advice which we of the present time need very much. We recognize God as the Dispenser of all blessings, the Friend who never forsakes His own. Yet many people see nothing in prayer but the uplifting influence of being in a praying mood. The spirit of prayer is indeed an uplifting influence, but this is not the principal reason why people should live the prayer life. Our requests should be made known unto God because we need things which God alone can bestow.

We should never forget that God is a personal Being whose ears are open to the cry of the needy and who answers definitely every prayer that is offered to Him in faith.

In the midst of the much strife, opposition to truth, persecution, and other forms of iniquity abounding at the present time, it is well for Christian people to remember the promise of Christ to His people: "Ye which have followed me, in the regeneration when Christ shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Whatever may be your interpretation of this promise, its teaching reminds us forcibly of the fact that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." Read Heb. 12:1, 2.

Church Building.—The third chapter of First Corinthians is very interesting and valuable for those who would be co-laborers with Christ in advancing the cause of Christ. Here Paul likens the Church to a building and laborers as builders. Referring to active laborers he says, "We are laborers together with God." To the Corinthian Church, gathered together through the instrumentality of himself and others, he says, "Ye are God's building."

Here the message changes somewhat, in that he refers to the Corinthian brethren themselves as builders and warns them that they build according to heaven approved plans. Results: (1) If we build upon the true foundation—"gold, silver, precious stones"—our work (converts won for the Kingdom) will stand the test of the judgment to come. (2) If we build on some other foundation—"wood, hay, stubble"—our work (converts won to a profession of Chris-

tianity but lacking the experience of salvation) will be burned up. Our chief concern should be that when we come to the end of life's journey it may be said of us, "Your labor is not in vain in the Lord."

Visitation Work.—We usually think of pastoral visits or visits by missionaries when this subject is mentioned. But this time we want to talk about simple, plain visits by simple, plain people who are not thinking about their professional duties while making their visits.

Much is lost to the Kingdom because we do not take the time to visit as we should. Absorbed in daily home or business duties, we feel that we can not afford to spare the time which visiting demands. As a result the social contact is lost to a large extent and our influence over fellow men is correspondingly weakened.

There are a number of reasons why visitation work should not be neglected:

1. The visitor can not afford to miss the benefits derived from it.

2. Through social visits from loved ones many a soldier of the cross has been strengthened and encouraged to press on in the way, many a person who was about to give up his Christian life has been encouraged to reconsider his course and reconsecrate himself to God, and many who were "halting between two opinions" have been won for the Master.

3. A splendid social atmosphere which brings people together in friendly visits is one of the best antidotes you can find against unhealthful "social" gatherings.

4. It is a splendid thing for any community if the visitation work is not all left to gossipers.

5. The "loss of time" in visiting is more than made up in the gain through recreation.

Doctrinal

... doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

I OUGHT NOT DOUBT

I ought not doubt, when all my ships at sea

Come floating home with broken masts and sails.

For seeming evil worketh naught but good to me,

I'll trust the Hand that guides and never fails,

And while I weep because those sails are tattered,

Still cries my soul, while my hopes lie shattered

I trust in Thee!

I ought not doubt, if all my prayers return Unanswered from the still white throne above,

Though He refuse the things for which I yearn,

I will yet believe that His the allwise love;

And while at times I can not help from grieving,

But now I see, as in the fire, though still believing,

Naught but dross shall burn.

I ought not doubt, if sorrows fall like rain

And troubles swarm like bees about the hive,

For greatest heights are gained by faith through pain

As through the mist I see the end for which I strive;

And though I groan and stagger 'neath my crosses

I yet may see in my heaviest losses,

My hope and greatest gain.

I ought not doubt, if anchored in this faith,

Like some strong ship my soul meets every gale

It breasts the mighty unknown sea of death;

For Jesus the wrath of the waves shall quell,

Oh may I cry as body parts with spirit;

I do not doubt, let saint and sinner hear it,

E'en with my latest breath.

—Selected.

THE FOUNDATION OF CHRISTIANITY

By A. C. Kolb

For the Gospel Herald.

Other foundation can no man lay than that is laid, which is Jesus Christ.—I Cor. 3:11.

The position which Paul occupies is quite different from that of any of the other New Testament writers. This letter was not written to Jews, but to Gentiles. His manner of addressing them indicates an interest which is worthy of notice. The twelve disciples whom Jesus had trained especial-

ly for the work of spreading the Good News, were interested chiefly in the Jews. Matthew's writings, for instance, present in a very clear manner, Jesus as the Messiah of the Jews. The first of the disciples to entertain the idea of preaching to other than the Jews was Peter, and he needed to be thoroughly convinced by a special vision, that the Gospel included more than merely the Jews. Paul, however, was "appointed a preacher, and an apostle, and a teacher of the Gentiles" (II Tim. 1:11), and so in the letter to the Corinthian Church he takes great care to present some of the fundamental principles of Christianity with which it was supposed the Jews should be acquainted as a matter of fact. This teaching, therefore, applies equally to us who are also Gentiles, although it is of no less importance to Jewish Christians as well.

That Paul was a great teacher is readily admitted. His method of riveting truth is such that no attentive mind can escape the importance of his message. He taught some deep lessons which were hard to understand even for Peter (II Pet. 3:16), but in this lesson he refers to something familiar, and likens the development of Christian faith to a building which is to be erected.

The most ordinary person could readily grasp the importance of erecting a building on a good foundation, if it was to endure; but to give it permanence, the superstructure likewise requires substantial materials. Paul made no vain boast when he called himself a wise master-builder. It was no apprentice. He had a definite vision of the building to be erected. He appreciated the need of permanence and stability, for he recognized the omens of gathering storms which should expend their fury upon the believers in Jesus Christ, and so he was careful not only in selecting the material, but also in placing it (Eph. 4:11).

First of all, Paul was interested in the FOUNDATION of Christian faith. This foundation, he points out clearly, is Jesus Christ. It is not a foundation which was to be laid, but one which IS laid. It had been laid prior to his own time. In Jno. 1:1 we read, "In the beginning was the Word, and the Word was with God, and the Word was God." The very next verse tells us, "the same was in the beginning with God." The fourth verse reads: "In him was life; and the life was the light of men." Verse ten states: "He was in the world, and the world was made by him, and the world knew him not;" and then in verse fourteen we are told "The Word was made flesh and dwelt among us, . . . full of grace and truth." God's own testimony concerning Jesus is:

"This is my beloved Son; hear ye him."

The evangelist John further points out clearly that salvation depended upon faith in this Son of God, as set forth in that most remarkable of utterances, "Whosoever believeth in him shall not perish, but have everlasting life" (Jno. 3:16). Many are the teachings which emphasize the importance of not mistaking faith for a mere mental belief, but that it is vastly more, and that it includes the very incorporation of Jesus Himself into our very lives.

In the reference above quoted, mention is already made of the possibility of some perishing—a fact which seems so distasteful to some present-day teachers that they would eliminate all such references from the Bible if they could, but being unable to do so, seek all manner of explanation (?) by which they hope to neutralize the sting of sin, notwithstanding that no interpretation they may advance can possibly change in the minutest degree the judgments which God has reserved unto Himself. Paul seems to anticipate something of this, and is therefore careful to point out evidences which would go to prove the believer's relationship with Christ. This is likewise done in many other places in Scripture, although perhaps in none is the need of stability of faith so strikingly brought out as in the third chapter of his first letter to the Corinthians, where life's development is likened to a building under construction.

The wise counsellor, James, tells us in just so many words that as "faith without works is dead," so it is by our works that our faith is proven. The condition of salvation is "Whosoever believeth," and any who do not believe, have no promise of everlasting life. As, therefore, faith is proven by works, so those works which are enduring are characterized by Paul as "gold, silver, and precious stones." Other works which do not possess permanence, are characterized as wood, hay, and stubble. From this standpoint it might therefore not be out of place to make a distinction between Christians—some being the "gold, silver, and precious stone" class while others are the "wood, hay, and stubble" class—but nevertheless all Christians. Paul does not discard the latter. In the letter from which our topic is chosen, he utters not one word of reproach. He merely draws attention to the permanence or the perishableness of the structure. He appeals to the inmost convictions of the Corinthian brethren and arouses them to an earnest desire that they might prove themselves as belonging to the "gold, silver, and precious stone" class. Such a method

of teaching always brings out the very best in us. It accomplishes infinitely more than constant reproving, rebuking, and fault-finding, though there are times when reproof and rebuke are necessary, but these have their season. Christianity is a constructive program, and Jesus Himself exemplified high ideals, to attain to which requires earnest endeavor and unflagging perseverance. In this lesson, Paul does not hold up gloom as forming part of Christian experience, but rather invites us to do and be better than we have done and been before.

Paul turns to a test. He tells the Corinthians that their works should be tried, and this applies equally to us. The severest test should be put to them. The moral fabric of their life work would need to undergo a test which would prove beyond dispute how they had built. All Christian people build upon **the same foundation**, but they do not all build **alike**. Perhaps some will place great stress upon some one particular doctrine, and others upon another. Some will say that the "form of baptism" which is observed, determines faithful obedience to the teachings of Jesus. Others will say that to wear a garb which will distinguish them from all other people is a sure sign that they are making a sacrifice which must merit favor before God because of the humility and self-denial it shows. Still others will present an argument in support of some other point, and some one may see in some particular ordinance an unfailing proof of loyalty to God. Ordinances have their place, and render invaluable help in keeping us within certain bounds by which we may be known as professing loyalty to Christ—building upon the one foundation. Still, in the observance of all these ordinances alone we shall never find salvation. They are merely a means to an end, and no more.

As far as in us lies, we should acquaint ourselves with God's ordinances, and prove their worth, but there is more required of us than merely that. If we read Matt. 25:34-40 a wonderful picture opens up before us. Here we have portrayed very vividly how that we may be unconsciously building from **inner impulses**. There are those to whom the blessed words of welcome are spoken: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me." Why are these acts enumerated? Simply because they are acts which any one is

capable of doing, and they show that those who performed them did so because of impulses from within, and not in expectation of receiving reward. In fact, they seem surprised to learn they had actually done any service worthy of mention—so unconscious were they of the real value of their deeds in the sight of the King. However, we may be sure that God, whose notice the fall of even a sparrow will not escape, will likewise not fail to take notice of the deeds of His children, whom He esteems of much greater value than sparrows.

Herbert, Sask.

(To be continued)

WAS CHRIST CRUCIFIED ON FRIDAY?

By Landis Brubaker

For the Gospel Herald.

This article appears in response to another one published on the same subject several weeks ago. We admitted the other article because we knew that many people are interested in the question and gave room for the writer to submit his thoughts. We admit the present article for the same reasons. We will admit other articles on either side of the question, provided the thoughts submitted have not already been submitted in these two articles, and the writers exercise care that truth, not controversy, marks their message.—Editor.)

In a recent article entitled, "Christ Crucified on Friday" it is stated that it was made clear to the writer that Friday was the day. I can not say that it was so with me. Now in the first place I would like to say that the important thing is not **what day** He was crucified, but that He **was** crucified, and that He rose again.

The writer admits that Jesus said, "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." But he sets aside these words of Jesus by eleven references where it says "the third day." Does Jesus contradict Himself? Did He tell an untruth when He said "three days and three nights?" And the writer has evidently overlooked the fact, that there are three other passages of scripture where it says "**after** three days" He should rise again (Matt. 27: 63; Mark 8:31; 24:21). Now "the third day" to my mind would mean the third day after the day of crucifixion, and this would not contradict the other passages of scripture—"after three days" and "three days and three nights." If we thus harmonize all the scriptures bearing on the event, then surely if He was crucified on Friday and rose on Sunday, it was not "after three days." Nor was it the third day unless we count the day of crucifixion as the first day.

I would not like to say what day He was crucified. But I do believe every word Christ said. And if He said He should be three days and three nights in the heart of the earth, I believe He was three days and three nights in the earth. If I count back according to the scriptures and find Him riding upon an ass on the Sabbath, that does not shake my faith that Christ's Word of "three days and three nights" was fulfilled. Nor do I believe that He would desecrate His own Sabbath, but I believe by faith that which I can not understand by sight. And would this be desecrating the Sabbath any more than for us to ride to worship on Sunday? Remember Christ also healed the sick and His disciples plucked corn on the Sabbath, things the Jews also said were not lawful.

In conclusion I would say, I do not know what day He was crucified, but I know He was in the heart of the earth three days and three nights because His Word says He should be. I would that we might study God's Word carefully and prayerfully and "try the spirits whether they are of God." If we, in our finite wisdom, can not make all passages of scripture harmonize, let us not reject some, but let us believe by faith. We could make them agree if we had God's infinite wisdom.

Lancaster, Pa.

THE ONLY HOPE

A man was drowning. As he went down, he reached out and took a death-grip on what he thought to be an arm of rescue. His friends dived and tried to save him, but he would not release his hold on the old tree snag which he had grasped in the bottom of the river, for he was trusting fully in it. His mistake caused his death.

In the great waters of sin and humanity in this world today there are many souls who realize that they are lost, and they desire help; but on account of failing to recognize the truth they take hold on some false hope and cling to it so stubbornly that it hinders God's true rescuers from reaching them with the right help, and in the end they will be found dead, grasping a sinking hope.

—Mabel C. Porter.

Some people say, "You can't separate a man from his money." God does not want you to be separated from your money. He wants you to place it all upon the altar, and wants you to go with it.—C. D. Esch.

Truth works hardship when men prefer something else.—L. K.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Columbia, Pa.
(274 S. 4th St.)

Beloved Readers, Greeting:—In these days when men and women are lovers of pleasure more than lovers of God (II Tim. 3:4) and forsake the assembling of themselves together (Heb. 10:25), when encouragements and exhortations are so much needed, we no more wonder why the unsaved care very little to come to the house of worship, which seems to be the case here. When those unto whom the eternal promise is left have become indifferent who should be the means of influencing others for the kingdom of Christ! O, reader, will we be among the former or the latter ones (I Thes. 4:14-18)?

To all who contributed in various ways, receive our thanks and forget not the work in your prayers. As to such as have sent papers we want to state kindly unfold them; our time is well taken up at our work. And please send no old quarterlies as they are unprofitable here; it will be as well to save the extra postage.

To our brethren and sisters in the country, your presence is much needed, your absence hinders the work. And to the marketing in Columbia, your influence is either helping or hindering the work here. We often get hard answers in return about Mennonite people at market, etc.

In faith,
June 9, 1919. Ira M. Shertzer.

AN AFTERNOON AMONG SOME NATIVE HOMES IN THE ARGENTINE

By J. W. Shank

For the Gospel Herald.

Note—The homes described in the following article were visited by me here at Rio Cuarto while we are here for a short time for the sake of our boy's health. At present I am taking care of the home department of the Sunday school of the Brethren mission. I hope we may be doing similar work soon at our own home in Pehuajo.
J. W. S.

Perhaps some of our readers would enjoy a real visit with us in some of the native homes as we go about visiting them and teaching the Word. I will describe my experiences in four different homes all of which I visited on the same afternoon. And you will see that they are indeed different from each other as well as very dif-

ferent from anything you have in the States.

First we visit the Witouch family. They are Belgians who have lived in this country for very many years. They and their children use the Spanish language. There are three women who listen interestedly to our teaching of the Resurrection of Jesus (the visit is made about Easter time). In fact they drink in the message for it is evident that they have little in their daily lives to stimulate the intellectual and spiritual life. They live in a home that is better than the ordinary country home. The house is well built to keep out the rain and wind. But one notices quickly that they have done as most of the immigrants do who come to this country, that is, live very much like the natives. Their floors are of wood but all around the doorway inside there is a thick coat of hardened mud that has collected. The floor is not often scrubbed, I am sure. On the wall I see some old hand paintings that look like the work of small children. Several old pieces of furniture are full of fly specks and dust. Everything inside is faded and dull in appearance. Outside, however, it looks more pleasant for the back yard has been swept and a lot of castor beans have been planted to make sort of a pleasant hedge around it. The house really has a coat of blue calcimine on the outside which makes the house look different from most of the others you see.

The next home is that of the Buitragos. They are natives of this country. They have a still better home than the first we visited. It is an old fashioned type of house with coarse brick, having big cracks between for floors. The walls are nicely tinted inside and clean. They evidently keep the sala (sitting room) closed except when in use. They have a nice quinta (truck patch and fruit orchard) at the back of the house where Don Pepe (the husband) spends all of his time tending the vegetables and fruits. Today Dona Ramona (the wife) has brought a fresh bouquet of dahlias, roses, and chrysanthemums which she puts in a vase on the table and which she begs me to take home to my wife when I leave. At this place three persons also listen to the Gospel. Don Pepe and his wife and Anita Climent, a maiden lady who lives near. It is a real joy to visit this home because the interest in the Word is so great. Don Pepe has many questions to ask and he seems very much pleased when we take the patience to answer them. When I leave I place into their hands a little Sunday school paper and they bid goodbye with many a hearty wish for the wellbeing of my family.

Next I visit a place that I always leave with a heartache. It is the home of the Boniver family who are Argentines. But shall I call it a home? I will let the reader judge for himself. The house is made of mud and is covered with straw. There is only one room. The floor is the bare ground. Inside there may be seen one bed and a sort of cot with some knots of bedding and gunny sacks rolled up. Only the rudest of necessities in the way of cooking utensils and dishes are to be seen. There are two very old broken chairs. But the saddest part is yet to be told. There is no mother in the home and there are seven children, all at home but one who has been given a home by a kind neighbor. The oldest child is twelve, a girl who has the responsibility of the family most of the time. The father is compelled to be away from home most of the time. Sometimes he is away for a whole week working at some country ranch. The smallest child is about two years old. Poor little things! Their faces and hands are filthy with dirt and their legs and arms are covered with sores. Perhaps this is caused by their unsanitary living. The father is interested in the Gospel and has requested that these visits be made to teach the children something of the Bible. The place is out in the country and the children could not come to Sunday school in town. The children are very shy but they show some interest in what we tell them and are able to remember from one time to the next the Bible stories we teach. Poor little things! How we long for a good orphanage home where we could take all of them under our care! And there are hundreds of homes just as pitiable as this right near us in these towns.

The last visit for the afternoon is at the home of the Farinis. This family lives in a well made house about a mile and a half from town. They have about a ten acre tract of land which they own and which is used entirely for truck farming. One is immediately shocked at the sight of everything on the premises and in the house. Four children run out to meet the visitors. But what a sight! Their clothes have not been washed for months, one is positively sure. One little girl has a dress that is torn from top to bottom, showing her whole body without any sign of underclothes. Her dress gaps open in the back almost to the end of the spine and shows her skin coated with crusts of dirt. The other children are in similar conditions. The mother is dressed in rags that merely seem to hang together. She has tucked pieces of newspaper under the places that are torn worst. There are no chairs. We sit on old boxes while the moth-

er turns a charcoal brazier upside down for her seat. The children sit on the table.

In the living room there is a plow and several other pieces of machinery. On the table is a pile of dry beans ready to hull and the floor is littered with straw, sticks and trash of every description. There is no sign of home comfort. In fact the room looks like an old dusty shop. Here it is that we give a little Bible lesson while the children sit with open mouths listening to every word. Here are some more poor little things who can not go to school.

The father in this family is a lazy, shiftless fellow who has no ambition to make progress. He can read and seems to enjoy it for there are a dozen or more books stacked on a shelf in the corner. He reads the Bible and the Sunday school papers to the rest. None of the rest can read.

One is almost tempted to be angry at a man and woman who pretend to bring up children in such misery, especially when you are compelled to believe that it is not necessary. The land they own would make an excellent living for them, if they had a bit of management and energy. The woman and the oldest boy, who is ten, go every morning with a cart load of vegetables to sell on the streets. They could easily produce enough vegetables on their own land to sell, but instead of that they buy some things from other growers and use that to sell.

One hopes that some day the seed of truth may ripen sufficiently to bear a little fruit in this wretched home. Will the readers of the Herald pray to that end, not only for this home but for the many similar homes in this land?

Pehuajo F. C. O. Provincia B. A. Argentina, S. America.

AWFUL DECEPTION OF HINDUISM DISCLOSED

At one noted shrine Chundra Lela was told by the priest that, on a certain day in the year, blood would flow from the idol into which he dipped a cloth, and whoever was present on that day and received a piece of cloth to carry away with them would have their desire, whatever it might be. She determined to stay until that day and see for herself, and get this desirable boon, altho it necessitated her remaining six months. She continued her self-torture as before, and also made feasts for the virgin daughters of the Brahmins, and made gold offerings to the idol.

On the appointed day Chundra Lela went early in the morning to the temple to worship, and to wait for the ap-

pearance of the flowing blood. The priest tried to get rid of her, telling her it was too early in the day, and to come when he should summon the rest. She went away, only to return sooner than she was wanted and caught the priest dipping the cloth, not into the blood which had flowed from the idol, but into that of a goat he had killed for the purpose. Many hundred pilgrims that day received the mystical cloth, believing the lie the priest told, and paying the fee; but Chundra Lela would not receive it. She was thoroly disgusted with this deception, and began, from that day, to search for more fallacies in the system. These priests had also told her if she had made their daughters a promise and went away without performing it, a tiger would come out of the jungle on her way and tear her to pieces. She determined to prove this also. She said:

"I told a lie in order to find out whether the statement made by the Brahmin priests was true or false. I went to two of their daughters, and told them I would give them each a set of choories (bangles for the wrists) and a new cloth or dress. I went away without doing it, thinking I can but perish, anyway. As I went out of the city on my way, I came to the lonely road that led thru the jungle. I kept watching for the tiger to leap upon me. Every stir made my blood run cold. I went on and on, but the tiger never came. I then began to believe the priests to be a set of liars instead of holy men."

From here she went into another Raja's territory to the next shrine. Only those who were able to make special offerings were permitted to visit the shrine. The most costly and acceptable offerings that could be given she gave to the king which was a lump of salt and a bit of opium. The common people in India could not afford to use salt in those days. The shrine was Purshoo Ram, the place where the god had murdered his mother. They showed her the block on which she was beheaded and she covered it with flowers and worshiped there. Here Chundra Lela was disgusted with the greediness of the Brahmin priests. After she had given them the usual offering, they caught the garment she wore about her, and cutting it in two, took half of it from her. She was glad to escape with her life.

She had read in their sacred books of the death of Parvati the wife of Siva. Her father had made a great feast to which he invited all his sons-in-law and great personages, excepting Siva. Parvati was so heart-broken at the indignity shown her husband that she refused to attend herself.

(to be continued)

HOW DOES THE ENGLISH SCHOOL IN THE AMER- ICAN MENNONITE MISSION HELP THE CHURCH?

By M. C. Lehman

For the Gospel Herald.

A number of our young men who are proving capable of taking responsibilities in Church matters from missionaries at this time when the number of missionaries is so small, have been trained in our English school. Were it not for these the mission work and Church work would have to suffer even more in this crisis. This plainly indicates that the giving of an English education is necessary in order to train a leadership for the Mennonite Church in India that can rightly interpret the American Church's ideals to the Indian Church.

Nothing could be more disastrous to both the Indian and American Church than not to make provision for an organic and sympathetic relation between the two. So far the missionaries on the field have had to be the connecting link to try to develop and conserve this relation because they alone knew the languages of both Churches. The time is coming when the Indian Mennonite Church will want an interpretation of the life ideals and principles of the American Mennonite Church by some of its own Indian leaders and this must be gained first hand thru the English literature of the Church or by direct contact with the American Church. This of course will be impossible without a knowledge of English on the part of such Indian Church leaders.

The proper transmission of the principles of the Mennonite Church to the Indian Mennonite Church necessitates a knowledge of English on the part of at least a number of its Indian leaders. The conservation of these principles in the Indian Church after transmission necessitates a knowledge of English on the part of some of its Indian leaders. The making and retaining of a sympathetic relation between the two Churches necessitates a knowledge of English by some of the Indian leaders. Not to provide the means for all this now during the formative period of the Indian Church by giving the knowledge of English would mean to be careless and negligent as to the conservation of the Mennonite faith in the future Indian Church and perhaps make it impossible to retain a proper relation between them. An endowment now to furnish the means for this knowledge of English in our Mission English School would be a great safeguard for the faith of the future Indian Mennonite Church.

Dhamtari, C. P., India.

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

TRUST

Child of mine I love thee, listen now to Me.

And make answer truly as I question thee,
For I see that shadows do thy soul oppress,

And thy faith so weakens that I can not bless.

Thou hast craved My power and presence
in thy soul,

Wilt thou yield thee truly unto My control?

Wilt thou let Me ever with thee have My way,

Yield thyself in all things simply to obey?

Though My presence oftentimes seems to be
withdrawn

Of My inward workings not a trace be shown,

Wilt thou count Me present notwithstanding all,

Still believe I'm working even in thy soul?

When I give to others what I thee deny,
Flood them with my sunshine, wholly pass thee by,

Wilt thou still believe in My strong love
for thee,

Yield thee to My purpose, whatsoe'er it be?

When I to thy pleadings seem no heed to pay,

And thy foes grow bolder, claim thee as their prey,

Though toward thee I'm silent, Wilt thou stand the test?

On My word of promise lay thee down to rest?

If to these My questions thou canst answer "Yes,"

Thou shalt be forever one I love the best,

In the inner circle of My favored few,
Thou shalt be admitted, and My glory view.

—Sel. from Ev. Visitor.

HAS YOUR SON A FATHER?

Has your son a father? This would seem at first glance rather an impertinent question to ask the head of any family, but if it were answered in the spirit in which it is asked many a man would have to say, "I supply my son's temporal needs and give him a lecture if he gets into mischief; otherwise I know little about him."

Clothing, food, and shelter are necessary, but your boy could be provided with these if he were an orphan, for they are the things that money can buy. Your boy needs most what only a father can give, loving, thoughtful, understanding care and guidance.

What do you know about your boy? Who are his associates and best-loved friends? What is his behavior

and standing in school? What are his favorite studies? What are his favorite sports? Has he a natural liking or inclination toward any trade or profession? What books appeal to him most? What kind of books is he reading? What is his moral tone, and what does he think and talk about the most? These are simple, practical questions which, it seems to me, every father should be able to answer. Unless a father is well enough acquainted with his son to know something about him, how will he know what to expect of the boy?

What does a boy need in a father? He needs a pattern by which he can fashion his habits, and disposition. If your son is to have high ideals, he must find them somewhere; are you the kind of a man you want your son to be? Your habits, your manner of speech, your attitude toward your family—all these are telling on the character of your son.

A boy needs in a father some one to whom he can come for counsel and advice and find sympathy and be understood. Your boy will soon be a man, and with manhood will come a man's responsibilities. He has many perplexing problems, this growing man of yours, has, which a real father can help him to solve. The boy needs in a father one who invites confidence and holds it after it is obtained. He needs to rely safely on you. A boy needs a father that will watch for the pitfalls that surround him and point them out. A general warning against sin and ungodliness is not sufficient. A real father will take his son to one side when opportunity permits and tell him about himself and how fearfully and wonderfully he is made. He will instruct him as to the meaning of the new impulses that he feels and will instruct him about the secret and mysterious things of life. Many boys grow to manhood without hearing from their fathers' lips one word of pure instruction and warning and without having placed in their hands one page of pure literature to warn them of the black pitfalls of immorality and licentiousness. To give a boy the necessary warning is first of all a father's responsibility.

A boy needs a comrade in his father. There should be some common interest, or interests. The boy can not rise to a man's estate and meet his father on that ground, but the father can go back to the things of boyhood and meet his boy. Your boy is most interested now in the development of his body. He likes to try feats of strength and endurance. He will open his heart and take you in as a full comrade if you will run races with him, or jump, or row. Anything that will exhibit his strength and prowess. And now he will like to boast to the other boys, "My father

can run faster or row faster than any boy here!" And while you are being a comrade to the young fellow in his boyish fashion, he will be talking out his heart to you, and you will get acquainted with him.

You may give all your time to labor and leave your son houses and lands; or all your time to business and leave him money and stocks and bonds; or all your time to public service and leave him a good name and honor, but none of these are as necessary to a boy's development as a father.—Mabel Hale in Gospel Trumpet.

QUESTIONS FOR MEDITATION

By E. G.

For the Gospel Herald.

1. Does my life please God?
2. Am I studying my Bible daily?
3. Am I enjoying my Christian life?
4. Is there any one I can not forgive?
5. Have I ever won a soul to Christ?
6. How much time do I spend in prayer?
7. Am I trying to bring friends to Christ?
8. Have I ever had a direct answer to prayer?
9. Is there anything I can not give up for Christ?
10. Just where am I making my greatest mistake?
11. How does my life look to those who are not Christians?
12. How many things do I put before my religious duties?
13. Have I ever tried giving one-tenth of my income to the Lord?
14. Is the world being made better or worse by my living in it?
15. Am I doing anything I would condemn in others?

"GODLINESS WITH CONTENTMENT IS GREAT GAIN"

For the Gospel Herald.

"Gain" may not always mean dollars and cents, but even this feature is usually included. There is nothing that brings greater gain to the Christian home than an all-pervading air of Godliness; that is, a God-like-ness and a recognition of God in all that comes to the home. It means peace, love, and mutual helpfulness among all that find shelter there. It means righteousness and freedom from sin and its consequences. It means simplicity and real conservation along all lines. It means the fellowship of the Father and rapid growth in spiritual manhood and womanhood. It means purity of mind, thought and deed, and a vision that reaches beyond the realms of earth. Is there anything more profitable than GODLINESS?

Sunday School

For the Gospel Herald.

Lesson for June 29, 1919.—REVIEW

Golden Text.—I will praise thee, O Lord my God, with my whole heart. —Psa. 86:12.

Introductory.—The lessons for the quarter just ending consist of a series of doctrinal studies which are very helpful to the seeker after truth. We will notice each lesson separately and briefly.

1. **God Our Heavenly Father.**—As such, He cares for His own. We should not only reverence and serve Him, but implicitly trust Him for all things, without over-anxious care for what will be in store for us in the future. If we commit our present to the Lord, He will take care of our future.

2. **Christ Our Savior.**—The lesson consists of the calling of the first disciples. As personal workers for the Lord we notice first John the Baptist, who pointed his disciples to Jesus; Andrew, who brought his brother Peter to Christ; Philip, who brought his friend Nathanael. We do well to pattern after them, remembering that whoever is brought to Christ is brought to the only one who can save us from our sins.

3. **Our Risen Lord.**—This was our Easter lesson. The fact of our Savior's rising in triumph over every foe is one of the most inspiring things before us. "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The way out of the grave being opened, we look with confident hope to the time when we shall hear the voice that will call us from the tomb and give us a place at the Savior's right hand.

4. **The Holy Spirit Our Helper.**—The lesson text tells of the remarkable experiences on the day of Pentecost. The baptism of the Holy Ghost put a new tongue into the mouths of the disciples, as it does to all who have a like experience. This however does not mean the miraculous demonstration of cloven tongues with which they spoke on that day. Speaking in cloven tongues is quite different from the ordinary change of tongues which comes to people who experience a change of heart, an illumination of the Spirit, a spiritual discernment of the Word.

5. **Man Created in the Image of God.**—From this lesson we gather the following facts: (1) Man is the only creature bearing the image of God. (2) Man was created upright, intelligent, holy, pure, perfect with human limitations. (3) There is nothing in the Genesis account of the creation that in any way supports the modern theory of Evolution.

6. **Sin and its Consequences.**—Those who see in primitive man a race of savages must start in after the fall of man. Before that, man was perfect, shining in the image of his Maker; after that, of unregenerate man it is true that "even his mind and conscience are defiled." Because man fell, the curse of sin and of death rests upon him.

7. **The Grace of God.**—This lesson is an appropriate one to follow the one preceding. Draw the comparison between lost, sinful, helpless, depraved, degenerate man and his position among the redeemed in glory, and you have a vivid picture of the grace of God. Thank God for His abounding grace.

8. **Repentance.**—But the grace of God is extended to man upon conditions. There is grace abundant for all who come to God in faith and repent of their sins. "Now commandeth he all men everywhere to repent." "Thus it is written, and thus it behooved Christ to suffer . . . that repentance and remission of sins should be preached among all nations." The promise is, "Repent, and ye shall receive."

9. **Faith.**—Faith is man's avenue to God. "By grace are ye saved, through faith." As examples we have a long list of heroes of faith named in Hebrews 11. "Being justified by faith, we have peace with God through our Lord Jesus Christ." It prompts us to go forward and maintain courage where lack of faith would impel us to shrink. It is through faith that the power of God comes to man. Faith and power are inseparably connected. "Lord, increase our faith," should be the prayer of all disciples of all ages.

10. **Obedience.**—Our standing before God is manifested before man by our obedience or lack of obedience to God. Only they who do His will have any chance for reaching heaven. This is forcibly illustrated by the parable of men building upon the rock or upon the sand. The promise is to him that "heareth these sayings of mine, and doeth them."

11. **Prayer.**—Two things are herein taught about prayer: (1) We should live the prayer life at all times, under all circumstances. (2) To reach the ear of God we need to approach Him in a submissive, humble attitude.

12. **Love.**—This, the greatest of all Christian virtues, is an essential to right relationship before God. Without it talent, mighty works, and all other things pertaining to human merit are of no avail.—K.

Take away our home, and you destroy the nation. Take away our home, and you destroy the Church. Take away our children, and you spell anarchy.—D. G. Lapp.

Our Young People

OBEDIENCE.—Deut. 28:1-13

Topic for June 29

MOTTO

"The Lord's voice will we obey."

THE STUDY HOUR

I. **Obedience is one of the most prominent topics of the Scriptures.** Upon obedience hinges the welfare of every soul toward God. God cannot help a soul who will not yield obedience. There are two courses of life which men follow. Obedience may be yielded to either one; but obedience to the one brings a blessing, while obedience to the other brings a curse. Obedience to God means disobedience to the enemy of souls. Obedience to the enemy of souls means disobedience to God. To obey means to yield to the wishes of the ones we would obey and do as they may direct.

Obedience to God is obedience to the course of life which brings us into the way of righteousness and truth. It means a right attitude toward every other relation possible to have in this world. Obedience to God makes us duty bound to be obedient to parents. It requires that we submit to the powers that be in all that is required of us, unless such powers get out of their sphere and require of us what God forbids, or forbid what God requires. It brings us into all the places of service which Christ has outlined for His followers. It makes us subject to the Church of which Christ is the head. It brings us into obedient submission to the different constituted authorities in the church organization. It brings rich returns from every department of life where it may be exercised. It is not a burdensome matter to those who have love in their heart for God and the right. Jesus said, "Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest for your soul, for my yoke is easy and my burden is light."

II. **The Text.** Deut. 28:1-13.—This passage sets before the children of Israel the rewards of obedience to the commandments of the Lord. It is also followed by the curses for disobedience in the rest of the chapter. God delights to bless His people and so sets before them the rewards and punishments very vividly in order to induce them to choose the good and happy way.

III. Outline Study

1. Kinds of Obedience

- Unwilling obedience.—Ex. 11:1; 12:31; Mark 1:23-27.
- Obedience from the heart.—Rom. 6:17.
- Pretended obedience.—I Sam. 15:17-23.

PERSONAL THOUGHT

We are sure of blessing on the side of obedience to truth and righteousness. May God enlighten us in this in every department of life.

SUGGESTIVE ASSIGNMENTS

For Children

- Textword, Obey.
- Learning to Obey With Gladness.

For Young People—

- The Duty of Obedience in all Things.
- The Joy of the Obedient Life.

For Older People—

- Willing Obedience.
- The Failure of Substitutes for Obedience.

Gospel Herald

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Editor, Daniel Kauffman.

Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, JUNE 19, 1919

Field Notes

Martinsburg and Johnstown were well represented at the communion services held at Schellburg, Pa., last Sunday.

After the conference at Minot, N. Dak., last week the visiting ministers at conference went to the several congregations in that northwestern field to continue the work in special meetings.

Bro. E. D. Hess, wife and three children, of Masontown, Pa., are visiting in Lancaster Co., Pa., at present.

An interesting Sunday school meeting, held June 5 at Risser's Church, Lancaster Co., Pa., is reported. Fuller report later.

A communion service is announced for Altoona, Pa., Mission next Sunday. A general invitation for brethren and sisters to attend is extended.

Bro. and Sister J. L. Stauffer of Harrisonburg, Va., former workers at the Mennonite Gospel Mission, Altoona, Pa., are expected to spend the summer at that station and will likely arrive there the latter part of this week.

Good interest is reported from the series of meetings held at Yellow Creek Church, Elkhart Co., Ind., where Bro. W. B. Weaver proclaimed the Word each evening. A number of young people accepted Christ as their Savior.

Bro. A. S. Horst and wife of Ephrata, Pa., accompanied by Sister Horst's parents, stopped a day at Scottsdale on their return trip from Ohio and Indiana where they had spent several weeks, attending the conferences in both states.

At the conference held at Minot, N. Dak., last week there were people present from Ohio, Indiana, Missouri, Montana, Iowa, and Canada. Conference began on Monday evening with an address by Bro. B. B. Stoltzfus of the Lima, Ohio, Mission.

Bro. D. H. Bender and family expect to spend some time this summer at Colorado Springs, Colo., with the hope that the rest may be beneficial to Bro. Bender's health. Their address will be Colorado Springs until further notice. We trust that our brother may be greatly strengthened.

Bro. A. S. Horst of Ephrata, Pa., spent Sunday, June 8, in the vicinity of Orrville, Ohio, filling the regular appointment at Martins in the forenoon and at Pleasant View in the evening. May God bless this brother and his companion in the duties placed upon them. B.

The Lord willing, ordination services for a minister and deacon will be held at Martins Church near Orrville, Ohio, on Sunday, June 22. Votes will be taken for same on Saturday, June 21. May the prayers of God's people go forth in behalf of this important work. B.

A letter, dated June 10, informs us that an interesting series of meetings was then in progress at the Olive Church near Elkhart, Ind., with Bro. J. W. Hess of Manson, Iowa, in charge. Souls were confessing Christ, eight having already made the good confession.

Wednesday, June 11, was a notable day for the Mennonite congregation in Orrville, Ohio, it being the occasion of the tri-county Sunday school meeting. Good interest, a well filled house, talks by Bro. Loucks concerning his recent experiences in the Near East and by Bro. C. L. Shank concerning affairs in India were among the features of the meeting.

Quite a number of reports of special meetings are in our possession. Most of them are well written and we would like to give them an immediate place in these columns but lack of room compels us to hold them over till later numbers. To make room for all, and to facilitate their early publication, we renew our former suggestions that these reports be made SHORT.

Correspondence

New Paris, Ind.

(Salem Congregation)

Greetings to all Herald readers: God be praised for the mercies that He is bestowing upon us continually.

On May 25 two young souls sealed their vow with God by water baptism. On May 26 we commemorated the death and suffering of our blessed Lord Jesus.

On June 1 our semi-annual S. S. Meeting was held at this place and was well attended. These meetings if well attended with the right motive have the tendency to lift us up higher.

Spring has been somewhat backward until last week we had nice warm weather.

We again ask that our small band of workers be remembered at the throne of Grace that we may be used of God in the salvation of the lost.

June 3, 1919. Ella Rohrer.

Tuleta Texas.

Greeting in Jesus' Name:—Health is good as usual. Nice weather with plenty of rain.

John Campbell, Jr., who formerly lived here, but later worked in San Antonio, died May 28, and was brought here for burial on the 29. He was sick only seventy minutes. He very forcibly brought this message: "Be Ready."

On the 29 Bro. Andrew Shank of

Oronogo, Mo., came and richly admonished us out of God's word every night while here. On Sunday, June 1, He held communion services at which time 14 souls partook of the sacred emblems. In the following meetings 2 precious souls accepted Christ as their Savior and were baptized. May the Lord richly bless them on their new journey, is our prayer. On the 4 Bro. Shank took the train for his home.

Wishing you Gods richest blessing I remain, Yours in Christ,
June 4, 1919. D. L. Schrock.

Dundee, Ohio

(Kalb congregation)

Preparatory services were held at this place Saturday May 31. On Sunday, June 1 communion services were held, Bro. I. J. Buckwalter of Dalton, Ohio officiating. The attendance and interest at these meetings were good. A number of visitors from other congregations were present and took part in the work. Visiting ministers are invited to make this one of their stopping places. Write to D. M. Friedt Dundee, O. and you will be cared for. Come.
June 9, 1919. Cor.

Beemer, Nebr.

To all Herald Readers, Greeting:- On May 11, Bro. Dar. Neiziger of Hopedale, Ill. worshipped with us in our regular services, preaching an impressive sermon. A meeting was also announced for the evening, but on account of the rain, no services were held.

On June 7, Bro. Jacob Stauffer and wife of Milford, Neb., came and on Sunday, Bro. S. preached for us both morning and evening, and filled another appointment this afternoon. At these meetings the brethren very earnestly admonished us to more faith, fidelity and obedience.

We feel encouraged to press on in our work and trust that God will give us grace to fully consecrate our lives to His service and yield full obedience to His word.

Health is quite good in our congregation, with the exception of Bro. D. E. Wittrig whose health is still quite poorly, and improvement seems to be very slow, but we hope that he will, in due time, regain his former health and strength.

Pray for us and the work at this place.

June 10 1919. D. Z. Birky.

Hesston, Kans.

Dear Gospel Herald Readers, Greeting:-The congregation at this place held its council meeting on the evening of April 26 in which nearly all the members expressed peace and a desire to commune. The communion

service was then held on May 4. This was another time of real rejoicing for the Christian.

Commencement began on the 24th with a series of three missionary services. These were exceptionally inspiring and caused many of us to think more seriously of our duties to the world. Among those from a distance who rendered valuable assistance were Bro. and Sister L. J. Miller of Garlen City, Mo., and Bro. Allen Erb and wife of La Junta, Colo.

Bro. Bender will spend a part of the summer in Colorado and Bro. J. D. Charles is kept busy with his work as Sunday school field worker.

The Sunday school work is progressing nicely. Sister Byler is superintendent of the primary department again.

We thank all who have supported this year's work with their prayers. Much good has been derived from this term and the Church desires a continued interest.

Yours in His service,
June 10, 1919. Margaret Horst.

Cullom, Ill.

Greetings of Love to all Herald Readers:-May 31, Bro. John T. Nice of Morrison, Ill., came into our midst and filled four appointments, that day and the following Sunday.

Saturday afternoon fifteen young souls were received into the visible Church by water baptism. We are glad to see so many stepping in new paths and may we ever be a light and encouragement to them.

Saturday evening preparatory services, and on Sunday communion services. The same evening Bro. Nice again preached.

Last week at our sewing circle, which met on Wednesday, June 4, we enjoyed a very pleasant visit and help from Sister Leamen of Chicago Home Mission, she having come especially to be with us that day.

Remember us in the work at this place.

June 11, 1919. Susie Koerner.

Wolf Trap, Va.

Dear Herald Readers:- Greeting:- Bro. Geo. R. Brunk of Denbigh, Va., arrived here May 30. On May 31 baptismal services were held, after which we had a council meeting. Four girls were received into the church by water baptism. Our united prayers ascend that they may ever be faithful and be bright and shining lights in this evil world.

Communion meeting was held on Sunday June 1. Bro. Brunk also preached three inspiring sermons at nights, which were greatly appreciated by all. Our faith and courage has been increased and we also feel a greater responsibility resting upon us

as Christians to let our lights be shining brightly for Him in these latter evil days.

Bro. Brunk has not completely recovered yet, but is gradually improving. We thank the Lord for sparing his life that he may be with us again and pray for his health. Sister Lessie Wenger has come here since the close of the Eastern Mennonite School at Harisonburg, Va.

Yours in the Master's service,
June 11, 1919. Mary C. Barbe.

South English, Iowa

Dear Gospel Herald Readers:- During the first week in June Bro. and Sister Simon Brunk of Virginia visited the brotherhood of this place and Kalona. Bro. D. G. Lapp was with us over Sunday, June 8, preached two inspiring sermons, and gave a helpful talk in Y. P. B. M. Sister Stella Jennings, of Tennessee, also spent several days around South English and was a willing helper in Y. P. M.

We always welcome visitors as we feel inspired by their help and presence.

We have had much rain and farm work has been much delayed, but God always knows best.

In the Master's service,
June 11, 1919. T. F. Brunk.

Windom, Kans.

(West Liberty congregation)

A friendly greeting to all. Today we had our Sunday school conference. In closing remarks made by various speakers, certain Scriptures were read, Eccl. 5:1-7, three words given as a specialty—"Fear thou God." Prov. 22:1; do not only **teach** but **train** the children in the way they should go. Psal. 122:1; David was glad when it was said, Let us go into the house of the Lord! Our lives are read daily by those around us, therefore our influence should always be for good; our qualifications should be true love to God, and to our fellow men, with the Holy Spirit as the Power House.

One man was mentioned as having been around the world three times. On first return he said more **men** were needed; second return, more **money** was needed; third return, more **consecrated workers** were lacking.

Bro. J. D. Charles, the S. S. Field worker, was present and gave a hearty sanction to this and all that the Conference had presented, and urged us to have Teachers' Meetings. These would give more inspiration and actual help to teachers. They should study the lesson first for their own profit, which is the secret of success for a teacher or preacher. Say with David of old, "Open thou mine eyes, that I may behold wondrous

(Continued on page 212)

Miscellaneous

THE FOUNTAIN OF POWER

By V. E. Reiff.

For the Gospel Herald.

We will consider this topic in the two parts which it naturally divides itself. First, we have the Fountain; second, we are dealing with a certain form of power.

A fountain is defined as being a source or origin. Many of us have seen water fountains of many descriptions. Some fountains are more elaborate in size and volume as it depends entirely upon the power that is back of the fountain. If the power is sufficient a water fountain may be large and beautiful.

In speaking of a water fountain, it is usually a large basin with an outlet in the center out of which flows an endless stream of water, as long as the power is not shut off which forces this water thru the outlet and produces the never ending stream of clear fresh water.

Power in the sense which it may be used on this subject may be defined as the ability to act or do.

Then to have a fountain of power we have a source or origin of an ability to act or do, in our Sunday school work especially. It is a pleasure to tell you that God's power is unlimited. He can do whatsoever He hath purposed to do or He can hinder what He will not have done. *Psa. 68:35.* "The God of Israel is he that giveth strength and power to His people."

I like to think of this fountain of power as being the fulfillment in our very lives. "And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high" (*Luke 24:49*).

Jesus means that there is enough power in the fountain of our God to supply you and me with the power needed, if we will meet the condition. That is simple, but many are not willing to wait until endued with this great power. Again in *Acts 1:8* he says: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem Judea etc."

There is a lack of divine power in some of our lives. One of the teachers in a young ladies' seminary, when asked if her pupils were all Christians, said, "I think they are all members of church, but I do not think they are real Christians with power in their lives."

How sad it is that so many whom we meet from day to day do not

have this real power in their Christian experience. The power is not limited. If we do not have this power it is because we have failed to meet the conditions. *Isa. 40:31:* "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint."

We may clog the channel thru which this power may flow into our lives. Out in Colorado they tell of a little town nestled down in the foot of the hills. You remember the rainfall is very slight out there and they depend upon irrigation. But some enterprising citizens ran a pipe up the hills to a lake of clear sweet water. As a result this town enjoyed a bountiful supply of water the year round. One morning the housewives could not get any water out of the spigots. There was some sputtering, there is apt to be a noise when there is nothing else. The men climbed the hill. The lake was full of water as ever. They examined the pipes but could find no break. Try as they might they could find no cause for the stoppage. As days grew into weeks the people moved away from this town. One day one of the town officials received a note which was poorly written. It said, "If you'll jes pull the plug out of the pipe about eight inches from the top, you'll get all the water you want." Up they went to the top of the hill and found the plug which some vicious tramp had inserted—not a very big plug, but just big enough to fill the pipe. It is surprising how large a reservoir of water was held back by this small plug.

I wish to draw two things from this illustration: (1) God's power is as unchangeable as this lake of clear sweet water. (2) You may clog the channel thru which His power flows into your heart and life, by simply neglecting to witness for your Master, when He asks you to speak for Him.

It is wonderful that God made such a wonderful provision for us. You noticed in the verse which I quoted (*Acts 1:8*) "Ye shall receive power" and "ye shall be witnesses." The story is told of a certain young girl who died in a Christian community a Sunday school pupil, without Christ. The minister who was called upon to preach the funeral sermon was anxious to know as to this dying girl's condition. He asked the pastor, and he said, "I intended to speak to Mary and felt the Spirit prompting me to do so a few days ago, but I have put it off." He asked the Sunday school teacher and she said, "I felt a few weeks ago that I should say something to Mary a-

bout her salvation, but I put it off." Finally he went to the mother, hoping that he could receive some encouragement as to this girl's dying condition. Her mother said, "A few days ago I felt that I should say something to Mary, but I failed to do so," and she broke into tears.

Who is responsible for that precious soul?

We cannot do what we should nor can we think as we should unless we have the power of Christ in our lives. Right thinking will produce power in our lives. Paul says (*Phil. 2:5*), "Let this mind be in you which was also in Christ Jesus." The Master's plan is that we as teacher's officers, and pupils shall be His witnesses. Each Christian should speak for Him with his lips, but even more with his life. Do we know what kind of Christians we are? There are three that do: (1) Those whom we associate with during the week days, or in the Sunday school. Paul says, "Ye are our epistles, known and read of all men." (2) Satan knows what we are doing to win souls, and if we fail to have the power from heaven for this service, he rejoices. (3) God knows. Jesus said (in speaking to the Sadducees—*Mark 12:24*). "Do ye not therefore err not knowing the scriptures, neither the power of God." Let us not be ashamed to speak to our neighbor, our brother, nor any one out of Christ. Paul in *Rom. 1:16* is not ashamed: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." Also Paul is willing to suffer the thorn in the flesh (*II Cor. 12:9*): "Most gladly therefore will I rather glory in mine infirmities that the power of Christ may rest upon me." If we have this power of Christ in our lives we may remember, Jesus says, "All power is given to me in heaven and in earth," and because He has this power we are commanded to "Go . . . therefore and teach all nations."

In Isaiah's time the power of God was realized in the lives of men. *Isa. 40:29:* "He giveth power to the faint, and to them that have no might He increaseth strength."

Do we believe that this power is for us? The more we give out of the Christ life the richer and fuller our lives.

Elkhart, Ind.

SNAKES

By J.-A. Ressler

For the Gospel Herald.

Snake—sneak.

Something of a similarity in the sound and a good deal of suggestiveness in the second word as to the actions of the other.

The first snake we ever heard about was a sneak, and we have had to be on the watch for him ever since. We all know the significance of the expression, "A snake in the grass." There's something or someone trying to do something that is generally known to be wrong, and do it slyly so as not to be detected.

A number of persons the other day discovered a big snake up a tree on one of our near-by mountains. They went to a hut to ask information as to the poisonous or harmless nature of the beast and the lady in charge of the "residence" brought out the gun, gave it to her spouse, and enjoined him to be careful with it. He started out with our friends to find the snake. But his uncertain steps revealed the fact that he did not live in "dry" territory and that he had acquaintance with snakes besides those that live up trees. Pretty soon the man who had gone to the hut with the information found it convenient to desert the man with the gun and rejoin his companions with the remark that he was more afraid of the man with the gun than he was of the snake. That the sneaking snake of intemperance is not dead yet, is evident from the astounding audacity of the saloon men in trying to nullify the prohibition amendment to the federal constitution.

And there are other snakes.

Yesterday Richard came to church and told us, "They've got a queer sign in some of the down-town store windows. Great big sign, and it says, 'If you were to die tonight what would become of your family?' But," Richard commented in his inimitable way, "they never thought of what would become of the poor man's soul."

It was the snake of life insurance trying to creep into the sympathy of the unwary. The other day we were shown a letter from an insurance agent telling us that a General Agent had written that it is not against the rules of the Mennonite Church to buy insurance, but against the "custom" to do so. The letter also referred to a Mennonite minister who is selling insurance for a General Agent. We were just beginning to wonder which of the sixteen branches of Mennonites had gotten so far out of line, when a second letter came thru the same channel correcting some of the former mis-statements. The agent may have been strictly honest in this case, yet there is fear that he thought his first letter might get its work in before the second had time to arrive. When you hear of Mennonites buying or selling life insurance policies get your information confirmed by three independent impartial witnesses before you believe it, and then inquire into the standing of that particular Mennonite in his congregation and conference.

In the denominations that divided years ago on the question of "North" and "South," those south of Mason and Dixon line are generally considered more orthodox in the great cleavage that is slowly but surely dividing the denominations. Yet a president of a Christian college south of the famous line recently said, "Jesus Christ can be accounted for solely on the grounds of evolution. And, moreover, evolution can produce a hundred more Christs!" The snake of infidelity in a Christian institution.

Twenty-five years ago, in a conference in the city of Chicago a great pastor stood up for the defense of the Old Testament. He said, "Brethren, hear me! I am in the spirit of prophecy this morning! You are now attacking the Old Testament. Believe me, if this goes on, in fifteen years you will be attacking the New Testament, and in twenty-five years you will be attacking my Christ." One who was there and heard this speech twenty-five years ago recently testified, "They were angry that morning and said that their position had been grossly misrepresented and misunderstood. But I have lived the twenty-five years thru, and have seen the prophecy fulfilled."

Do we, then, so grossly misunderstand the position of those who would take away our Lord and leave us only husks as a substitute?

Does the reading of a few books, the answering of a few questions on paper, and the consequent reception of an imitation sheepskin (or a genuine one, for that matter) constitute authority to deny what God has revealed and what has stood the storms of the ages? Nay, verily, the Rock still stands!

Are our ears deceiving us, or did we hear correctly the other day, "Only a few more years and the Mennonite Church will have followed the Methodist, Baptist, Presbyterian, and other popular churches into complete conformity with the world in dress?" If we heard that, who was it that spoke? Was it the voice of one who would gladly have it so? Snakes! Look out!

If we're going to abandon our distinction in dress, drop feet-washing, become uncertain in our testimony against war, we'd better, far better, disband our congregations, come out into the open, and either unite with our choice of the popular organizations or frankly abandon our profession altogether. Such a course would have the merit of deceiving no one at any rate. More hated in every sphere of activity than the dreaded name of enemy is the hideous name of traitor. It's a snake in the grass—that sentiment that pretends to be loyal to the Church and friendly to

her interests and yet is reaching forth to seize and throttle the very doctrines which distinguish her and give her a reason for existence.

And the end is not yet.

Some time gone by there was a congress of Christian (?) workers of repute in the city of Detroit. Dr. Osgood of the Rochester Theological Seminary, read five or six propositions before this congress and asked them whether they endorsed them. Almost to a man they did. Dr. Osgood then informed the delegates that these propositions were taken verbatim from Tom Paine's "Age of Reason!" Then how they begged him not to tell about this incident! Why should it not be told? If it's good Christian doctrine for James it ought to be good Christian doctrine for John. And if it isn't—if it's a snake in the grass—the sooner we find out about it and lop off its ugly head the better it will be for everybody concerned.

Brethren of the Mennonite Church, arouse yourselves! Beware!

Scottdale, Pa.

HYMNS THAT HAVE BECOME FAVORITES

By Mina D. Wise

The songs that voice the experiences, that have moulded our life and character, are apt to become our favorites; and I think it is right for us to take delight in such songs, if we can do so to the glory of God and the welfare of others. If Jehovah is the ruling element in our singing, there is no question as to the spiritual influence it will have in our life.

The first hymn I remember learning was:

"Jesus loves me, this I know;
For the Bible tells me so;
Little ones to Him belong,
They are weak, but He is strong."

We used to think that was a beautiful song. How we used to picture in our minds a lot of little white-robed children enjoying the bliss of heaven, singing songs of praise everywhere. It brought a longing to have our sins forgiven and be considered worthy to be among "God's Little Sunbeams," singing, "Hosanna to the King."

Another hymn I liked as a child was, "God Heeds the Sparrow's Fall." It made me wonder how, with all the great work God had to oversee, He still found time to attend to little things.

Then as we reached the years of accountability, and childhood's innocence gradually merged into a more definite knowledge of right and wrong, the call softly came to forsake the world, come to Jesus and live for Him. It was then during a series of meetings held by Bro. E. L. Frey that the hymn, "As you are, just as you

are," appealed to me very strongly and touched the tender chords of my heart, which brought a willingness to confess Christ and become one of His followers.

Then a new meaning came to the hymn, "Jesus I my cross have taken, all to leave and follow Thee." And I shall always recall the day of my baptism when I sing or hear sung, that old yet beautiful hymn, "O! Happy Day, that fixed my choice," etc., and my vow to be true to Him is again renewed. When meditating on God's wonderful love toward the children of men, and His unfailing kindness to us in spite of our way-ward-ness, "I wonder, often wonder, just how it came to be, that there is up in heaven a mansion fair for me," but "I am trusting only trusting in His Word."

"When I see the dear Savior hanging on Calvary,
Bearing there for sinners bitterest agony,
Gratitude o'erwhelms me, makes mine eyes grow dim,
All my ransomed being captive is to Him."

"Why hast thou forsaken! list to that sad,
sad moan,
Oh, his heart was broken, suffering there alone;
Broken then that mortals ne'er need cry in vain,
For God's love and comfort in the hour of pain."

This gives us such a clear description of Christ's crucifixion that we can fully understand what He really endured to free us from sin and make us fit to enter "The Home Over There," if we but obey his teachings.

Such hymns as "Who is on the Lord's side?" and "The Judgment Day is coming on," always cause solemn thoughts and strivings to do better, also a deeper concern for souls who are not yet on the Lord's side, but "Just Outside the Door."

"Tho' many times discouraged,
We sink beside the way;
About us all is darkness,
We hardly dare to pray."

At such times we often drift away from God, and that close communion with Him is interrupted somehow, making us feel alone and forsaken. But if we stop for a moment and "Count our many blessings, to see what God has done," we would at once realize "What a Friend we have in Jesus, all our sins and griefs to bear," and would learn to appreciate Him more than ever before.

"Jesus Lover of My Soul," and "Nearer My God to Thee," are hymns which, tho often sung, seem never to grow old. They are very consoling and soothing in times of sorrow and bereavement.

"Rock of Ages," "Abide in Me," and "Near the Cross," are also very good. Both the words and music of those hymns seem to be inspired and

thrill the very soul when we hear them sung. But "Just when I need Him most," is one that seems suited to every need and expresses the great benefit we derive and the full satisfaction we find in having Jesus for our Leader and Guide.

"Jehovah is my strength and my song."

Noble, Iowa.

CORRESPONDENCE

(Continued from page 209)

things out of thy law" (Psa. 119:18).
June 12, 1919. R. J. Heatwole.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers:—"Grace unto you, and peace, from God our Father and the Lord Jesus Christ." We are at this time enjoying good, practical teaching from Bro. J. L. Stauffer, by a sermon each evening (except tonight when we expect Bro. J. B. Smith to be with us).

Bro. Stauffer and family will be among us, the Lord willing, until next week, when they expect to return to the Altoona Mission for a while. Bro. E. C. Shank is back from Tennessee and Bro. David Garber from Pennsylvania, where each were engaged in the Master's service.

Harvest is nearing, season good, and God's wonderful expression of goodness is continually being poured upon us. The spiritual harvest is always ready for all who are willing to wield the sickle of God's Word.

Pray for the work at this place.
In His Name,
June 12, 1919. Maggie M. Driver.

Waynesboro, Va.

(Hildebrand's congregation)

Dear Herald Readers, Greeting:—The series of meetings which Bro. Clayton A. Graybill of Martinsburg, Pa., held at this place closed May 25. He preached for us many helpful sermons, and eternity alone shall reveal all the good that has been done. One soul was willing to come out on the Lord's side. May God bless him and make him a blessing. There were others who should have answered the call, but put it off. We pray that they may yet see the light before it is forever too late. We as followers have learned many good things and it is now in our place to put into practice what we have learned.

Communion was held at this place, when 72 members (from here and other nearby congregations) partook of the sacred emblems.

Bro. and Sister Dave Weaver, who have been spending the past winter and spring with several of their chil-

dren in Pennsylvania, have again returned to their home here. Their daughter who was with them will return later.

We ask an interest in the prayers of God's people.

June 12, 1919.

V. A. W.

Marion, Pa.

Greetings in Jesus Name:—The congregation at this place has been enjoying a real spiritual feast. At our regular morning services on May 25 Bro. H. F. Reist of Scottsdale, Pa., spoke to us from I Chr. 4:9,10. Our annual Sunday School meeting was held on the evening of May 26 and all day on the 27.

Bro. J. C. Clemens of Landsdale, Pa., remained with us till June 8. The brother labored faithfully with the flock here. His work among us was highly appreciated and we believe many have been lifted to a higher plain of Christian living thru his efforts. There were eight confessions during the meetings, and a number of others who are seriously considering the matter. Will you unite with us in praying for them?

An appointment has been made for Bro. John K. Charles of Lancaster on the evening of June 14, and also for instruction meeting on the evening of June 21.

Our communion services were held on Apr. 27 at which meeting a young soul was received into the church by baptism, Bro. John S. Burkholder officiating.

We wish God's blessings on all the brethren as they go forth laboring for Him who died for us.

June 12, 1919. Clarence S. Shank.

Elizabethtown, Pa.

The program for the Elizabethtown Sunday school workers' meeting to be held Thursday evening, June 26, is as follows:

Lesson for July 6, Bro. Frank Sholtzberger.

Lesson for July 13, Bro. Abram Breneman.

Lesson for July 20, Bro. Reuben Good.

Lesson for July 27, Bro. Henry Garber.

June 13, 1919. Mary L. Rntt, Sesy.

Scottsdale, Pa.

At the Sunday school reorganization last Sunday the following officers were elected: Supts., Bros. Allen Christophel, Elam Hernley; Secys., Sister Alice Bucher, Bro. Melvin Hernley; Chors., Bro. C. B. Shoemaker, Sister Estie Miller. We are hoping and praying for a prosperous year.

June 16, 1919.

RELIEF NOTES

For the Gospel Herald.

In the Holy Land

The interesting phase of our work lies in the fact that in our travels, distributing relief, we touch at many places of historical and scriptural interest. Incidentally we get to visit places that we have long wished to see. A few weeks ago it was my privilege to be connected with the transportation of two trucks from Haifa to Beirut and while going thru the country about Haifa looking for the best road back to Beirut, we touched at Nazareth, Cana, Tiberias, and several other places of interest to Bible readers.

Haifa is a prettily situated seaside town on the southern end of the bay of Acre, at the foot of Mt. Carmel. The population is about fifteen thousand. From the city two good roads lead to the top of Mt. Carmel. There are still many caves in this mount. It is easy to see how Elijah could hide while fleeing from Ahab, and how I Kings 18:13 is possible. A large monastery now covers a cave in which Elijah is supposed to have hid; but, of course, this place like most others of the Holy Land which are pointed out as authentic places are just traditional. Mt. Carmel commands a fine view. Across the beautiful bay to the north the town and fortress of Acre stands boldly out into the sea. On the south you see extensive ruins of an old castle, and the low range of mountains extending towards Jerusalem. The mountain itself differs in beauty with the seasons of the year. Just now it looks very pretty with its Jasmine and various flowering creepers, also with its oak trees and perennial shrubs. Carmel figures as frequently as Lebanon in the oracles of the prophets. When Isaiah would paint the beauty of Paradise regained, he says that the desert shall blossom as the rose, "The glory of Lebanon shall be given unto it, the excellency of Carmel and of Sharon."

Haifa to Nazareth is a drive of 23 miles over a good road. For the first eight or ten miles the road skirts along the base of Mt. Carmel. Then it crosses the Kishon river, once red with the blood of Baal's prophets, and slowly ascends a long, gradual slope. From the top of this incline you see the beautiful rounding peak of Mt. Tabor and Nazareth in the valley below.

The appearance of this little town of about 12,000 inhabitants, especially now, with its dazzling white walls embossed in the green of Cactus hedges, fig and olive trees, is very charming. There are several interesting places here. First, the Latin Church of Annunciation. In this church is a cave-like room in which is Mary's well and in which the angel is supposed to have spoken with Mary announcing the birth of Christ. Over Joseph's work shop, where Jesus learned the carpenter trade, is also a Latin Church. Only a small portion of the wall is claimed to be the original workshop. It is interesting to note how all these places are the sites of worshiping shrines or altars. To none but these formal religions does the place itself hold any particular sanctity. We go there and stand awed in these places where saints stood, but we care little about worshiping here just because Mary lived here or because Joseph had his shop there.

One more holy place is the Mount of Precipitation, where it is said the people sought to cast the Savior down. This place is about two miles from the city. Why tradition has chosen this place I do not know, because there are several

places much nearer the town which fill all the Gospel requirements. Just below the Church of Annunciation is the city fountain known as the fountain of the Virgin. The real source of the spring is the Mary's Well in the church of which I spoke before. The water is conducted from the well in the church to this public fountain by a covered channel. There can be no reasonable doubt that Mary often came here, perhaps carrying the infant Savior in just the same way that we see mothers of Nazareth carrying their children today, and no doubt many a time as Jesus passed by here He would stop to quench His thirst at this very spring at which I was privileged to drink.

Leaving Nazareth, the road leads up a steep ascent affording a fine view of the city on looking back. From here can also be seen the village of Meshad, the ancient Gath-Hepher, where Jonah was born. "Jonah, the son of Amattai, the prophet, which was of Gath-Hepher" (II Kings 14:25). The next village of interest along the road, perhaps, is the Cana of Jno. 2:1-11. In this town of about 1000 inhabitants is shown, also in a Latin Church, the cistern where the water was taken to turn into wine. One of the original water pots is also shown in a large glass casket. Another interesting thing in this town was the large number of children who thronged us trying to sell us small water pots as souvenirs. Of course this is probably the best thing by which to remember the town of Cana.

After proceeding some distance further we see a curiously shaped hill having two peaks or horns from which it derives its name of Karn Hattin or Horns of Hattin. This is the Mount of Beatitudes where our Lord preached the Sermon on the Mount. Near here also is a circle of rough stones marking the place of the feeding of the five thousand of Matt. 14:15-21.

Proceeding over a ridge of level we suddenly come to a place which looks as though we had reached the end of the road. But we have only reached a high bluff overlooking the Sea of Galilee. Here we paused a few minutes. 1000 feet below us as in a basin lies the beautiful blue Galilee. Across the lake you see the rugged hills sloping precipitously to the water's edge. Behind them are the mountains of Galilee, and away to the north rises the snow-capped Mt. Hermon. The scenery is magnificent, but aside from this another spirit came over us; for yonder was the dwelling place of Christ. Upon those waters He walked, those waves He stilled, from one of those steep hills across the lake, the swine fell into the sea. As Hanover says, "Every place the eye rests upon is holy ground, for it is associated with some most sacred scenes in the life of the Master, everywhere the Gospel is written upon this divinely illuminated page of Nature, and the very air seems full of the echo of His words."

The descent down to Tiberias on the banks of Galilee is very steep. In the summer it becomes very hot in this basin, but now it is still cool. The day was brought to a climax by a ride on the Sea of Galilee which was as smooth as glass that day.

Each gentle dove and sighing bough,
That makes the eve so blessed to me,
Has something far diviner now,
It bears me back to Galilee.

Chris Graber
Beirut, Syria.

A Day at Dole

The dark veil of night is slowly lifting. Over the summit of Mt. Poopei the glow-

ing sun casts its rays into the yet tranquil valley below. As these warm rays bathe the rudely-constructed red-tile roofed huts in the valley they transmit a feeling of new duties and larger responsibilities to the men lying there in sweet repose. A new life leaps into the semi-conscious bodies, the shackles of the night are thrown off and in a few moments the camp becomes a regular bee-hive. A hurried cold-shower, a hurried slide into his working paraphernalia, with a recollection of home conveniences completes his toilet and the youth is ready for his morning hash.

With the usual fortnight ration of sugar and syrup under his arm, rapid strides are made for the "mess-hall." Greeting him here are a steaming tub of porridge, a tub of either coffee or cocoa, and usually "oeuf a la coque" or "pomme de terre frite;" the hungry being finds a plate and helps himself to his allowance and does his breakfast justice at one of the near-by tables.

Breakfast finished, he is off to his hut again. After hurriedly arranging his room for the day and completing his morning toilet, he steals away for a short talk with his Master in regard to the problems of the day. Every man in camp knows that a day lived without divine guidance is lived in vain.

The preliminaries completed, we are off for the "chantier." The work at the shop varies. Several cars are probably at the station and must be loaded with houses for the Verdun sector. A car-load of lumber came in during the night and must be hauled to the yards. The force in the machine shop, where the lumber is planed, grooved, beveled, and cut to proper lengths for the various sections of the houses, needs a lift. The new order for houses has not been completed so the work in the section-room, where each of the seventy sections of a house are made, must be rushed. Probably some poor refugee family living in the out-skirts of town needs financial or other kinds of assistance.

Ah! the whistle? What for? It can't be dinner time yet. The man is so busy that he forgets self and his physical needs. He heeds to physical demands, however, and makes his way to a small hut in the centre of the lumber yard where the nourishing ingredients await him. During the noon meal the problems of national and international importance are usually discussed in a round-table manner. After lunch a quiet nook and a period of thought are very beneficial.

Again off to duty with an unflinching determination to make every moment count for God and humanity, he never wearies until the day draws to its close. To the man with an ordinary vision such a routine would become monotonous, but to the man with a purpose in life it is a very rare pleasure. In the evening, with a sack of wood on his back, because each one supplies himself with fuel, the physically tired individual starts for camp.

After a hurried toilet he is summoned to dinner by the bugle call. Dinner is usually a heavy meal and is quite enjoyable. At the close of the meal the "Chef" reads extracts from the Holy Book and another season is spent with the Master. The evenings are usually spent with good French families in behalf of the French language or in the quiet study with the sages of the age.

Thus the days go gliding swiftly by. To the critic a life spent in this fashion may be wasted but to the man who sees the new hope come into the hearts of these poor people, the new determination for a better and more useful life, and the dawning of a new moral atmosphere it is a life well spent. These poor refugees are not

looking for a theory of life but for a new philosophy that is practical and will give them a guarantee against any great calamity in the future like the one they have just passed. Christianity is the only such guarantee and it must be transmitted to them thru our daily lives rather than by theologians.

Trueman T. Miller,
Dole du Jura.

THE EASTERN MENNONITE SCHOOL

By J. B. Smith

For the Gospel Herald.

The second year of the Eastern Mennonite school has passed into history. War and disease have been unfavorable to schools generally, but especially so to infant institutions. We have keenly felt the pressure of unpropitious times, nevertheless the work of the year has been encouraging and we believe the school has entered upon a new era of promise and usefulness. The entire number of students enrolled for the year was one hundred and forty-two. This includes those of the Special Bible term and correspondence students.

Prospects for a large attendance the coming year has made it apparent that we will need a new building in order to accommodate the students. Accordingly plans are under way to erect a new building, excavation for which is already in progress. The building will be fifty feet by one hundred and twenty, three stories above the basement and will be constructed of tile with stucco finish. It will be located on the eastern slope of a hill on the Park View farm overlooking Assembly Park. The location is one of the most beautiful and inspiring to be found in the historic Shenandoah Valley. The elevated location with its splendid outlook upon the beauties of nature will have a salutary effect upon the student's habit of study. Building operations will be pushed vigorously and we hope to have the building ready for occupancy by the opening of the school year on the 10th of September.

Several solicitors have been on the field and up to the present time about \$25,000 have been raised. On account of pressing duties during the closing months of school the work of soliciting had been temporarily suspended, but we expect soon to have several solicitors in the field and hope to raise sufficient funds during the summer months not only to pay for the new building but also that we will have an endowment sufficient to offer free Bible instruction the coming school year. Since Virginia has frequently been canvassed to assist in the erection of new buildings in the central west and since this is the first instance in which she erects a public church institution, the Board has favored the proposal for a church-wide canvas in order to meet the present needs of the school. The Eastern Mennonite School does not seek to rival or to interfere with the work of our other church schools in this canvas. She heartily encourages the work of the sister schools in so far as they stand for the principles of the Church and the fundamentals of the Bible and oppose the modern theological drift as advocated by the new theology. We therefore ask for the indulgence of our sister schools as we enter upon a general canvas in the interest of the Eastern Mennonite School. We hope the day may not be far distant when every section of the Church will be well and conveniently supplied by church schools, such as will stand uncompromisingly opposed

to the evils of modern religious thought and that will be a positive and potent force in the maintenance and promulgation of those principles which give us a rightful claim for a separate denominational existence and which we believe challenge the attention and acceptance of a needy world.

Since the General Conference will be held in the tabernacle on the school grounds, during the month of August, we welcome the visitors generally to acquaint themselves more fully with the work of the Eastern Mennonite School. The school is glad for the prospect of welcoming old friends and making new ones and we believe that a larger acquaintance with our aims and purposes will result in increased interest and hearty co-operation on the part of all who earnestly desire to see the principles and practices of the Church upheld and perpetuated.

Harrisonburg, Va.

WAR SUFFERERS' RELIEF (Including Armenia and Syria)

For the Gospel Herald.

Received by the Mennonite Relief Commission for War Sufferers during the month of May, 1919.

Upper Deer Creek Cong Ia	\$ 60.00	Plum Creek S S Nebr	24.67
Philadelphia Penna	15.00	Jonas Birky	5.00
Walnut Creek Cong Ohio	100.00	Simon Birky	5.00
Eli Swartzendruber and wife	8.00	Ed Stutzman	5.00
A Bro. and Sister Freeport Ill	10.00	Ben Oswald	5.00
O O Amish Cong Middlebranch O	66.00	J R Oswald	5.00
A Bro and Sister Mo	20.00	John Erb	5.00
Mrs C S Beachy	7.00	P R Grieser	5.00
A R Egli	5.00	Lena Grieser	5.00
A Bro and sister	50.00	J O Grieser	5.00
Adult Class Martin's S S Ohio	5.00	Longenecker's S S Ohio	8.10
J D & S Yoder	50.00	Amanda Nebel	5.00
Jos S and Anna Yoder	50.00	A Friend Hutchinson Kans	140.00
Inman Kans per J F Neufeld	87.95	Pleasant Grove S S Ill	40.00
Eleanor Rudy	2.00	M H Near	25.00
Christian Workers Class Sugar		Hydro Cong Okla	11.15
Creek S S Ia	5.00	C D Heiser	5.00
Trissells S S Va	25.00	J S Peachy Cong O O Amish Belle-	
Church of God in Christ Mennonite		ville Pa	75.70
Archbold Ohio	30.00	Hopewell Cong Ore	9.75
Warwick River Cong Va	11.00	Midway S S Ohio	3.00
J P Sommer's S S Class Ohio	15.00	O O Amish Cong Thomas Okla	19.46
Wm Ropp Jr	10.00	Eigsti Bros	5.00
Lakeview Mennonites and Old Order		John A Albrecht	5.00
Amish Congs Mylo N Dak	182.40	J W Yoder	5.00
Central Conf of Mennonites Ill	2249.06	H. V. Albrecht	5.00
John I Buerge	100.00	Primary Dept., Willow Springs S S	
Bethel Cong Ohio	70.27	Ill	5.00
Canton S S Canton Ohio	5.00	Shertz Bros	25.00
Ida Sommer & S S Class Ohio	5.00	G G Marner	25.00
South Dist Amish Cong Custer Co.		Firdale S S	6.50
Okla	18.00	V D Miller	10.00
Nampa S S Idaho	22.50	Jacob T Koehn	50.00
Salem S S Alberta	44.85	Friends Upland Calif	100.00
Tuleta S S Texas	5.00	A Brother in Canada	5.00
Joshua L Bailey Jr	10.00	Clearwater S S Alta	13.25
Mt View S S Alberta	45.00	L D Ebersole	4.00
Walnut Grove & South Union Congs		Waldo Cong Ill	50.00
Ohio	214.25	N M G Ohio	10.00
Chris Bixel	5.00	Salem S S Elida Ohio	15.00
Albert H Nissley and wife	5.00	Sycamore Grove Cong Mo	86.32
John Yutzky & Wife	2.00	F P Kauffman and family	5.00
East Fairview Cong Nebr	380.52	S R Yoder and S S Class	5.00
A M Cong Mayes Co Okla	37.00	Mrs S R Yoder and S S Class	5.00
A Brother Pa	18.75	Sarah Miller and S S Class	5.00
Abram Shaddinger	20.00	A D Hartzler and S S Class	5.00
J S Miller and family	25.00	Levi J Miller and S S Class	5.00
Oak Grove S S Ohio	120.00	Lydia Kauffman and S S Class	5.00
Oak Grove S S Ohio	64.44	Sycamore Grove S S Class No 5	5.00
Jonathan Conrad	5.00	Middle Dist Va	56.58
J I & Frances Brenneman	25.00	Jacob Wenger	25.00
Hesston College S S Kans	10.00	Newton Burkholder	15.00
A Friend Iowa	10.00	Pike S S Va	40.00
Mt. View S S Alta	20.00	Sister's Sewing Circle Va	35.00
Cullom S S Ill	20.00	Bettie Rhodes	5.00
Ben Schlager	50.00	Nampa Cong Idaho	45.64
		Waldo Cong Ill	10.00
		East Union Sewing Circle	3.60
		A D Blosser	60.00
		A M Cong Mayes Co Okla	25.00
		Friends Jas. 1:17	56.18
		Andrew Birky	120.00
		A Friend Old Order Amish	25.00
		Peter Garber	50.00
		Howard Harmon	10.00
		Andrew Nafziger	100.00
		Conservative A M Maryland and	
		Penna. Dist	22.50
		Eigsti Bros	5.00
		H V Albrecht	5.00
		Primary Dept., Willow Springs S S	
		Ill	5.00
		Adult Class Martin's S S Ohio	5.00
		Liberty Cong Ia	35.00
		Mt Zion Cong Mo	89.25
		Alpha Cong Minn	34.20
		Surrey Cong N D	36.50
		Coalridge Cong Mont	10.00
		Bethel Cong Mo	99.85
		Berea Cong Mo	7.01
		Carver Cong Mo	1.00
		Surrey Cong N D	40.00
		Coal Ridge Cong Mont	10.00
		Calkins Cong Mont	9.00
		Spring Valley Cong N D	.50
		Berea Cong Mo	3.50
		Carver Cong Mo	19.00
		Palmyra Cong Mo	15.00
		Liberty Cong Ia	7.00
		Cherry Box Cong Mo	3.25

Mt Zion Cong Mo	40.62
Mayme and Anna Conrad	60.00
A Bro of Needy	15.00
Concord Cong Tenn	5.00
Two Sisters Hildebrand Cong Va	16.00
Waterloo S S Ont	20.00
E S Shantz	5.00
Norman Shantz and Eph Kinzie	5.00
Norman Martin and Ervin Lichty	5.00
Wanner S S Ont	5.00
3 S S Classes Wideman S S Ont	15.00
Waterloo Y P B M Ont	10.00
Vineland Y P B M Ont	10.00
Ervin Shantz	15.00
Rainham S S Ont	10.00
Strasburg S S Conf Ont	63.34
Esther Eshleman	1.00
East Holbrook Cong Colo	54.36
Protection Cong Kans	22.00
Larned Cong Kans	2.54
La Junta S S Colo	40.00
Spring Valley Cong Kans	21.50
Hesston College Y P C A	408.00
Protection Cong Kans	14.80
Hesston College Y P C A	103.33
Upper Deer Creek S S Iowa	70.00
Upper Deer Creek S S Iowa	83.00
Walnut Creek Cong Ohio	65.00
A Bro and Sister Mo	20.00
J J Stutzman Cong Millersburg O	175.00
Mrs H C Yoder	100.00
J P Swartzendruber	100.00
Woodriver Cong Nebr	173.00
Pinto S S Md	3.30
S J Miller Dist O O Amish Millersburg Ohio	87.50
Three Classes Springdale S S Va	20.00
Brethren Reiff Cong Md	85.00
Row Cong Pa	28.00
Brethren Reiff Cong Md	84.50
Row Cong Pa	28.00
Stauffer's S S Md	6.36
Two Brethren Clearspring Md	20.00
John L Frey	5.00
Aaron D Yoder	5.00
Clinton Brick Cong Ind	21.79
Bethany S S Mich	5.00
Good Samaritans Class Elkhart S S Ind	5.00
Young Disciples and Busy Bees Class-es Elkhart S S Ind	5.00
Timekeepers and Helping Others Clases Elkhart S S Ind	5.00
D E Schwartzendruber	5.00
Goshen Cong Ind	10.00
Willing Workers Class Elkhart S S Ind	5.00
Albert Wyse	5.00
Jake Emmert	5.00
Ora Troyer	5.00
Class No 3 Midland S S Mich	5.00
Class No 4 Midland S S Mich	5.00
Helping Hand Class Elkhart S S Ind	5.00
C A Shantz and wife	5.00
Elkhart Literary Society Ind	5.00
Nappanee West S S Ind	3.95
Levi Mann	3.00
Olive S S and Individuals	79.00
Class No 10 Forks S S Ind	5.50
Class No 4 Forks S S Ind	5.00
John and Minnie Yousey	10.00
Mrs J E Myers	5.00
Leo Cong Ind	30.17
F W Bixler	10.00
Mablon Weaver	5.00
Y Men's B C Elkhart S S Ind	5.00
A R Miller	3.00
Women's Bible Class Goshen S S Ind	30.00
Niles M Slabaugh	10.00
Noah Stucky	100.00
James Bucher and wife	100.00
Anti-Cant Class Elkhart S S Ind	5.00
Barker St Cong Mich	10.00
Daniel B Mullet Sr	15.00
Daniel D Mullet Jr	1.00
Olive S S Ind	32.18
Clinton Frame S S Ind	10.00
Total receipts for May	\$ 9,149.19

Amount previously reported	295,484.93
Total	\$304,634.12
Previously reported by E. M. B. of M. & C.	99,141.78
Grand Total	\$403,775.90
Gratefully acknowledged, Mennonite Relief Commission for War Sufferers, G. L. Bender, Treas., Elkhart, Ind.	

Married

Zook—Coopridner.—Bro. Kore Zook and Sister Ruth Coopridner, both of the Hesston congregation, were united in marriage at the home of the bride, Hesston, Kans., on May 17, 1919, Bro. D. H. Lender officiating.

Bauer—Hartzler.—At Anthony, Kans., May 23, 1919, Bro. Lawrence Bauer and Sister Mabel Hartzler, both of Harper Co., Kans., were united in holy matrimony by Bro. Isaac G. Hartzler of East Lynne, Mo. May their pathway of life be one of blessings and service in the Master's cause.

Graber—Wenger.—On May 8, 1919, at the home of the bride's parents near Wayland, Iowa, occurred the marriage of Bro. Henry Graber to Sister Elsie Mae Wenger by Bro. S. Gingerich. May God's rich blessings accompany them through life.

Erb—Haverstick.—On June 5, at the home of the bride, occurred the marriage of Bro. Harry M. Erb of Elizabethtown, Pa., to Sister Elizabeth C. Haverstick of Rohrerstown, Pa., Bro. J. K. Charles officiating.

Emmert—Miller.—On June 5, 1919, at the home of the bride's parents in Hubbard, Oreg., at 12 o'clock noon, Bro. Jesse C. Emmert and Sister Laura Ethel Miller, both members of the Hopewell Mennonite Church, were joined together in the holy bonds of matrimony, Bro. J. D. Mishler officiating.

Obituary

Greaser.—John Greaser was born May 25, 1847; died June 2, 1919; age 72 y. 28 d. He united with the Mennonite Church in his youth and was a faithful member until death.

He was married to Rebecca Byler. To this union was born one daughter. They also brought up one son and two daughters whom they took into their home when but small children. Buried at the Oak Grove Church. Funeral services conducted by D. Z. Yoder and E. F. Hartzler.

Conrad.—Lydia Liechty Conrad was born near Orrville, Ohio, Nov. 28, 1844; died May 31, 1919; age 74 y. 6 m. 3 d. She united with the Mennonite Church and was a faithful member until death. She was married to Jacob Conrad, Dec. 31, 1868. Seven children were born to this union. Father, 3 sons and 3 daughters are left to mourn their loss.

Buried at the Oak Grove Church. Funeral services by D. Z. Yoder and D. Amstutz.

Berkey.—Catharine Kauffman Berkey, wife of Bro. Gabriel Berkey of near Boswell, Pa., died of diphtheria May 20, 1919; aged 46 y. 6 m. 22 d. Their oldest son, Clarence, was laid away last October. She was a faithful member of the Mennonite Church for about 18 years. She leaves husband, a son, 3 daughters, brothers, sisters, and a host of friends. Funeral services at the home and at the grave by Brethren S. G. Shetler and James Saylor. Buried in Thomas Cemetery.

Roberts.—Katy Ann (nee Miller), wife of Frank C. Roberts, daughter of Eli and Lucy Miller, was born in Howard Co., Ind., Sept. 9, 1888; died at

Mt. Pleasant, Mich., May 23, 1919; age 30 y. 8 m. 14 d. She was married to Frank C. Roberts Nov. 28, 1906. To this union were born 3 sons and one daughter. She leaves husband, 4 children, parents and 3 sisters (Mrs. Lizzie M. Kauffman, Mrs. Nancy E. Kauffman, Mrs. Millie C. Kauffman), 3 brothers (David, Frank, and Eli, all of Elmdale).

She was not able to work for over a year of nervousness. Funeral May 25 at the Brethren Church at Shephard, Mich., of which she was a faithful member, conducted by Harvey Stauffer.

Lehman.—Amos N. Lehman was born near Mountville, Pa., April 14, 1847; died Feb. 26, 1919; aged 71 y. 10 m. 12 d. He was married twice, his first wife being Mary Shellenberger and the second Annie Myers, both of whom, as well as one daughter Mary, preceded him to the spirit world. He is survived by one son (Benjamin) and three brothers and three sisters. He united with the Mennonite Church past middle age and was a faithful member until death, taking active part in the church and Sunday school work, especially in singing, which was a great pleasure to him. The brethren, John K. Charles and John Senger of the Mennonite Church and Mr. Long of the Mountville U. B. Church officiated.

Kennell.—Mattie M. Kennell (nee Eicher) was born in Milford, Neb., July 10, 1899; died of tuberculosis June 1, 1919 in Albany, Oreg.; aged 19 y. 10 m. 21 d. She was married to John Kennell Sept. 1, 1917. She is survived by her husband, father, one sister, and one brother. Her mother and 2 brothers preceded her to the great beyond.

She was a member of the A. M. Church at the time of her death, and her desire was to leave this world and be with Christ.

Services at the A. M. Fairview Church near Albany, Oreg., conducted by the brethren, C. C. Steckley and C. R. Gerig. Text, Isa. 40:6-9. Interment at the Central Cemetery. J. M. S.

Harnish.—Christian Harnish died at the home of his grandson, John Drawbaugh, near Mechanicsburg, Pa., May 31, 1919; aged 96 y. 2 m. 15 d. His death was due to the infirmities of old age. He was always in a cheerful mood and retained the use of his faculties until a few days before his death. His wife preceded him to the spirit world 19 years ago. To them were born 9 children, 6 of whom survive. He is also survived by 23 grandchildren, and 21 great-grandchildren. A consistent member of the Mennonite Church, he was always in attendance at its services, until too deaf to hear, and always a reader of his church paper, until failing sight prevented. With that blessed assurance of a race well run, he passed peacefully to the beyond.

"Dearest father, thou hast gone,

Thy cheerful face we see no more;

But tomorrow, we shall meet thee,

On that bright, celestial shore."

—A grandson.

Miller.—Amos B. Miller died at his home in Quarryville, Pa., May 3, 1919. Bro. Miller died very suddenly. In the morning he walked down town for the mail, returned to his home and helped to do some work in the garden. While at work he had some pain in his right side which he mentioned to his wife. She told him to go to the house for a rest. The pain soon became very severe. They called the family doctor, but the pain grew worse until ten minutes after 3 P. M. when he passed away.

Bro. Miller's desires were fulfilled, as he had a great longing to go home to his Savior and the loved ones gone before. He was deacon, having charge of Mechanics Grove and New Providence district. He was one of the founders of the Mennonite church at Mechanics Grove in which he took a great interest. He lived to see the church grow to 84 communicant members. We miss him very much but do not wish him back. He was in his 77th year. He leaves wife, 3 sons, and one daughter (Abraham, Ephraim, John, and Mrs. Elwood Struble).

Funeral was held at Mechanics Grove Mennonite Church. Sermon by Bish. Christian Brackbill. Text, "It is done".

Items and Comments

It is reported that because of prevailing high prices at least one-fourth of the children are underfed and suffering from malnutrition.

Since the submission of the woman's suffrage amendment to the states for ratification, a number of states have hastened to ratify it. It is believed by most people that a sufficient number of states will ratify the amendment in time to permit the women of America to vote in the next presidential election.

The distinction of being the first to make a non-stop flight across the Atlantic Ocean belongs to British army officers in the aerial service, Capt. John Alcock and Lieut. Arthur W. Brown, who made the trip from New Foundland to the coast of Ireland in 16 hrs., 12 min. The distance covered is over 1900 miles.

A movement has been set on foot looking to a revision of the Gregorian calendar. The year is to be divided into thirteen months of 28 days each. The week is to begin on Monday, making Sunday the seventh day of the week. New Year is to be an independent holiday, between the last day of December and the first day of the succeeding year. The 29th day of February, on leap year, is also to be an independent holiday.

The new calendar is to be called the "Liberty Calendar." If adopted, it will mean a number of things. First, those who happen to have been born after the 28th day of the month will have no more "birthdays." Then the controversy between the adherents of the Jewish and the Christian Sabbath is supposed to be at an end, as both sabbaths will be counted the "seventh day of the week." Herein lies the most serious problem of the change—in case it will be made: Will the Christian Church submit to the breaking up of the time for the Sabbath, or will we continue to count every seventh day as the Christian Sabbath, regardless of the day counted as such by the new calendar?

"Wars and rumors of war" are still in evidence. The world-wide unrest, as seen at this writing (Monday, June 16), sees Mexico again agonizing in a struggle with revolutionists headed by the bandit Villa and others; the counter-proposal of the allies to Germany about ready, with a 5-day ultimatum attached; the great strike in Canada still going on, with growing suspicions that I.W.W.ism is back of the strike; the telegraphers' strike in the United States still unsettled, with prospects of other unions calling out their men in sympathy strikes; mutterings of a coming storm between China and Japan, with the charge that the "Reds" are back of the Chinese agitations; a quarrel between Germany and Poland over the question of transporting Polish troops across German soil; a great conflict between U. S. Senators supporting and opposing the President's policies concerning the wisdom or unwisdom of notifying the Peace Council at Versailles that the Senate will not ratify the proposed peace treaty so long as it is linked up with the proposed League of Nations; a continued struggle between the armies of Rumania and the forces of Bolshevism. In the midst of all these disturbances the prospects for an early return to world peace seem to be slightly improved and the prayers for peace still continue on the part of lovers of peace.

There is something glorious in a human heart so conquered by grace that it can stand till the Master calls.—Sel.

REPORT

Of the S. S. Meeting Held at Kinzer, Pa.,
Mennonite Church, May 21, 1919

For the Gospel Herald.

Moderator, M. G. Weaver; Chors., Ira Ressler, Aaron Mast; Secy., Sem Eby.

Devotional by Amos H. Hoover.

Address of welcome, Ezra H. Mellinger.

Sermon on I Cor. 13, C. M. Brackbill.

Impossible to work out the principles of love in our own strength. The law can not be leaned upon for salvation.

The Minister's message to the Sunday school. D. N. Gish.

Neglect not the teaching of the children in the home, make them understand the fear of the Lord, first at home, then the school.

A talk to Sunday school workers. Sanford B. Landis.

Put the teachers where they are qualified to work. The teaching of the Word of God, and a practical life is what counts.

Blessings of early piety. S. M. Lefever.

In youth we receive the most powerful impressions. Will power is the power to do the thing that is right when you don't like to.

Parents' influence in molding the child's regard for sacred things. Willis Kilhefer.

Parents exert an influence unconsciously by example. God can use only a clean life.

Hold fast that which is good. D. M. Wenger.

A Christian life is a life of growth. The reward of the faithful is "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

Gleanings, by the Brethren Abram Metzler, Walter Charlton, Henry Hershey, and Amos Hershey.

Teach the Word. The scarcity of teachers shows only a part of the Church at work. Let us live out what we heard.

Hymn: God be with you till we meet again.

Benedictory prayer by John B. Senger.
Sem Eby, Secy.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Church Conference meets in annual session (D. V.) at the Mount View Church, N. E. of High River, Alta., June 24. On Sunday, June 22, the communion will be observed at the same place. On Monday, the 23rd, a Sunday School Conference and on Wednesday, the 25th, a Bible and missionary conference will be held.

A. H. Wambold, Sec.

ANNOUNCEMENT

The new catalogue of the Eastern Mennonite School is ready for distribution. Courses are offered in Bible, Academy, College, Vocal Music, Preparatory and Primary work. Several correspondence courses are also offered. A competent faculty has been secured and the school is in a position to do efficient work along the lines indicated. A new building is being erected which will be thoroughly equipped and afford ample accommodations to students. The catalog is free and will be sent to any one upon application to either of the undersigned.

J. B. Smith, Principal,
H. N. Troyer, Business Manager,
Harrisonburg, Va.

ANNOUNCEMENT

Since God has kindly helped us thru our tract and calendar work the past years, we feel encouraged to go on with it in the future and ask your sincere prayers in behalf of this work. The Lord willing, we expect to have the **Gospel Tract Calendars** for 1920, ready for mailing about July first. This will give us more time to get them into the hands of missionaries in foreign countries and will help get them on the walls here in America before insurance, medicine, and other trashy calendars take their place. Will be glad to hear from all interested.

Gospel Tract Mission,
Per S. E. Roth,
R. R. 3, Woodburn, Oreg.

N. B. Would especially like to hear from a number of brethren and sisters who would like to take up correspondence with shut-ins, prisoners, and other unfortunate members of the human family. Be sure your motive is the glory of God and the welfare of the ones you are to correspond with. We can not do this line of our work justice and thought may be others would like to assist us. S. E. R.

NEW CATALOG

The new catalog of Hesston College and Bible School is now being sent out. It gives description of the six courses offered: College, Bible, Academy, Normal, Vocal Music and Preparatory; also information with regard to expenses, books, etc. It is free.

If you are interested send a card to the business manager, T. M. Erb, Hesston, Kans., who will be glad to send you a copy of the catalog and give any further information desired.

D. H. Bender, Pres.

It is a deep truth to know what it is to die with Christ; it is a deeper truth to know what it is to be kept in the place of death.—Sel.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTTDALE, PA., THURSDAY, JUNE 26, 1919

(Gospel Witness)
Established 1905

No. 13

EDITORIAL

"Bear ye one another's burdens, and so fulfill the law of Christ."

Your relationship with God is determined largely by your attitude toward the Bible. You never dearly loved a friend but that you appreciated a letter from him. Men who love the Lord with all their soul, mind, and strength also love His great message (the Bible) to a lost and sinful world.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." As with the natural appetite, so with the spiritual, the more nearly normal the individual the stronger the appetite; also, the better the appetite the better nourished the individual. Brother, your appetite is an index to the state of your spiritual life. "They shall be filled," is a sure promise to those who meet the condition.

Game-bling.—We prefer to spell it this way, having recently been impressed with a very shrewd advertisement telling us how we could make our fortune by "playing the oil game." All that was necessary was to take stock in some Texas oil lands, and the money would soon come rolling our way. When the advertisers called this "playing the oil game" they described it more accurately than they knew. It is indeed a game—with the chances of a few winning and the many losing. Many have tried to play the game and lost. But even had they all won, the principle involved in this chance game is wrong. People do not play this game long until they become infatuated with it and go on to other forms of gambling.

The difference between the kind of a world that people dream about and

the kind we actually live in is the difference between knowing how and doing as well as we know. If all people would live up to the standard of ideals indicated in their advice to others there would be a revolution in business methods and religious life. If all nations would rise to the standard of righteousness which they advise other nations to attain there would be no need for peace parleys in France or any other country. But such things are but dreams, as we may never expect to see the world rise to this standard until all people are truly converted—and this, the Bible tells us, will not be in the present age. However, we may do our part by doing all we can in the way of setting examples of real piety and devotion and doing all we can to bring the Gospel to all people.

The "Roaring Lion."—A great demonstration by the "wets" was to have been made at Washington. It was announced for weeks ahead that hundreds of thousands of thirsty pilgrims were to appear before the gates of the national Capitol to impress the national lawmakers that the clamor of "no beer, no work" was more than a "joke." The newspapers had much to say of the coming great demonstration, and many people actually thought that something was going to happen.

The time finally came. But instead of hundreds of thousands of marchers there were only about six thousand and many of these were mere spectators. The mighty roar had simmered down to a tame affair.

This is a picture of sin and its ways. The liquor business would have been wiped away long ago had it not been for the roar of men who made money out of it. And so loud was their roar that many well meaning people actually thought it would be

an awful thing to take away this awful curse. So with many other things. The theater, the nickel show, the pool hall, the race track, and many other headquarters for iniquity could be dispensed with to the great uplift of the people. And such would probably be the fate of these places if the public mind were not blinded by the roar of Satan and his hosts. In fact, so great and constant is this roar that the average individual can get only occasional glimpses of the important truth that the devil is not only a roaring lion but also "the father of lies."

THE SIN OF NON-ATTENDANCE

Some time ago we chanced to be in a city in which one of our missions is located. Early Sunday morning we sauntered out to survey the field. Coming to a place a few blocks away from the Mission we found an old man in an apparently talkative mood. The following conversation ensued:

"This is a fine section of the town. People are mostly of the laboring class, and as a rule they own their own homes. We are not bothered with strikes, as men who own their own homes are not the kind who usually join the striking clubs."

"Where are your churches around here?"

"There is one down here on second street that I attend."

"What is the name of that church?"

"Sacred Heart."

"Are there a good many Catholics around here?"

"Yes, from here on down they are mostly all Catholic. Up the street the people are mostly something else."

"Do they as a rule attend church services regularly?"

"No, not very; Protestant people don't think it is a sin not to attend."

It is this last sentence that we shall take as our text, for it is not often that the matter of non-attendance is put in that way. Is it really a sin not to attend services?

Before we begin to discuss that phase of our question there are a few things that should be taken as a matter of course. Church attendance ought to be considered from the

standpoint of opportunity, of privilege, of soul-satisfaction rather than of duty. There are circumstances under which it is all right not to attend. For instance, when one is sick, or is called upon to wait upon others who are sick, or for some other reason over which he has no control his duty lies elsewhere, the proper thing for him to do is to follow heaven-directed duty and deny himself the privilege of attending services at the house of the Lord. But when it is mere INDIFFERENCE and, as is often the case, something worse than spiritual laziness that keeps a man away from churches services, his remaining away can be considered in no other light than that it is a **SIN**. Following are a few reasons for so regarding it:

1. It is a clear violation of the commandment of the Lord which says that we should "neglect not the assembling of ourselves together as the manner of some is."

2. It is setting a bad example for others. "Woe unto that man by whom the offence cometh." Read Rom. 14:

3. It robs the soul of many a needed, helpful experience. Because Thomas was absent from the first Sunday evening meeting after Christ arose he missed an experience that he needed to keep him from doubting. Many a person has become a doubter and has "fallen from grace" because he neglected the means of grace usually found at a spiritual service.

4. It manifests a greater interest in the affairs of this life than in the affairs of the Kingdom. "If any man love the world, the love of the Father is not in him."

5. It is a sin, because it is going against better light. Sometimes you hear expressions like this: "I know I ought to go to church, but—I am so tired." The Word saith, "To him that knoweth to do good, and doeth it not, to him it is sin."

Taking it individually or as a church, there is nothing that is more demoralizing than an indifference manifested in slackness in attending church services. We have never seen any congregation prosper while the membership were careless about attending church services. Especially in this busy age, when practically all men are living the strenuous life, do we need the spiritual refreshment of constantly keeping alive the coals of fire upon the family altar and in exercising diligence in attending church services at the house of the Lord.

Yes, non-attendance is a great **SIN**—to say nothing about what we miss by such slackness.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE FOUNDATION OF CHRISTIANITY

(Concluded)

By A. C. Kolb

For the Gospel Herald.

A sharp contrast is shown in this illustration, for there seem to have been such who made a special effort to merit favor; and yet what they boasted of having done, was disowned. The difference in the service may lie largely in the motive which prompted the deeds. But that is not all. Those who were disowned **did not perform** in reality, the deeds which were essential and of which they boasted. The quality of their service was not sound. What they may have done or thought to have done, was evidently only with a view to gain popularity or personal advantage. Their service did not involve any sacrifice. They saw and sought only gain—personal gratification, perhaps. When their attention was called to their failure to render **real service**, such as feeding the hungry, visiting the sick, ministering to those in prison, etc., they immediately rebelled. "When did we see thee, . . . and did not minister unto thee?" they ask. They claimed equality of reward regardless of inferiority or perhaps even entire lack of service. They even scorned. But their argument availed them nothing. What they had neglected to do, as viewed from the King's standpoint, stood against them. **No mention is made of what they actually did.** Neither were they given an opportunity to "try again." Would not this seem to prove that when once our activities in this life cease, destiny is sealed? Is there another chance for salvation, as some profess to believe, and teach? In this account there surely was none so much as hinted at. To my mind this portrays very clearly what Paul alludes to in II Tim. 3:1-8: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those which are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. . . . Ever learning, and

never able to come to a knowledge of the truth, men of corrupt minds, reprobate concerning the faith." Where the power of godliness is active, there must as a natural consequence, follow corresponding results.

The essentials of salvation are very clearly set forth, but it is not for us to assume that we shall ever know all of God's reasons for doing things as He does. There must forever remain things which God will know, and which we shall not know, otherwise we might become equal with God in wisdom—the very thing Satan induced our first parents in the Garden of Eden to believe, and which, as was natural, was found to be a lie, for the devil is the father of lies. And yet, how many there are who give heed to his vain philosophies! His impudence in approaching Adam and Eve as he did, is without a parallel; nevertheless he seems to have many disciples.

What, therefore, does Paul teach us in his letter to the Corinthian brethren? Is it not that God expects us to ask Him for wisdom and understanding? Surely. This is what James says in his epistle (1:5, 6): "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea driven with the wind and tossed." Obtaining this wisdom from God will enable us to appropriate Him in the very essence of His characteristics. God giveth to us severally according to our capacity for receiving. I do not think there is any word anywhere which should be construed into meaning that we shall all be exactly alike. True, we are told by Paul that we are to be of the same mind, but do not distort that text. Study the context also. If we were all alike, and all thought alike, and all acted alike, what a monotonous life this would be! The very stars of heaven differ in glory, which is evidence that God desires variety. Though the stars differ in glory, yet they are all stars. Nevertheless, amid all the variety, there is harmony, and, like a great organ peals out its various tones, yet, all blending together, though different in quality, pitch and power, under the perfect control of the master player the result is such a blending of tone as to thrill and inspire. The object of the player is not attained by using only one kind of reed, or one tone, but by employing all, in proper turn and for specific effects, and so God needs the whole human family, with all the variety it represents, to express His will, and to show forth the glory of His majesty.

Now, when Paul teaches us about building, and classes all those who have faith in the Lord Jesus Christ as

the Savior of men, as Christians, and refers to Him as the foundation of faith, he does not require that we all build in precisely the same manner, and after the same design. The beauty of architecture is enhanced by variety, but withal simplicity. He does, however, emphasize the importance of the stability of the foundation, and of our faith, and lays great stress upon the character of the materials used in superstructure, and would most earnestly recommend those things which are enduring. Nevertheless, he does not discard those which are less enduring, but rather shows the wisdom of choosing the better material. We are to use our intelligence. God wants our minds just as much as anything else. Paul does not say that because a building is erected of wood that it is no building at all. But he does point out that the same energy required in building of wood, hay or stubble, may just as well be employed in building of gold, silver, or precious stone. True, these materials may be harder to procure, but are they not worth the extra effort? They are indestructible, and one never needs feel he has worked in vain.

The very consciousness of the durability of these materials inspires a sense of reward, resulting in entire absence of disappointment. This is true because of the severity of the tests to which the buildings are to be put. We are told that fire will try every man's work of what sort it is, and so it behooves us to be wise in the selection of material. When the test does come, there will be within the builder a sense of enjoyment and satisfying tranquillity in knowing his building will endure. But the point to which Paul seems to direct our minds is the all comprehensive love of God, who, notwithstanding our shortcomings and failures, is still compassionate, and will not disown us, **provided** we have built on Jesus Christ, and have at least made an honest effort, for Paul says that although the building may perish, still the builder may be saved, "yet so as by fire." Here, then, we again see something of God's attitude which we may never be able to fully comprehend. Should that trouble us? No. Does God contradict Himself? Not at all. He merely confirms His promises, and offers hope and cheer to any who may feel they have done so little, even with the best of materials they could get hold of, that their efforts seem almost futile. God graciously recognizes our endeavors, so long as He sees purity of motive, and earnestness of endeavor, and that we build upon the foundation of Jesus Christ, which naturally includes obedience to His teachings. He expects us to do our best. He wants to see no guile in us.

Some may ask, 'Why, then, should there be any need of being so energetic, while others appear to do so little, if God makes no distinction? It has not been said that God makes no distinction. He is as just as He is compassionate and gracious. Because God offers salvation to all who believe, and refuses none who come to Him in faith, does not say there shall be no distinction. God loves every member of His family alike, but not all are gifted alike, hence some responsibilities may be assigned to some in order to carry out His supreme will and plan, which can not be assigned to others in the expectation that the same results may be obtained. God has always worked thru human instrumentality. It is because of the unshakable faith which men have exhibited, that God has perpetuated His Word thru all the ages, triumphantly. Witnesses have died the martyrs' death, and it is altogether probable that more will do likewise, for the testimony's sake—for "the witness of Jesus" (Rev. 20:4), but they have not died in vain. It is such as these who have built the superstructure of their faith, of gold, silver, and precious stone; and it is they to whom a special reward is offered, for are they not they who shall live and reign with Christ a thousand years—a privilege which seems not to be granted to all? This is truly a reward which should constrain us to become bastions in the structure we are erecting for God. Surely there can be nothing wrong in coveting something like this. It is one of the best gifts to which Paul refers in I Cor. 12:31. This would seem to be a joy in which some will not share, even though they be sealed unto God (I Cor. 1:22).

Resting securely in the hand of God, nothing shall ever be able to snatch us away, and we are assured of eternal salvation, for God's promise is verily true, but if our endurance of hardness, as a good soldier of Jesus Christ, be lacking, the qualities necessary to make our works like unto gold, silver, and precious stone, we may not attain to that degree of royalty in the family of God which will entitle us to sit as kings and priests unto Him, and to reign with Him as the verse quoted would suggest. This in itself is great reward, should call forth the very best endeavors on our part. To be sure, it is not we who are to be judges of our works, but God, and so there is no room for self-praise, neither will the efforts, or the apparent or visible success of our brother, give rise to envy in our own hearts. God saves us from all that, and none such will ever be found boasting of what he is doing. Our ministrations of love, and the service we render, will be but the

overflowing of a grateful heart, and will be taken note of by the Lord Himself, and He it is who shall speak the words of commendation as recorded in Matt. 25.

Howbeit, God holds before us an objective, and, by striving to do our best, we not only beautify our own lives, but the lives of others as well, and our works shall be as crowns upon the head of Him who loved us and gave Himself for us, and who offers to help us in our daily endeavors. Without Him, life is a blank failure. Better were it not to have been born than to deny Jesus the room in our hearts and lives to which He is so fully entitled. He offers us everything we need to make our life-building acceptable in the sight of God, and where we lack the necessary material He offers to supply if we but ask Him. Happy the man or woman whose soul rests confidently in the hope of Christ and who is steadfast in performing to the utmost, the tasks assigned. Sad is it to contemplate the lot of those who shut out the Savior of men. A vain profession is not recognized as building upon the foundation, Christ Jesus, for neither the superstructure nor the foundation itself will be able to endure the test which is sure to come. "Cast not away, therefore, your confidence, which hath great recompense of reward" (Heb. 10:35). "If a man love me, he will keep my words" (Jno. 14:23).

Herbert, Sask.

BIBLE TEACHING

By D. Parke Lantz

For the Gospel Herald.

In these days when enemies of God and lovers of self are so determined to overthrow the Word of God it is a matter of no small importance to us to be able to be in a place where we can see the outworking and results of disobedience to the will of God as revealed in the Holy Scriptures. Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Quite a few people will say that "Jesus was a good man," or "I believe He was a moral teacher like unto whom the world has never seen," but they do not admit that He was the Son of God until they are shown by the Scriptures that He was and that God proved Him to be His Son by raising Him from the dead on the third day.

Bible teaching does fit into the need of modern men and women. God has not changed, neither has Christ. Heb. 13:8. Man has not given up his sin, but continues in darkness and

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Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

SOMETHING TO GIVE

Giving's the law of the world, they say,
And I'm glad it is so. Aren't you?
The clouds give rain to the thirsty land
And the land gives back the dew.
The sun by day and the moon by night
Give light to the earth afar,
And the earth gives back the light again
As a steadfast, shining star.

'Tis the law of our lives as well, they say,
And I'm glad it is so. Aren't you?
Where many are needing our aid, what joy

To know we can something do!
For doing is giving; and kindly deeds,
No matter how small they be,
Are gifts we may scatter with lavish hand
And be richer ourselves, you see.

There is always something to give, they say,

And I'm glad it is so. Aren't you?
Tho dollars have flown from the scanty purse,

And the dimes are all too few,
A flower and a loving word will serve
To gladden the friend close by;
And for those who are far from their homes, the mails
On swift, white pinions fly.

So giving's the law of our life, they say,
And I'm glad it is so. Aren't you?
Since love is as free as the air we breathe
And warm as the sunshine, too,
A song in the twilight's golden hour
To solace the hearts that grieve,
A smile, a tear, a soft-breathed prayer—
Oh, there's always something to give!

—Selected.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Gospel Herald Readers, Greeting:—"The Lord hath done great things for us, whereof we are glad." We are indeed glad for the way the Lord has taken care of us in the past.

On the first day of June we had the great pleasure of having quite a number of the students from Hesston and the country, as well as a number from the city, at the dedication services. We were made to rejoice in the fact that the Church could dedicate this new Home to the Lord free of debt. The children had raised enough money to buy and remodel this fine building. Bro. D. H. Bender preached a very impressive sermon and was much enjoyed. The male quartette rendered several selections and was greatly appreciated.

Just last week some people of Argentine remembered the Home with provisions amounting to about \$40.00

We are glad they are appreciating the work the Home is doing.

Just at present we are quarantined with measles. Had eleven cases at one time. The last one is getting better now and we hope to soon be out. The children as well as the workers find the time long as we are deprived of the privilege of going to Sunday school.

May we present an urgent need to you? More money for furniture. We could take more children if we had the beds and some other articles of furniture. May we look to you to supply this need.

There are 32 children in the Home at the present time. This you will see needs much food, and the fruit problem comes before us. All those that would like to fill fruit jars for us can get the empty jars by writing to us for them, stating how many they can use.

Thanking you all for the way you have supported this Home, we ask that the Lord may bless you, and we ask an interest in your prayers that the Lord may use this place to His honor and glory.

Yours for the children,
June 17, 1919. The Workers.

Los Angeles, Calif.

(1137 E. Molino St.)

Greeting to all Herald Readers:—Just a few lines to inform you of the happenings here during the past month.

The brethren, John P. Bontrager and C. R. Widmer, came from Albany, Oreg., to Los Angeles on business connected with the mission work here.

They secured a lease on a room to be temporarily used as a mission hall located at No. 7204 Moneta Avenue. This is at the south end of the city and in a neighborhood where working men and their families live. If any of you who read this paper have relatives or friends in or near Los Angeles who are interested in the mission work of the Church, we would be glad to see them and have them work with us. Sunday services, 10 A. M. and 7:30 P. M.

Bro. Mahlon C. Lapp also helped in choosing the location and with the other brethren preached and taught us from God's Word. We missed Bro. and Sister Lapp exceedingly after they left Los Angeles on the night of May 22nd for San Francisco where they would take the steamer across the Pacific for their work in India.

On June 1 Bro. Norman A. Lind came from Bakersfield, preached at the mission from Haggai 1:13 and went home the same night—making a trip of over 250 miles.

May God bless all these brethren

who are sacrificing their comfort, health, and means in order to do something to glorify God and build up the Church of Jesus Christ in these days when Satan is working to pull down and destroy.

We know that God our heavenly Father hears and answers prayer and we desire that you will pray for us whenever you think of us, and pray very definitely for these: that we may give a Testament or Bible to every person who lives near the mission; that a minister and a chorister may be located here soon; that the people of the vicinity may receive the Gospel and accept our Lord as their Lord; that the workers may have such a baptism of the Holy Ghost that self may be lost sight of in the great work of witnessing for our Savior Jesus Christ. Remember the workers personally in your prayers.

Yours in His service,

Alma Lehman, Catherine Culp,
D. Parke and Lillie Lantz.

June 6, 1919.

JESUS CHRIST'S MISSION—OUR MISSION

By Alice H. Nissley

For the Gospel Herald.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45.

Jesus left His heavenly home to come into this wicked world to die for poor fallen humanity, and to save them from endless destruction. When Jesus made such a sacrifice for us, what will He expect of us? The patriarchs, prophets, and apostles of old counted nothing too dear to give up, only that they might meet God's approval.

Jesus lived for the good of others.—His life was unselfish. Only unselfish lives can win souls.

Jesus life was spotless, a pattern for us. We, by God's grace, can aim to reach that standard, that sinners may see there is something, they do not have, in the religion of Jesus Christ.

Jesus was obedient to His Heavenly Father. He did God's will and gave Him all the honor. His aim was to please God. We need the Holy Spirit's guidance and direction in our lives that others may have faith in the Gospel of Jesus Christ. Jesus Christ was human and divine. We should remember Calvary.

Jesus preached the Gospel of Jesus Christ—to the people. He made the way to heaven plain, but not easy. It meant "then" and "now" "the way of the cross." That is what God wants to be preached and taught and lived today. "The Lamb of God which taketh away the sin of the world," "the way" of salvation; "Repentance to-

ward God;" "The Cross of Calvary"—such subjects will be the theme of God's children at all times.

Jesus' intense suffering. No mortal could suffer as Jesus suffered; but to know Him we will have to suffer. God will deal with us as sons and daughters. We will continually need lessons of chastisement. We may suffer in various ways. We may have to cut loose from close ties of friendship and labor elsewhere in God's vineyard. It may be bodily affliction to show us our imperfection and His great power, and teach us lessons of humility and submissiveness. It may mean more than this. We can truthfully say with Paul, "yet does not this chastening afterward yield that peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

Jesus sympathizes. He seeks to comfort the sick and the dying, heal the broken hearted, to relieve the oppressed, the sin-burdened. His useful life should inspire His children to lend a helping hand, by a prayer, a song, a handshake, a smile, a visit to those who are cast down.

Jesus rebukes sin. There are many souls taken captive by Satan in various ways. Some sins appear to the eye more heinous than others; but if the covered sins were uncovered there would be little difference. The smallest sin will not enter heaven. False worship will not remain unpunished. All the adoration and praise belong to God. God hates the least sin and He expects His children to rebuke the least as well as the greatest sin. To teach of His justice as well as His love.

Jesus as a Healer. He healed soul and body while on this earth. He can do the same today. Do our prayers ascend to God in behalf of sin-sick souls?

Jesus made use of opportunities and also sought for them. His delight is to save souls. He knew how to approach souls. Hence His great success. He won the heart of the woman of Samaria. She confessed all her sins, and went to tell others that she found Jesus Christ.

The wicked woman who came into the "Pharisee's house" felt her sins because of Jesus Christ's holy life. She brought the precious box of ointment, put it on His head, washed His feet with her tears, and wiped them with her hair. She opened her heart of sin, and left Jesus in. She was so thankful to receive forgiveness that she did not mind the unkind remarks that were made concerning her, just so she could do something to show her love to Jesus.

There are many such souls, today, who feel their need of a Savior; but no one to tell them or to win them. There are "prodigals" who gladly

would return to their father's house, but no kind heart or beckoning hand is held out to them.

Will we allow God to so work in and through us that we might win souls? Are we longing to help some one who is crying for help? Do their cries come to us? Are we "ready to suffer, ready to stay, ready our place to fill, ready to stay at home or send, ready to do His will?"

Marshallville, Ohio.

A LETTER FROM BRO. LAPP

For the Gospel Herald.

S. S. China, 2nd June, 1919.

Dear Readers of the Gospel Herald, Greeting in the Name of Jesus:—The Lord has been very good to us in giving us a fine voyage thus far.

The first day and a half out of San Francisco the sea was rather rough and the most of the passengers were ill, and felt as we usually do when we start out on a long journey; but after we all got our bearings we have been feeling fine, and are really enjoying the sea life.

We are due in Honolulu tomorrow morning, bright and early, and will stay there for the day and take on cargo and passengers.

All passengers are strangers to us, and on this trip there are only two families besides us who are going to a foreign mission field. They are missionaries being sent out by the Seventh Day Adventist Church, one man and wife are going to India and the other to Africa.

We are now being separated farther and farther every hour as the ship advances toward the orient, but we have the confidence that all who know us are remembering us at the throne of grace day by day, which we appreciate very much indeed.

We are very sorry that we must travel the seas alone again. It is quite a disappointment that we could not have some new missionaries accompany us on this trip. This is the third time we have gone to India and we have not had the pleasure of having other missionaries of our own Church accompany us, but we do hope and pray that the way may soon open that other missionaries may soon come over and help in the most needy work.

Continue praying that the Lord of the harvest may send forth more laborers into His harvest.

Yours in Christian fellowship,
M. C. Lapp.

The Church is God's missionary institution. If the Church does not witness for Christ before the world, it is missing its calling.—J. A. R.

AWFUL DECEPTION OF HINDUISM DISCLOSED

(Concluded)

During the feasting there was a great fire burning in the courtyard, into which Parvati threw herself, whereupon her husband, Siva, appeared on the scene, and thrusting his spear into her burning body, flew thru space with it, and as he went, parts of the body fell to the earth, and each place which received a portion of the body became sacred. Thus Hindu mythology teaches suicide, murder, and every other vice common to man, as practiced by the gods they worship. Chundra Lela had read of the place in Assam where Parvati's eye was said to have fallen to the earth, and having alighted in the center of a small lake, had become a bright, burning light. She was determined to see this phenomenon for herself. She traveled a long distance, and on reaching the place, was shown a pond, sure enough, with a light shining on the bosom of the water. The priest told her this was Parvati's eye.

She walked all about the lake, looking at the light, and wondered how an eye could burn like that in the water. She determined to hide herself, and see what came of the light. A little while after dark, she saw the priest come down and enter a boat, and go out to the center of the pond, and replenish the oil in the little lamp that was so arranged as to be held just above the top of the water. She then lost faith not only in the priests but also in the teaching of the Shastras (sacred books) and yet continued their practice. She remained in Assam the three months of the hot weather, sitting as before, all day in the hot sun, with five fires burning around her. In the performance of this, her sacred books promised her whatever she desired of God.

At the end of this time she desired to return to Calcutta. A wealthy native gentleman paid her way by ship. The captain did not wish to take her on board, covered as she was, with filth and ashes, and having with her earthen vessels and wood for her fires. He told her she would have to pay more than the ordinary fare. She paid the amount he named, and was allowed to embark. On the way they had a great storm. The water dashed over the vessel so that they were in imminent danger, and many thought they would be drowned. The Hindus began to cry out, "Ram, Ram, save us!" Chundra Lela joining them, making a great noise. The captain came on deck, and, seeing their confusion, commanded them to be quiet, and pointing to heaven, said, "Hush! He who lives there will care for us." This

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Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE MOTHER WATCH

She never closed her eyes in sleep, till we were all in bed.
On party nights till we came home, she often sat and read,
We little thought about it then, when we were young and gay,
How much our mother worried when we children were away:
We only knew she never slept, when we were out at night,
And that she waited just to know, that we'd come home all right.

Why, sometimes when we'd stay away till one or two or three,
It seemed to us that mother heard the turning of the key;
For always when we stepped inside she'd call and we'd reply,
But we were all too young back then to understand just why,
Until the last one had returned, she always kept light,
For mother couldn't sleep until she'd kissed us all good-night.

She had to know that we were safe, before she went to rest;
She seemed to fear the world might harm the ones she loved the best.
And once she said: "When you are grown to women and to men,
Perhaps I'll sleep the whole night thru: I may be different then."
And so it seemed that night and day we knew a mother's care,
That always when we got back home, we'd find her waiting there.

Then came the night that we were called to gather round her bed.
"The children all are with you now," the kindly doctor said.
And in her eyes there gleamed again the old-time tender light,
That told she had been waiting just to know we were all right.
She smiled the old familiar smile, and prayed to God to keep
Us safe from harm thruout the years, and then she went to sleep.

—Edgar A. Guest.

WHOSE BOY IS IN DANGER

Dr. Cortland Meyers, of Brooklyn, relates the following story, as told by a ship's surgeon:

"On our last trip a boy fell overboard from the deck. I didn't know who he was, and the crew hastened out to save him. They brought him on board the ship, took off his outer garments, turned him over a few times and worked his hands and his feet. When they had done all that they knew how to do, I came up to be of assistance, and they said he was dead and beyond help. I turned away, as I said to them, 'I think you have done all you could,' but just then a sudden impulse told

me I ought to go over and see what I could do. I went over and looked down into the boy's face and discovered it was my boy. Well, you may believe I didn't think the last thing had been done. I pulled off my coat and bent over that boy; I blew in his nostrils and breathed into his mouth; I turned him over and over, and simply begged God to bring him back to life, and for four hours I worked, until, just at sunset, I began to see the least flutter of breath that told me he lived. Oh, I will never see another boy drown without taking off my coat the first instance and going to him and trying to save him as if I knew he were my own boy."

Are we as much interested in trying to save boys who are exposed to the curse of drink, the cigarette curse, the social evil as if they were our own boys?

Are we concerned for the salvation from sin of those who are lost and away from God?

Are we doing all within our power to save them? Whose boy is in danger? —Sel.

HOW TO READ WITH PROFIT

The accomplishment of the ability suggested in the above is one of practical importance to each one of us. As our church is, I believe, blessed with many studious young and older people, it may be beneficial to consider a few points in connection with this subject.

Most of us find it difficult to read a long article, or a book, and remember it to our satisfaction. The failure is due often to light and careless reading, but, maybe just as often, to not knowing how to read properly. Books are valueless, except for a pastime, if what we read soon fades away. True literature is the best thoughts of the greatest minds put into the best order, and therefore is worthy of our remembering it and assimilating it for practical use. We had better remain strangers to some of the so-called literature of the present day, while other books and newspapers are interesting as mere acquaintances; and yet others are worthy of close study as close friends.

A good book is a good deal more than paper and print sewed together and bound in a cover—it comes close to being a personality. The writer remembers his first introduction to "Jesus is coming," by Blackstone. He could hardly lay it aside before he had finished it. Profitable reading, then, will be characterized by a

Few Books Well Read

One good book well read will give more pleasure and profit than a hundred skimmed hastily. Abraham Lincoln had but few books; and there

are many examples of great men who obtained all their education from a few well read books. The few may be fifty or a hundred, depending upon the ability and the varied interests of different individuals.

As was hinted previously, in order to make our reading valuable we must

Remember What We Read.

The best way, possibly, to do this, is to confine our reading to what is worth remembering. We probably cultivate the common failing of forgetting what we read, by our rapid and superficial reading of newspapers, magazines, etc. This is especially true in city life, where people get in the habit of skimming over the newspaper while at the meal table. It is proper that we keep abreast with the times, and in so doing, we see also how Scripture is being fulfilled in the world around us; but we should seek to counteract the bad effect of this reading by reading carefully when we come to matters of greater importance. In other words, we should train our memory to pass over minor details, but to grasp important facts by giving more attention to them. The amount of attention we give and the clearness with which we see them are psychological factors in remembering the things we read. We must, moreover, train the mind to co-operate with the eye. It has been the experience of most of us, to read an entire page and be unable to recall the subject matter—the mind was on a vacation, day-dreaming; or it may be that the eye went too fast for the mind. In other words, we must read slowly, and visualize. To aid in the latter, it is advisable to recall the main points in each paragraph or page, before proceeding to the next. By thus using the mind's eye to see clearly the pictures or ideas, the writer had in mind, we come to realize the beauty and meaning in many selections. This applies to many hymns we sing in Sunday school and public worship. The writer remembers that when quite small, upon hearing people sing the hymn, "Draw Me Nearer," he thought they were singing something about a dromedary.

Another aid in the retention of our reading is to write the thoughts gained. Form the habit of making a synopsis of what you have just read. There are a few people who can remember better what they hear than what they see. To such, the practice of reading aloud, will aid their ear memory. The ability to remember what we read will also give ability to speak in public, since the fear of performing this task generally comes from the uncertainty of remembering the thoughts to be expressed. Here,

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Sunday School

For the Gospel Herald.

Lesson for July 5, 1919.—Acts 2:37-47; I Thes. 5:11-15

THE CHURCH, ITS LIFE AND WORK

Golden Text.—Christ also loved the church, and gave himself for it.—Eph. 5:25.

Introductory.—We have before us the picture of what should be the attitude of every child of God in life and service. The first scripture quoted tells us what they did in Pentecostal times. The second is a practical admonition telling us what we ought to do.

Penitent Believers (37-40).—Marvelous things had happened. The disciples had given evidence of God's wonderful power in the hearts and lives of men. They were filled with the Holy Ghost and to them was given the miraculous power of speaking so that people from many lands and speaking many languages could all hear them speak in their own tongues. The multitudes had come together. Some mocked, others listened with fear and faith and reverence. Peter declared to the multitudes the wonderful words of life, telling them the story of Jesus and how He came to die. While Peter spoke the men marveled, saying, "Men and brethren, what shall we do?" "Repent, and be baptized," was the prompt response, the multitude being assured that in case they repented in truth and submitted themselves to the ordinances of God that the gift of the Holy Ghost was a sure thing. The conditions met and to be met by these people are clearly visible: (1) They were now convicted of and penitent for their great sins. (2) They had faith in the message from God. (3) They recognized and grasped and accepted the promise of salvation. (4) They were admonished to "save yourselves from this untoward generation." How this was to be done is brought out in the succeeding verses.

Baptismal Services (41).—This record is brief but very comprehensive. "They that gladly received his word were baptized." Faith, repentance, and willing obedience are all implied in this statement. Under no other circumstances should any one be baptized.

Faithful Service (42-47).—Once baptized, the converts proved the genuineness of their conversion. "They continued steadfastly in the apostles' doctrine and fellowship." They went from house to house, working and worshiping, keeping the ordinances, and continuing instant in prayer. They had all things common, so that no one was in need so long as there

was anything among the brotherhood to supply the needs. They were of one accord and ate "their meat with gladness and singleness of heart." It was a most delightful and helpful service, and the Lord prospered them greatly. "Fear came upon every soul: and many signs and wonders were done . . . and the Lord added to the church daily such as should be saved."

A description of the primitive Church impresses us with the following facts: When people are fully converted it means not only peace with God but joy in the Christian service, faithfulness to God in all things, a common faith and fellowship and support among believers, and great power with God and man. The Lord help us to walk in the same path.

Practical Admonitions (11-15).—Having had a view of what the early disciples did, we are now to hear what disciples of the present day ought to do. As we read these admonitions we find them reinforced by the practical object lesson presented in the part of the lesson we have just left. Let us notice briefly what Paul would have us do:

1. "Comfort yourselves together, and edify one another." It means that Christian fellowship brings joy and comfort to ourselves and godly edification to others. The joy and service of the Lord will bring about these results.

2. "Know them which labor among you, and are over you in the Lord . . . and esteem them." Loyalty to God and the Church and submission to those who are over us in the Lord means not only a normal condition but also a healthful condition on the part of the Church.

3. "Be at peace among yourselves." This advice needs no comment.

4. "Warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men." In other words, study the conditions of the needy and help as conditions warrant.

5. "See that none render evil for evil." Vengeance belongs not to the child of God.

6. "Ever follow that which is good, both among yourselves, and to all men." Our mission is to do good; not only to those who are of the household of faith, but to all men. When the angels sang, "On earth peace, good will toward men," they preached a gospel which all Christian people should heed.—K.

If you will yield yourself to the Living God with the conviction that He is all that every man can want, not one good thing shall fail. —Webb-Peploe.

"To parley with temptation is to play with fire."

Our Young People

UPON THE ALTAR.—Heb. 13:1-21

Topic for July 6

MOTTO

"Present your bodies a living sacrifice, holy, acceptable unto God."

THE STUDY HOUR

I. **The Altar** is a place of acceptability with God. There were different altars in use in the time of the Jewish dispensation. There was the brazen altar upon which the burnt offerings were offered, and the altar of incense upon which sweet incense was burned. Then there was a place on the ground outside the city or camp where the sin offering was burned after the blood was brought into the sanctuary. All these different offerings have a distinct meaning for us in Christ. By the sin offering our sins are brought to judgment and forgiven. By the burnt offering we are accepted before God thru the merits of Christ who is a sweet savour unto God who is well pleased with his sacrifice. By the incense offering we see the intercession of Christ in behalf of the redeemed. He is a sweet incense which makes our prayers and service acceptable before God.

Upon the burnt offering were also offered **meat offerings** and **peace offerings**. The meat offering was a bloodless sacrifice and was for a sweet savour to the Lord. It was composed of fine flour, salt, oil and frankincense. It represented the perfect righteousness of Christ and presented the offerer before God as a sweet savour. The peace offering was to represent the peaceable relation of the offerer before God. It was what came after the other offerings. There must first be justification before there can be peace (Rom. 5:1).

Thru these various offerings we can see what it meant to be **upon the altar**. In type they represent what Christ accomplishes for those who believe in Him. It makes it possible for us to present our bodies a living sacrifice, holy, acceptable to God. Without the Lord as our substitute we could render no service acceptable to God. But being "In him" we were upon the altar of punishment for sin when He was made a curse for us (Gal. 3:13); we were on the altar of burnt offering and are accepted as a burnt offering, meat offering and peace offering by the merits of His life and sacrifice for us (Eph. 5:2); we were on the altar of incense where prayers are heard and sweet fellowship with God is enjoyed because of the fragrance of our lives made perfect in the man Christ Jesus (Eph. 4:24).

PERSONAL THOUGHT

Are you a Christian in the real sense of being acceptable before God by faith in Christ Jesus? Then truly you are upon the altar of sacrifice and all your service is acceptable before God.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Altar.
2. Going With Jesus All the Way.

For Young People—

1. The Purpose of the Altar.
2. The Spiritual Application of Being on the Altar.
3. Spiritual Sacrifices by Jesus Christ.
4. The Living Sacrifice.

Gospel Herald

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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MENNONITE PUBLISHING HOUSE,
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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, JUNE 26, 1919

Field Notes

Bro. A. M. Eash of Chicago filled an appointment at Emma, Ind., last Sunday morning and performed a similar service at Fort Wayne Mission in the evening.

Bro. and Sister J. W. Christophel of Goshen, Ind., are spending some time visiting among relatives and friends in Kansas. Bro. C. is preaching the Word as the Lord calls.

Bro. J. H. Mosemann of Lancaster, Pa., closed a series of meetings at Cross Roads Church near Richfield, Pa., on Sunday evening, June 15. The meetings were well attended.

Bro. and Sister A. M. Eash and son Harold, of the Mennonite Gospel Mission, Chicago, accompanied by Bro. John Warye of West Liberty, Ohio, spent a few hours at the Publishing House last Monday. They were on their way to New York, where Brethren Eash and Warye expect to set sail for the Near East about July 1. The brethren expect to give a year of service in relief work in that needy field. The Lord protect them on their journey and make their labors profitable while extending a helping hand to those in need.

A Correction.—In giving the number of members at Ste. Elizabeth, Man., several weeks ago the type made us say "5" when we should have said "15".

Bro. J. A. Liechty of Louisville, Ohio, filled the regular appointment at Pleasant View Church near North Lawrence, Ohio, on Sunday evening, June 15. L.

Meetings closed at Yellow Creek Church, Elkhart Co., Ind., on Tuesday evening, June 17. Bro. W. B. Weaver of Elkhart had charge of the meetings. Eight young people confessed Christ as their Savior.

The annual report of the secretary and treasurer of the Mennonite Board of Missions and Charities will appear, D. V., in the July number of our Mission Supplement. It will be a sixteen-page supplement and appear next week.

Meetings closed at Salem Church near Smithville, Ohio, on Sunday evening, June 15, with nine public confessions as one of the visible results. From this point Bro. Metzler went to his home at Martinsburg, Pa., to remain a few days, after which it was his intention to go on to Maryland for similar work. L.

Bro. J. E. Martin, superintendent of Altoona Mennonite Mission, who is compelled to remain away most of the time on account of the serious illness of his little son, spent a few days at the Mission recently. Our prayer is that little Jacob may soon recover and Bro. and Sister Martin be able to return to the Mission.

Mennonite Children's Home.—Usually when this name appears in these columns we think of the institution at Millersville, Pa. That growing institution is steadily advancing in usefulness and our prayers are that it may so continue. But another institution by the same name is also established at Kansas City, Kans. See letter on another page. This institution was founded in 1917, was paid for by the children's earnings from the quarter fund, and is doing a good work under the leadership of Sister Bernice Devitt as superintendent. Long may these two institutions continue as wholesome shelters for homeless children.

Correspondence

Liverpool, England

(Nearing Liverpool, England.)

Dear Herald Readers:—After nine days of pleasant weather and smooth seas we are nearing the end of the

first lap of our journey to France. The voyage has been most pleasant. Old seamen tell us that in all their experience they have never made a trip under more favorable weather conditions. Neither Bro. Allgyer nor myself experienced any seasickness. We recognize the hand of God who rules the winds and the waves and appreciate the prayers of God's people for our safe and prosperous voyage.

From Liverpool we expect to go to London, where we may be detained for a few days, thence to Paris. From there we expect to make our way out to the brethren engaged in reconstruction work at our earliest possible opportunity. We beg a continued interest in your prayers to the end that we may be able to do faithfully the task that lies before us and that we may be continually guided by His Spirit.

In His name,
June 2, 1919. Vernon Smucker.

Judge, Mo.

Dear Herald Readers, Greeting: We as a small band of God's children are working on, though progress seems slow, but we know He knows it all, and thus we take fresh courage. We were glad to have Bro. Harry Buckwalter with us from May 30 till over Sunday, June 1. While he was here he preached for us and gave so many good thoughts for which we are glad. We had our communion and footwashing services, for which we are thankful. We are glad that the Lord is mindful of us. We are glad to have the brethren visit us from time to time, and ask an interest in God's people that we may ever remain faithful in His glad service.

June 11, 1919. A sister.

Landisville, Pa.

The Landisville and Salunga Sunday School Workers Meeting will be held at Salunga, June 25, 1919.

Speakers are as follows:

Lesson for July 6, assigned to Bro. Hiram B. Strickler.

Lesson for July 13, assigned to Bro. Simon Garber.

Lesson for July 20, assigned to Bro. Elmer Strickler.

Lesson for July 27, assigned to Bro. Abraham Herr.

Yours in the work,
June 14, 1919. Morris Kauffman.

Lebanon, Pa.

(Gingerich's congregation)

Dear Readers:—A two-weeks series of meetings was opened at this place on May 18, with Bro. S. B. Landis in charge, who faithfully taught the precious truths of God's Word.

The S. S. Meeting of May 27 was a feast day, spiritually, for those who had hearing ears and open hearts; and we trust the "soaking in" process

may result in bringing forth good fruit, in the lives of many—the same fruitful results as we may expect from the refreshing rains sinking down into the earth.

On June 3 meetings opened in the Shirksville church, where Bro. Isaac Brubaker richly proclaimed the Word. Meetings closed on June 12. Much encouragement was given by many brethren and sisters from a distance attending the services.

June 8 Bro. I. Brubaker and wife, Dea. D. Metzler and wife and Dea. Jac. Greider worshipped with us in Dohner's church. May sinners yet heed the warnings given. Solomon says, "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Mary K. Umberger

June 14, 1919.

Willow St., Pa.

(Brick Congregation)

Greeting in Jesus' Name:—On May 3, preparatory and baptismal services were held at which time twenty-two precious souls were received into church fellowship, Bro. C. M. Brackbill officiating. Most of the class were young people. May they ever be true and faithful to the vow which they have made before God and man. May they be bright and shining lights witnessing for Christ wherever they go. On May 4, communion services were held. All were present, except a few, on account of sickness.

Death has come into our midst in the last few months reminding us of the fact that "we have no continuing city here but we seek one to come" (Heb. 13:14). Two brethren, Jacob Brubaker and Jefferson Herr, were called from time to eternity. Bro. Herr was the treasurer of our Sunday school for some time. Bro. Jacob Houser has been chosen to succeed him. This afternoon an infant son of Bro. Clair Witmer's was laid to rest in the silent grave there to await the resurrection day. May we at all times say "Thy will be done." What a blessed hope for the Christian to look forward to that day.

Plans have been made to organize a young people's meeting at this place. Bro. Ira Graybill has been chosen leader. May it be a means of getting our young people more interested in the study of God's Word and to lead a life more devoted to His Name.

We ask an interest in your prayers for the work at this place that we may be found faithful in His service.

In His Name,

Gertrude M. Lefever.

June 15, 1919.

Elkhart, Ind.

(Olive Congregation)

Dear Herald Readers, Greeting:—On the evening of May 29 we began a series of meetings with Bro. J. W. Hess of Manson, Iowa, in charge. The brother stayed with us till the evening of June 15 declaring the word in its purity and simplicity. As a result 19 souls confessed their Christ, besides one application for membership by one who was a member of a neighboring denomination.

We rejoice that this number has come, but yet it brings sadness to us when we see the large number of unsaved around us many of whom admit that they should come to Him but seemingly can not yield. May we ever remember them at the throne of grace, that they may yet yield.

Pray for us that we may ever be true to Him.

June 16, 1919. Harvey N. Yoder

Wooster, Ohio.

(Salem congregation)

Greeting in the Master's Name:—We are having very warm weather at present and the crops look promising, for which we are thankful. We also are enjoying many spiritual blessings.

On the evening of June 7 Bro. Abraham Metzler came into our midst and began a series of meetings and preached eleven sermons reminding both sinner and saint of our relation and duty to our heavenly Father. As a result of these meetings nine confessed Christ as their Savior. May the Lord bless them and keep them from sin. Others are considering the cost. Our prayer is they may also follow the example of the nine. Pray for us at this place that we may do His will at all times.

June 16, 1919. Cor.

Coates Store, Va.

Greetings in Jesus' Name:—On Sunday, June 8, we had communion services and all present partook.

Bro. J. H. Turner and Bishop Lewis Shank conducted the services. May God bless them in their work as preachers of the Gospel. Let us continue in God's dear love and be happy one with another.

June 17, 1919. Dewey Enswiler.

Cocolamus, Pa.

(Lauver's congregation)

Greeting to all Herald Readers:—We have been enjoying rich spiritual blessings during the past few weeks. Our Annual S. S. Meeting and Semi-Annual Mission Meeting were held at the Cross Roads Church, June 4-6, at which time Bro. David Garber of Waynesboro, Va., and Bro. Sanford Landis of Lancaster Co., Pa., were

with us, also Bro. Clayton A. Graybill and family of Martinsburg and quite a number of brethren and sisters from other places. We were glad for their visits and invite them back again. This meeting was followed by a series of meetings. Bro. Jno. H. Moseman conducted these meetings. He preached nine helpful and inspiring sermons and sinners were warned to flee the wrath to come, but none were willing to forsake their sinful ways. We pray that the seed sown may yet spring up and bring forth fruit.

Esther M. Lauver.

June 17, 1919.

Dundee, Ohio

Dear Herald Readers, Greetings:—We have many reasons to rejoice, since the war clouds have passed away, and the sunshine of peace is again streaming down upon us. And since the plague of influenza has also subsided. The people of our community are in good health. We are also enjoying growing weather.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

June 1st we had the privilege of enjoying another communion service.

Thursday, June 12, the Trail Menonite sewing circle met at the home of the writer. The circle meets monthly, sewing bi-monthly for home missions, and bi-monthly for relief work, alternately. The sewing done was for relief work. The attendance, 50; collection, \$19.18.

The day following the sewing we received a letter, signed, "A sister in the faith," in which she expressed her desire to have been present at the sewing, but was unable. She also sent her contribution of \$5.00 for relief work.

Dear sister, accept our thanks in behalf of the unfortunate ones. "And let us not be weary in well doing, for in due season we shall reap if we faint not."

June 17, 1919. D. M. Friedt.

Cazenovia, Ill.

Dear Herald Readers, Greeting:—On the evening of May 26 Sunday school conference was opened up at the Metamora Church, continuing till Friday noon, Church Conference was held the two last days, 29 and 30. The weather being favorable, all the meetings were largely attended, and a shower of spiritual blessings enjoyed.

Sunday evening, June 8, special song services were given at the Metamora Church.

We wish all Herald readers God's

(Continued on page 228)

Miscellaneous

MEDITATIONS

By Isaac R. Herr

For the Gospel Herald.

It is well for every one to gather in his wandering mind and scattered affections, to center them upon that which is real, earnest and worth while; to engage them in such activities as will make good for time and for eternity, and thereby to hear that welcome plaudit in that great and notable day of the Lord: "Well done, thou good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many; enter thou into the joys of thy Lord." And so in beginning the day let us not start out with a grouch but rather with a hopeful and trustful purpose, realizing that the first moments of the day, the real thoughts of the waking hour, tell in a large measure what the day shall be. Oh how miserable we may be through the day, all because of not having the right bent and bias, the true perspective with which to begin the day. Noble and right thoughts with the dream and dare in them will unmistakably lead towards the high goal in any life. Muster up the latent forces, arouse from a stupor, from a laxity and a lassitude, put on the whole armor of God and the Spirit of Christ, the hope of glory in you will make you fruitful in every good word and work.

It is not the scholar nor the unlearned that have the monopoly on good works. We cite you to Paul and to Peter as noteworthy examples of the grace of God working in and through both the learned and the unlearned. The life work of either and both of them has been a benediction and a blessing to the people of their day and generation and to the succeeding generations and will be to the unborn generations to the end of time. Was God pleased with these men? Their marvelous faith, their high endeavors coupled with their persuasions of the righteousness and holiness of the cause in which they were enlisted and wedded to, is good, sufficient to satisfy any honest person of their cooperation with God and Jesus their Savior. That they were in fellowship and at peace with Him is shown by the Commission that was given them and the faithful discharge of the trust reposed in them.

It is the trick of the arch enemy of our souls to keep us from good works. How does he accomplish this? Multifariously. What scheme or deception will avail for him with one man may not apply to another.

Therefore for the purpose of enlarging upon the point may we draw

our attention to but three of the ways.

1. **Indifference.**—The sinner will not hear the wise admonitions of the elders who have obtained a good report. He is heedless, careless, and aimless, a mere jetsom and flotsom on the great sea of life; forgetful of that high born principle that a man is not born nor does he live unto himself, but for the good of others. But so be it, he rocks himself in the cradle of indifference and promises himself the security of many days.

INDIFFERENCE, the saint or the professed follower of the meek and lowly Lamb of God sways to and fro in a sort of happy-go-lucky way. If the Church prospers, if there are accessions to the membership, he does not look upon the fact with any degree of favor, or if the Church be languishing, he remains sitting on the stool of do-nothing, apparently contented with his life of ease. To such a professor this call may not be inopportune: "Awake thou that sleepest; arise from the dead, and Christ will give thee life."

2. **Procrastination.**—This was couched in very fine figurative language by a famous writer as "the thief of time." Another writer says about stealing, "He who steals my purse steals trash; but he that filches from me my good name, robs me of that which does not enrich him, but makes me poor indeed." Regardless of what any one may do in the way of slandering and villifying the good name of another which is absolutely wrong and temporally hurtful to him, the man that puts off the day of his acceptance of the Lord his Savior puts a stigma upon his life and character far exceeding in viciousness that of the cruel and unjust slanderer, base as that may be. He filches from himself a name that might shine as the stars in the firmament. While he postpones he stamps his infidelity and distrust in our great God and Savior Jesus Christ. His reputation in the sight of God, however nursed, fostered and labored it may be, need not be falsely spoken of, but God can justly say it is a bad reputation, reflecting the life of a poor, perverted and a miserable soul.

But how about the Procrastination of the churchman? When is he going to step in and fill the niche for which his God-given talents so eminently qualify him. Not now but later. Churchman and saint, when are you going to visit the poor, the sick, the halt, the lame and the maimed, the blind, the bereaved and the distressed, those whose last vestige of hope fled, who are of a forlorn hope? Do we realize that we might save the day for them. Jesus says inasmuch as ye have visited these and ministered unto them ye have done it unto me. But

you say tomorrow or next day and that tomorrow may never come and if it does come it is today. Therefore today is the time.

3. **Experience** is another Rock on which so many people strand. The sinner says, "I have observed that my life is as exemplary as that of the churchman." Of course, the unsoundness and absurdity of such a statement is plain. If he compares himself with a churchman who is not a Christian then that may be true and both will be lost if they do not repent, and return to God. If he reverses the comparison to a true follower of Christ then his declaration is absolutely untrue. We can readily see that he does not interpret his experience in the light of truth and indeed he can not. For there is a great gap between the forces of darkness and the forces of light. The evil eye can not penetrate the gap and see into the spiritual realm, for these things must be spiritually seen and understood. What right has any man to compare himself with another man as though he were his pattern. Get the real pattern of life from God, then get down to business and your life will have the rich and ripe and wholesome fruitage of a wholly right seed, nurtured by the rich dews of heaven and fructified by the Holy Spirit.

Experience of the Christian "once in grace always in grace." He was converted 45 years ago at 7:30 o'clock at the little stone church by the side of the hill just beyond a little village in Pennsylvania. So he has been going these years: no he did not go, he rested the whole matter of his salvation on his wonderful experience at conversion. He failed to stand steadfast in the doctrines and in the fellowship of the Gospel, neither did men rise up and call him blessed because of the marvelous uplift in their lives by his works and his influence exerted on them. Oh for the steadfast adherence to the principles and for the practices of the doctrine of Christ; for such a progressive attitude and works as will warrant the assertion, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

Lancaster, Pa.

THE PRAYER LIFE OF THE SUNDAY SCHOOL WORKER

By Barbara Berkey Cripe

For the Gospel Herald.

Is it possible to over-emphasize the importance of this great subject? In other words, can one exaggerate the value of prayer in the Christian life?

Experiences of Bible characters, as well as Christians of our own day, convince me of the fact that there is

no true Christian who does not attribute his success in Christian service to the fact that God has answered his prayers.

Abraham was a man of prayer, and angels came down from heaven to converse with him. Jacob's prayer was answered in the wonderful interview at Peniel, that resulted in his having such a mighty blessing, and in softening the heart of his brother Esau.

Elijah's prayer closed up the heavens for three years and six months, and he prayed again and the heavens gave rain.

Cornelius prayed and Peter was sent to tell him words whereby he and his should be saved. In answer to prayer this great blessing came upon him and his household. It also was when prayer was made without ceasing unto God for Peter, that the angel was sent to deliver him.

So all thru the Scriptures you will find that when believing prayer went up to God, the answer came down. Truly has James said, "The effectual fervent prayer of a righteous man availeth much."

But I want to call special attention to Christ as an example for us. Christ prayed to His Father for everything. Every crisis in His life was preceded by prayer. If He needed to pray, how much more need we to pray?

Various and many are the tasks of the Christians of today, but they realize that there is none that is of more importance than that of the work in the Sunday school. They realize it is a soul-winning work, and in order to lead souls to Christ there must exist within the school many glowing examples of fervent zeal, alert consciousness of opportunity, and keen sense of obligation, that only the uninformed could be in any doubt about the fitness of the Sunday school for leading souls to Christ.

Precious are the souls that are given to the workers charge. Little and oftentimes none are the Bible instructions the child receives in the home, hence the great responsibility that rests upon the Sunday school worker. In a short hour of one week they must present the truths to them in such a way as shall make a lasting impression upon their lives. During the intervening hours the lives of teachers and all workers must be in perfect harmony with what they teach and profess to be, or the child may well say, as already one child has said, "How can I hear what you say, when what you are is continually ringing in my ears."

Their social disposition and kindness toward the members of the school, as they meet them on the street during the week must prove to them during the intervening hours, as

they are during the short time they are with them in school.

There is in these days a great importance laid upon the mechanical parts of the Sunday school, such as the officers, course of study, program, the building and equipment, as well as the teacher's knowledge of the Bible, lesson plan, method of teaching, and pupils co-operation. Not for a moment shall I belittle the value of these great assets to the Sunday school. We need the right officers, we need a systematic program to go by, and we need buildings which have the proper equipments so that we may present the truths in the best possible way to the pupils. Great is the importance that the teacher knows his Bible and knows how to prepare his lesson in the best possible way, as well as to know the proper way of presenting the lesson to the class, "For God wants workmen."

But after all are these equipments and is this knowledge the secret of success to the earnest Christian worker? With all these in store we are brought face to face with our insufficiency, our own nothingness, and we see as perhaps never before the great need of laying hold of a power that is more than human—the power of God thru prayer.

So to our Father in heaven ascends the prayer of the Syrophenician woman: "Lord help me" (Matt. 15:25). As we look into the faces of these dear ones who are looking to us for the bread of life, we realize that only insofar as we ourselves have been blest of God can we be a blessing to others, and our only safety is in self-humiliation and prayer to God. For in the act of praying we yield ourselves to be blest and to be made His medium of blessing to others.

We also realize that it is not what we are, but what Christ is, is the measure of our value. Whenever we look at ourselves we have good reason to be discouraged; but as we look at Christ, how much room is there left for discouragement; nothing about us is just what it ought to be except Christ. **Some one** has said, "It is not the tool but the workman who is using the tool that determines the beauty and workmanship of the finished product; not the branches, but the vine is the secret and the source."

We should earnestly pray for guidance that we may be instruments in His hands to accomplish perfectly His holy will, and that our desires and plans may be bent to do only what is agreeable to Him. As we speak to Him we speak not with doubting, but with a confidence like that of faithful friends who consult together on every matter.

The question comes, When shall we pray? and What more shall we pray

for? These however are two questions which can not be definitely answered. The psalmist says, "Evening and morning and at noon will I pray, and cry aloud and he shall hear my voice." Paul says in I Thes. 5:17, "Pray without ceasing."

This does not require that we continually apply our minds to prayer so as to forget all our employments, but that we resort to God at all times that we may keep up our fellowship with the divine mind and that we act towards God as we would to those who love us best and whom we love most.

Those who are most like Jesus will pray most. And because His life is the ever interceding life, when by faith we let Him become our life, so that "to live is Christ," He makes our life a life of prayer "without ceasing," even tho we can not and need not be conscious of this all the time.

Under His guidance we shall find it more and more a necessity and a privilege to take time apart in definite, conscious prayer. The more time we take for such payers, the more we shall accomplish in the other times of our life; for he that will save time (by not taking time for prayer) shall lose it in the form of a powerless, defeated life. He that will lose his time (by much of it spent in prayer) shall find it in the form of an ever increasing, fruitful, sweetened, overcoming life.

In answer to the question, as to what our prayers should be, we see Jesus at one time (Mark 6:45,46) retiring to the high mountain to spend the calm eastern night in solitary communion with His Father in lonely prayer for the disciples on the sea and the crowds on the land. In like manner as we look over the members of our school, our prayers ascend to God in their behalf, for we can not win souls for Christ unless we pray for help from Him as the salvation of every soul depends upon God's grace.

There are those in our schools who are dead in trespasses and sins, and in similar manner as Elisha prayed, and life came back to a dead child, so do we pray and entreat God to raise them up in answer to our prayers.

We pray for true love, and a heart that is burdened and ready to break for the salvation of souls, so that we feel willing to be anything, even a fool in the eyes of a God-dishonoring world and of a sleepy church, so that souls may be saved.

We pray for a desire to know the lesson, and for light upon its passages, also for wisdom to present it to the class as He would have us present it. So that nothing would be said but what would be beneficial to them, and bring them nearer to His kingdom.

We pray that the Holy Spirit ever be our own guide, "lest by any means, when we have taught others, we our-

selves should be castaway" (I Cor. 9: 27).

Everything we do needs to be saturated with the Spirit of prayer, that God may be the real doer, the real worker in the things which we are busily doing.

The reason we so often fail in moving our fellowmen is that we try to win them without first getting power with God. Jesus was in communion with His Father and so He could be assured that His prayers were heard. In like manner if our efforts are going to reach the hearts and consciences of the people we must spend much time in prayer to God, that there may be power with the Word.

If we work in our own fleshly strength we shall but effect fleshly results; "for whatsoever is born of the flesh is flesh." God alone is spiritual life, the only begotten of life.

Those who have left the deepest impression upon this sin-cursed earth have been men and women of prayer, for prayer has been the mighty power that moved not only God but man.

Jesus has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:7).

Hopedale, Ill.

CORRESPONDENCE

(Continued from page 225)

richest blessings. Remember us to the Father in prayer.

Minot, N. Dak.

Greetings of Love to All:—Once more we wish to inform our friends through the Herald that we are still blessed with all spiritual blessings in Christ.

Our annual Sunday School Conference of North Dakota and Eastern Montana is a thing of the past for 1919. As far as the meeting is concerned, but as for the truths taught and impressions made only eternity will reveal. It was the largest of its kind yet held in this part of the field, as well as the Spirit of God being present.

The Church Conference and Bible conference following were also full of inspiration for the child of God—so we can truly say God made it possible for us to sit together in heavenly places in Christ. Several young souls confessed their Savior during these and meetings following. Meetings are continued this week by Bro. B. B. Stoltzfus of Lima, Ohio. Several more have confessed and others are renewing their relationship with God.

A few recent rains and very warm weather makes all nature smile.

I trust you will be able to read report of above meetings in the Herald soon.

In His name,

June 19, 1919.

L. S. Glick.

Scottdale, Pa.

Greetings to the Readers of the Gospel Herald:—The spring conference season has brought with it the usual exodus of workers from the Publishing House. Bro. Loucks is kept busy telling about the needs of the Near East as he saw them on his recent trip.

Bro. J. F. Hager of Pandora, Ohio, led the mid-week devotional meeting at the church last Tuesday evening and gave a good talk on the fundamentals of our precious faith.

Bro. Russell Sanders and his bride (who was Sister Louella Shoemaker until quite recently), both of near Freeport, Ill., have been spending some time visiting the family of Bro. and Sister Levi Mumaw. They expect to start for the west this week.

Bro. Charles L. Shank, who with his wife and daughter recently returned from India, spent a few days among us last week, putting in most of his time at the home of his sister, Sister Mollie C. Kauffman.

Bro. H. F. Reist, editor of the Christian Monitor, chairman of the General Sunday School Committee of the Mennonite Church, Treasurer of the Mission Board of the Mennonite Conference of Southwestern Pennsylvania District, secretary of the Southwestern Pennsylvania Sunday School Conference, and superintendent of the Scottdale Sunday School, will be very much missed in this vicinity when he leaves here to take up his duties as President of Goshen College, Goshen, Ind. His family expects to be in Lancaster county the latter part of this week. We are reconciled to the loss of his presence here by the thought of gain in other quarters. We still hope to hear of his influence for good in his new field. And we can not help realizing the fact that removing to Goshen will bring few pangs of sorrow to Sister Reist, since that is "home, sweet home" to her.

Bro. J. M. Shank stopped at Scottdale last week on his way to his home at Harrisonburg, Va., from solicitation work in Ohio, in the interests of the Eastern Mennonite School.

Sister Alice Bucher of the Publishing House staff is at present on her vacation with her parents in Lancaster Co., Pa.

May God's blessing attend all readers.

J. A. Ressler.

June 23, 1919.

REPORT

Of First Joint Mennonite S. S. Conference of Illinois, Held at Metamora, Ill., May 26-28, 1919

For the Gospel Herald.

This meeting was characterized by its good attendance and the beautiful spirit of unity and good fellowship that prevailed thruout every session.

Mods., A. E. Kreider, Ezra Yordy.

Subjects discussed and truths presented as follows:

Sermon: Matt. 7:29: "He taught as one having authority."

To teach with authority we must be sons of God, know the Word.

What may the Church expect of the S. S.?

Imparting Bible knowledge. Create a moral and spiritual atmosphere. Creating of missionary zeal and interest. Lead young men and women to Christ. Supply material for a great and needy field.

The prayer life of the Sunday school worker.

Prayer needed to arouse a sinful world and sleeping church. Those who have accomplished much for God spent much time in prayer.

The danger of formality supplanting spirituality.

This danger confronted the Church since its beginning. Worship should be in Spirit and truth. Methods if persisted in perpetually foster formality. Variety in service desirable.

The Sunday school worshiping.

God desires worship in Sunday school as well as in church service.

Sunday school evangelistic.

Its lack a cause for alarm. Its teachers feel their responsibility and see their golden opportunity. Minister to the needs of its own community as well as abroad.

Methods of leading to a deeper experience.

Hundreds start but never get beyond the milk diet stage. Prayer essential—combined with love, tact, sociability and wisdom. Methods in themselves will not accomplish desired results. Only as we grow can we lead others into a deeper experience.

Entire consecration.

A giving into the hands of God whatever we have, are, or may be. More consecration on part of the laity emphasized.

A constructive Sunday school program.

Many have been lost to the Church because of the lack of an adequate program. Should be so planned that school will "GROW, GLOW, GO." A carefully planned lesson system that adapted to lives and minds of scholars.

"Launch out."

Needful that we launch out into regions yet untouched. Entire consecration needed. The age of opportunity for Christian Church.

Junior Y. P. M. and its contribution to the Church.

Young Christians need opportunity to give expression to their convictions. Need intelligent and sympathetic help at this age. Character studies of value at this age. Young people want responsibility.

The social problem.

Man created a social being, craves fellowship. Heredity, environment and home training vital factors. Conversations of parents and literature also to be guarded.

A study in Christian stewardship.

All things are God's. Riches, possessions, ability, must be given an account of. We acknowledge His ownership by setting apart a separated portion. Time to give God the best and not the scraps.

Our privileges and attainments.

Church the only institution thru which God reaches a sin-cursed world. Ministry must have time to maintain spiritual life and zeal. Laity should make this possible by co-operating.

An adequate program for meeting new world conditions.

A program consistent with simplicity and efficiency needed. Same standard of consecration for laity as ministry. Should embrace economy, conservation, and expansion.

Summary of report from schools of district: No. of officers, 85; teachers, 245; attendance, 1920; libraries, 8; offerings for missions, \$3121.50; other causes, \$3437.31; received into Church fellowship, 51.

Resolutions passed as follows:

(1) Whereas universal military training is a live issue confronting us at present, we hereby appeal to our Church Conference to write up a petition to be sent to the proper authorities expressing appreciation for the degree of immunity so far enjoyed, restating our position on the issue, and asking for further consideration.

(2) Since the needs for larger mission activities by the Mennonite Church are so apparent on every hand, and since our knowledge of the needs of the world and our ability to launch work in new fields are so limited, be it

Resolved, that we request the Mennonite Board of Missions and Charities to appoint a committee to make a careful survey of the prospective missionary field of the world.

(3) Since many starving people are looking to this country for food, we hereby ask our Church Conference to send a petition to our congressmen now in session, asking them to use their influence against the repealing of the war-time measure on beer and wine.

(4) Inasmuch as we recognize that it is the business of the Church to make Christ known to a lost world and inasmuch as the Sunday school is the Church organized to teach God's Word, be it therefore

Resolved, that we endeavor to make our teaching more effective, our Sunday school in general more evangelistic, that we give more attention in leading our youth into deeper religious experience and that we so live that by our lives it shall be evident that all has been consecrated to the Master.

(5) Whereas the hope of our Church for the future lies in the use of today, and recognizing that there is much literature afloat that is not conducive to the upbuilding of our Church and a scarcity of literature of our own production, with a holy burden for the welfare of the Church we hereby petition our general Sunday School Committee to hasten the production of literature of our own for junior meetings and Sunday school work.

(6) Whereas it is a matter of great importance as well as convenience that there be a general understanding of the work of our Sunday School Conference and that there be a well defined policy whereby the conference shall be governed, be it

Resolved, that we ask the Mennonite Church Conference and the A. M. Ministers' Meeting to authorize the Sunday School Conference Executive Committee to work out regulations and present to Conference and A. M. Ministers' Meeting for approval.

(7) Since this Sunday School Conference has been very helpful to us as Christian workers, be it

Resolved, that in appreciation of the blessings we have received, extend a vote of thanks to the Mennonite Church Conference and to the A. M. Ministers' Meeting for granting this privilege.

(8) Whereas, this conference have proven to be of mutual benefit and helpfulness be it

Resolved, that we go on record as favoring the continuation of joint Sunday school conference.

C. E. Martin, Secy.

The best companions in the world are pleasant thoughts; you may have as many of them as you desire.—Sel.

REPORT

Of Receipts of Eastern Mennonite Board of Missions and Charities for May, 1919

For the Gospel Herald.

Children's Home, Millersville, Pa.	
Sisters Bible Class Mt. Joy S. S.	\$ 5.00
Sem Eby, A memorial to Minnie	
Leaman Eby Endowment Fund	500.00
Total	\$505.00

General Mission	
Bosser's Y. P.	\$ 1.60
Mrs. S. K. Nissley	15.00
Mount Pleasant Cong	95.91
Frank C. Newcomer	50.00
John L. Musser	55.00
Churchtown, Cumberland Co., S. S.	5.52
Annie Nissley	1.00
Lebanon C. Congs.	60.00
Total	\$284.03

India Mission	
Maple Grove S. S., Atglen, Pa.	\$ 11.40
William Faus	10.00
Total	\$ 21.40

India Support of Fannie Hershey	
Erb's Cong.	\$ 50.00
India Native Workers' Support	
E. Petersburg S. S. Y. M. B. C.	\$ 5.00
Manheim Bible Study Class	5.00
Total	\$ 10.00

India Famine Sufferers	
Naomi Erb	\$ 2.00
Daniel E. Brubaker	10.00
Maple Grove S. S., Atglen, Pa.	11.40
Manheim Bible Study Class	5.00
Lauvers Cong., Juniata Co.,	37.86
Hess Bible Study Meeting	5.00
Millwood and Maple rove Congs.	153.00
Cross Roads Cong., Juniata Co.	40.85
Total	\$265.11

India Widows Home	
No. 2242, Pa.	\$ 5.00
India Support of Widow in Home	
Ira L. Hershey	\$ 20.00

India Support of Specified Orphan	
Mr. and Mrs. David Landis	\$ 25.00
Philadelphia Mission	
Mount Joy Y. P. M.	\$ 4.50

Total receipts for month \$1190.04
Gratefully acknowledged,
Eli G. Reist.

REPORT

Of the Annual Ohio Mennonite Church Conference Held May 21-23, 1919

For the Gospel Herald.

The annual Ohio Mennonite Church Conference was formally opened for work Wednesday evening, May 21, at the Martin's Church with song service led by Bro. D. M. Friedt and devotional by Bro. P. E. Brunk from Rom. 12.

The first subject, "The Pressing Need of a Fuller Knowledge of the Word," was ably discussed by Andrew Breneman and J. Y. King. Many reasons were given showing the great need of deeper study and better acquaintance of the Word.

The Conference proper was opened to the public Thursday morning with a song, "All Hail the Power of Jesus' Name," and devotional by J. M. Shenk.

To complete the organization, the following officers were elected: Asst. Mod.,

A. I. Yoder; Ass't. Secy., J. Y. King; Chors., D. M. Friedt and I. B. Witmer; Resolution Com., E. M. Detweiler, P. R. Lantz, C. Z. Yoder; Committee on Nominations, N. O. Blosser, E. M. Detweiler, Peter Baumgartner.

The Conference sermon was preached by John Blosser from the text, Obadiah 17. Many clear-cut statements were made showing our part as conference members to promote the various interests of the Church and the spreading of the kingdom. Our possessions are not gold and farms and wealth, but the divine life with the promise of heaven. We must grow, nurture and develop our spiritual life and possessions. Our chief possession is the Christ that set us free. Owing to a lack of time the usual testimony of the ministers was omitted and the consideration of questions taken immediately after the noon hour.

Question 1. How counteract the present impulse to false religious teaching that a man's salvation consists in good works and deeds, suffering, and sacrifice? Opened by A. C. Good.

Answer. We reaffirm our position that there is no salvation except through Jesus Christ. (Acts 4:12; Eph. 4:7; I Pet. 2:4, and many other kindred scriptures.) Let the ministers diligently preach the work of the cross, counteracting the error with truth, and seek to lead the people to an experimental knowledge of Christ. We further recommend the laity to faithfully study and testify to this truth by their living. We urge the ministry to stand on the fundamentals of salvation and zealously preach Christ and Him crucified.

Question 2. What shall we read? Opened by E. M. Detweiler.

Answer. Whereas, there is much literature by way of magazines, papers and books thrown upon the public and in which our people in late years have taken a great interest in reading, be it

Resolved, That we especially urge the brotherhood to stimulate the desire for careful daily reading and a diligent study of the Bible and carefully inspect all literature coming into the home. We further recommend that our own Church literature find a place in all our homes and a careful selection be made of all books for our libraries. This Conference also places itself on record as favoring a Sunday school library where local conditions are favorable and the need is evident. Great care, however, must be taken in the selection of such a library and its maintenance.

Question 3. How to attain a victorious life. Opened by I. R. Detweiler.

Answer. Whereas, God is pleased to give us victory through faith in Christ (I Ino. 5:4) and by our victory we glorify God, and "show forth the praises of him who has called us from darkness into his marvelous light" (I Pet. 2:9), and

Whereas, it is real joy to live a victorious life, be it

Resolved, That we believe the Bible and accept the victory that it assures us, live in honesty, recognize our weakness, being conscious that there is a Being infinitely greater and purer than we to whom we life up our eyes, "Who is able to keep us from falling and, to present us faultless before the presence of his glory with exceeding joy."

Question 4. Our boys and girls in and for the Church. Opened by A. J. Steiner.

Answer. We appreciate the tendency of our boys and girls to unite with the Church earlier than in former years, and the expression of sincerity on their part. However, we recognize the natural tendency of the physical traits and social en-

vironment together with unfavorable school influences and literature so often not conducive to the best interest for good. Be it therefore

Resolved, That we give more consideration to the youths of our Church and junior department.

Question 5. **The open door to reconstruction.** Opened by P. R. Lantz.

Answer. Whereas, in times past distress has come upon the people in famines, wars, earthquakes, etc., and many left in destitute circumstances, and

Whereas, even now a number of our brethren are engaged in relief work in France and in the Near East under various committees, be it

Resolved, That this Conference recommend our General Mission Board to enlarge its work so as to foster and promote and definitely organize and maintain reconstruction work if at any time in the future needs arise.

Question 6. **The open door to the home field.** Opened by I. J. Buckwalter.

This subject was ably opened by the speaker and followed with many warm and stirring talks, and this and other subjects were discussed during Conference by ministers and laymembers. No resolution was drafted on this question.

Whereas, Bro. N. E. Troyer has been duly ordained to the ministry and accepted as a member of the Eastern A. M. Conference, and

Whereas, he with his companion have been stationed at Canton Mission which institution comes under this and the E. A. M. Conference, be it

Resolved, That we extend the hand of Christian fellowship and grant him religious activities of this Conference, and wish them God's blessing.

Inasmuch as it has pleased our heavenly Father to remove from our midst our beloved brother and fellow minister, Bro. C. K. Brenneman, and his devoted companion while in active service at the Canton Mission, and while our hearts have been made sad in the departure of these faithful workers, yet we bow in humble submission unto Him who knoweth best and doeth all things well. Our sympathies go out for the fatherless and motherless children and to the parents, brothers and sisters, who have been bereft of those so near and dear to them. We pray that God may richly bless and comfort all in this sad bereavement.

Whereas, Bro. Abraham B. Burkholder of the Virginia Conference and Bro. Jonas M. Kreider of the Kansas-Nebraska Conference have come into our midst with their conference certificates, be it

Resolved, That we extend them the hand of fellowship and welcome them as members of the Ohio Conference body.

Since Bro. Simon Shank of Continental and Bros. Frank and William Stoltzfus of Lima have been called and ordained to the ministry in the past year, be it

Resolved, That we extend to them the hand of fellowship, wishing them God's blessing and welcome them as members of the Ohio Conference.

The Constitution and By-laws of the Ohio Mission Board to be considered jointly by Ohio Mennonite and Amish Mennonite Conferences was read and adopted. The Executive Committee consists of five members, two elected by each Conference and the fifth to be chosen by the four representatives of conferences. Members appointed by this Conference were A. J. Steiner, Eli Yoder. Eastern A. M. members are S. E. Allgyer and J. S. Gerig.

Whereas, the brethren, D. C. Amstutz, F. F. Hartzler, and Noah Steiner, have asked in behalf of the Crown Hill con-

gregation for the privilege of ordaining a minister to assist them in the work there, be it

Resolved, That we grant them this privilege.

Whereas, as a sentiment has been expressed relative to change of time to hold our Church Conference, be it

Resolved, That we grant the Executive Committee the privilege to change time of meeting if in their opinion the Christian work can be strengthened.

A resolution giving expression of our good will and appreciation for privileges granted us hitherto was framed and forwarded to our authorities at Washington.

Secretary's report follows:

Report covers period from Jan. 1, 1918, to Jan. 1, 1919. Twenty-one of the twenty-two churches reported. Twelve hold services every Sunday; two every Sunday during winter months and then alternate during summer; two hold three services every month; one once a month, and five every two weeks. One Sunday school mission in state. Only six evangelistic meetings were held during the year. Confessions, 60; accessions, 96; withdrawal, 63; died 16.

Membership of Western dist.	1918—	716
“ “ “	1919—	697
“ “ “	loss—	19
“ Middle “	1918—	552
“ “ “	1919—	569
“ “ “	gain—	17
“ Eastern “	1918—	355
“ “ “	1919—	376
“ “ “	gain—	21
Total membership of all Dists.	1918—	1623
“ “ “	1919—	1642
Total gain		19

Election of officers and members for ensuing year resulted as follows:

Moderator, I. J. Buckwalter, one year.
Treasurer, Henry Newcomer, one year.
Trustees of Missions:
Lima, C. H. Hilty, Perry Brunk.
Canton, David Horst.
Youngstown, A. L. Yoder, H. M. Detweiler, John Riehl.
Orphans' Home, N. Yoder, D. H. Yoder.

Old People's Home, D. C. Amstutz, Philip Hilty.

Publication Board, John Blosser.
Educational Board, John Blosser.
Com. of Arrangement for General Conference, A. J. Steiner.

Delegates to General Conference, J. L. Yoder, P. R. Lantz, Andrew Brenneman.

Evangelists:
Eastern District, I. B. Witmer.
Central District, P. R. Lantz.
Western District, J. Y. King.
General Mission Board, J. Y. King.
Ohio Mission Board, A. J. Steiner (2 years), Eli Yoder (one year).

Members of Conference present,—
Bishops.—I. J. Buckwalter, John Blosser, J. M. Shenk, A. J. Steiner.

Ministers.—E. M. Detweiler, I. B. Witmer, J. Y. King, N. O. Blosser, Andrew Brenneman, Abraham B. Burkholder, E. E. Zuercher, D. M. Freed, S. Rohrer, P. E. Whitmer, P. E. Brunk, Allen Rickert, P. R. Lantz, S. H. Brunk, D. Hostetler, Adam Brenneman, Enos Hartzler, Jonas Kreider, David Lehman, Aaron Eberly, Abraham Martin.

Deacons.—J. L. Yoder, Abraham Burkholder, John Hackman, Peter Baumgartner, H. R. Newcomer, Elias Kreider, Eli Yoder, Noah Steiner.

Visiting Brethren.—A. C. Good, A. I. Yoder, C. Z. Yoder, John S. Mast, Eli Frey, John D. Miller, I. R. Detweiler, Alvin Hostetler, D. Z. Yoder, J. S. Gerig, Noah Troyer, I. W. Royer, Amos Horst, Levi Plank.

This concludes the routine work of the

Conference for 1919, and was regarded by many as the most inspiring and Spirit-filled session held for a long time. To God be all the glory and praise, if there be any.
A. J. Steiner, Secy.

Married

Lehman—Sommer.—On June 8, 1919, at the Swiss Mennonite church near Dalton, Ohio, Bro. Simon J. Lehman and Sister Ida Sommer were united in marriage by Bro. C. N. Amstutz. May their journey through life be a happy one.

Sanders—Shoemaker.—On Tuesday evening, June 10, 1919, at the home of the bride's parents near Dakota, Ill., Bro. William Russell Sanders to Sister Louella Pearl Shoemaker, Bro. J. S. Shoemaker, father of the bride, officiating. May God's richest blessings accompany them through life.

Detweiler—Nice.—On June 8, 1919, at the home of the officiating minister, Bro. Menno B. Souder, Elroy, Pa., Bro. Nathaniel L. Detweiler and Sister Katie C. Nice, both of Franconia congregation, were united in the holy bonds of matrimony. May God bless their journey through life.

Gerber—Amstutz.—On June 14, 1919, at the Swiss Mennonite church near Dalton, Ohio, Bro. Grover C. Gerber and Sister Fairy Alice Amstutz were united in the holy bonds of matrimony, Bro. C. N. Amstutz officiating. May heaven's blessing attend their pathway through life.

Landes—Kulp.—On Saturday, June 7, 1919, Bro. Harry T. Landes and Sister Blanche Kulp, both of the Skippack Church, Montgomery Co., Pa., were united in the bonds of holy matrimony at the home of the officiating bishop, Warren G. Bean. May God richly bless them through the journey of life.

Phillips.—Opal, daughter of Harry and Rosie Phillips, died June 7, 1919; aged 5 m. 12 d.

"Little Opal was our darling,
Pride of all our hearts at home;
But the breezes floating lightly
Whispered, 'Opal, come!'"

—By her grandmother.

Obituary

Swartz.—Mathias W. Swartz was born Dec. 17, 1841; died May 7, 1919; aged 77 y. 4 m. 20 d. He was married to Leah Landis who preceded him in death 19 years. They are survived by two children and seven grandchildren. He was a faithful member in the Mennonite Church for about 45 years.

Herr.—Martin B. Herr was born in Lancaster Co., Pa., Nov. 8, 1841; died from a complication of diseases June 7, 1919; aged 77 y. 6 m. 29 d. He was united in marriage in 1864 to Annie H. Shenk who died four years ago. He was a faithful member of the Mennonite Church. He is survived by three daughters, three grandchildren, also three sisters and one brother (Bishop Abram B. Herr). Funeral services were conducted by Bishops Charles and Weaver at New Danville, Pa.

Schmitt.—Ervin, son of Bro. and Sister Joseph Schmitt, died of pneumonia at the home of his parents near Kitchener, Ont., June 9, 1919; aged 17 y. 1 m. 6 d. He confessed Christ some months ago and was later received into the U. B. Church. He leaves his parents, 3 sisters, a twin brother, and many young friends. Funeral services at the First Mennonite Church at Kitchener, June 12, services being conducted by S. S. Tautenshlager and U. K. Weber.

Brubaker.—Jacob Brubaker was born in Juniata Co., Pa., Dec. 1, 1844, died May 3, 1919; aged 74 y. 5 m. 2 d. He was a member of the Mennonite church for many years, and remained faithful until death. The funeral sermon was preached at the home by Samuel Leiter and others. Interment in the cemetery at East Salem, Pa.

Summers.—On May 31, 1919, Bro. Maurice William, oldest son of Mrs. Clara Summers of Gap, Pa., was killed instantly while repairing tracks on the railroad; aged 23 y. 9 m. Bro. Maurice accepted Christ and united with the Mennonite Church. He leaves a widowed mother, 4 brothers, 3 sisters and many relatives and friends to mourn his departure. He was of a kind, cheerful disposition and loved by all who knew him. Funeral services at his late home at Gap, conducted by Bro. C. M. Brackbill. Interment in Bellevue cemetery.

"Gone to heaven is our friend,"
Gone to his bright home above;
He has left us here so lonely,
How we miss him whom we love."

Eberly.—Michael S. Eberly was born April 23, 1839; died after three years' suffering with rheumatism in Clay, Lancaster Co., Pa., June 2, 1918; aged 80 y. 1 m. 9 d. He united with the Mennonite church at an early age and remained a faithful member until death. His seat was seldom vacant at church when health permitted him to go. In his suffering he often expressed his willingness and longing to go to a better home. He leaves 2 daughters, 2 sons, 6 grandchildren, and 1 great-grandchild. Wife and 1 daughter preceded him in death.

"All is over, hands are folded"
On a peaceful, quiet breast.
All is over, pain is ended.
Now dear grandfather is at rest."
—A Granddaughter.

Witmer.—Mervin R. Witmer, son of Bro. Clair and Sister Minnie Witmer, was born May 4, 1917; fell asleep June 13, 1919; aged 2 y. 1 m. 9 d. Little Mervin suffered 2 days and a night from tetanus. He leaves father, mother, one sister, 3 grandparents, 1 greatgrandfather, as well as many relatives and friends. Funeral services June 15 at the Willow Street Mennonite Church were conducted by Bros. Frank Herr and Christian Brubaker, where many friends gathered to pay the last respect to the body of little Mervin. Tender ties formed with little children seem painful to break on earth, but we know that such a breaking binds our hearts more strongly to that home in heaven.

"God needed one more angel child
Amidst his shining band
And so He bent with loving smile
To clasp dear Mervin's hand."
—By the family.

Rhodes.—Mary Magdalene, wife of Reuben S. Rhodes, was suddenly called from time to eternity on May 26, 1919, at her home near Dayton, Va.; age 59 y. 5 m. 18 d. She was paralyzed and almost helpless for about six years, but able to go about by being assisted, which was kindly and lovingly done by her devoted husband. Was at services on Sunday morning when she passed away on Monday evening. Her seat at church was seldom vacant.

She was the mother of 12 children, and saw them all grow to manhood and womanhood. All are married but four, and settled near home except one daughter who lives in Pennsylvania. The grief-stricken husband, 12 children, 19 grandchildren, 3 sisters and 2 brothers with many relatives and friends are left to mourn their loss. Two grandchildren preceded her to the spirit world.

She united with the Mennonite Church in her youth and remained faithful to her end. She bore her affliction patiently and without complaint.

The services were held at the Pleasant View church May 29, where a large number of people gathered to show the last tribute of respect to the departed one. Services conducted by the brethren, J. D. Wenger and Lewis Good. Text, Num. 23:23. Interment in the adjoining burying grounds.

"Mother, thou art sweetly resting,
In a new-made grave today;
We are weeping, sadly weeping
Because thou hast been called away.
But we hope some day to meet thee,
Where our weeping will all be o'er,
On the bright and shining shore,
To part no never, never more."

—By a niece.

Becker.—In memory of Harry M. Becker, son of Bro. John H. and the late Sister Fannie H. Becker of near Millersville, memorial services were held Sunday P. M., May 25, in Millersville Mennonite church. He was born Sept. 1, 1890, died in France in October, 1918, in his 29th year, being called from home to the service of his country Oct. 6, 1917. Though not desiring to take part in this conflict, but having not yet been willing to make his choice with the people of God, he was taken to training camp, and overseas, in April, 1918, afterwards expressing his desire to depart this kind of life, hoping it would soon be over, and that others need not come. Our prayers were that this may cause him to seek God, in true repentance, longing to leave the fields of sin, if it was God's will that he may be spared to come home, desiring that he became willing and prepared. Feeling that he was in the hands of an Almighty God, our kind heavenly Father, who doeth all things well, in our bereavement, may we ever say

"Not my will, but Thine be done."

According to War Dept. his life was taken on battle fields of France Oct. 16, 1918, where his body lies buried in cemetery Cunel, Meuse, France, until it can be removed home to family burying lot. Besides many relatives and friends he is survived by his father, step-mother, 2 brothers and 2 sisters (Amos, Christian, Fannie and Anna) who mourn his early departure. His mother preceded him in 1912. Brief services were held at the home by Bro. D. N. Lehman, and at the church by Bros. John K. Charles, Daniel Gish, and Daniel Lehman. Text, Eccl. 8:8. Feeling thankful to God and the brethren, and many relatives and friends who took part in the service, the truth of these words come to our mind: "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Family.

Wyse.—Paul M. Wyse, second son of Bro. Chris R. and Sister Mary Wyse, was born near Wayland, Iowa, April 10, 1903; died June 1, 1919; aged 16 y. 1 m. 21 d. He leaves father, mother, two brothers, two sisters, and two aged grandmothers to mourn their loss.

Wyse.—Emery Wyse, youngest son of Bro. Stephen (deceased) and Sister Barbara Wyse, was born near Noble, Iowa, Dec. 9, 1897; died June 1, 1919, aged 21 y. 5 m. 22 d. He leaves his mother, three brothers, four sisters (the youngest being his twin sister) to mourn their loss.

Graber.—Albert Graber, second son of Bro. John and Sister Josephine Graber, was born near Wayland, Iowa, July 28, 1900; died June 1, 1919; aged 18 y. 10 m. 3 d. He leaves father, mother, seven sisters, and three brothers to mourn their loss.

On Sunday afternoon June 1, six young brethren, all from the Sugar Creek congregation near Wayland, Ia., went bathing in the Skunk River. At about four o'clock came the shocking news that the above three young brethren had drowned. The entire community turned out and began searching for the bodies. In a few hours the bodies of Paul M. Wyse and Albert Graber were recovered only a few rods from where they were last seen. The body of Emery Wyse has not yet (Monday noon, June 9) been recovered. The recent rains causing the river to rise has added difficulties to the searching. In the death of these three promising young men three homes are enshrouded in gloom and sadness, a large relationship is in mourning, and the entire community feels a distinct loss. May we unite in holding up to the throne of Grace the bereaved families so that the heart wound may be healed and may the young brethren who may chance to read this obituary newly consecrate their lives to the Master. Funeral services were held on Tuesday afternoon, for all three of the brethren, at the Sugar Creek Church conducted by the home ministers. The latter clause of I Sam. 20:3 was used as a text.

FOR WAR RELIEF

(Contributed by members of the Emma, Ind., congregation and others, previously reported as contributions from the Emma congregation.)

Almon Hostetler	\$ 50.00
Perry Yoder	10.00
Jonas V. Yoder	75.00
Sam J. Hostetler	5.00
Oscar S. Hostetler	10.00
Earl P. Hostetler	10.00
John Oesch	5.00
W. Y. Miller	5.00
Irwin J. Miller	3.00
Milo Mishler	3.00
Harvey Frye	5.00
Amos Shrock	5.00
Dan Oesch	10.00
Levi Oesch	5.00
John Troyer	7.00
Dan V. Yoder	20.00
Phenas Weaver	1.00
Rufus T. Yoder	1.00
Henry J. Klenem	2.00
Eli M. Hostetler	3.00
George Miller	2.00
B. R. Cripe	10.00
Menno J. Yoder	15.00
Elmer C. Greenwalt	5.00
Lewis Sparks	10.00
Mina Sommers	1.00
Emma Sparks' S. S. Class	1.00
	\$279.00

BIBLE TEACHING

(continued from page 219)

seeks his satisfaction in what the world has to offer him. Satan is still deceiving men with many cunning devices, such as Christian science, spiritualism, new thought, and Unitarianism. No substitute for Christ's saying blood has yet been found. There is no other way than thru Him; no other door, no other name. We know judgment is coming and every man must give an account of himself to God (Rom 14:12) and hell is real and in Jesus is the only escape from it.

Los Angeles, Calif.

HOW TO READ

(Continued from page 222)

to a large extent, "Perfect memory casteth out fear."

What has been said of reading in general, is also applicable to our reading of the Book, with the added fact that we should seek the Holy Spirit's guidance and strive to be living embodiments of its precepts.

Let us, as teachers or parents, as the case may be, not blame our scholars or children for not remembering what they read, until we teach them how to study and read profitably.

—E. M. K. in Gospel Banner.

I heard an aged pilgrim say that the busier he was the more time he had to spend in prayer to God that He might sustain him in his activities and responsibilities.—D. G. Lapp.

Items and Comments

By a vote of 55 to 11 the U. S. Senate decided not to remove the wartime restriction on the use of beer and wine.

An event of unusual occurrence was the recent speech of President Wilson before the national parliament of Belgium.

A Bible school is announced for Bible School Park near Binghamton, N. Y., to be held July 24 to Aug. 4. Some of the foremost Bible school teachers of the country have been secured for this session.

By an overwhelming vote of both houses of Congress the famous "day-light saving law" was repealed, the new law to go into effect the last Sunday in October. The bill awaits the President's signature. Like many other things the day-light saving plan has "two sides," but at the present time the American people see mostly the negative side.

In a heated discussion before the Canadian Parliament the assertion was made that "the high cost of living has replaced the Hun as the enemy at the gate." Even before the signing of the armistice the profiteer was a prominent foe of no mean proportions. The more of covetousness for the material things of this life, the less of desire for things pertaining to the life to come.

Glancing over the pages of the daily press one is really astonished at the many acts of violence—bomb explosions, dynamite outrages and the like—by which misguided would-be reformers seek to achieve their ends. These men fail to recognize that the true reformer must raise the social structure from the bottom—from the lowest stone in the foundation. The problem can not be solved, save by the elevating force of public schools, good books, and intelligent men working for their fellows without hatred and with profound sympathy. Time, education, honesty, sincerity, patience—nothing else will work a real reform. In that way the light has come in past ages, and in that way it must operate through time to come. Rational thought and submission to duly-constituted authority insures progress. Civilization, like the individual, can climb the stairs only one step at a time.—Gospel Messenger.

FREE

The new catalog of Goshen College is ready for distribution. It gives descriptions of the different courses offered next year—Bible, College, Academy, Normal, Agriculture, Music, and Business—together with other necessary information.

Those interested send a card to the Business Manager, J. E. Weaver, Goshen, Ind., who will mail you a free copy with such other information as you may desire.
H. Frank Reist, Pres.

NEW CATALOG

The new catalog of Hesston College and Bible School is now being sent out. It gives description of the six courses offered: College, Bible, Academy, Normal, Vocal Music and Preparatory; also information with regard to expenses, books, etc. It is free.

If you are interested send a card to the business manager, T. M. Erb, Hesston, Kans., who will be glad to send you a copy of the catalog and give any further information desired.

D. H. Bender, Pres.

MISSIONS

(Continued from page 221)

was the first time she had heard of there being a God other than the idols she worshiped. Soon after the storm ceased, which made a profound impression upon her that she never forgot.

She landed in Calcutta, remaining there a week, bathing in the Ganges. She then bought a pony and putting all her traps upon it, started for Midnapore, forty miles away. Arriving here, she remained sitting in the midst of the fire, wearing her fakir garb and living only on fruit, until her three years were ended. She then went to Calcutta to bathe in the Ganges, and cut off her long, matted hair, which had not been combed nor cleansed during the three years, and threw it as an offering, into the river, saying, "There, I have done and suffered all that could be required of mortal, by god or man, and yet without avail."

Oh those long, weary years of wandering! And yet the Great Father pitied His poor, benighted child, and would finally lead her thru the dense darkness until, from the lips of one of His messengers, she should hear the gospel, believe it, and find the Savior she had for so many years been feeling after.—From the "Life of Chundra Lela."

ANNOUNCEMENT

The new catalogue of the Eastern Mennonite School is ready for distribution. Courses are offered in Bible, Academy, College, Vocal Music, Preparatory and Primary work. Several correspondence courses are also offered. A competent faculty has been secured and the school is in a position to do efficient work along the lines indicated. A new building is being erected which will be thoroughly equipped and afford ample accommodations to students. The catalog is free and will be sent to any one upon application to either of the undersigned.

J. B. Smith, Principal,
H. N. Troyer, Business Manager,
Harrisonburg, Va.

ANNOUNCEMENT

On May 19, 1919, the sewing circles of the Lancaster Conference District shipped their sixth consignment of goods to the Friends' Relief Commission, Philadelphia, consisting of eleven bags, containing twelve hundred and twenty-seven (1227) garments, valued at eight hundred dollars (\$800). The next shipment will be made July 14, 1919.

The regular semi-annual meeting of the sewing circles of the District will be held at the Vine St. Mission, Lancaster, Pa., Monday, July 28, at 1 P. M. Every one interested is invited to be present, and the missions needing our help are asked to send their lists early enough to reach us before that date.

Mrs. H. E. Metzler, Secy.,
Soudersburg, Pa.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
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M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhantari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(*1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(*1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. E. Martin, Supt.

Job.—Job, W. Va., _____ Supt.

Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

Knoxville.—(*1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(*1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria.—(*1919) 900 Garden St., Peoria, Ill. John Roth, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(*1901) Marshallville, Ohio, Jos. M. Nissley, Supt.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(*1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, JULY 3, 1919

(Gospel Witness)
Established 1905

No. 14

EDITORIAL

"Blessed is he that readeth."

The mightiest victories ever wrought by men were those won by means of warfare where the weapons used were "not carnal." No one will ever know the power of love until he has learned to conquer by love when the temptation is to overcome by means of physical force.

Mennonite General Conference.—In reply to a number of inquiries we will again state that the next meeting of the Mennonite General Conference is to be held at Harrisonburg, Va., during the last week in August. We expected, before this, to print the official announcement, and hope soon to be able to do so.

There are two kinds of weaklings in the Church: (1) those whose shallowness of mind and character renders them easy victims to the power of the tempter; (2) those who only half believe the things which they profess. When depth of character and breadth of intelligence are combined with strength of faith you have a soldier for God whom the combined forces of earth and hell can not overcome.

Calendar Reform.—Read Bro. Heatwole's article on this subject, found elsewhere in this issue. Bro. Heatwole takes the commendable position of looking at all questions, secular or spiritual, from the standpoint of the Christian. It is a test which should be put to all questions. If we must have calendar reform, we trust that there may be sufficient reverence for God and His Word that none of His sacred teachings may be violated.

Our Sunday school lessons for the coming quarter are of unusual interest

and importance. If you have never paid special attention to this series of great doctrinal themes, our suggestion is that you take your first opportunity to look them over. Having this list of subjects in your mind, may there be a prayerful determination on the part of every teacher and every preacher to make the most of our present opportunity to make these great truths practical and real in the lives of all our people, young and old. Read I Tim. 4:16.

The Power of Conviction.—This one thing we have noticed: when a person is moved by very deep convictions he accomplishes much more, has a greater power with God and man, than one whose convictions are not so decided. When Paul testified, "The love of Christ constraineth me;" when John Knox prayed, "Give me Scotland, or I die!" we heard the voice of men who were moved by the deepest convictions and who accomplished great things for God.

We have seen people of only ordinary intelligence who accomplished much more than people of superior mental powers in the way of impressing the souls of men with righteousness and winning the lost to God, simply because they had a conviction, a conscience, a passion for souls and for righteousness that the others did not possess. It takes men of conviction to impress the men of the world that there is a living God with whom we must reckon; to face the hardships of life and to carry the Gospel to "every creature;" to hold the Church for God and to build up the entire membership on a solid Gospel footing; to make sinners tremble and to cause saints to rejoice in the fullness of God's love. "This is the victory that overcometh the world, even our faith." One of the greatest needs of the present time is not place-fillers, but MEN.

LESSONS TAUGHT BY THE WORLD WAR

Some of these lessons had been taught many times before, but most people had forgotten them.

All hail the glad news that peace among nations is about to be officially declared. No one believes that "all is over," but the fact that the nations are in the act of declaring officially that the war is at an end brings general rejoicing among all lovers of peace.

As for working out details, that will take months. Even after the representatives of nations have signed the pacts, these pacts must be ratified by the governments involved. Then follows reconstruction, which is generally conceded to be one of the most delicate problems of the war.

But as we are now apparently at the close of the struggle with arms, we may well meditate upon the lessons taught or impressed anew by this awful conflict.

1. "Whatsoever a man (or a nation) soweth, that shall he also reap." There is an adage which says, "Sow to the wind, and you reap a whirlwind." The nations are experiencing the truth of this. For decades past they were sowing to the winds. Mutterings of the coming storm were heard long before most of the soldiers who took part in the war were born. "In time of peace prepare for war," was diligently taught, and finally the war for which the nations prepared came before they were quite ready. For four years the conflict raged with hellish fury. Results: millions of bleeding hearts, world-wide unrest and bitterness of feeling, bankrupt nations, world-wide anarchy and greatly corrupted morals, famine, pestilence, millions facing starvation, foundations laid for future and perhaps more terrible wars. Such is the reaping of the crop resulting from the sowing of the seeds of militarism.

2. Militarism is a curse which crushes the strongest of nations.

The deceptive part of militarism is its dazzling splendor and apparent success. The world applauds the marvelous achievements of its great heroes. Alexander, Hannibal, Scipio, Caesar, Charlemagne, Marlborough, Napoleon, Wellington, Von Moltke, and Bismarck are a few of the world heroes who stand out in history as mighty conquerors who have won the admiration of the world. But follow the history of the nations they represented, and you will find that invariably the path of military glory led to desolation and ruin. How long did the glory of Greece survive Alexander, or Carthage survive Hannibal, or Rome survive Caesar, or Germany survive Bismarck? A few years ago Germany commanded the admiration of the world, even her enemies doing her reverence because of her matchless military machine and achievements. Where is Germany today? If Germany ever rises, it will not be because of its military power, but because she has been shorn of this power and the burden of maintaining a crushing military machine has been forcibly removed from her. It is true of nations as of individuals, "All they that take the sword shall perish with the sword." Germany furnishes an impressive object lesson which all nations should heed. If our nations are wise, there will be a general disarmament.

3. The day of religious persecution is not past.

We were accustomed to think of persecution for righteousness' sake as belonging to the "darker ages" of the past. We read about the terrible persecutions of apostolic days and of the time when our Anabaptist forefathers had to pass through another period of tribulation, and most people imagined that those days had gone never to return—this in spite of the prophecies of Scripture. But the late war has rudely awakened us out of such delusions. The numerous instances of mob violence inflicted upon people who could not conscientiously support war, the legal conscription of nonresistant men and their subsequent imprisonment because their conscience would not permit them to perform the services asked of them, and the general clamor against "conscientious objectors" who meekly suffered persecution rather than violate their religious faith, shows that human nature is unchanged and that we may expect persecution whenever we run counter to the popular current. This is the time when Christian people should form anew the resolution to remain true to God, true to the Bible, true to their conception of what the Bible teaches, no matter what the costs.

4. Defeat follows compromise.

When the war started there were three apparent courses open to non-resistant people: (1) Maintain a consistent attitude and have no part in the support of war or war measures. (2) Declare that "this" war is an exceptional one and join in the fight against the foe. (3) Leave the matter of killing to others while we see after the noncombatant end of the struggle. Be it said to the credit of most of our people, they maintained their attitude of consistency and held aloof. A few of them broke over, while still more took the latter or compromise road. We have already seen some of the results of the latter course, and as time goes on we may expect these results to come to full fruition. Some that started in on the noncombatant compromise lost their nonresistance entirely and became full-fledged fighters before the conflict was over. We know of several churches which had a consistent testimony against war in generations past, but they had gotten so far into the popular current along other lines that when the test of war met them they followed their compromise course, wiggled through the war as best they could, and are still wiggling in their testimony. In other words, they are nonresistant only in name. To compromise in the face of popular pressure means weakness. Weakness in battle means defeat. Every compromiser is a weakling, and every weakling is a discredit to the cause he represents. Compromise is the open door to later surrender.

5. Opposition to war does not necessarily mean Bible nonresistance.

Many who have little regard for the Bible as God's Word are strongly opposed to war because they see its follies. Others who would fight on the least provocation opposed this war because their sympathies were on the other side. Others oppose war for other reasons. Thus it happened that Mennonites, Dunkards, Quakers, Adventists, Russellites, Socialists, anarchists, and numerous other classes and sects were found in opposition to the late war. On this one point they agreed, while in their motives for declining to support the war they were as far apart as the east is from the west. There is a world of difference between the meek, submissive, loyal attitude of the child of God who refuses to take part in war for the sole reason that he can not conscientiously have a part in taking the life of fellow men and the violent, disloyal, disobedient attitude of the I. W. W. whose opposition to war is not based on anything the Bible says but who sees in the present plight of nations an opportunity to overthrow or at least embarrass the ruling classes.

6. Corruption follows in the wake of war.

Most people look upon war as "a necessary evil;" as a refiner's fire and a fuller's soap; as a mighty scavenger, a thunder and lightning process to rid the world of iniquity. We shall not take time to discuss this, only we would not forget the fact that the evils of war are by no means limited to the destruction of property and life. It is a well known fact, and admitted by practically every one who has given the matter any attention, that profanity, covetousness, gambling, cigarette smoking, and looseness in morals invariably follow in the wake of war. "The half has not been told," in revelation of these monstrous sins as stimulated by the late conflict, yet we have heard and seen enough to convince any one of the fact that war is a promoter of many forms of iniquity.

7. War is a failure as an arbiter on moral issues.

Are the nations any nearer a unit as to the causes of the war than they were four years ago? Has there been any marked national penitence for national sins on the part of any nation? Is it not a clear case that the vanquished nations are yielding to superior force, and not because they see their error and ask forgiveness? Is not the commercialistic spirit which in large measure was responsible for the war as rampant as it was before the war began? War decides which nation wins the conflict, but moral issues must be decided by other means. Nations surrender, not because they are brought to repentance, but because they are overcome by force and succumb to the inevitable.

8. The end of the war is the beginning of opportunity.

Each day brings its own opportunities. During the war we had opportunities which we did not have in times of peace. Now that the war has been declared to be at an end we have other opportunities which we did not have either before or during the war. Millions of homeless people again have the opportunity to go back to their own land and start life over again. It is our privilege to help them re-establish their homes. Millions of children have been made fatherless because of the war. It is our privilege to help some of them to find the shelter of Christian homes. While it is true that in all probability our greatest opposition to useful service will come from those who ought to be friendly to every effort to lead people to greater light, that will not shut off the door of opportunity any more than it did in apostolic or other trying times. To the Church in America, as well as to the Church at Philadelphia, there comes the cheering mes-

sage from God, "Behold, I have set before you an open door." "As we have therefore opportunity, let us do good." Let us improve the opportunities at our door, and greater opportunities will follow. By voice and by action, by precept and by life, one of our greatest opportunities is to have a part in the heaven-directed mission of promoting peace and good will among the people.

9. There is a peace that is more important and more far-reaching than any declared peace among nations.

We refer to "the peace of God which passeth all understanding"—that blessed state of fellowship with God and man which gives us peaceable relations with everything but sin; which puts us into living touch with the cleansing power of the blood, and makes the child of God a blessing wherever he goes. Treaties of peace among nations often prove to be but "scraps of paper," but a covenant with God means a treaty of peace with One who has never broken His promise. The most lasting of national covenants extend only to the end of time; but a covenant with God lasts forever and ever. Natural treaties extend only to things material and temporal; but a treaty of peace with God means life to the soul and peace and prosperity through all eternity. This is the peace which all men should seek, and which all men should seek to promote among their fellow men. Let us devote ourselves to this cause and we have the promise, "Blessed are the peacemakers; for they shall be called the children of God."

YOUR CROSS

You have not the making of your own cross; your cross is prepared and appointed for you by Divine love, and you are cheerfully to accept it. This day Jesus bids you submit your shoulder to His easy yoke. Jesus was a cross bearer; He leads the way in the path of sorrow. Surely you could not desire a better guide! And if He carries a cross, what nobler burden would you desire? The "Via Crucias" is the way of safety; fear not to tread its thorny paths. Take up your cross, and by the power of the Spirit of God you will soon love it.—Spurgeon.

The mission of the Conference is two fold: (1) to confirm and to conserve the principles and doctrines of the Gospel of Christ; (2) to promulgate these principles and doctrines among the people of the world.—N. E. Miller.

Thou wilt always rejoice in the evening, if thou hast spent the day profitably.—Thomas a Kempis.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15

ASSURANCE

It may not come to us as we have thought,
The blessed consciousness of sins forgiven;

We may not hear a voice that shall proclaim
Our title clear to the sweet rest of heaven.

We may not see a light upon the path
Above the brightness of the noonday sun,

Whose radiance shall reveal our names enrolled
As ransomed by the Lord's Anointed One.

Not thus may the sweet knowledge come to us,
That all is well with us forevermore;

Not with a flash of glory on the soul
Do all pass into life thru Christ the door.

But like the winter merging into spring,
Or gently as the trees put forth their leaves,

May come to us the impulse of that life
Which God bestows on those sin truly grieves.

If we are conscious of a firm resolve
To follow Jesus as our constant Guide;
If, in prosperity or in distress,
Our hearts cling closely to the Crucified;

If we are not ashamed to have it known
That in His service is our chief delight;
Tho we may never feel the ecstasy
Which those attain who reach the mountain height;

Yet, if the hour of secret prayer be sweet,
When we hold converse with a friend divine,

And dear the time when with His "own" we meet,
For us the promise stands, "They shall be mine."

—Selected.

SHOULD WE DIE FOR OUR BRETHREN?

By Geo. Hostetler

For the Gospel Herald.

Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.—I Jno. 3:16.

If we notice the context we will see that this verse does not say or mean that we should die for the brethren, but that we should live for them, or spend our lives for them as Jesus spent His life for us.

But when it comes to die for another's sins, Christ alone was worthy or able to do that, for in Ezek. 18:20 we read, "The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the

father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

We recently heard a sermon by a traveling minister on Jno. 3:16 and I Jno. 3:16. He said all Christians are willing that Christ should have died for their sins, but they are not willing to die for their brethren's sins. He said, "If I had a fallen brother, and I would offer to bear his guilt and die in his stead, then my offer would be accepted for a ransom for him; then the Holy Spirit would show me that Christ had died for him and therefore it was not required of me." For further proof he said, "Judah went surety to his father for Benjamin; and because he offered to bear his guilt and penalty he was blessed above his brethren by his father." Next he said, "When God threatened to destroy the children of Israel and make a great nation out of Moses, then Moses offered to die in their stead, and in so doing saved all Israel." Next he said that Paul prayed that he might be accursed from Christ for his brethren his kinsmen according to the flesh, and because of that prayer every Jew shall be saved (Rom. 9:3) for Paul said in Rom. 11:26, "So all Israel shall be saved."

This is certainly wrong. How could Paul save every Jew regardless of their wickedness and unbelief. This would be climbing in some other way; the fact is that was no prayer, but was said to strengthen the statement he had just made, to convince them of his deep concern for them. But why should Paul worry about the Jews after he has saved every one of them, or why go thru this and the next two chapters to hold up, and lament their lost condition to try to provoke to emulation them that are his flesh, that he might save "some of them" (Rom. 11:14).

But now the question comes, How can we harmonize this verse with v. 26 which says, "All Israel shall be saved." I believe that Paul tried to persuade as many as possible to believe on and accept Christ and be saved, and some of them have been saved that way to the present day. Then Paul tells how the Jews were broken off because of their unbelief, and the Gentiles grafted in because of their faith; then how the Gentiles will be broken off again if they continue not, and if the Jews cease to abide in unbelief then they will be grafted in again. Then he tells the mystery that blindness in part is happened to Israel until the fulness of the Gentiles be come in. This clearly implies that when the Gentiles have fallen away into unbelief and are broken off, then all Israel shall be saved by accepting the deliverer who has come out of

(Continued on last page)

Preacher's Page

RENDER TO GOD

(Sermon Outline by J. A. Ressler.)

Text.—Mark 12:17.

I. Rendering to Caesar (Civil Government).

This is generally observed for "Caesar" takes his due whether we want to give it or not. Our duty in this line is clear, and yet it has been much emphasized in the recent past. We should not neglect our duty to "Caesar," and at the same time not neglect our duties to God.

II. Rendering to God.

1. God's requirements, tho delayed, are not less certain, but infinitely more so, than the requirements of governments.
2. "The Lord cometh" one of the surest of Bible predictions.
3. "My Lord delayeth his coming" and warnings accompanying. See Luke 12:42.

III. Things often withheld from God.

1. Heart's Devotion.—Wrong motives for outward devotion: (a) Policy, (b) To escape eternal punishment, (c) For reward in eternity. The True Motive—Pure Love.
2. The Service of God's House. Illustration: In a city church, with a membership of 800, during a "revival" the attendance in the audience was from 8 to 40.
3. Service to Fellow Men.
 - a. Lowly duties.—Matt. 25:31-46.
 - b. Great and Hard Tasks are met by special strength. The hardest things to meet are daily vexations and troubles about little things.
 - c. The Importance of Little Things. Illustration of a little insect getting into a delicate electrical instrument and tying up a whole trolley system. (Warning against trying to improve in external duties with a hope of thereby improving the real condition of the heart. The real change must come from within, and will invariably show in outward conduct.)

IV. The Right Attitude and Motive.

1. Illustrated in Paul's "Lord, what wilt THOU have me to do?"
2. Refusal to render to God His due is the highest dishonor to Him.
3. It is a personal matter: Three important "Whosoever's": Jno. 3:14-16; Rev. 2:15; 22:17.

SEED-THOUGHTS FOR SERMONS

Most of these gems have been clipped from other periodicals, while some are original and written for this page. Let the reader ponder over them, and use the thoughts as the Lord directs. —Editor.

What to Preach

"Preach the Word"—II Tim. 4:2.
Preach repentance.—Matt. 3:2; 4:17; Luke 24:47.

Preach the kingdom of God.—Luke 9:60.

Preach the commandments of the Lord.—Jonah 3:2.

Preach Christ and Him crucified.—Acts 17:18; I Cor. 1:23. D. K.

E Faithful Labor Rewarded

Text:—Ye know that your labor is not in vain in the Lord.—I Cor. 15:58.

Christians know this, because they believe in the Lord and because such labor brings good results. It has in it the wisdom of God and the will of God as well as the wisdom and energy men can put into it. It conforms to the divine method of doing things and brings returns such as God alone can give and such as the Lord's laborers alone can receive. L. K.

Nine Kinds of Fruit Which Please the Lord

1. Love.—Gal. 6:2.
2. Joy.—I Thes. 4:13-18.
3. Peace.—Gal. 3:13; Isa. 41:10.
4. Long-suffering.—I Cor. 13:7; Matt. 5:43, 44.
5. Gentleness.—Matt. 25:35-40.
6. Goodness.—Rom. 3:12; but Rom. 3:21, 22; so that Rom. 7:6.
7. Faith.—Jno. 3:16; Phil. 4:13.
8. Meekness.—Phil. 2:3.
9. Temperance.—Jas. 3:17.

—G. C. D.

Christ First

Text:—He must increase but I must decrease.—Jno. 3:30.

1. The less for self, the more for God.—II Cor. 3:5.
2. Let people see Christ in you, not self.—Matt. 5:16.
3. Let Christ always be first and Him only.—I Cor. 2:2.

H. C.

Benefits of Salvation

Life.—Jno. 10:10.
Forgiveness.—Psa. 103:2, 3.
Cleansing.—I Jno. 1:7.
Peace.—Jno. 16:33.
Strength.—Eph. 6:10.
Light.—I Thes. 5:5.
Victory.—I Jno. 4:4.
Eternal Reward.—Heb. 4:9.

M. S.

The Fruit of Our Lips

Praise.—Heb. 13:15.
Confession of Christ.—Rom. 10:9.
Things concerning Christ and the Church.—Eph. 5:32.
His glory.—Psa. 29:9.
Right Things.—Prov. 23:16.
Words of life.—Acts 5:20.
Words of truth.—Acts 26:25.
Concerning world to come.—Heb. 2:5.
Giving of thanks.—Eph. 5:20.

L. L.

Promises to the Hearers

Shall be blest.—Jas. 1:25.
Shall stand the final test.—Matt. 7:24, 25.
Shall be justified.—Rom. 2:13.
Shall stand.—II Pet. 1:10.
Shall inherit.—Matt. 25:34-40. D. K.

The Word

When was it? "In the beginning."—Jno. 1:1.
Where was it? "With God."—Jno. 1:1.
What was it? "Was God."—Jno. 1:1.

Powerful. "Mighty."—Acts 19:20.

Active. Growing, prevailing.—Acts 19:20.

Quality. Cleansing.—Jno. 15:3; Eph. 5:26.
We are told, "To preach it."—II Tim. 4:2.

Promise. "Not return void."—Isa. 55:11. J. O. S.

Serve

1. Choice necessary. "No man can serve two masters."—Matt. 6:24; Luke 16:13.
2. Choice of service. "Choose ye this day whom ye will serve."—Josh. 24:15.
3. Choice of believers. "Ye serve the Lord Jesus."—Col. 3:24.
4. Choice of separation. "Henceforth we should not serve sin."—Rom. 6:6.
5. How to serve.—"Serve him with a perfect heart."—I Chron. 28:9.

I Am

I am the good Shepherd.—Jno. 10:11.
I am the Way.—Jno. 14:6.
I am the Bright and Morning Star.—Rev. 22:16.
I am that I am.—Ex. 3:14.
I am the Alpha and Omega.—Rev. 1:8.
I am the Door.—Jno. 10:9.
I am the Bread of Life.—Jno. 6:48.
I am the Light of the World.—Jno. 8:12. M. W.

Personal Responsibility

Text:—A man's foes shall be they of his own household.—Matt. 10:36.

The man who loses his life in order to find it will be so much in earnest that he will win approval or arouse opposition. Jesus was such a decided character and such an independent worker that His relatives, at one time, proposed to take charge of Him. They thought He was beside Himself but they were mistaken. Our friends cannot assume our responsibility and hence as Christians we must be conscientious as well as agreeable, resolute as well as reasonable, courageous as well as courteous. L. K.

Salvation

Salvation needed.—Rom. 3:9, 10.
Salvation provided.—Rom. 5:8.
Salvation proffered.—Acts 13:38, 39.
Salvation rejected.—Acts 13:45, 46.
Salvation accepted.—Acts 13:48. L. G. Y.

Preach the New Life

Preach the new life, but preach the new birth as its condition. It is the order of excuse and effect. Right doing is the natural expression of right being and of nothing else. There must be truth, uprightness, purity of inner disposition and principle before truth of word and act. Christ can pitch His demands so high because the enabling grace has been previously given. "We are his workmanship, created in Christ Jesus for good works." "Ye are God's husbandry, God's building." Christ Jesus was made unto us wisdom and righteousness and sanctification and redemption. Nothing is too great or high to expect in the spiritual life which begins with this new moral creation. —J. S. Banks.

In God Our Father We Have—

Fellowship.—I Jno. 1:3.
Assurance.—Col. 2:2.
Father's love.—I Jno. 3:1.
High Priest.—Heb. 8:4.
Eternal Life.—I Jno. 5:11.
Redemption.—Eph. 1:7. C. I.

CONSTRUCTIVE AND DESTRUCTIVE PREACHING

For the Gospel Herald.

I. Destructive

1. Quoting "scripture" that is not in the Bible.
2. Preaching false doctrine.
3. Neglecting the study of God's Word and endeavoring to supply the deficiency in words.
4. Constant preaching without knowing anything about the condition and needs of the congregation.
5. Preaching other men's sermons and trying to leave the impression that they are your own.
6. Preaching around "in a circle;" that is, riding hobbies while imagining that you are "specializing."
7. Preaching without being armed by the power of prayer and without being "filled with the Spirit."
8. Lecturing on live themes of the day instead of giving out helpful messages from the life-giving Word.
9. Exalting self, instead of exalting Jesus Christ.
10. Preaching for pay.
11. Preaching to maintain a reputation rather than preaching "as the oracles of God."
12. "Preaching for doctrine the commandments of men."
13. Preaching to entertain rather than preaching to convict and to edify.
14. Preaching what people generally recognize as "good," yet avoiding testimony against popular sins.
15. Preaching only part of the Gospel.

II. Constructive

1. "Speaking the truth in love."
2. Spending much time with God and the Bible before attempting to preach to the people.
3. Keeping in touch with the people and then feeding them according to their condition and needs.
4. "Shun not to declare the whole counsel of God."
5. Fearlessly warning against the popular evils of the day, and helpfully pointing to the better way.
6. Preaching the Word, leaving the weather, politics, and science to specialists along those lines.
7. Preaching through consistent living as well as through pulpit oratory.
8. Preaching to the heart rather than to the head.
9. Exalting Jesus Christ—"first, last, and all the time."
10. Preaching in a definite, positive way, so that no one needs be in the dark as to what you mean.
11. Clearly expounding Scripture, especially such portions of it as people have difficulty in understanding.

12. Using simple language, so that the humblest hearer may be able to understand.

13. Having the head filled with the Word, the heart filled with love, the soul filled with the Holy Ghost, while the ears, minds, and hearts of the hearers are filled with the message from one who is so completely hidden behind the cross that the people think not of the messenger but of the message.

14. Preaching "the truth, the whole truth, and nothing but the truth," looking for the reward "at the resurrection of the just."

SCRIPTURAL PREACHING

Our Lord was the greatest exponent, the most thorough preacher of scripture known. He not only quoted scripture and gave the sense, but set His disciples a good example in the use of illustrations. In bringing to their mind some current event, or some matter of fact, it would be something that they were familiar with, to make clear the truth He desired to be set forth.

He was true to nature as well as true to the point He aimed to make clear. His teachings, His words, His pictures that He drew were always wholesome, clear and plain. There are but few words in the whole Bible outside of proper names, but a child in the sixth or eighth grade can pronounce and spell and give their meaning. When a boy attending spelling schools we do not remember of but one catch word being taken from the Bible.

Paul said, "Preach the word." There is no promise of help from God if anything else is preached. Outside illustrations must be used to throw light on the meaning of the Bible.

In the preaching of Jesus, He said, "I have given them thy word," and "I have given unto them the words which thou gavest me; and they have received them . . . and have believed that thou didst send me."

Paul said, "I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Ezekiel said, "I prophesied as I was commanded, and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone." Scripture preaching is the only lever of adjustment God has given His Church to use. This works effectually.

Scriptural preaching is the only kind that will set things in motion

and bring about proper adjustment of bone to bone wherein can come the divine life giver to abide peaceably and live forever. No other preaching will so quickly interest souls in real need and real life and liberty.

No other will so mightily get hold of the heart and intelligence. No other will cut so close and make such a clean incision. No other will pierce so deep, discover hidden secrets, lay bare pent-up desires and bring one out of his hiding place. No other will so melt and break the heart of stone. No other will make one feel so lost and undeserving of mercy from God. No other will so afford hope and courage to a lost soul, and none other gives right to the tree of life which is in the midst of the paradise of God. No other will bring a soul from the dark caverns of sin into the light of God and into the testimony of Jesus Christ. No other gives the Holy Ghost His proper place and proper credit in the salvation of sinners in the sanctification of believers. No other preaching will produce faith in the minister's heart and in the heart of the Church to lead souls into the highway of holiness. Starters and church members are made much easier than saints.—S. W. Stone.

THE "OLD STICK" ABLAZE!

Campbell Morgan tells of an old preacher who has lost the revival fire of his youthful ministry—becoming worldly in his spirit. They called him "The Old Stick." People would say, "Don't send him here." One day the superintendent told him that he had no place for him—he must superannuate. When "The Old Stick" fully realized that he had lost his power, his place in the pastorate, he fell upon his knees and surrendered himself afresh to God. He received again the baptism of the Holy Ghost. The next time he preached, six people were converted; the fire spread to other charges everywhere he went, the people cried out, "The Old Stick's ablaze." Then everybody wanted him and he gave fifteen more years of effective service in the Master's kingdom.—Selected.

A preacher will always be positive and earnest while he has a deep assurance that he preaches what God commands him to preach; but if he loses the positive message and imperative tone when he wanders into regions of speculation that is to his credit. But he should know that his people no longer hear him as a preacher of the Gospel.—Selected.

"Preaching is the truth of God given out through human personality."

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

MOTHER

Pale, withered hands, that nearly four-score years
Had wrought for others, soothed the hurt of tears,
Rocked children's cradles, eased the fever's smart,
Dropped balm of love in many an aching heart;
Now, stirless folded like wan rose leaves pressed
Above the snow and silence of her breast,
In mute appeal they told of labors done,
And well-earned rest that came at set of sun.

From the worn brow the lines of care had swept
As if an angel's kiss, the while she slept,
Had smoothed the cobweb wrinkles quite away,
And given back the peace of childhood's day.
And on the lips the faint smile almost said,
"None knows life's secret but the happy dead."
So, gazing where she lay, we knew that pain
And parting could not cleave her soul again.

And we were sure that they who saw her last
In that dim vista which we call the past,
Who never knew her old and laid aside,
Remembering best the maiden and the bride,
Had sprung to greet her with the olden speech,
The dear, sweet names no later lore can teach,
And "Welcome home," they cried, and grasped her hands.
So dwells our mother in the best of lands.
—Selected.

A PARTIAL STUDY ON AN EVERYDAY SUBJECT (Peculiar, Foolish, etc.)

By S. A. Weaver

For the Gospel Herald.

- (1)
 - (a) II Tim. 2:19.
 - (b) Titus 2:14.
 - (c) I Pet. 2:9 (note the words "chosen," "holy," "peculiar," "shew forth.")
- (2)
 - (a) I Cor. 3:19.
 - (b) I Cor. 2:14.
 - (c) I Cor. 1:18, 21, 23.
- (3)
 - (a) Jno. 7:7—which were Jesus' words to His unconverted brethren (v. 5).
 - (b) Jno. 15:18-21—spoken to converted believers (vv. 10, 14, 16).
 - (c) Matt. 10:22, 24, 25, 27, 28. v. 22 shows there may be worse conditions yet to come upon true believers, also vv. 38 and 39.

(4) Matt. 11:21-24 (to such of the so-called "Christian" world which has had the whole Gospel taught and yet does not heed it.)

(5) What is really foolish, and what is really wise: Matt. 11:25; I Cor. 1:18-29; II Cor. 2:15, 16; Jno. 9:39, 40; Isa. 29:14; 44:25; Luke 10:21; Rom. 1:20-25; Jer. 8:8, 9; Isa. 8:20; II Tim. 3:15-17; Matt. 12:39-42; I Pet. 2:8; Rom. 3:27.

Is the world (or unconverted man) a good and competent judge as to whether a true Christian's practices are wise or foolish? I think the foregoing scriptures prove conclusively that it is not.

What of Christian professors who are ashamed of their professions and who seek to "hide their identity" by dressing in worldly fashions? by refraining from "giving reasons for the hope" they profess to have, for fear of being laughed at? by going as far as their church organization allows them to go in the ways and practices of the world in order to hold the world's friendship (James 4:4) by making light remarks before, and to, unbelievers concerning such of their brethren who try by the help of God to live and dress and talk as they believe becomes a humble follower of Christ;—in order (it must be supposed) to make themselves more popular—and less peculiar—in the eyes of the world?

How can the popularity of the Church, in the world, build up a true Church in the light of the Scriptures cited?

Does the Spirit of God, or the spirit of the world (Eph. 2:2,3) rule within anyone who professes Christianity but who is ashamed of the things his or her Church (denomination) teaches—they themselves privately claiming these things are based on Scripture?

Could not the Church do infinitely more of the great work that lies before her (Matt. 28:19,20) if there were as many more out and out supports other "all things" commanded in the New Testament as there are shirkers who keep as closely as possible to the world for the sake of personal popularity or financial gain?

Let us all read the references given from His unchangeable Word and then answer to Him these and any other questions which the Spirit of God may suggest to us, and so walk.

God's personal promises, for faith and fidelity on our part, are too many and too good to be cast aside and trampled under foot for all the world can afford to give us to "hide our identity" as a separate and peculiar people. II Cor. 6:17 refers to "coming out" not "looking out from"—the world and all that is worldly, even if it be a worldly minded, fashionable,

commandmentless, and doctrineless, so-called "Christian" church, and it implies standing firmly, so the world need not be told, but can see for herself that this individual is now separated from the world, and united with the church, with whom the world is by nature at enmity,—being alienated from God.

Surely the world will construe our "peculiar" characteristics as foolishness, fanaticism—and why should she not? It is all she can do. "The whole world lieth in wickedness" says the word. How can she have light? Her judgements can not be righteous.

Let us reflect on these things, "fear God and Keep His commandments" and cast this "world fear" aside. It is Satan's argument "The Spirit truly is willing but the flesh is weak", is true of everyone of us, and no use denying it—or rather, denying it shows quite clearly that we are not what we profess to be—but "My grace is sufficient for thee" reaches to the very last one of us if we but seek it in faithfulness.

They mocked Noah; they mocked Lot; they mocked Jeremiah and many other faithful men of God; they mocked Jesus; they mocked His early disciples at Pentecost and afterward;—and they will mock us, and if we for this, become ashamed of Him, He has said He shall then also be ashamed of us before His Father in heaven. What promises there are to those who become persecuted for His sake!

Let us be more securely separated from the world and more securely united in the church of God, and we can afford to let the consequences with Him.

Duchess, Alta.

LIFE'S MIRROR

There are loyal hearts, there are spirits brave,

There are souls that are pure and true;
If you give to the world the best you have
The best will come back to you.

Give love, and love to your heart will flow.
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

Give pity and sorrow to those that mourn;
You will gather in flowers again
The scattered seed from your thought out-borne,
Though the sowing seemed but in vain.

For life is the mirror of king and slave,
'Tis just what you are and do.
Then give to the world the best you have,
And the best will come back to you.

—Selected.

Sunday School

For the Gospel Herald.

Lesson for July 13, 1919.—Matt. 28: 18-20; Acts 8:34-40

WATER BAPTISM

Golden Text.—For as many of you as have been baptized into Christ have put on Christ.—Gal. 3:27.

Introductory.—We have chosen to speak about water baptism as distinguished from Spirit baptism, because the lesson text chosen speaks of that especially. While the golden text has reference to Spirit baptism (see I Cor. 12:13) the lesson text proper refers to the application of water. The first text gives the command; the second tells how, in one instance, the command was obeyed.

The Great Commission (18-20).—This has well been called the greatest and most far-reaching commandment of the Bible. Obey this in its entirety and you obey all the rest. Our subject being baptism, we shall omit reference to the other things mentioned in this command and confine ourselves to this phase of the command alone.

Among the "all things" which our Savior commanded His disciples to do is the observance of the ordinance of water baptism. Notice the significance of this commandment. The disciples were to baptize "in the name of the Father, and of the Son, and of the Holy Ghost"—a full recognition of the Trinity. It is beyond the possibility of reasonable doubt that this meant water baptism. When John baptized it was a clear case that he used water in the ministration of the rite. Water baptism was invariably the theme wherever reference was made to "baptism," except when Jesus Christ baptized. Then it was that Spirit baptism was used. "I indeed baptize you with water," said John the Baptist, but "he shall baptize you with the Holy Ghost." All the scriptural references which tell of baptism by the disciples talk of water baptism only. Man baptizes with water, while God baptizes with the Holy Ghost.

But while this is an element of material substance, it is not without spiritual significance. As the symbol of Spirit baptism, water baptism fills a very important place. Read Acts 1:5; 2:14-21; 10:44-48. Peter says that it is "the answer of a good conscience toward God." That it must have its proper setting is emphasized by the fact that our Savior declares that it must be done "in the name of the Father, and of the Son, and of the Holy Ghost." It is more than a time-honored custom, but is a heavenly ordinance so sacred that even Christ demanded that the ordinance be administered to Him.

A Lesson in Baptism (34-39).—The obedient child of God has a two-fold object in searching Scripture to know what is God's will concerning him: (1) to know the commandments; (2) to know how the spiritually-minded people of apostolic days obeyed them. The command to baptize is illustrated in numerous instances where the disciples obeyed the command. The baptism of the Ethiopian eunuch is here chosen as the illustration.

After Philip's successful preaching tour in Samaria the Spirit led him toward Gaza. Seeing a chariot loaded with people he was led by the Spirit to join himself to the chariot. Here he found a prominent Ethiopian reading Scripture. "Understandest thou what thou readest?" asked Philip. "How can I, except some man guide me?" was the Ethiopian's reply. He had been reading from Isaiah, at a place where it spoke of the coming Christ. Philip expounded to him the Scriptures and as part of this scripture ("and so shall he sprinkle many nations") referred to baptism it is not surprising to find that when they came to a place where there was water that the eunuch should demand baptism.

Here we come across one of the tests for fitness for baptism. "If thou believest with all thy heart, thou mayest," said Philip. Fully important was the eunuch's reply: "I believe that Jesus Christ is the Son of God." From this we learn, (1) that no one but an unhesitating believer is a fit subject for baptism; (2) that when one believes that Jesus Christ is the only begotten of the Father, without human father, Son of the living God, filling the place which the Gospel ascribes to Him, that such an one believes with all his heart. "If thou believest with all thine heart," is the test which should be put to all applicants for baptism. Some have desperately tried to make a case of immersion out of the fact that they went "down into the water" to do their baptizing; but it is impossible to establish this theory unless you also establish as a fact that the preacher as well as the convert is to be immersed, for "both" went down and "both" came up out of the water. As to mode, the only thing that can be established here is that they stopped at a convenient place, went down into the water, and performed the rite of baptism. We must look elsewhere for mode. From the fact that the words, baptize and pour, are used interchangeably (Joel 2:28; Acts 1:5; 2:16-18; 10:44-48; 11:15, 16), that water baptism is the symbol of Spirit baptism, and that Spirit baptism is described as an out-pouring, there should be no difficulty of determining what the mode should be.—K.

Our Young People

OUR CONDUCT TOWARD OTHERS
(Junior).—Phil. 2:1-8; Jas. 2:1-9.

Topic for July 13

MOTTO

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

THE STUDY HOUR

I. Living Together in the Same World.—How lonesome it would be for us if we were in the world all alone. If there were no other boys and girls to keep company with us how dull it would be for any boy or girl to get along. God knew it was good for us to have company. Not that He wants us always to be out for a good time on a visit as we think of visiting our friends. But God wants us to live among our fellows in this world and to have us happy and peaceable among them.

But we find that some people act toward other people in a way that they would be happier if such persons would not be with them. This makes much trouble and sorrow in the world. Jesus came to teach us how to live and to make it possible for us to live with others in this world and be prepared to live in happiness with the good thru all eternity.

The Savior teaches us how to get along and be happy with the good and the bad in this world. We cannot enjoy the evil and wickedness of evil men and women, but we can act toward them so that we will do them good and be sure that we are at peace with God. We can then even be happy when we are mistreated and even love those who are unkind and rude.

If we are right in our own hearts it will not be so hard to act right toward others. But if we are mean and selfish in our own lives it will be sure to come out in the way we act toward our fellows. How glad we should be for Jesus as our elder brother. We can safely take His example in every thing and be sure that all is well.

II. The Text, Phil. 2:1-8.—Here in these verses we have Jesus shown to be a pattern for us in our conduct toward others. He had it very good in heaven. He had great honor and glory. He did not need us at all but we needed Him. He was willing to become a servant and take a place of dishonor that we might have a place of honor. This example teaches us to do this for our fellowmen. We are to think of their things as well as our own and live to help them instead of just helping ourselves.

Jas. 2:1-9.—Sometimes people are partial toward those who have wealth and nice clothes. They would rather treat them nice and leave the poor man or woman, boy or girl to get along as they can. But the true Christian is not partial toward the rich and forgetful of the poor. We should never mistreat those who seem to be poor.

PERSONAL THOUGHT

If we would treat others right we must have a spirit like Jesus.

SUGGESTIVE ASSIGNMENTS

1. Textword, Love.
2. Assign the various subtopics in the outline study above and let other scriptures be found in support of the same.

Gospel Herald

A Religious Weekly

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by

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Editor, Daniel Kauffman.

Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, JULY 3, 1919

Field Notes

A series of meetings is in progress
at Strasburg, Ont. First meeting June
17. S.

Bro. Moses H. Shantz filled the
regular appointments at the Hay
Church near Lake Huron on June 15.
—S.

The Waterloo, Ont., congregation
was favored by a sermon from Bro.
Lewis Weber on Sunday morning,
June 15. S.

The Bloomingdale, Ont., congrega-
tion is looking forward to a revival
sometime in July. S.

Communion services were held at
the Eastern Mennonite Home, Sou-
derton, Pa., on Sunday, June 15.

Bro. Manasseh Hallman was expected
to be with the Brotherhood at St.
Jacobs, Ont., on June 22. S.

Bro. H. V. Albrecht of Tiskilwa,
Ill., spent the greater part of last
week at Goshen, Ind., and vicinity.

Bro. D. E. Kuhns of Chambersburg,
Pa., visited several churches in
Montgomery Co., Pa., Sunday, June
15.

Bro. Lewis Weber of Markham,
Ont., preached an interesting sermon
at Strasburg, Ont., on the evening of
June 15. S.

Because of the absence of the home
minister, Bro. Noah Hunsberger was
called to Sherkston, Ont., to fill the
appointments on June 1. S.

Bro. D. H. Bender and family of
Hesston, Kans., are spending a month
or more at Colorado Springs, Colo.,
in the interests of Bro. Bender's
health.

Ohio Sunday School Conference.—
It has been decided to hold this year's
session of the Ohio Sunday School
Conference near West Liberty, Ohio,
Aug. 12-14. Fuller announcement lat-
er.

Bro. J. S. Hartzler of Goshen, Ind.,
spent last Sunday with the brother-
hood in Mahoning Co., Ohio. On
Monday morning he strolled into our
office, where he is at the time of this
writing.

Ordination services were held at
Hereford congregation, Bally, Pa.,
May 29, at which time Abram Ehst
was ordained to the deaconship to
take the place of Enos Gehman, de-
ceased.

Bro. D. J. Fisher of Kalona, Iowa,
writes from Manitou, Colo., that
they are spending the summer there
for the benefit of Sister Fisher's
health. Friends wishing to write to
them may address them as above,
Box 965.

Bro. Eli Hostetler was ordained a
deacon in the Wolford, N. Dak., Men-
nonite Church recently. Bishops I. S.
Mast of Minot, N. Dak., and J. M.
Kreider of Palmyra, Mo., were pres-
ent and conducted the services. The
Lord bless our brother in his new and
added responsibilities.

Bro. David Garber of Waynesboro,
Va., filled the regular appointment at
Masontown, Pa., Mennonite Church
last Sunday.

The brethren, E. J. Varnes and
Ammon Kaufman of the Johnstown,
Pa., district, spent a short time at the
Publishing House one day last week.

The brethren, J. M. Kreider and J.
R. Shank of Missouri, assisted the
congregation near Wolford, N. Dak.,
in Bible conference work last week.

Bro. W. B. Weaver of Elkhart,
Ind., was expected to be with the
congregation at Tiskilwa, Ill., over
last Sunday and take part in a special
meeting for young people.

A joint meeting of the Executive
and Mission Committees of the Men-
nonite Board of Missions & Charities
was held at Elkhart, Ind., on Thurs-
day and Friday of last week.

Bro. Sanford Yoder of Kalona, Ia.,
closed a series of meetings at Flana-
gan, Ill., on Sunday evening, June 22.
There was good interest, good at-
tendance, and one public confession.

The brotherhood at Morrison, Ill.,
expect, D. V., to spend July 4 in an
all day Sunday school and missionary
meeting. Members of neighboring
congregations are invited to be pres-
ent.

A week's meetings were held re-
cently at Ft. Wayne, Ind., Mennonite
Mission, closing with a communion
service on Sunday, June 22. Bro. J.
K. Bixler of Elkhart, Ind., conducted
the meetings.

Bro. Joseph Buercky of Tiskilwa,
Ill., is reported quite feeble at pres-
ent. Bro. Buercky is past the four-
score mile-post now, and his many
friends hope to hear of his restoration
to health.

Bro. Clayton F. Yake and wife of
West Liberty, Ohio, spent a day at
Scottdale last week. Accompanied
by Sister Reist and three children, al-
so Bro. Mitchell Hough, they left for
Lancaster, Pa., the former home of
Bro. and Sister Yake, last Saturday
morning.

Ordination Service.—On Sunday,
June 22, an ordination service was
held at Martin's Church near Orr-
ville, Ohio, when Bro. Geo. Lehman
was ordained to the ministry and Bro.
David Falb was ordained a deacon.
Bishops A. J. Steiner, John Blosser,
and I. J. Buchwalter had charge of
the service. The Lord bless our dear
brethren, and make them a blessing
in their responsible calling.

Correspondence

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—We have many reasons to be thankful to God for the blessings bestowed on us.

Bro. John Hartzler, Garden City, Mo., and Bro. P. R. Lantz, Marshallville, Ohio, were with us on May 25 and June 1, respectively.

On June 15 Bro. Sanford C. Yoder, Kalona, Iowa, began a series of meetings, remaining with us one week. The brethren preached the Word to us in its purity and with power. May the seed sown bring much fruit. One soul made the good confession. We ask an interest in your prayers.

In His name,

Lydia H. Smith.

West Liberty, Ohio

(Orphans' Home)

Dear Herald Readers, Greeting in the Master's Precious Name:—This season finds the children and workers here in good health with an abundance of work. Thus far we have been short of help but prospects appear favorable that the Lord will supply a few more workers in the near future.

The family here numbers about seventy-five at present, most of which are boys. The girls have increased from one-third until now they number almost one half. Quite a number of children who had been placed out have been returned to the institution of late. We are sorry for this but our past experience has been that **generally** the children get better training at the institution than they do in **many** of the foster homes. There are exceptions to this statement and we are glad for that.

The farming end of the institution is being put on a better basis, but as the land is not of a standard type it is a difficult proposition to anywhere near raise crops for the entire support of the institution. Our garden or truck patch is in a fine condition as we managed to get some of the things out real early. The school gardens, thirty-six in number, are an interesting phase of the agricultural work here, as in the grades from the third up all individuals have their own plots for cultivation, and whatever is raised is the children's own. Prizes are offered for the best gardens and the most made from the sale of the products. Just now some of the boys have been given the privilege of working out with the farmers in the neighborhood. This is an incentive to good work and reliability as only the best are allowed to go. The hay has already been cropped; and the culti-

vation of crops has been well taken care of thus far.

Our thorough-bred Hampshire hogs from Bro. Graybill of Lancaster Co., Pa., are one of the possessions the institution feels pleased with, especially the boys, for every one claims them. We are looking forward to a herd of fine hogs in the near future. Our Holstein cows are doing their part nobly but as we are sadly in need of a new barn and a good silo for want of better accommodations the herd has not been enlarged.

Along school lines, plans are being worked that, if completed, will give us a kindergarten department this year, with three teachers in the corps of workers.

Our state inspectors have sent in their reports for improvements along sanitary and general health lines with suggestions for visitation of foster homes. These suggestions have been handed to the General Board after having been considered by the District Board, but as yet no action has been taken. We trust that definite results will soon be forthcoming as these improvements are badly needed and unless they are attended to the result might be the withdrawing of the state license granted each year.

We are truly grateful for the support given the institution in general and especially for the kind provision of the many sewing circles. They are modern Dorcases and we wish to especially thank them here. Recently a number of neighbors have kindly helped us with grading work around the place for play-grounds and landscaping. Quite a bit was accomplished but there is much more to do.

There are quite a large number of fruit jars that have been emptied during the winter which we will be glad to send to such as may have anything wherewith to fill them. Fruit generally is preferable but we are not choicy, anything will be all right. Drop us a card and we will send a barrel of jars by prepaid express and pay return expressage also.

We wish to ask your prayers in behalf of the work and its problems here for He is the one that gives the harvest of results in Christian young men and women from the boys and girls here now.

Yours for His little ones,

C. F. Yake.

Windom, Kans.

(West Liberty congregation)

Today Bro. Charles Diener of Canton, Kans., is with us, and the subject of covetousness was kept before our minds by giving us much about the wicked Ahab, who reigned over Israel for 22 years. (I Kings 16:29, 30). He did more evil in the sight of the Lord than any other one that ever

reigned before him. He was **very** covetous, and had an ivory house to live in. We read in the ten commandments, "Thou shalt not covet anything that is thy neighbor's." Ahab coveted his neighbor's vineyard. It is also written, "Thou shalt not kill," yet by Ahab's wicked influence two witnesses testified against the owner of the vineyard and he was then killed, so Ahab could be hopeful of getting the vineyard as his property.

Jesus says, "A man's life consisteth not in the abundance of the things he possesseth." He says we shall take heed and beware of covetousness. (Luke 12:15). And He furthermore says, in Jno. 6:63, "The words I speak, they are spirit and they are life." You can be a king or a great ruler like Ahab, or a general of a great army of soldiers, but we can read in Zech. 4:6: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." R. J. Heatwole.

June 22, 1919.

Midland, Mich.

Dear Readers of the Gospel Herald:—The Lord has surely been very mindful of us and blessed us richly.

A few weeks ago the brethren J. K. Bixler, D. D. Miller, J. S. Hartzler, and J. Kurtz, were here to look after the interest of the Church. Bro. Kurtz stayed with us about a week and preached every evening. We are glad to know that others are interested in our small congregation here. Quite a number of visitors, some from Ohio and some from Huron Co., were with us over Sunday. Bro. Frey of Ohio preached a short sermon to us.

Sunday school and young people's meeting were reorganized. Bro. Levi Yoder is Supt., Ora Troyer Asst., Floyd Bontrager Sec.-Treas., Erie Bontrager chorister. Bro. Noble Kaufman is moderator of Y. P. M. and Ray Bontrager asst.

The Michigan Mennonite Sunday school meeting will be held here July 4. A meeting for the ministers of like faith will also be held here July 3.

May God's blessings be bestowed on these meetings that much good may be done. In His service,

June 23, 1919. Clara Emmert.

Topeka, Ind.

(Emma Congregation)

We wish to express our heartfelt thanks to our ministering brethren who have in the recent past so greatly assisted us in worship at this place. On June 15 Bro. J. S. Gerig of Smithville, Ohio, gave us a very helpful message from God's Word, as a help to all present. On June 21 four precious souls were received by water baptism into the church. A few others are to be received later as they

(Continued on page 244)

Miscellaneous

LATEST POINTS ON CALENDAR REFORM

By L. J. Heatwole

For the Gospel Herald.

Referring to item on last page of Gospel Herald of June 19 concerning the proposed change in the Gregorian calendar, it would seem in perfect harmony with the religious teaching to which this paper is devoted and dedicated to express in no uncertain sound, its convictions on this point.

The sentiment for regarding every day of the week alike is taking ready form with social and commercial classes throughout the world, and it is observed that at this time nearly all active promoters for calendar reform are of this class, while as yet the Christian Church has shown but little interest in her rightful claims in this great movement.

Since the proposition now on foot makes no provision for recognizing the Christian Sabbath as a sacred institution, it is hoped that the Lord, in his own appointed way and time, may stay the hands of those who would rob this day of its sanctity by removing it from its miraculously appointed place in the week.

With the appearance of The Perpetual Calendar early in the year 1911, which was issued at the time with the sole purpose for overcoming the popular sentiment then prevailing for taking Sunday out of its regular and natural order of succession in the calendar, at least three imitations of this system have appeared; one in New York, another at Coldwater, Mich., and the other at Minneapolis, Minn.

Each of these, it will be noted, are but mere propositions recognizing Monday as the first day of the week, while the Smith Bill (H. R. 11486 now listed for consideration by the U. S. Congress) outlines the following provisions:

"Be it enacted:—

"Sec. 1. That beginning with the year 1920 each year shall have thirteen months of four weeks, or 28 days each, the added month to be called Solstice, and to follow June.

"Sec. 2. That Monday shall be the first day of the week and the 1st, 8th, 15th, and 22nd days of every month; the other days of the week to follow in rotation in number, making Sunday the 7th day of the week and the 7th, 14th, 21st, and 28th days of every month.

"Sec. 3. That the day following the last day of December, 1919, and the last day of December in each subsequent year, shall be called New Year Day. It shall be a legal holiday, the first day of the following year, but not a part of January.

"Sec. 4. That the year 1920, and every fourth year thereafter shall be an extra day called Leap Day, to be placed between

June and Solstice, but not to be a part of either month; provided, that there shall be no Leap Day in the last year of any century that is not divisible by four hundred."

For several centuries of the past the attitude of the Christian Church and civil governments has been that of co-operation in styling Sunday as the first day of the week, and one that has been sacredly set apart for the worship of God. Within the past 50 years, however, the civil authorities everywhere are yielding to society and commercialism the license for using the Lord's Day much after the fashion of other days of the week.

Along with all this comes a bill in the U. S. Congress recommending the legalising of a system for the calendar that breaks up the natural order of sequence in the days of the week. By passing over New Year Day and Leap Day as no date, there occurs the serious disturbance in the divinely appointed order of continuous succession of seven days for a week; for, every time one of these undated days are entered, Sunday is shifted downward one letter more in the Dominical series.

And again, it has never been considered as orthodox or in harmony either with civil or ecclesiastical authority to regard the week at any time to be composed of more than seven days. The apparently well-meant plan for balancing up the year at 364 days by passing over certain dates as blank time, may answer all the purposes of society and commercialism, but in the eyes of the devout astronomer and chronologist, and more especially in the conscience of a saved and sanctified Church, such an arrangement can be looked upon in no other light but as a sacrilegious interference with God's appointed unit of measure by which man is to compute the lapse of time in this world.

The system of The Perpetual Calendar provides for a continuous order of succession for a week of seven days for all time to come, and in the mean time accounting for all extra days necessary for keeping the year in balance with the seasons as well as with the Gregorian calendar. This calendar is now in the hands of the U. S. Department of State on recommendation from the White House, from Senators and members of the Cabinet, who have signified their intention, when the proper time arrives, to bring this system of calendar revision to the attention of the proper authorities.

It is ardently hoped that the Diplomatic Conference designed by the Swiss Government in its co-operation with the proposed League of Nations will not enter upon its work of calendar revision until all ecclesiastical, educational, scientific, civic, economic,

and commercial relations of life are fully represented in its deliberations. Hence, the action proposed in the Smith bill now before the U. S. Congress, or propositions and suggestions offered by any other individual government, can not be regarded as a final solution of the issue.

May the hand of God so overrule and direct the international forces now at work in the world, that this and other great issues so vitally affecting the nations can become adjusted according to his will and good pleasure.

Dale Enterprise, Va.

THE AUTHORITY OF THE CHURCH

By Frances Hoover

For the Gospel Herald.

Many times a man or woman of the world, when looking upon an active Christian, says, "How can it be possible to willingly submit to the authority of the Church, a Church which takes it upon itself to regulate dress, occupation and manner of life. To them it looks very difficult to be a member of the Church and they surely have not learned the truth of Matt. 12:28-30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Again, once in a while we find a few who have come to Christ but in a little while are unwilling to fully follow Him. Probably it is a small matter—such as wearing of jewelry or going to places of questionable amusement—and they say to themselves, "It is so small and insignificant that it is not worth while for the Church to make a fuss about it, and any way I don't believe anybody notices what I wear." Now if such is the attitude of the person and he really thinks it is just a small matter, then it ought to be just a small matter for him to lay aside and put away these undesirable things, thereby making it unnecessary for the Church to ask him to do it; for at all times does the Church have enough to do in other directions, let alone pleading with obstinate members who insist on disobeying the Word of God. While it may seem to some to be foolish to contend over such little things as buttons, pins, chains, etc., while so many weightier things might engage the mind let us remember that "little foxes spoil the vines," and it is the breaking of a great principle in a small matter which is inexcusable; and if we surrender this

principle in little things, the larger things will soon follow.

What does it profit if we teach such virtues as truthfulness, honesty, temperance, while people know that we justify ourselves in their violation a little here and a little there as it suits our fancy or convenience? Likewise, what does it profit if our workers pour out their denunciation against the larger manifestation of pride and nourish the smaller ones in their own bosoms? If there are really little, insignificant things they ought to be easily given up.

Some are willing to concede the fact that the Church has a right to dictate in things the Bible mentions but ask, "Has it a right to dictate in things the Bible does not name?" Most certainly it has—or else we would be permitted to engage in the liquor, opium, or tobacco traffic and might introduce cards, billiards, and dances into Church circles, and attend shows, theaters, etc. The Church legislates on all such things on exactly the same grounds that she does on dress. The Bible lays down the principles of right—gives sample violations and says (Gal. 5:21): "Envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in times past, that they which do these things shall not inherit the kingdom of God"—showing that there are unnumbered and unnamed evils which the Church must guard against.

It may all seem very hard to the would-be Christian to live a good, useful and happy life after having pointed out to him the authority the Church has in so many things. Let us now think of the authority of the Church in another light. At the end of each day would it not be wise if we were to ask ourselves whether we have done as we have been authorized by the Church to do (some of the following things) and let the answer we receive from our own conscience shape our conduct in the future. Have we visited the sick and the afflicted? Have we spoken words of encouragement and have we helped those whose burdens are heavier than ours? Have we given up our own desires and longings in order to make some one else happy? Have we really helped those who most needed our help instead of bursting into a fit of temper because of their seeming stupidity? Have we given the strong right hand of fellowship and encouragement to those who have become discouraged by the way and have come to think that no one cares for them? Have we spent a portion of the day in silent meditation and prayer? Have we remembered those who have not yet learned to know Christ and the blessed privilege of

serving Him? Have we let our lights shine so all may see under whose banner we have enlisted? Has our conversation been pure? Have our lives been clean and noble? Have we given over everything to Jesus, knowing that we of ourselves can do nothing?

Now these are just a few of the things which the Church bids us do so that we may live useful and happy lives if we are but willing to submit to the authority of the Church.

New Holland, Pa.

HOW MEET THE POPULAR SPIRIT OF THE AGE?

By Ruth E. Buckwalter.

For the Gospel Herald.

Beloved, believe not every spirit, but try the spirits, whether they be of God.—Jno. 4:1.

A popular person is one who is held in esteem by the world, one who is held in favor with the people at large. The popular spirit is the spirit that is pleasing to the world in general.

Jesus says in Luke 6:22: "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." But, "Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets."

Also in Luke 16:15: "And he said unto them, ye are they which justify yourselves before men; but God knoweth your hearts, for that which is highly esteemed among men, is abomination in the sight of God."

This spirit then, of popularity, is an abominable spirit. It is an extremely hateful spirit in the sight of God.

How we should meet this spirit, can be answered in a very few words: "By the word of God"—as we would meet any other evil spirit.

How Manifested

An infidel once said, "I do not believe there is a devil; if there was, one would see greater manifestations of his power". Some people apparently are as ignorant as this infidel, concerning the spirit of popularity. They are right in for any thing that has a popular ring, and they cannot see any harm in it. Any one who thinks otherwise is classed with the ignorant, or one of the back number. The apostle says, "We are not ignorant of his devices". Can we say we are not ignorant concerning the spirit of popularity that is robbing so many people of spiritual power?

To be in with the popular current of the world, one must naturally engage in those things that the world

counts great." What are some of the things that are esteemed by the world in general? We cannot be ignorant along this line, if we will contrast the popular spirit with that of the unpopular spirit, in the light of God's word.

The popular and unpopular spirit, as manifested,—

(1) In the Educational World: According to prophecy concerning the last days, "Knowledge shall be increased". It is a common thing now days for religious people as well as worldly people to seek an education, which is all right (and in accordance with the Word of God, in II Tim. 2:15, where God gives the command that we should "study") providing it is done with the right spirit and motive. The popular spirit is, "**Study to shew thyself approved unto men**, a workman that needeth not to be ashamed in society, twisting the Word of truth." A college student once said, to one who was undecided about getting a college education, "You ought to put forth every effort to obtain a college education, if you want to amount to any thing in the world. It will help you make a good appearance in any kind of society." If this is the spirit in which we are seeking our education, we ought to repent of our motive. The unpopular spirit is, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

God's Word dare not be left out of the question in the development of our mental faculties, any more than it can be left out when we are engaged in our manual labors. The text, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," is applicable in every position in life. When people get so highly educated, that God's Word is no more used as the foundation, it is then that we "wrest the scriptures to our own destruction". It was the educated in Christ's time, who perverted the truth. It is the educated today, those who ought to know better, who are "Wresting the scriptures." "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father, for so it seemed good in thy sight" (Luke 10:21).

(2) The Popular, and Unpopular spirit, as manifested in the Musical World:

I think I am safe in saying everybody loves good music, but not everybody is satisfied with the unpopular kind of music.

(to be continued)

CORRESPONDENCE

(Continued from page 241)

could not be present on account of sickness (measles). These young souls confessed their Savior during the series of meetings conducted recently by Bro. D. D. Miller. The child of God was strengthened and the sinners were pointed to Him who alone can love.

June 22 communion was observed. Glad we could have present with us to take an active part in these services Bro. A. M. Eash of Chicago who in his early Christian life did claim this his church home. We consider this a great privilege possibly the last service in our beloved home land just before leaving for the war-stricken country to help minister to the needs of suffering humanity. O. S. H.
June 23, 1919.

Palmyra, Mo.

(Pea Ridge Congregation)

Dear Herald Readers, Greeting:—Our Sunday school has been reorganized as follows: Supts., Ira Buckwalter, William Edlemann; Sec'y., Florence Hathaway; Treas., Leona Hathaway. Attendance has been good and with much interest taken. We have also started a young people's meeting every two weeks following the outline in the Herald. We have it at 5 o'clock every first, third, and fifth Sunday. The young people seem to take much interest in their subjects with good essays. While we are few in number, we feel that God is blessing each effort. We are blessed also with much rain and prosperous looking crops for which we feel grateful. We expect to hold our Sunday school meeting some time in July. The committee has been appointed to get out the program. We would appreciate the traveling brethren and sisters to give us a call when passing through this way. We ask an interest in the prayers of God's children that the work here may prove a blessing to many. In His name.

June 23, 1919. Della Buckwalter.

Goshen, Ind.

(Yellow Creek congregation)

Greetings to all Herald Readers:—On Saturday, June 7, Bro. Wm. Weaver of Elkhart, Ind., came into our midst to begin a series of revival meetings. He labored with us until the seventeenth, during which time ten precious souls confessed their Savior. The brother handed out the Word in a very impressive way each evening, and we have many reasons to believe that our congregation as a whole has been greatly benefited by his efforts.

On last Sunday, June 22, Bro. Levi

Yoder of the Nappanee congregation preached for us in the forenoon and in the evening Bro. E. S. Hallman of Allemands, La., was with us.

Bro. J. W. Christophel and wife of this place left Monday, June 16, for Kansas where they expect to spend some time.

May the Lord continue to bless the work at this place. Cor.

June 24, 1919.

Goshen, Ind.

An interesting series of meetings have just closed at the Clinton Frame Church near Goshen, Ind., with ten public confessions. Bro. J. W. Hess of Manson, Iowa, was with us and his untiring labors proved to us beyond a doubt that he loved the cause which he espoused. In his short stay of only one week he visited nearly 200 homes. His appeals to attend services were heartily responded to as the church was filled to its capacity. His sermons bore the spirit of true devotion and consecration. His earnest appeal to a prayer life and close communion with God together with repentance and the clearing away of iniquities which separate us from God have also been responded to. May the blessing of God attend Bro. Hess and his labors that the cause may prosper. Silvanus Yoder.

June 24, 1919.

Chief, Mich.

(Pleasant View congregation)

Greeting in Jesus' Name:—"There hath not failed **one word** of all his precious promise." This is our testimony to God's blessings in our lives.

We are now located in the field of labor whereunto the Lord hath called us. We moved here May 15 and have rented a house and two acres of ground two miles from the meeting house. It is the desire of the Board as well as our own convictions that we spend the most time and use our best efforts in direct religious work in visitation with and intercession for the people of this community. We have Sunday school and preaching in the morning and Bible class and preaching in the evening every Sunday.

It is gratifying to notice the good interest manifested not only by our members but by non-Christians as well. Nearly all carried their own Bibles last Sunday evening for the Bible class. There were 31 in Sunday school Sunday morning.

There are quite a number of young people in this vicinity who need Christ in their lives.

Nearly all who attend here walk to the services, including ourselves, in fact whenever and wherever we go we must walk which makes it a little inconvenient to get around very far,

but we do what we can and already we feel God's presence with power in our midst. Souls need salvation here and we believe God has a definite work to perform in this place. Will you pray with us that His glory shall be manifested in the hearts and lives of many.

Crops are good. Received a needed rain today.

Visitors are always welcome to worship with us. Anyone wishing to change locations is invited to come and investigate Manistee Co., Mich.

Bro. and Sister Claude C. Culp.

June 25, 1919.

Creston, Mont.

(Mountain View congregation)

There were about 25 visiting brethren with us during our church conference. Bro. N. A. Lind of California arrived two days previous to conference and preached two helpful sermons. We were also glad that Bro. George Lapp could be with us. He gave several lectures, speaking of the mission work in India, which were greatly appreciated.

Good weather and attendance prevailed during the meetings. A number from this place went in autos to Alberta Conference.

Remember the work in this part of God's vineyard. Anna M. Snyder.
June 25, 1919.

Pigeon, Mich.

(Pigeon River congregation)

Dear Herald Readers, Greeting:—Quite a number of brothers and sisters from this place attended the A. M. (Conservative) Conference which was held in the Upper Deer Creek Church near Wellman, Iowa, June 9-11. There was a large attendance and many precious truths presented.

Bros. Chris Bender of Elk Lick, Pa., and Jonas Yoder of Belleville, Pa., stopped here last week on their way home from the conference. They in company with Bro. M. S. Zehr of this place, left for Detroit last Wednesday to look up a location with the intention of starting a mission at that place.

Our Sunday school was reorganized Sunday, June 1, with Bros. Dan Esch and Joe Steckly Supts., and Menno Maust Sec.-Treas.

In the afternoon the Sunday school at the Stone Church was also reorganized with Bros. Thomas Yoder and Joe Swartzendruber Supts., and Emil Shetler Sec.

Bro. Amos Swartzendruber, who was attending school in Chicago, was visiting among friends here a few days. He left for his home in Canada today. Also Sisters Clara Kennel and Mary Streicher left for their home.

Health is good here.

We had a nice shower of rain yesterday which was needed. Crops are all looking well. In His name,
June 26, 1919. Agnes B. Byler.

REPORT

Of Receipts of Eastern Mennonite Board
of Missions for War Relief for
May and June, 1919

For the Gospel Herald.

Goods Cong. (Previously omitted)	\$108.00
Conestoga Cong.	61.00
Frazer Cong.	45.50
Girls of Erb's S. S.	5.00
Erb's S. S.	5.00
Lauver's S. S., Juniata Co.	10.00
E. Chestnut St. S. S., Lancaster	90.00
Vine St. Mission S. S., Lancaster	81.65
Nannie M. Kanagay's Class, Belleville, Pa., S. S.	10.44
Primary Dept. Strasburg S. S.	5.00
J. U. Neuhouser and wife	5.00
Edith Sweigart's Class Strasburg S. S.	5.00
Elias Groff, Jr., Class, Strasburg S. S.	5.00
Harry D. Herr's Class, Strasburg S. S.	5.00
Mr. and Mrs. Jonas Ebersole	5.00
S. B. Landis' Class	5.00
Jacob Miller's Class	5.00
Men's Bible Class, Elizabethtown S. S.	5.00
Anna Ebersole, Elizabethtown, Pa.	5.00
E. E. Sharer, Elizabethtown	5.00
Girls of Erb's S. S.	5.00
Erb's S. S.	5.00
Lauver's S. S., Juniata Co.	10.00
Landisville S. S.	20.00
Lauver's S. S., Juniata Co.	10.00
Hanover, Pa., S. S. Meeting	13.00
J. U. Neuhouser and wife	5.00
Mr. and Mrs. Jonas Ebersole	5.00
S. B. Landis' Class, Elizabethtown, S. S.	5.00
Jac. C. Miller's Class, Elizabethtown S. S.	5.00
Men's Bible Class, Elizabethtown S. S.	5.00
Anna Ebersole's Class, Elizabethtown S. S.	5.00
E. E. Sharer, Elizabethtown	5.00
E. Chestnut St. S. S., Lancaster	80.00
Vine St. Mission S. S., Lancaster	79.60
Primary Dept. Strasburg S. S.	5.00
A Bro., Bowmansville Cong.	50.00
Frazer Jr. S. S. Class	15.50
Elias Groff J. Class, Strasburg S. S.	5.00
Henry D. Hess' Class, Strasburg S. S.	5.00
Edith, Sweigart's Class, Strasburg S. S.	5.00
Mrs. Charles Hersh's Class, Strasburg S. S.	5.00
Byerland Cong. & S. S.	10.00
Manor Congs.	56.00
Manor Sewing Circle	5.00
Weaverland Conference Mennonites	95.00
Conestoga Sewing Circle	9.60
Annaville Sewing Circle	25.99
A Bro., Erb's Cong.	40.00
Millersville Cong.	5.00
Mattawana Sewing Circle	10.00
Maple Grove Sewing Circle	12.00
Groffsdale Cong.	401.00
A Bro., Rohrerstown, Pa.	100.00
Millersville Sewing Circle	10.00
Mount Joy, Pa.	15.00
Conestoga Cong.	80.00
Paradise, Pa., Cong.	376.83
Manor Congs.	24.00
Rohrerstown Sewing Circle	10.00
Conestoga Sewing Circle	11.05
Lauver's Cong., Juniata Co.	33.70
Old Road Cong.	71.50
Hershey's Cong.	203.02
Lost Creek Cong., Juniata Co.	23.45
Kraybill's & Mt. Joy Congs.	17.00
Mary Rohrer	10.00
New Providence Sewing Circle	18.00

Millersville, Pa., Cong.	15.00
Manheim, Pa., Sewing Circle	10.00
Total for May and June	\$ 2,517.74
Previously reported	103,013.58

Total to date	\$105,531.32
Previously reported by M. R. C. for W. S.	\$304,634.12

Grand Total	\$410,165.44
Gratefully acknowledged, Eli G. Reist.	

REPORT

Of Forty-seventh Quarterly Mission Meeting,
Held at Walnut Grove Church,
Logan Co., Ohio, June 10, 1919

For the Gospel Herald.

Moderator: Eli Yoder.
Devotional, Jos. Nissley.
Missionary Sermon. I. W. Royer.
With Jno. 17:21-26 accompanied by 1 Thes. 5:23 as his text, Bro. Royer preached an inspiring sermon in which were emphasized the facts that as life is the crowning work of God, he stated that the purpose of the individual Christian and the Church to be the publishing of the Word that the world would know that God sent Jesus to love and save all manner of people. The Christian's duty is, "Go and tell the story" or help to send to the uttermost parts of the world such as can go. An intense fervency for lost souls with sacrifice were the requirements. In conclusion, a stirring appeal was made along the line of open fields and "near-at-hand" closed fields with the judgment of God upon us then as an impetus to greater missionary activity.

Our New Missionary Situation and How Meet It was then discussed quite comprehensively by Ruth A. Yoder, stating conditions the same in general as during the Master's time. "Fields ready to harvest" and it being met by a "Go ye" then as also being the way of meeting it now.

This was followed by remarks from Bro. Simon Kanagy of the Toronto Mission on **The Open Door**.

Afternoon Session

Devotional by Bro. Christophel, Marion, Ohio.

Children's Meeting was then ably conducted by Mary Warye, after which followed a special prayer service led by Bro. Simon Kanagy in behalf of the workers on foreign shores. This was quite inspiring.

Bro. J. A. Hilty then gave a very comprehensive report of the General Mission Board Meeting at Kalona, Ia., stating just what work was accomplished and what was left unaccomplished with a description of the spirit of the meeting which he said was very good.

Bro. Royer then discussed the vital topic, **How Hold the Young for Our Mission Work?** in which he mentioned these very important facts: (1) Strong men put into the field by the Church is a wonderful influence for holding the young. (2) Good homes—missionaries should be born. (3) Strong missionary convictions on the part of the older ones will produce the same in the young; and lastly, (4) the Church meeting the educational problem wisely will hold our young folks for the Master.

A missionary collection was taken with an offering of \$534.52.

Special music was ably rendered during the day by a ladies' and men's quartette and a mixed octette.

Everybody seemed to have imbibed some

new missionary spirit and the seed sown we trust may spring up and bear fruit abundantly. In His name,
C. F. Yake, Secy.

REPORT

Of the Sixteenth Annual Meeting of the
Mennonite S. S. of Cumberland Co.,
Pa., held at Churchtown, Pa.,
June 12, 1919

For the Gospel Herald.

Mod., J. B. Seitz; Sec., Jos. B. Zimmerman; Chors., Elam F. Zimmerman, H. C. Hertzler.

The meeting began at 9:15 with song service.

Devotional by Bro. Harry L. Longenecker.

Reading of the minutes by the secretary.

The Power of Prayer in S. S. Work, assigned to W. F. Charlton. Because of sickness in Bro. Charlton's home the moderator requested that all should be especially prayerful for the needs to be supplied in Bro. Charlton's home. Bro. D. N. Gish had charge of the subject.

Our being precedes our doings: so in matters of prayer—praise, prayer, thanksgiving and sacrifice all go together and only as these are in accordance with the written Word, so will the individual be.

How Do the Bible Prophecies Compare With the Gospel and the Epistles? John K. Charles.

The following scriptures were given out and read: Gen. 3:15; 49:10; Isa. 9:1-8; Matt. 4:12-17; Jno. 1:4, 5; Matt. 5:14-16; I Thes. 1:3-7; Rev. 2:5. Christ is the Light and He came as it was prophesied. He is shining as is breathed in the New Testament scriptures.

Song. Benediction by Bro. Simon Landis.

Afternoon Session

1:00 P. M. Song service.

Devotional by Bro. Martin Risser.

What Constitutes an Adequate Presentation of the S. S. Lesson? John K. Charles.

The purpose of a S. S. should be to present the Gospel as the Savior commands (Matt. 28:19, 20); the S. S. is the Church at work; the souls of boys and girls and all mankind are at stake; teach the Word in simplicity and purity, get the individuals of each class interested; being careful not to teach erroneous doctrine that poisons and benumbs the soul. The motive of the teacher should be that of Paul (Rom. 1:11). Present the lesson so that each one will want to come again.

Offering taken.

2:15 P. M. **The Weightier Matters of the Law** (Matt. 23:23) assigned to Bro. Walter Charlton, discussed by Bro. Simon Landis.

Weightier matters of the law—judgment, mercy and faith. Human nature is the same today as it was in Christ's time, plus a number of environments. Read Jas. 1:27, Micah 6:8. No one who follows the weightier matters in precept and example will lack sufficient grace to be humble to follow Matt. 18.

Benediction by Bro. D. N. Gish.

Evening Session

7:15 Song service.

Devotional by Bro. Samuel Hess.

7:30 Sermon by Bishop John K. Charles. Text, Jno. 3:16.

Prayer by Bro. Amos Horst.

Benediction by Bishop Charles.

The report herewith submitted is only a few sidelights given on the many Gospel truths that were presented. The attendance was good; good interest was manifested and we believe the Holy Spirit directed the work. Sec.

REPORT

Of Maple Grove Sewing Circle, Gap, Pa.

For the Gospel Herald.

No. of meetings, 10.	
Average attendance, 27.	
No. of garments made, 419.	
No. of quilts, 3.	
No. of comforters, 4.	
No. of comfort slips, 6.	
Contributions for Circle,	\$174.69
Contributions for Relief	23.50
Expenditures	167.41
Balance on hand	7.28

Two meetings were postponed on account of the influenza epidemic.

Fannie Stoltzfus, Secy.

REPORT

Of Mission and Ministers' Meeting, Held at Lindale, Va., Church, May 15-17, 1919

For the Gospel Herald.

Mission Meeting (May 15)

Organization: Mod., J. W. Brunk; Sec., J. E. Suter.

Missionary Work Defined. John L. Stauffer.

Missions—Essential to the Life of the Church. A. P. Heatwole.

Missions—Essential to the Salvation of Lost Souls. J. S. Martin.

A Review of the Apostle Paul's Missionary Work. J. B. Smith.

Present Missionary Activities Compared with Apostle Paul's. David Garber.

The Great Commission. Leonard Jones.

A few of the thoughts presented:

There are more failures in mission work because of "lack of power" than for all other reasons together.

Paul endeavored to—make all men see, warn all men, teach all men, present every man perfect in Christ.

The Church is responsible for sending workers ("faithful men who are able to teach.")

Mission work is the "proclamation of the Gospel to the unsaved," everywhere.

Jesus made ample provision for the proclamation of the Gospel before He left.

We need more faithful men, sent two by two.

Ministers' Meeting (May 16 and 17)

Organization: Mod., Jos. Coffman; Sec., J. E. Suter.

Present Day Delusions. David Garber.

Value of Prophetic Study. J. B. Smith.

How Awaken and Maintain Greater Interest in Bible Study? J. R. Driver.

Are We Doing Sufficient Teaching Concerning the Surrendered Life? J. L. Stauffer.

In the Light of Past Experiences and Present Conditions, How Further Enlighten Our Young People and Safeguard the Church on the Bible Doctrine of Non-resistance. S. H. Rhodes.

The New Birth. William Brubaker, David Garber.

Inspiration Defined. L. J. Heatwole.

Evidences of Verbal or Plenary Inspiration of the Bible. J. B. Smith.

How account for Lack of Results in present Day Preaching? H. B. Keener.

Following are a few of the thoughts presented:

Prophecy has always been a light that shineth in a dark place.

Only when we get the light of eternity on some lives can we see their real value.

If God gives men words when before human courts and magistrates how much more will he give words to men when they spake for all times?

The preaching of the Cross is still, "the power of God unto salvation."

The minister must give much time to prayer if he would have a clear and definite message.

Often the burden of our message is language and not truth.

We would doubtless have more results if we would go more.

Secretary.

REPORT

Of the 14th Annual S. S. Meeting Held at the Marion Mennonite Church, Franklin Co., Pa., May 26, 1919

For the Gospel Herald.

Monday Evening Session

Organization: Mod., J. I. Lehman; Secys., Clarence Shank, Victor Lehman; Chor., J. L. Horst.

Devotional by W. W. Hege.

The Purpose and Work of the General S. S. Committee. H. F. Reist.

It is the purpose of the Committee to solve Church-wide Sunday school problems, such as literature, lesson systems, teacher training, record system, missionary instruction in Sunday school.

Sermon. Text, I Jno. 4. J. C. Clemens.

The principle of love was emphasized very strongly, and how it should function our lives.

Tuesday Morning Session

Devotional by William Lauver.

Jesus the Remedy for the Disease of Sin. J. F. Grove.

There is no case Jesus can not cure. Proofs that Jesus is the remedy for sin:

His death, He fulfilled the types and figures, those who crucified Him declared Him to be the Son of God, His resurrection.

The Bible Our Text Book. W. F. Charlton.

Some subjects taught in the Bible: astronomy—Sun of righteousness, star of Bethlehem; botany—Lily of the Valley, Rose of Sharon; geology—Rock of ages; mineralogy—gold, silver, brass; history clusters around two people: first and second Adam.

The Most Important Factor in the Work of the Sunday School. H. F. Reist.

Three things are required to make up a Sunday school—child, teacher, and Bible. The Church of tomorrow may be determined by the Sunday school of today.

Afternoon Session

Devotional by Samuel Hess.

Children's meeting by J. C. Clemens.

Many interesting thoughts concerning the New Jerusalem as described in Rev. 21, were presented from a blackboard outline.

The Home and the Sunday School. H. F. Reist.

Home is the most sacred institution, and the family altar is the most sacred place in the home. The Sunday school can not do the work of the home, it can only help.

Shifting Responsibilities (Gen. 4:10). W. F. Charlton.

It has been the practice of all ages for one to excuse himself. We are responsible: for a shining light, for being a living witness, for spreading the Gospel, for our own souls.

Sacrifices for Spiritual Work: Does it Pay to Make Them? J. C. Clemens.

Hide self and hold forth Christ. We must sacrifice all. It pays to sacrifice temporally, spiritually, eternally.

Evening Session

Devotional by J. E. Lehman.

Workers' meeting conducted by J. E. Martin.

A number of Sunday school workers

gave inspiring thoughts from past experiences and from benefits gathered during the day.

Missionary Instruction in the Sunday School—Why and How? H. F. Reist.

Take the missionary idea out of the Bible and you may as well throw the whole Bible away. Every generation has the responsibility of evangelizing the world.

Sermon. Text, Prov. 28:13. J. C. Clemens.

The good attendance and interest were notable features of the meeting.

Secretaries.

REPORT

Of the S. S. Meeting Held at the Hanover Church, Hanover, Pa., May 29, 1919

For the Gospel Herald.

Moderator, John Charles; Chor., Amos W. Myer; Secys., Allen Frey and Cleason Forry.

Devotional, Daniel Stump.

Address of Welcome. John Danner.

The Greatest Work on Earth. Clayton Derstine.

The greatest work is soul winning.

Jewels in the Rough. S. B. Landis.

The importance of starting these jewels.

We should not be concerned about our children only but other children also.

Devotional by Ira Miller. II Cor. 4.

Modern Agencies that Destroy the Moral and Spiritual Life of Young People. Clayton F. Derstine.

Pride, theatres, dancing halls, smiles of the world, social life, novels, and magazines destroy the moral and spiritual life.

The Responsibility of Parents in Behalf of Their Children in Attending Sunday School. S. B. Landis.

Parents ought to go with their children to Sunday school and help along the work. Attend Sunday school regularly regardless of foregoing conclusions. If it does not go right help to make it right.

Devotional by Bro. Peter Shank. Heb. 2.

Talk to the Children. Clayton F. Derstine.

Bible Truths Showing the Christian's Duty Towards Sunday School Work. Bro. Mver.

Emphasize the Christian's duty, Deut. 6: 7-13. Teach diligently. Get the Word.

The Welfare of Faith. Clayton F. Derstine. II Tim. 4:7.

Faith is a work in everyday life. Salvation is by faith, obedience, endurance, perseverance, courage, patience. The future prospects of faith.

Sermon, John K. Charles. Psa. 40:1-3.

Secretaries.

REPORT

Of the S. S. Meeting Held at Ephrata, Pa., May 29, 1919

For the Gospel Herald.

Morning Session

Devotional (Luke 24:36-53) by John B. Bucher.

Address of Welcome. Benj. Wenger.

Sermon. N. H. Mack of New Holland.

Text (Matt. 13:3) "A sower went forth to sow." However little seed sown it will become fruitful.

Forces of Evil Arrayed Against the Sunday School. Willis Kilheffer.

If we do not let ourselves be used by God, Satan will use us. Picture shows and county fairs are poisonous.

The Sunday School a Factor in Winning Souls for Christ. David Garber.

Sunday school is the Church at work.

God has the first right in our hearts. The things that get into the heart first stay the longest. Do not fail to speak to the children. Not go too much where the crowd goes and neglect the smaller places where most work might be done.

Afternoon Session

Song service.

Devotional (Luke 7) by N. H. Mack.

The Importance of Lesson Preparation and Application. Jacob H. Hershey.

Great power in preparing the lessons through the Holy Ghost. Careful study in order to get the right application. Danger in depending on other literature. Not only get acquainted with the Word but adapt our lives to same.

How Safeguard the Children's Minds from the Present Day Evil? David Garber.

The work is not finished when people join Church and are baptized. They need cultivation. Be examples for our children. Teachers should feed the converted ones in their class with the right kind of food.

The Power and Beauty of the Sunday School Work. Musser Herr.

Sunday school is the Lord's work, we His workmanship. Much work undone. The Sunday school the Church's greatest mission field at home. Lack of power in Sunday school because someone is content to live too close to the border line of sin.

A few points from others: Are we really teaching our children the right thing? It is the little things that count. More people starve for a warm handshake than for bread. Do not forget the sick. The influence of the home goes out over the Church.

Evening Session

Song service.

Devotional (Psa. 23) by N. B. Bowman.

Workers' Meeting, conducted by Henry Benner.

Young People's Meeting. Reuben Hurst, Jr.

Our aim should be to study the Bible and believe it.

Value of Y. P. M. Nathan Myers.

Gives us courage to see young people take an interest in the work. Influence goes out to someone. Should give our lives to honor and glory of God.

Third topic by Christ Mosemann.

Studying the Word makes us stronger. We will have nothing to spare. Satan more busy than people of God.

Safe Guards. A. A. Landis.

Necessary to be obedient to the Church to save a lot of trouble. It should not be necessary to call attention of members to things that they themselves know to leave alone.

Sermon (Texts, Heb. 11:7, Matt. 24:44). David Garber.

Faith proven by the works. The climax of this world is the coldness of love. The only way of salvation is Jesus Christ. If we belong to Him we allow Him to regulate our lives. No man can shut the way of heaven for another, nor open it. Some time Christ will come. Are you ready?

Prayer.

Benediction by Sanford Landis, Moderator.

Barton G. Horning, Secy.

Neither God nor man gets anything till the vessel runs over. God wants us to be running over. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (Jno. 7:37). Headwork may be good; but it is not out of the head that these rivers flow. No; but "out of his belly." Heart work is what we want; and the living water will not need to be pumped up.—Sel.

REPORT

Of the Annual Sunday School Meeting
Held at the Martinsburg, Pa., Men-
nonite Church, May 30, 1919

For the Gospel Herald.

Devotional.

Organization: Mods., Irvin Stonerook, S. E. Raub; Chors., D. D. Stoltzfus, Clifford Honsaker; Sec., Emma Stoltzfus.

The Object of this Annual Sunday School Meeting. Supt. Leslie Honsaker.

To present formulated and tried plans and ideas in harmony with God's Word and then carry them out.

Essay—**Christian Privileges and Opportunities.** Edith Metzler.

We need to be taught before we can teach.

What Part Can Sunday School Take in Bettering World Conditions? D. D. Stoltzfus. Warren Dodson.

Not through popular world movements, but by making religion of Christ practical. Helping in temporal way. Goodness of God leads to repentance.

Afternoon Session

Song service and devotion.

Children's exercises conducted by Lura Lauver.

How May We Get the Disinterested Interested in Sunday School? Ezra Bender, Clifford Honsaker.

Must be harmony among officers. Make every part of the service interesting. Committee should be appointed to seek out uninterested ones.

The Ideal Sunday School Teacher. Isaac Metzler.

Must be able to give more than the class has. Must see a need, and must have a purpose in view.

Reading. Rebecca Stoltzfus.

Present Day Church Activities. Albert Kauffman, S. E. Raub.

Activity does not prove spirituality, but spirituality will bring about activity.

Evening Session

Song and praise service conducted by Clayton Graybill.

Nurture of Mission Spirit in Sunday School. Aaron Stoltzfus.

Reading mission literature, using offering for specified purpose, create a desire for the love of souls.

Recitation. Ruth Provins.

Sermon. "Come over into Macedonia and help us." J. N. Durr.

Secretary.

REPORT

Of an All Day Workers' Meeting at the
Welsh Mountain Industrial Mission
Lancaster Co., Pa., May 30, 1919

For the Gospel Herald.

Devotional by Aaron Harnish.

Address of Welcome by Arthur Moyer.

Powers of United Effort, by John S. Mast.

To have power through united effort we must walk in the light of Jesus and be united in spirit, in prayer, in principle, and in purpose.

God's Leading in the Work on the Welsh Mountain, by S. H. Musselman.

It was through God's leading that the work was started on the Welsh Mountain. About 22 years ago M. H. Hagler, a colored Presbyterian minister, attended a Sunday school mission meeting at Paradise, Pa., and made a plea for the colored people on the Welsh Mountain. The result was that a committee was appointed to investigate the conditions, as they exist among the colored inhabitants on the

mountain and report at the next meeting. The report of that committee being approved a Board of 12 directors was appointed to take charge of the work among the colored people on the mountain which was to give employment to the unemployed. After organizing and adopting a constitution and with the cash contributions on hand amounting to \$505.65, the Board of directors felt justified in beginning operations such as buying some timber land and have the colored men to cut down the trees and work them up, remove the stumps and clean up the land and prepare it for planting crops. This was the beginning of the work at the Mission and through that beginning that community has been wonderfully changed. A community with all manner of lawlessness, which has cost Lancaster Co. thousands of dollars annually through court trials, imprisonments, etc., has been changed to a community with very few cases for the courts any more and where religious services can now be held unmolested and attended by a number of the colored people themselves. Thus we see God's leading in the work on the mountain.

Contributions from 1898 to Jan. 1, 1919, amounted to \$21,092.93.

Merchandise sold from 1898 to Jan. 1, 1919, amounted to \$123,939.37.

Afternoon Session

Devotional by David Weaver.

What Do We Owe to the Unsaved World? by Abram L. Martin.

We owe the unsaved world our love and sympathy and give them the message of salvation which is for all people.

God's Leading in the Work on the Welsh Mountain, (continued) by Arthur Moyer.

God has led in the past and will lead in the future if we only trust Him. The purpose is to employ and to Christianize. God opens the door that seems closed, God's hand is not shortened that He can not save.

M. H. Hagler stated that there were a few families on the mountain that will not work as long as they can beg their living. He requested the people in the valley to discourage begging all they possibly can.

Gleanings from other speakers:

Prayer leads to action.

"Godliness with contentment is great gain."

It behooves us that we manifest the life of Christ.

Our efforts must be connected with the power house of God.

A special request was made that we remember the work on the mountain in our prayers.

The superintendent stated that they were weaving carpets and making brooms again.

They have preaching every two weeks in the evening. Sunday school every Sunday. Bible reading every Tuesday evening.

Closing prayer by Bishop Mast.

The exercises of the day were interspersed with singing. The meeting was well attended, some coming quite a distance.

The moderator of the meeting was Amos H. Hershey.

Contributions, \$110.18.

Landis Hershey, Sec.

"If we this Savior know from sin to save, The Holy Spirit for our Teacher take.

We then are rich—for all things best we have.

Which God, with Him, will give for His dear sake."

Items and Comments

It is officially stated that at least 70 per cent of the population of the Philippine Islands is able to read and write. The Philippine legislature, composed entirely of Filipinos, supports 4,700 schools. All instruction is given in the English language, and would continue in that language in case the islands should be granted their independence.

According to the war-time prohibition act of Congress, the United States became "dry" at midnight, June 30. An effort is being made to have Congress enact a law making prohibition permanent, as the prohibition amendment is to go into effect Jan. 1, 1920, but great opposition is expected to confront any movement of this kind. In the meantime let us pray that not only may the nation be "dry" in fact as well as in name, but that other nations may enact similar laws.

The movement to create a separate state for Negroes is again being revived among some classes of colored people. At a certain conference a plan was submitted providing for a state on both sides the Rio Grande to serve as a kind of "buffer state" between the United States and Mexico. It is suggested that a state there might be laid out that would be large enough to hold the colored population of the United States for the next two hundred years. Of course, this is the voice of the dreamer; but if some arrangement of this kind could be made it would be the solution of a number of race problems—and possibly the opening of a number of new problems.

On Saturday, June 28, occurred the signing of the peace treaty between Germany and the Allies. It was just five years, to the day, after the shooting of the Austrian crown prince which was "the straw that broke the camel's back" and plunged the nations into a world war. At the same time a pact was signed which pledges the aid of Great Britain and the United States in case France should again be ruthlessly attacked by Germany. Both these pacts must be ratified by the U. S. Senate before becoming binding on America, and the battle, for the time being, will be waged in the Senate. While peace is thus officially declared, there are yet many details to be worked out before there is real peace among the nations. Every lover of peace should continue his supplications at the Throne.

ANNOUNCEMENT

On May 19, 1919, the sewing circles of the Lancaster Conference District shipped their sixth consignment of goods to the Friends' Reilef Commission, Philadelphia, consisting of eleven bags, containing twelve hundred and twenty-seven (1227) garments, valued at eight hundred dollars (\$800). The next shipment will be made July 14, 1919.

The regular semi-annual meeting of the sewing circles of the District will be held at the Vine St. Mission, Lancaster, Pa., Monday, July 28, at 1 P. M. Every one interested is invited to be present, and the missions needing our help are asked to send their lists early enough to reach us before that date.

Mrs. H. E. Metzler, Secy.,
Soudersburg, Pa.

DOCTRINAL

(Continued from page 235)

Zion, who will turn ungodliness from Jacob, and take away their sins, and receive them under His new covenant. For a prophetic pen picture of this see Ezek. 37:1-14, where a literal resurrection of the dry bones is taken to illustrate the spiritual resurrection of the whole house of Israel.

Next about Moses. He certainly showed the Christ Spirit in his prayer for Israel, and it seems that he turned God from His purpose—unless God said it to try him, which is likely because He first said, "Leave me alone that I may consume them," which implies that He would not consume them unless Moses agreed. And besides, the guilty ones were punished anyway. In the case of Judah, the Scripture does not say that he received the promise of the Savior from his tribe because he went surety for Benjamin. The fact is, Benjamin had no guilt, and Reuben made the offer to his father first. So we see that his theory is groundless.

Hubbard, Oreg.

Married

Snyder—Rudy.—On June 4, 1919, near Bloomingdale, Ont., Bro. Percy Snyder of the Latschar Cong., Mannheim, Ont., and Sister Rachel Ann Rudy of the Snyder Cong., were united in marriage by Bro. Jonas Snider.

Snider—Becker.—At the home of the bride's parents near Breslau, Ont., Bro. Howard Snider of the Waterloo Cong. and Sister Linda Becker of the Cressman Cong. were united in marriage on June 10, 1919, by Bro. Jonas Snider.

Birky—Schlegel.—On Thursday, June 12, 1919, Bro. Joe Birky of Shickley, Nebr., and Sister Ella Schlegel of Milford, Nebr., were united in marriage, Bro. Peter Kennel of Strang, Nebr., officiating. May they ever be faithful to God and to each other while sailing o'er life's rough sea.

Forry—Keagy.—On June 7, 1919, Bro. Cleason Forry and Sister Bertha Keagy, both of the Hancock, Pa., congregation, were united in holy matrimony at the home of the officiating bishop, Bro. Noah H. Mack, New Holland, Pa. May the Lord bless them through life.

Gross—Meyer.—On Sunday afternoon, June 8, 1919, at Blooming Glen, Pa., by Bro. I. F. Swartz, Bro. Elmer M. Gross and Sister Ellen A. Meyer, both of the Blooming Glen congregation, were united in the holy bonds of matrimony. May God's blessings attend them through life.

NEW CATALOG

The new catalog of Hesston College and Bible School is now being sent out. It gives description of the six courses offered: College, Bible, Academy, Normal, Vocal Music and Preparatory; also information with regard to expenses, books, etc. It is free.

If you are interested send a card to the business manager, T. M. Erb, Hesston, Kans., who will be glad to send you a copy of the catalog and give any further information desired.

D. H. Bender, Pres.

FREE

The new catalog of Goshen College is ready for distribution. It gives descriptions of the different courses offered next year—Bible, College, Academy, Normal, Agriculture, Music, and Business—together with other necessary information.

Those interested send a card to the Business Manager, J. E. Weaver, Goshen, Ind., who will mail you a free copy with such other information as you may desire.

H. Frank Reist, Pres.

ANNOUNCEMENT

The new catalogue of the Eastern Mennonite School is ready for distribution. Courses are offered in Bible, Academy, College, Vocal Music, Preparatory and Primary work. Several correspondence courses are also offered. A competent faculty has been secured and the school is in a position to do efficient work along the lines indicated. A new building is being erected which will be thoroughly equipped and afford ample accommodations to students. The catalog is free and will be sent to any one upon application to either of the undersigned.

J. B. Smith, Principal,
H. N. Troyer, Business Manager,
Harrisonburg, Va.

There is no greater responsibility laid upon parents than the training of their children. Parents who neglect the proper training of their children defeat the main purpose of their lives.
—J. D. Mininger.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

Because the space will be needed for the reports, but a few editorials will be found on this page this month.

A glance at the contents of this number of the Mission Annex to the Gospel Herald shows that there has been another annual meeting of the Mennonite Board of Missions and Charities. You should read the whole report carefully.

Plans have been made for the appointment of three committees which should mean much to the future work

of the Board. One of these is to study the needs and possibilities of the foreign field, another to do the same in the home field, another to aid in finding workers, and disseminating mission information. They are to make their recommendations to the Executive and Mission Committees of the Board. Division of labor is an important factor in getting work accomplished. This is a step in the right direction.

It is doubtful whether any previous annual meeting of the Board was as

suggestive of aggressive work in the spreading of the Gospel as this one. Aside from providing for work in this country and in South America and for the appointing of important committees, plans were made to find six new missionaries and send them to India this year. If those who have already been appointed can get the endorsement from the Indian government and can get their passports and those who are home on furlough are allowed to return, it will mean as many or more arriving on the field this year as are on the field now. Help push so that it may be accomplished.

ANNUAL MISSION BOARD MEETING

Minutes of the Thirteenth Annual Meeting of the Mennonite Board of Missions and Charities, Held near Kalona, Iowa, June 4-6, 1919

WEDNESDAY MORNING SESSION

Meeting of Superintendents with Committees of Board

Meeting called to order by the Chairman, C. Z. Yoder. Devotional services—song and Scripture quotations, and prayer by a number of brethren.

The following subjects were discussed at some length. Many excellent thoughts were presented by those to whom the topics had been assigned. Others followed with pointed talks.

1. **How can we make proper provision for the training of Superintendents' children?** Discussed by J. D. Mininger and D. D. Miller.

2. **When working with foreigners, how can we counteract our ignorance of their language and customs?** C. K. Hostetler and others.

3. **How best locate and work with side-tracked members?** Discussed by B. B. King and D. G. Lapp.

4. **When is charity "real charity?"** J. S. Shoemaker and John Hilty.

5. **How can "The Way" be made an instrument of larger usefulness?** Discussed by J. K. Bixler.

At the close of the discussion the following resolutions were passed:

Resolved, That the chairman of the Superintendents' organization, and the secretary of the General Board constitute a committee to arrange the program for the next joint meeting of the Superintendents and General Board committees. Carried.

Resolved, That a committee of three be appointed, one from the Executive Committee, one from the Mission Committee, and one from among the superintendents, whose duty it shall be to study the matter of literature for the mission stations, this committee to meet with the Publishing Committee to consider the matter more definitely. Carried.

After song and prayer the meeting adjourned.

WEDNESDAY AFTERNOON SESSION

Meeting convened at 1:00 P. M. Called to order by the Chairman. Opened by song, and prayer by Peter R. Nissley.

Round Table Talks, conducted by T. M. Erb. The following subjects were discussed by a number of the brethren present:

1. **Qualifications of a Rural Mission Worker.** Following are a few of the thoughts presented: "He should be a good farmer; should be able to make himself at home in any field; he should not lose himself in the soil; he should be a good soul winner; he should be sociable and congenial, and carry his religion into his every-day life; he should have ability to teach God's Word, and hold the confidence of those whom he serves; he should know how to use tact and adapt himself to the needs of the people; should know how to practice economy, and live an exemplary life."

2. **Financial Support of the Rural Worker.** "No definite rule can be laid down. A rural worker ought to be able to help himself to some extent. The personal touch of everyday life dare not be overlooked in the rural field. He should not be required to neglect his spiritual work in order to make a living. Financial support should be given when needed."

3. **Best Way of Finding Workers.** "Pray ye the Lord of the harvest that he may send forth laborers into his harvest." Use the apostolic method: 'Separate me Barnabas and Saul for the work whereunto I have called them.' Look out workers to supply the various fields. This method would eliminate the embarrassment of informing a volunteer that he or she is not qualified for the work. We should begin the draft system in the home and Sunday school. Universal missionary training followed with the draft system would solve the problem. Provisions should be made to prepare the types of workers wanted and needed for the various fields. Some one should be appointed to look the fields over, and locate the proper material to be used in the various stations and fields. Fasting and prayer should always precede the call."

4. **Is it Desirable for Our District Boards to adopt the Budget System?** "If people would know how much money is needed to carry on each line of work in the district for each month or for the year, they would be more ready to contribute their proper proportion each month, and would plan accordingly."

The Budget system has worked remarkably well in the Ind.-Mich. District. The contributions have in the past exceeded the amounts designated in the Budget."

5. **Systematic Apportionment of Mission Work between the General and District Boards.** "Any system would necessarily be very flexible. City work as a rule should be assumed by the General Board, and the rural work should be carried on by the District Boards. The District Boards should not be restricted from doing certain lines of work that would naturally come under their sphere, neither should the District Boards involve the General Board in any way. The District Boards should not launch any new work which they expect to turn over to the General Board later, without first consulting the General Board as to whether it is advisable to open up such work. Rural territory not looked after by the District Boards, or where District Boards have not been organized should be looked after by the General Board. In certain fields the General Board and District Boards should share mutual responsibility in opening up new stations in rural districts. The General Board should be given a voice in establishing such stations. Each should bear a share of the expense of supporting such stations or institutions. The District Boards have no right to appoint workers for the local stations which are under the auspices of the General Board."

6. The General Board and Rural Work. Where, How, and When?

This subject was ably discussed by J. R. Shank, who for a number of years has been engaged in rural work in the hill country of Missouri. For brevity we summarize his talk in a very few sentences. "We should use the apostolic methods in our work. The burden and necessity of work in the rural fields should weigh heavily upon us. We should make a faithful endeavor to carry the Gospel wherever it is needed. Herald the message of salvation in the Spirit of Christ. When the way and door is open for the establishing of mission activities at home and abroad."

Closing remarks by the chairman, T. M. Erb. Prayer by Allen H. Erb, after which the meeting adjourned for the afternoon.

A Special Meeting of General Board Members convened at 4:00 P. M. The president, C. Z. Yoder, presided. Prayer by the brethren, B. B. King, N. E. Miller, and J. M. Kreider.

Minutes of the Executive and Joint Committee meetings held during the year were read, and on motion accepted as read.

After hearing certain committee reports and consideration of same, the meeting closed by order of the chairman.

WEDNESDAY EVENING SESSION

Song service by various leaders. Devotional, by Simon Gingrich. Scripture reading, Acts 13.

Symposium of Mission Work During the Past Year. By J. S. Shoemaker.

Song, "Alone." Prayer by J. D. Mininger.

Sermon. C. A. Hartzler. Text, Matt. 28:18-20. Following is a synopsis of his discourse:

"My prayer is that we might get God's view of this subject. I wish that we might see the things that God sees, and the things that Jesus sees. God has given us a picture of the world thru His Word. We are moved to sympathy as we see the conditions as they exist today, the consequences of the world war move us to pity; but we sometimes overlook the fact that the recent epidemic took more lives than the war. Multitudes have answered the death messenger. This should move us exceedingly.

"God hath said that all men have sinned, and that not one will be brought back to Him except by the Gospel of Jesus Christ. We may believe the Gospel and obey it, but God also says, Preach it. Unless we do this our work is not complete. We can provide all the things that this world can supply for the natural needs of men, but if we do not provide for the spiritual, we have failed in our mission.

"We talk about the missions in the various cities, but what have we done to evangelize the country surrounding them? We have many open doors, but have we entered them and occupied the fields? The openings have been made largely by the supreme sacrifice of some one.

"Paul said, 'A great door and effectual is opened unto me.' The Gospel of Christ is to be carried to both Greeks and Jews; they are both unsaved without the Gospel of salvation. The world without Christ is a world that cannot help itself. The Master's instruction is, 'Go ye into all the world.' There is no line of distinction between the races. 'God is no respecter of persons.'

"Since there are so many scripture texts treating on the missionary duties of God's children, I am wondering why we should wait for a more direct commission. Our text tonight places the responsibility with each one. If every individual would do his highest duty much more would be accomplished. We do not all have the same gifts, but we do have obligations which need to be kept sacred. I fear that in our missionary work we are sometimes too careful to give only the crumbs, when a full meal should be given.

"If we do not witness for God, no one else can take our place. Paul counted himself under obligation to bring the message to Jew and Gentile. We have no less responsibility. 'Ye shall be witnesses unto me.' We have heard the Macedonian call. It is encouraging to be assured that the message-bearer has the promise of the presence of our Master in this great work. May we as God's children awake to the responsibilities that we have, and labor faithfully according to our ability, looking to Christ for divine guidance in our work."

Song, "Go ye into all the world." Closing prayer by E. L. Frey.

THURSDAY MORNING SESSION

The meeting was opened at 9:00 A. M. at the call of the chairman. Devotional led by Joe C. Driver.

The roll was called by the secretary. A quorum of the trustees was present, either in person or by proxy.

Minutes of the last meeting were read by the secretary, and approved as read.

Reports of Officers and Superintendents

The President gave a synopsis of the encouragements, by way of the generous responses given by our people in many different ways. He also enumerated some of the discouraging features of the work during the past year, such as the closed doors for the return of furloughed and newly appointed missionaries to India. Referring also to the gloom of sorrow which came to the Board thru the death of Bro. Abram Metzler, former superintendent of the Orphans' Home, and Bro. and Sister C. K. Brenneman of the Canton Mission; making special mention of their sacrificial service, and their helpful influence in the communities in which they labored. Their lives were devoted to the Cause they represented.

Song, "I am His and He is Mine." Prayer by J. S. Shoemaker.

The Vice President, D. G. Lapp, emphasized the report given by the President.

The brethren, P. R. Lantz and J. S. Hartzler, were appointed a committee on resolutions.

The Treasurer, G. L. Bender, gave a summarized report of the receipts and disbursements for the year. The report was given in printed form in sufficient quantity to supply each one present with a copy. On motion the report was accepted as read. (The report will appear elsewhere in this publication).

Closing prayer by D. J. Johns.

THURSDAY AFTERNOON SESSION

Song, "Thou art My Shepherd." Prayer by Paul Erb.

The Secretary gave a report of the resources of the Board. On motion the same was accepted as read. The same is in words and figures as follows:

Resources of the Mennonite Board of Missions and Charities

By Real Estate, Buildings, Equipment, etc., in India	\$ 55,000.00
By Chicago Home Mission, Buildings, Equipment, etc.	42,000.00
By Chicago 26th Mission Property, and Furnishings	18,350.00
By Play-ground property, 26th St., Chicago	4,000.00
By Ft. Wayne Mission, Buildings, Furniture, etc.	12,150.00
By Canton Mission, Buildings, Furniture, etc.	12,100.00
By Youngstown Mission, Buildings, Furnishings, etc.	22,500.00

By Toronto Mission Property, Furnishings, etc.	6,500.00
By Kansas City Mission Property, Furnishings, etc.	3,350.00
By Argentine Mission Property, etc.	3,200.00
By Lima Mission Property, Furnishings, etc.	6,200.00
By Nampa Mission Property	1,500.00
By Orphans' Home Property, Equipment-Furnishings, etc.	20,000.00
By Old People's Home, Real Estate, etc.	1,000.00
By Children's Home Property, Furnishings, etc., Kansas City	7,900.00
By Sanitarium Property, Buildings, Equipment, etc.	55,600.00
By Administration Building, Furnishings, etc.	12,500.00
By House and Lot, Elkhart, Ind.	2,400.00
By Mission Home, Goshen, Ind.	3,500.00
By Gar Creek Chapel	500.00
By Real Estate in Michigan	3,000.00
Total Real Estate, Buildings, etc.	\$293,250.00
By Annuity Investments	\$ 60,550.00
By Endowment Investments	57,000.00
By Time Investments	29,150.00
By Cash Balance General Board Funds	35,787.90
By Cash Balance Interest Fund	1,817.72
Total Cash and Invested Funds	\$184,305.62
Total Real Estate, Buildings, etc.	293,250.00
Total Resources	\$477,555.62

The following communications were next read by the secretary. The same are given in full:

San Francisco, Calif., May 27, 1919.

To those present at the Annual Meeting of the Mennonite Board of Missions and Charities, Greeting in the Worthy Name of Jesus:—

The purpose of this letter is to get before you a short message just before we sail out of the harbor, on the S. S. China, on the long, long journey to the mission field to which we believe God has called us to return for the third term of service.

It is with great pleasure that we return to the mission field in India, to continue serving the Lord in the capacity of foreign missionaries, under the auspices of the Mennonite Board of Missions and Charities.

1. We are happy to return because we believe that to be our field of labor, and we love the people and the work most dearly, and have found it the pleasure of our lives to serve Christ over there as His messengers during the past years.

2. We are happy because we can look back and see the thousands with whom we met during our travels thru the Church in America, with pleasant memories, of the interest individuals and congregations manifested in the most worthy enterprise on earth, the enterprise of winning souls for Jesus, and for the special interest which is manifested in the work of the American Mennonite Mission at Dhamtari, C. P., India.

3. We are happy because of the spirit of unity which we felt existed in the annual Board meeting last year, and for the anxiety manifested in effecting such legislation which when executed will result in unifying the forces and complete a more thoro co-operation in every department of the mission and evangelistic enterprise, and we trust and pray that in this special meeting God may give great wisdom and that He may thru the operation of the Holy Spirit direct every move so that the records which may be made, may be such that He may approve of.

We leave this time not expecting to meet our parents on this earth again, and there will be many others who will have gone across before we return again. However, we have the assurance that if we are faithful we shall meet on the other shore, with the redeemed. While we might have remained here, where we could have seen our parents and friends often, yet we believe that India needs us at this time worse than America.

Our prayers are that God may soon open the way so that many others may be permitted to enter this most needy field.

We thank you all for your kindness and help given us while among you. I hope you may all remember the needs of the India field at this time.

Asking a special interest in your prayers, we remain,

Your co-laborers in Christ's kingdom,

Mahlon and Sarah Lapp.

Pehuajo F. C. O., Buenos Aires, March 11, 1919.

Dear Brethren and Sisters, Greeting in Jesus' Name:—

Believing that a brief review of the stay of the missionaries in the Argentine, as well as their present activities, read at the Annual Board Meeting might be profitable, the following is offered:

Just one year and a half ago today the missionaries set their feet on foreign soil. They landed in Buenos Aires Sept. 11, 1917.

After living a few days in furnished rooms, we secured a house at 2861 Convencion, Flores, where we moved Sept. 19. Oct. 9 we received our first Spanish lesson. The 65 lessons from a Spanish text book considered the best obtainable were concluded under private teachers in August, 1918.

Up to Feb. 15, 1918, both families lived in one house. Having been advised by old missionaries that the living in separate homes and having Spanish speaking people live with us would help us acquire more rapidly a conversational knowledge of the language, resulted in our moving to 1871 Mendez De Andes Flores. There we lived until Jan. 20, 1919.

After much prayer and consultation concerning the bronchial condition of Robert Shank, it was thought best to take him to a higher altitude. Consequently Sister Shank and her two children bade farewell to her husband and friends in Buenos Aires and went to Rio Cuarto, 370 miles north and west of the Capital. There she was received by the Brethren missionaries with whom she made her home.

Not knowing definitely at this time at what point inland we might move to, nor how long Sister Shank might have to stay at Rio Cuarto, Bro. Shank remained in Buenos Aires a few weeks longer. During this time we took our last or fifth trip which resulted in selecting Pehuajo as a probable future home, and to which I with my family moved Jan. 21, 1919, bringing with us Bro. Shank's furniture. Jan. 22 we rented a house and moved into it the 23rd.

Feb. 8 Bro. Shank came to Pehuajo from Buenos Aires, where he had remained hoping to hear that Sister Shank could meet him there and both come to Pehuajo. In this, however, he was disappointed; and at the doctor's advice they decided to keep Robert in a higher altitude for at least some months.

After a few days of planning and working out ways and means for the development of the proposed work at Pehuajo, Bro. Shank left for Rio Cuarto, Feb. 13, where he and his family are living at the present writing. While awaiting the improvement of their son, they will assist in the mission at Rio Cuarto.

During the year and a half stay in this Republic, Bro. Shank and I in search of a suitable location made five extensive investigating tours, the reports of which appeared in the columns of the Gospel Herald. Among the things that made these trips a success, were the many good introductions by missionaries, and the reduced rates on railroads. We were successful in securing a 50 per cent discount from no less than six different railroad companies. This to some old missionaries was a surprise, but to us was received very gratefully, and which meant a very great saving to the Board.

We decided that after having made these trips we would select a location which might make a probable future center and move there and begin to work. We did this with the result of our coming to Pehuajo.

Thus in a very brief way I have stated the activities of the missionaries during their first year and a half's stay in the Argentine. But why at this time select a point to begin to work, and why this particular place?

1. We have selected a point, or location, where we can begin work because we realized that we must get into the work if we expect to grow in the language, and retain that already acquired.

2. Because one who is burdened for the salvation of the lost, and who sees around him the result of false teaching, can not sit down, fold his arms, and hold his peace.

We have selected Pehuajo as a probable future center because—

1. It is a city of 10,000 population, with 30,000 in the department. A department compares somewhat to our counties at home. The largest city has jurisdiction over the smaller ones. Pehuajo is the largest in this department.

2. Because not only is this city without the Gospel, but also the whole department. To the best of our knowledge there never was any systematic evangelical work done at this place.

3. Because west of us and on the same railroad and in a distance of 150 miles are no less than 13 towns which represent a population of over 50,000. These towns are all without the Gospel, and any one of them plenty large enough in which to begin work.

4. Because the nearest mission station to the east is 60 miles, to the north 110 miles, to the west 600 miles, and to the south 115 miles. In this section are hundreds of towns which represent many thousand people all of whom at this writing do not have access to the saving knowledge of Jesus Christ.

5. Because Pehuajo is situated only 217 miles from Buenos Aires and in the same province (Buenos Aires) which makes shipping facilities good.

6. Because the land is productive, prices reasonable, water generally speaking plentiful, and not so many pests as in some parts of the country.

We might continue to give other reasons, but these will suffice. We do not wish to give the Church the impression that we are definitely settled or located. That will depend upon the

conclusion reached by the brother sent to represent the Board and the missionaries at a later date.

Our plan now is to work in a quiet way. March 5 we rented a small hall where soon we will open a Sunday school and conduct preaching services. While we work we will await the arrival of the representative of the Board.

Taking a retrospective view of the past year and a half, we are convinced that God led and is leading, and that He answered and is answering prayers of the Church. We have come to realize more and more that it is "not by might, nor by power, but by my Spirit, saith the Lord." May you ever pray that both by our lives and our preaching we may prove that the Word of God is living and powerful.

In His service,
T. K. Hershey.

Tabulated reports of the various mission stations and charitable institutions under the Board had been previously printed in sheet form and by order of the Secretary were handed out to all present at the meeting. The same is in words and figures as follows:

Summary Report of Mission Stations

Number of present workers, 36.
Number of meetings in hall, 46.
Meetings held in homes, 12.
Largest attendance in S. S., 1547.
Smallest attendance in S. S., 554.
Average attendance in S. S., 1087.
Total enrollment all departments, 2126.
Number in Home Department, 83.
Cradle Roll Department, 434.
Sewing Circle Meets, 60.
Number in Circle, 11.
No. in industrial department, 100.
Average number in Day Nursery, 20.
No. patients treated, 104.
No. treatments given, 562.
No. of garments distributed, 3282.
Value of same, \$1012.45.
Meals given to visitors, 6628.
No. given to poor, 228.
Approximate value of same, \$227.07.
Money contributed for charity, \$433.40.
Value of Real Estate, \$114,200.00.
Value of Furniture, \$5,605.00.
Funds received from contributors, \$8,248.98.
Received from General Treasurer, \$7,928.20.
Running expenses for year, \$17,926.74.
Paid for improvements, \$10,485.80.
Value of food received from congregations, \$1,964.09.
Church membership April 1, 1918, 435.
Confessions during the year, 99.
Received by baptism during year, 29.
Received by letter during year, 22.
Number died during year, 12.
Number expelled or withdrawn, 34.
Number moved away, 21.
Number of applicants under instruction, 4.
Membership April 1, 1919, 388.
Cost of new buildings, \$1,996.51.
Taxes, \$245.37.

Summary Report of Charitable Institutions

1. Mennonite Sanitarium, La Junta, Colo.

Number of present workers, 13; No. in institution April 1, 1918, 22—males 14, females 8; No. admitted during year, 103—males 65, females 38; No. died during year, 22—males 14, females 8; No. dismissed during year (healed), 71—males 46, females 25; No. in institution April 1, 1919, 32—males 19, females 13; No. religious services each week, 3; No. Christians in institution, 57; No. non-Christians, 44; No. confessions during year, 4; No. received into Church fellowship, 2; No. supported by institution, 5; No. supported in part, 36; No. paying for support, 35; received direct from contributors, \$952.06; income from farm, \$2800.00; income from endowments, \$272.25; received from General Board, \$1250.00; Hospital fees, \$8244.12; total receipts for year, \$15661.31; living expenses, \$4663.77; fuel and lighting expense, \$1421.52; new surgical appliances, \$15,711.62; value of buildings and real estate, \$52,600.00; value of furniture and fixtures, \$3,000.00.

2. Orphans' Home, West Liberty, Ohio

Number of present workers, 11; No. in institution April 1, 1918, 64—boys 38; girls 26; Number admitted during year, 51—boys 35, girls 16; No. placed in homes, 39; No. returned to parents, 31; in other homes, 8; No. in institution April 1, 1919, 75—boys 49, girls 26; No. religious services each week, 14; No. Christians—workers 10, inmates 13; No. confessions during yr., 14; No. received into church fellowship, 11; No. supported by institution,

16; No. supported in part, 9; No. supported by relatives, 50; received from relatives, \$6393.82; received direct from contributors, \$3136.90; income from farm, \$276.31; received from General Board, \$851.87; total receipts for year, \$11,049.24; expense of supporting workers, \$750.84; expense of support of inmates, \$4175.97; fuel and lighting expense, \$853.78; paid for improvements, \$1,728.50; new buildings and equipment, \$3,540.15; sundry expenses, \$276.31; total expenses during year, \$11,049.24; value of buildings and real estate, \$22,000.00; value of furniture and fixtures, \$800.00.

3. Mennonite Children's Home, Kansas City, Kans.

No. of present workers, 4; No. in institution April 1, 1918, 11—boys 6, girls 5; No. admitted during year, 37—boys 21, girls 16; placed in homes, 6; returned to parents, 3; in other homes, 3; No. in institution Apr. 1, 1919, 24; No. religious services each week, 15; No. Christians in institution, 9; received from relatives, \$754.49; received direct from contributors, \$1616.46; income from furnace, \$25.00; received from General Board, \$2400.00; total receipts for year, \$4795.95; expense of supporting workers, \$520.00; expense of support of inmates, \$94.50; fuel and lighting expense, \$164.88; paid for improvements, \$1944.26; new buildings and equipment, \$528.36; total expenditures during year, \$4673.46; value of buildings and real estate, \$7000.00; value of furniture and fixtures, \$900.00.

4. Old People's Home, Marshallville, Ohio

No. of present workers, 7; No. in institution April 1, 1918, 27—males 12, females 15; No. admitted during year, 8—males 4, females 4; No. died during year, 7—males 5, females 2; No. in institution April 1, 1919, 28—males 12, females 16; No. religious services each week, 9; No. Christians in institution, 28; No. supported by institution, 6; No. supported in part, 10; No. paying for support, 8; No. supported by relatives, 4; received direct from contributors, \$2620.81; income from farm, \$979.60; received from General Board, \$2200.00; total receipts for year, \$5800.41; expense of supporting workers, \$453.21; expense of support of inmates, \$4940.30; fuel and lighting expense, \$580.22; paid for improvements, \$383.52; new buildings and equipment, \$338.77; total expenditures during year, \$5393.51; value of buildings and real estate, \$5000.00; value of furniture and fixtures, \$150.00.

The following named brethren were recommended by the executive Committee to be appointed as a committee on nominations: J. K. Bixler, A. M. Eash, N. E. Miller, D. G. Lapp, and T. M. Erb.

On motion these brethren were appointed.

The Treasurer, G. L. Bender, gave the following reports, which were accepted as read:

Report of Youngstown Property

Sale of building and lots, Federal street,	\$25,000.00
Purchase of building & lots, Worthington ave	\$7,650.00
Remodelling of building	8,086.31
Portable Church building	1,095.52
Annuity money returned	3,000.00
Mary Brown money returned	1,000.00
Blosser loan returned	400.00
Placed in the Endowment Fund	2,400.00
Cash on hand	368.17
Balance due from city of Youngstown	1,000.00
Total	\$25,000.00

Report of Chicago Home Mission Building

1907 South Union Ave.

Received for 18th St. property	\$10,000.00
Received by voluntary contribution	35,062.44
Paid for three lots	6,000.00
Cost of title	214.00
Cost of church and residence	30,281.30
Cost of church equipment	1,968.57
Cost of residence equipment	1,841.10
Cost of architect and overseer	1,085.00
Cash Balance on hand	\$ 3,672.47

Amount Granted by Board at Last Annual Meeting

For church building	\$21,500.00
For church equipment	1,500.00
For purchase of lot for church building	4,000.00
	\$27,000.00

Amount Granted by Mail by Board Members

For purchase of lot for residence	\$2,000.00
For erection of residence	8,000.00
	\$10,000.00

	\$37,000.00
Amount spent above grants	\$ 4,175.97

Respectfully submitted,

G. L. Bender,

Acting Chairman of Building Committee.

Moved and supported that the Chicago building committee be retained. Motion carried.

Departmental Work in Our Mission Activities. Discussed by D. G. Lapp. Following are a few of the thoughts presented:

"There must always be a centralization of authority in any organization, or what we call an Executive head. In our present arrangement there should be a number of committees, appointed by the Executive Committee.

"1. A Foreign Committee of three brethren whose duty it should be to find out the needs of our organized forces in foreign fields, and investigate new fields and bring back the report to the Executive Committee.

"2. A committee of three to look after the work of city missions. Making an investigation of the work, problems, and needs of the city missions and report to the Executive Committee.

"3. A committee of three to look after the rural and evangelistic needs of the Church. The evangelistic work of the Church is very much neglected, but conditions may be greatly improved by having a committee to look after both phases of work, rural and evangelistic.

"4. A Charitable and Relief Committee, to take in consideration all charitable work of the Church, and seek for new openings to carry on such work.

"5. A Mission and Candidate Committee. The same to be selected from the Mission Committee, whose duty it shall be to look up prospective workers, and report back to the Executive Committee.

"6. A Finance Committee. This committee should be composed of the Treasurer of the Board, or Financial Agent, with two other brethren. This committee to be authorized to get out a Budget for the year, and see that the budget system is worked, also to have control of the financial activities of the Board."

Some Definite Plans for Mission Work in the Future. By J. S. Hartzler. We herewith give a few of the thoughts given:

"Division of labor is necessary. I would suggest that five committees be appointed to look after the various phases of the work in home and foreign fields. Home Mission Committee; Committee for India; Committee for South America; Committee for New Fields; and a Finance Committee. I think the chairman of each committee should be appointed by the Executive Committee, he in turn should have the privilege to select the other members of the committee of which he is chairman. Let the number of each committee be determined by the Executive Committee.

"I would suggest the publishing of a missionary journal. No other publication can take the place of such a journal. It will bring more money into the treasury than a church paper will, as indicated from reports received from other denominations.

"Endowments should be solicited for special departments of the work, such as a hospital and high school in India. I would have the Field Worker and Secretary work on this special fund. Wills and annuities would come under this part of the work.

"Keeping in touch with volunteers. Help to solve their problems. For this work one person only should be appointed. He should have special opportunities to meet the young people of the Church and be informed to such a degree that he could give a wide range of information whenever opportunity affords."

How Get the Waiting Work and the Volunteer Together? By Alta Erb. Following are a few brief sentences from Sister Erb's helpful talk:

"There are five parties involved in solving this problem: the volunteers, ministers, Boards, workers, and the Lord of the harvest. Each volunteer ought to have an opportunity to bring his or her convictions to the minister or ministers. These opportunities if taken advantage of usually prove helpful.

"It is necessary for us to keep true to our promise to God. If we are not careful we drift from our original convictions.

"The volunteer meetings at our schools are very helpful in inspiring the missionary spirit, and consecration meetings are also very essential in keeping in close touch with the Master.

"If there is a dearth of volunteers, I think the minister ought

to be active in looking them up. Our mission study classes have proven very helpful in bringing conviction to take up mission work.

"The Christian Monitor has been supplying abundance of material to stimulate the missionary spirit.

"The Mission Letter often presents needs and warnings to our volunteers, and serves so well in the line of bringing information.

"The special examinations now given by the Board are very helpful and appreciated.

"Our mission meetings now held in rural districts as well as in our schools are so very helpful to the volunteers.

"The district Boards and the Field Worker have been successful in getting the waiting work and the volunteer together.

"It is necessary to at all times look to the 'Lord of the harvest' to direct us in our life work. Possibly we are not praying enough, or other hindrances need adjustment. Prayer is a wonderful factor in this work. God's will in all things must be done. Delays may come but above all things we need to keep our convictions sacred.

"I believe all true volunteers are thankful to the Board for what they are doing for us along these different lines."

Song, "To the Work." Closing prayer by T. M. Erb.

THURSDAY EVENING SESSION

One hour was given to a very inspiring song and praise service, with several brethren in charge.

Stewardship.—I. Of Persons, by L. J. Miller. Text, I Pet. 4:10.

"We must not necessarily be missionaries on the field to be stewards. God has divided according to our several abilities. The distribution of the talents is an example of this fact. If we are called of the Lord we are called to be stewards. Make friendship with men everywhere according to the example and teaching of Christ. 'He that is faithful in that which is least, is faithful also in that which is much.'

"We should ever be faithful stewards over the things that have been committed to us. Parents are stewards over their children. The pastor should be a real example to his flock. 'Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee.'

"Bishops have a stewardship over their flocks, taking care of those over whom they have the oversight. I Pet. 5:2,3,5 is a very appropriate text for the bishop, and to the young as well as the elder, showing our relation one to another.

"If we can not go or do we can possibly help go, or sometimes let go. All God requires is to do what we can. 'Ye shall be witnesses unto me.'

Song, "Grace Greater than Our Sin." Prayer by J. K. Yoder.

II. Of Possessions, by N. E. Miller.

"Stewardship presents to us responsibility. 'None of us liveth unto himself.' Three points we wish to notice: (1) one to be responsible; (2) some one to be responsible; (3) something with which to be responsible. Stewardship suggests that there is a definite exercise of responsibility. It may be possible that our stewardship is such that we indicate that we fear the Lord, but only serve our own selves.

"Stewardship also suggests to us opportunity. If we are unwise in our stewardship it is because we are not taking advantage of the opportunities which come to us. He that is wise in his stewardship is he that will so direct it that when it is taken away from him, he may profit by what he has done.

"Stewardship suggests to us a practical application of the things which come in our daily life. Definite consecration ought to be made on our part. Great things can be accomplished along this line.

"Stewardship has always been a part of worship. The Old Testament is full of examples of this kind.

"He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse (Prov. 23:27). We need to keep our eyes open watching for opportunities to do good.

'Freewill offerings are demanded in the Word. Proportionate

giving is necessary. The wise steward will use system in giving. The patriarchs and Jews gave one-tenth. Christians should give at least one-tenth, not of necessity, but cheerfully and in a proportionate rate as the Lord hath blessed. Give as unto the Lord so that our rewards come not from the praise of men, but that our reward may be great in heaven.

"Go, Sell, Give, should be our motto. 'Bring ye all the tithes into the storehouse,' saith the Lord thru His servant Malachi. Proper stewardship means increased spirituality."

Song, "Give of Your Best to the Master." Closing prayer by H. F. Reist.

FRIDAY MORNING SESSION

Song service. Devotional by Aaron Loucks.

Reports of Committees

Executive Committee Report. The report was given by the secretary. The following recommendations were presented to the Board, and each acted upon separately:

1. That Bro. S. C. Yoder as a representative of the Board, be appointed to go to South America to assist the brethren, T. K. Hershey and J. W. Shank, in locating and establishing a mission in that field. Carried.

2. That efforts be made to find another suitable brother to accompany Bro. Yoder to the South American field. Carried.

3. That six new missionaries be appointed and sent to India as soon as arrangements can be made to do so. Carried.

4. That the Financial Agent of the Board be authorized to sell and convey certain lots connected with the Youngstown Mission property. The proceeds to be held as an Endowment Fund, the income to be used for the support of the aforesaid mission. Carried.

5. That G. L. Bender be appointed to co-operate with the Local Board of the Youngstown Mission to study the problem of what restrictions are advisable in connection with the sale of lots to safeguard the interests of the Mission. Carried.

6. That steps be taken to rebuild the Old People's Home as soon as arrangements can be made to do so. Carried.

Moved and supported that the Executive Committee be authorized to look into the matter and if found favorable to proceed with the building. Carried.

7. In response to a petition sent in by the Local Boards of the Kansas City missions and the Children's Welfare Work, We recommend that the brethren, D. G. Lapp and S. C. Yoder, be appointed to act conjointly with the brethren, D. S. Weaver and Perry Sherk, to investigate the situation in Kansas City, and in case they consider it wise they be authorized to dispose of the Argentine property at such a price and terms as they consider right also to look into the advisability of erecting a mission home and chapel to accommodate the work in Argentine, providing the present mission is disposed of, and furthermore examine into the Seventh Street proposition and report to the Executive Committee. Carried.

8. That a fund be created for the purpose of aiding prospective missionaries in securing the necessary training for mission work; also that a committee be appointed to study the problem of maintaining a Bible Department in which a complete Bible Course will be offered, and report to the Executive Committee. Carried.

Moved and supported, that the matter of selecting this committee be placed into the hands of the Executive and Mission Committees. Carried.

9. That the Executive Committee be authorized to appropriate \$50 to supply the Orphans' Home with a library for the benefit of the children in the institution, and that the Library Committee make the selection of the books. Carried.

10. Whereas, the General Board is not conducting mission work at Nampa Idaho, and

Whereas, an organized congregation is established there, and

Whereas, A request has come from the people living there that the property be deeded to them, therefore,

We recommend that the said property be transferred to the congregation at Nampa. Carried.

11. That a committee of three be appointed to meet with the Publishing Committee, these committees to conjointly consider the advisability of publishing a missionary periodical, and bring their recommendations to both the Executive Committee of the Board, and the Mennonite Publication Board for further consideration and action. Carried.

On motion it was decided the joint Executive and Mission Committees appoint the above committee.

12. Since the needs of our times are bringing increasing duties and responsibilities to the church, and the present organization of the Mission Board is inadequate to meet the demands, and in order to increase the efficiency of this Board, we deem it necessary to add the following standing committees; namely, a Committee on Foreign Work; A Committee on City Missions; A Committee on Rural Missions and Evangelizing. Each Committee shall consist of three members, one of whom shall be chosen from the Executive Committee, all these committees to be appointed by the Executive Committee. It shall be the duty of each committee to study the needs and problems of its respective field and phase of work, or any problems which shall be assigned to it by the Executive Committee, and shall bring recommendations, suggestions, and reports to the Executive Committee for final action. Carried.

Moved, that two brethren be appointed to investigate the needs of the La Junta Sanitarium, also the advisability of establishing a General Hospital somewhere, and report to the Executive Committee.

Auditing Committee Report

We, the undersigned Auditing Committee appointed by the Mennonite Board of Missions and Charities to audit the accounts of the Treasurer and Financial Agent, have carefully examined the records, receipts and disbursements, securities of the same and to the best of our knowledge find them properly kept and correct.

Signed,

A. R. Zook.

F. S. Ebersole.

Ben B. King.

On motion the report was accepted as read, and the reports of the various stations were also accepted as read, accompanied with the request that those superintendents who failed to send in their reports do so at their earliest convenience.

Resolutions Committee Report

Resolved, that we who are here from other localities and have been enjoying the hospitality of the people in this community, render our heart felt thanks for the way in which we have been cared for despite the inclemency of the weather and bad roads. On motion the resolution was accepted as read.

Whereas, Bro. Abram Metzler, superintendent of the Orphans' Home at West Liberty, Ohio, was during the past year called to his reward, therefore be it

Resolved, that we express our appreciation for his faithful service, and extend our sympathies to the bereft family, and that a copy of this resolution be sent to the several members of the family.

Whereas, Bro. and Sister C. K. Brenneman of the Canton, Ohio, Mission were called from active service, although hard to understand, and keenly feeling our loss, therefore be it

Resolved, that we submissively bow to the will of our all-wise Father, and extend our sympathy to their orphan children and all relatives, and be it further

Resolved, that we now bow in special prayer in behalf of those children and those who are caring for them.

The foregoing resolutions were accepted by a rising vote, and followed by special prayer led by Daniel Kauffman.

Election of Trustees and Officers

The following Trustees at large were elected: G. L. Bender, D. D. Miller, D. H. Bender, S. H. Musselman, S. C. Yoder, D. G. Lapp, Aaron Loucks, and C. A. Hartzler.

J. H. Mellinger was re-elected to represent the Lancaster Conference District.

Joseph E. Bechtel was re-elected to represent the Franconia Conference District.

The following were elected as officers of the Board: Pres., C. Z. Yoder; Vice Pres., D. G. Lapp; Secy., J. S. Shoemaker; Treas., G. L. Bender; fifth member of Ex. Com., Sanford C. Yoder.

We as a nominating committee recommend that this Board instruct the Executive and Mission Committees to thoroughly canvass the Church for a brother with proper qualifications to act as assistant to the secretary, and authorize said committees to make such appointment. On motion the same was carried.

Mission Committee.—D. D. Miller, Daniel Kauffman, D. H. Bender, S. E. Allgyer, A. C. Good; C. Z. Yoder and J. S. Shoemaker being ex-officio members.

Moved and supported that J. K. Bixler be retained on the Mission Committee until S. E. Allgyer returns from France.

Superintendents for the various mission stations: Ft. Wayne, B. B. King; Kansas City, J. D. Mininger; Youngstown, C. K. Hostetler; Lima, B. B. Stoltzfus; Chicago Missions to be supplied by the Executive Committee. Canton, Noah E. Troyer.

Superintendents of the charitable institutions: Orphans' Home, J. A. Hilty; Sanitarium, Allen H. Erb; Children's Welfare Work, Bernice Devitt.

Moved and supported that the matter of electing a superintendent for the Mission in India be left to the Executive Committee. Carried.

Song, "Bless Jehovah." Closing prayer.

FRIDAY AFTERNOON SESSION

Devotional services.

Effects of the War upon Missions During the Next Decade.

By I. W. Royer.

"Doors have opened to us unexpectedly. A new departure has come to us in this that we have been brought before the world as we have not for hundreds of years. The war has vitally affected many mission stations, especially in Africa and India. The larger denominations are now districting or apportioning the foreign nations for mission activities. This will affect us very seriously. Because of this fact we have many adversaries. If we would make our ministry effective we must expect to make sacrifices similar to those made by our boys during the past few years.

"The war has resulted in changing the political status; also great changes in the social and religious status of the various countries, this will bring many hindrances.

"The world is presenting a great need and there are great opportunities, but there are adversaries which must be met and by the grace of God we can do it."

Song, "Sing of the Mighty One."

The Where and How. (1) Of Foreign Missions. By C. D. Esch.

"We naturally ought to work the fields which we have already entered, India and South America. We have spent our money to open these fields, we have given our lives for the work. The fields are ready and we ought to work the territory to its fullest extent. Our aim is to establish churches as we go. Our adversaries are standing before us, they may hinder for a season, but prevailing prayer with God will bring us the victory.

"We ought to have a committee to look out new fields. We ought not allow God to bring us the needs of foreign fields only through some special calamity. Russia may be mentioned as a needy field, and it certainly is. Central America and Mexico need our attention. Some of the most successful missions in the world are being conducted in Mexico.

"We need trained workers. To teach an ignorant people is a much greater task than to teach an enlightened class. We need a missionary training institution. Our young people are asking us for help along this line. We need the spirit of sacrifice."

Song, "Jesus and Shall it Ever Be."

At this juncture an offering was taken for mission purposes, amounting to \$622.35.

(2) Of City Missions. By S. M. Kanagy.

"If it were not for the fact that I would like to add my testimony that we as Christians have the greatest mission in the world, I might remain silent. Relative to the locating of city

missions, they ought to be established in the districts of the poorer classes. We need to keep watching for opportunities to open up work in new fields, and aim to extend the work already established. Our city missionaries should be a living testimony to our people.

Consecration needs to be exercised. We need training for the work. We need a working knowledge of God's Word, we also need to know the way of salvation and how to lead a soul to the light. It pays to be in His service. There is a compensation that comes to him that has the satisfaction of knowing that he is working for God. God will work through us if we are true to Him, and none can hinder.

After a few fitting closing remarks by President and several other Board members, followed by a song and closing prayer, the meeting adjourned to meet at the call of the President and Secretary.

J. S. Shoemaker, Secretary.

THIRTEENTH ANNUAL FINANCIAL REPORT

of the

MENNONITE BOARD OF MISSIONS AND CHARITIES

and

THIRTY-EIGHTH ANNUAL FINANCIAL REPORT OF ORGANIZED MISSION FINANCES

of the

Mennonite Church from May 1, 1918, to April 30, 1919

Evangelizing

Receipts:			
Balance on hand, May 1, 1919	\$ 286 90		
Contributions	260 70	547 60	
Disbursements:			
Traveling Expenses for Ministers		42 00	
Balance			\$ 505 60

General Fund

Receipts:			
Balance on hand, May 1, 1918	3176 82		
Contributions	14765 05	17941 87	
Disbursements:			
Taxes	369 89		
Treasurer's Allowance	250 00		
Menn. Pub. House, Printing and Supplies for Mission Stations	1348 14		
Traveling Expenses for Board Members during the year	821 15		
Traveling Expenses for Members to Annual Meeting	580 48		
Postage	170 00		
Office Supplies & Printing	102 48		
Committee on Reference and Counsel,			
North American Missionary Conf	25 00		
Bond Discounts	703 63		
Canadian Exchange	140 75		
Office Help	186 25		
R. R. Fare and Fgt. V. E. Reiff	136 72		
Support V. E. Reiff and Family	106 15		
Chicago 26th Building Stock	625 00		
Miscellaneous	167 80	5733 44	
Transfers:			
South American Mission	200 00		
Canton Mission, Ohio	500 00		
Chicago Missions	1525 00		
Ft Wayne Mission	50 00		
Youngstown Mission	5450 00		
Old People's Home	825 00		
Mennonite Sanitarium	1000 00	9550 00	15283 44
Balance			2658 43

India

Receipts:		
Balances—May 1, 1918:		
General	1689 70	
Missionary Support	1088 20	
Missionaries Children Support	653 37	
Native Workers Support	269 67	
Bible Women Support	1097 19	
New Missionaries	1665 16	
Hospital	1905 31	
Mahodi Station	3985 30	

Special	400 00		
Loan Fund	100 00		
Widows' Home	505 00		
Medical Work	117 23	13476 13	
Contributions:			
General	20743 98		
Missionary Support ?	5275 90		
New Missionaries	1618 16		
Missionaries Children Support	1394 06		
Native Workers Support	3166 99		
Bible Women Support	1614 71		
Hospital	747 25		
Mahodi Station	700 15		
Medical Work (Coopriders)	1531 68		
Bible School	500 00		
Sub-Evangelistic Station	3315 00		
Widow's Home	1502 75		
Hindi Central School	1855 01		
Village Primary Schools	2500 00		
Ghatula Station	337 09		
Reservoir Fund	800 00		
Well Fund	200 00		
Improvement Fund	1675 20		
Loan Fund	100 00		
Famine Relief	948 99		
Native Woman Teacher	102 00		
Native Nurse Support	186 00		
Widow's Support	17 50		
Leper Work	327 92		
C. D. Esch Equipment	926 20		
M. C. Lapp Equipment	160 20		
Special	225 00		
Dormitory Roof	42 00		
Working Shop Capital	500 00	53013 74	66489 87
Disbursements			37563 09
Balance			28926 78

South American Mission.

Receipts:			
Balance, May 1, 1918	843 55		
Contributions	2569 04	3412 59	
Disbursements		3400 00	12 59

Chicago Missions.

Receipts:			
Balance, May 1, 1918	83 26		
Contributions	4461 47	4544 73	
Disbursements:			
Home Mission, Union Ave.	1665 48		
Gospel Mission, 26th St.	2858 72	4524 20	20 53

Chicago Home Mission Bldg.

Receipts:			
Balance, May 1, 1918	100 53		
Contributions	12662 86	12763 39	
Disbursements		12656 67	106 72

Ft. Wayne Mission.

Receipts:			
Balances-Mission Fund, May 1	221 71		
" Home Fund	198 32		
Contributions-Mission	1776 45		
" -Home	126 75	2323 23	
Disbursements-Mission	1980 15		
" -Home	325 07	2305 22	18 01

Canton Mission.

Receipts:			
Balance, May 1, 1918	85 00		
Contributions	1793 46	1878 46	
Disbursements		1870 65	7 81

Kansas City Missions.

Receipts:			
Balance, May 1, 1918	49 22		
Contributions	6096 93	6146 15	
Disbursements:			
S. 7th St. Gospel Mission	4129 16		
Arentine Mission	1574 40	5703 56	442 59

Youngstown Mission.

Receipts:			
Balance, May 1, 1918	6 83		
Contributions	9045 05	9051 88	
Disbursements:			
Mission Expense	4674 38		
Debts Paid	4300 00		
Interest on Debts	73 00	9047 38	4 50

Lima Mission

Receipts:			
Balance, May 1, 1918	152 20		
Contributions	1058 60	1210 80	
Disbursements		953 11	257 69

Toronto Mission

Receipts:			
Contributions		1960 37	
Disbursements		1960 37	000 00

Old People's Home

Receipts:			
Balance, May 1, 1918	285 30		
Contributions	3995 41	4280 71	
Disbursements		4235 46	45 25

Old People's Home Building

Contributions during Year			515 00
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Orphans' Home

Receipts:			
Balance, May 1, 1918	55 54		
Contributions	10902 03	10957 57	
Disbursements		10398 78	558 79

Mennonite Sanitarium

Receipts:			
Balance, May 1, 1918	23 76		
Contributions	15815 74	15839 50	
Disbursements		15831 31	8 19

Children's Welfare Work

Receipts:			
Balance, May 1, 1918	258 47		
Contributions	4233 28	4491 75	
Disbursements		4253 92	237 83

Burkhard Children Educational Support

Receipts:			
Balance, May 1, 1918	21 00		
Contributions	6 00	27 00	
Disbursements		15 00	12 00

Bible Fund

Receipts:			
Balance, May 1, 1918	74 90		
Contributions	30 00	104 90	
Disbursements		32 40	72 50

Church Building Fund

Receipts:			
Balance, May 1, 1918	79 98		
Contributions	25 00	104 98	104 98

Children's Fund—Home

Receipts:			
Balance, May 1, 1918	280 37		
Contributions	1159 37	1439 74	
Disbursements		1218 75	220 99

Missionary Preparation Fund

Receipts:—Contributions		615 65	
Disbursements		553 50	62 15

Relief Work Expense

Receipts:—Contributions		1777 00	
Disbursements		1766 03	10 97

Sundry Funds

Receipts:			
Balances, May 1, 1918			
Noah Yoder Fund	310 00		
Mission Home—Goshen	25 87		
Boys in Camp—Literature	2 50		
Children's Fund—Foreign	267 50	605 87	
Contributions:—			
South American Pledge	100 00		
Children's Fund—Foreign	111 06		
Mission Home—Goshen	139 93		
Disabled Missionaries	200 00		
Jewish Mission	48 00		
African Mission	22 00		
Altoona Mission	72 40		
Nampa Mission	45 39		
Peoria Mission	28 12		
Knokville Mission	58 33		
Personal Fund	1262 78		
General S. S. Committee	14 55		
Minnesota Fire Sufferers	8 75		
Russian Relief Fund	234 00		

Wilhelm Diettrich Fund	50 00		
Relief Workers' Expense	613 82	3009 13	3615 00
Disbursements			3615 00
Balance			000 00

Summary of Funds Received

Balance on hand, May 1, 1918	21159 91		
Evangelizing	260 70		
General Fund	14765 05		
India (General)	20743 98		
India (Specified)	32269 76	53013 74	
South American Mission	2569 04		
South American Pledge Fund	100 00		
Chicago Missions	4461 47		
Chicago Home Mission Building	12662 86		
Ft. Wayne Mission	1903 20		
Canton Mission	1793 46		
Kansas City Missions	6096 93		
Youngstown Mission	9045 05		
Toronto Mission	1960 37		
Lima Mission	1058 60		
Old People's Home	3995 41		
Old People's Home Bldg Fund	515 00		
Orphans' Home, Ohio	10902 03		
Mennonite Sanitarium	15815 74		
Children's Welfare Work	4235 28		
Burkhard Children Support	6 00		
Bible Fund	30 00		
Church Building Fund	25 00		
Children's Fund—Home	1159 37		
Children's Fund—Foreign	111 06		
Missionary Preparation Fund	615 65		
Relief Work Expense	1777 00		
Mission Home—Goshen	139 93		
Disabled Missionaries	200 00		
Jewish Mission	48 00		
African Mission	22 00		
Altoona Mission	72 40		
Nampa Mission	45 39		
Peoria Mission	28 12		
Knoxville Mission	58 33		
Personal Fund	1262 78		
General Sunday School Committee	14 55		
Minnesota Fire Sufferers	8 75		
Russian Relief	234 00		
Wilhelm Diettrich Fund	50 00		
Relief Workers' Expenses	613 82		
Annuity Funds	10300 00		
Endowment Funds	8475 00	191608 99	
Less Funds Counted Twice—			
Transfers from General Fund	9550 00		
Balances, May 1, 1918	21159 91	30709 91	
Net Total		160899 08	

Cash Balances, May 1, 1919

Evangelizing Fund	505 60
General Fund	2658 43
India Funds—General	2338 48
Missionary Support	459 02
New Missionaries	3283 32
Missionaries Children Support	112 93
Native Workers Support	1486 66
Bible Women Support	1671 90
Improvement	1675 20
Balodgahan Well	200 00
Hospital	2152 56
Mahodi Station	3685 45
Loan	200 00
Widows' Home	2007 75
Village Primary Schools	2500 00
Hindi Central School	1855 01
Medical	346 41
Ghatula Station	337 09
Bible School	500 00
Sub-Evangelistic Stations	3315 00
Balodgahan Reservoir	800 00
South American Mission	12 59
Missionary Preparation	62 15
Ft Wayne Mission	18 01
Canton Mission	7 81
Chicago Missions	20 53
Kansas City Mission	442 59
Lima Mission	257 69
Youngstown Mission	4 50
Orphans' Home	558 79
Old People's Home	45 25
Mennonite Sanitarium	8 19
Children's Welfare Home	237 83

Children's Quarter Fund	978 00
Bible Fund	72 50
Church Building Fund	104 98
Burkhard Children Fund	12 00
Children's Fund—Home	220 99
Chicago Building, Home Mission	106 72
Old People's Home Buildings	515 00
Relief Work Expense	10 97 35787 90

Contributions Received by District Boards, Institutions, and Missions not under the Mennonite Board of Missions**and Charities**

Eastern Mennonite Bd. of Missions & Charities	6702 26
Franconia Mission Board	6472 73
Franklin Co., Pa., and Washington Co., Md.	109 65
Indiana-Michigan Mennonite Mission Board	6149 76
Kansas-Nebraska Mission Board	1186 74
Missouri-Iowa Mission Board	972 54
Southwestern Pa. Mission Board	2412 03
Virginia Mission Board	2485 97
Illinois Mission Board	200 00
Canadian Mission Board (Estimated)	1500 00
Eastern Children's Home	6736 26
Eastern Old People's Home	245 50
Welsh Mountain Mission	339 02
Altoona Mission	573 19
Philadelphia Mission (Estimated)	1000 00
Columbia Mission (Estimated)	200 00
Knoxville Mission	266 66
Rundschau	3901 00
Sewing Circle Missionary Committee	2543 88 43997 19
Total Received by the General Board	160899 08
Total for Missions	204896 27

Note—Amounts received by above Boards, missions, and institutions, not already listed in this report.

Relief Funds

Menn. Relief Commission for War Sufferers	243069 58
Eastern Mennonite Bd of Missions & Charities	73013 68
Canadian Relief Commission (Estimated)	50000 00 363083 26
Educational Institutions	125000 00
Grand Total for All Purposes	692979 53

Summary of Invested Funds

Endowments	57000 00
Annuities	60550 00
Time Investments	29150 00 146700 00

Gratefully submitted,

G. L. Bender, Treas.,

Elkhart, Ind.

REPORT

Of Annuity and Endowment Receipts during Fiscal Year from
May 1, 1918 to April 30, 1919, by the Financial Agent,
For the Mennonite Board of Missions and Charities.

Annuities

A Brother Ohio	1000 00
Manson Cong Iowa for the Chicago Home Mission	1000 00
A Brother Ohio	100 00
A Brother Illinois	800 00
A Brother Ohio	100 00
A Brother Ohio	300 00
A Sister Indiana	6000 00
A Brother & Sister Ohio	1000 00 \$10300 00

ENDOWMENTS**For Chicago Home Mission**

Manson Cong Iowa	1500 00
Home Mission, Dedication Offering	900 00
Anna Reber Estate for Primary Dept.	1000 00 3400 00

For Support of Financial Agent

A Brother & Sister Kans	8 50
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For Aged & Disabled Missionaries

Lowe Estate Penna	2500 00
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For Ward in India Mission Hospital

Catharine Lee Memorial	500 00
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For India Mission General

Fannie Smucker, by Will 225 00

For General

Joseph R Stauffer 1000 00 \$8475 00

Gratefully Acknowledged,

G. L. Bender,
Financial Agent.

REPORT

Of the Annual Meeting of the Mennonite Relief Commission for
War Sufferers Held June 3, 1919, near Kalona, Iowa

The meeting was called to order by the chairman, Aaron Loucks, at 1:30 P. M. Devotional services were conducted by J. S. Gerig, Smithville, Ohio.

The brethren, D. D. Miller and Wilson R. Moyer, gave interesting discussions relative to "The Word War and Consequent Responsibilities." Following these discussions the regular order of business was taken up.

A large majority of the members of the Commission responded to the roll call, either in person or by proxy.

The minutes of the last meeting were read and approved.

The President and Secretary of the Commission each gave brief reports relative to the activities of the Commission since the last meeting. About 45 relief workers were sent to France for service under the American Friends Service Committee. Eleven workers have been sent to the Near East under the direction of the American Committee for Relief in the Near East. The brethren, Aaron Loucks and Wm. A. Derstine, were appointed and sent to the Near East to investigate the work there and report to this body. The trip was made and the brethren returned to America May 15. Bro. Loucks included a brief report of their travels and observations in his annual President's report. The needs and opportunities were carefully enumerated and suggestions given for further service for the needy people in Armenia and Syria.

The treasurer's report was read and accepted.

The following is a report of the Auditing Committee:

"We, the undersigned Auditing Committee appointed by the Executive Committee of the Mennonite Relief Commission for War Sufferers to audit the accounts of the Treasurer, have examined the records and find them properly kept and accurate.

Signed

J. R. Shank, Carver, Mo.
I. W. Royer, Orrville, Ohio.
B. B. King, Ft. Wayne, Ind.

Resolutions adopted:

1. In view of conditions that called for the organization of this Commission and which still exist in countries affected by the war, we recommend that a committee of five be appointed to study conditions and developments and report to the Executive Committee in time for consideration by next General Conference, looking to the disposition or future work of the Commission.

2. Since the quota of men needed in the Near East is practically filled and that only men of special types are now called for, be it

Resolved, that only such men as meet the requirements especially called for be considered and recommended for appointment. In view of existing conditions in that country we do not recommend our sisters for appointment as workers.

3. That the brethren, Allgyer and Smucker, be instructed to make a special study of existing conditions in European countries as they have opportunity in their travels and to report to this body

4. In as much as our people have supported the needs of

the Relief Commission for War Sufferers so nobly, we hereby express our appreciation for the same. Since the needs continue, we urge that support also be continued.

5. We hereby express our appreciation of the sacrifices made by the brethren engaged in relief work and the actual work accomplished on the field. It is the desire of the Commission to co-operate in work of this nature wherever it can consistently do so. Many difficulties are experienced on account of the distance away from home and the consequent lack of constant personal touch. The condition of unrest thruout the world is noted and we hereby express our disapproval of the prevalent liberal and socialistic tendencies and it is hoped that great care will be exercised that we do not allow ourselves to be influenced along these lines but that all of us at home or abroad may exemplify the pure and undefiled teachings of the Bible.

6. That we approve of the action taken by the Executive Committee concerning the adoption of the collarless coat in the uniforms worn by our relief workers in the Near East but that the puttees and officers caps be discontinued.

Election of Officers:

The brethren, Peter R. Nissley, P. R. Lantz, S. C. Yoder, Wm. A. Derstine, and L. O. King, had been appointed a Nominating Committee by the Executive Committee. All the old officers of the Commission were re-elected as follows:

President, Aaron Loucks; Vice Pres., Eli G. Reist; Secretary, Levi Mumaw; Treasurer, G. L. Bender; Extra member on Committee, D. D. Miller.

D. D. Miller, A. E. Kreider, J. S. Gerig, A. I. Yoder, and Levi Mumaw were appointed a committee of five to report to the Executive Committee as outlined in Resolution 1.

"Relief Work and Its Attendant Problems," was discussed in ten minute talks by D. H. Bender, A. S. Miller, and J. K. Bixler, followed by a talk on "What is the Opportunity and Responsibility of the Mennonite Church for the Future," by Aaron Loucks.

Adjournment.

Levi Mumaw, Secy.

First Annual Financial Report of the Mennonite Relief Commission for War Sufferers, from Jan. 1, 1918, to Apr. 30, 1919

Received by free-will offerings	\$295,484.93	
Received from Sewing Circles in clothing	14,584.65	
Total		\$310,069.58

Disbursements

American Friends Service Committee	\$122,000.00
American Friends Service Com. (clothing)	14,584.65
American Com. for Armenian & Syrian Rel.	98,717.90
American Red Cross (Specified)	6,710.17
Young Men's Christian Ass'n (specified)	2,194.00
Relief Workers' Expense (Armenia)	1,000.00
Relief Workers' Equipment (Armenia)	3,900.00
Sewing Circles	216.16
Miscellaneous	55.00
Total	\$249,377.88

Cash Balance on hand, May 1, 1919	\$ 60,691.70
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Summary of Relief Funds Received Throughout the Church

Mennonite Relief Commission for War Sufferers	\$310,069.58
Other Relief organizations in the Church	153,013.68
Grand Total	\$463,083.26

Respectfully submitted,

G. L. Bender, Treas.,
Elkhart, Ind.

N. B. The amounts paid to the Red Cross and Y. M. C. A. were given to us to be paid to these organizations.

REPORT

Of the Woman's Home and Foreign Missionary Committee for the Year beginning April 16, 1918, and Ending Mar. 31, 1919

For the Gospel Herald.

Foreign Missionary Support Fund

Bal. on hand	\$ 144 50	
Received	2253 47	
Disbursements		\$ 7 67
Cash Bal.		2390 30
	<hr/>	<hr/>
	\$2397 97	\$2397 97

Home and Foreign Missionary Support Fund

Bal. on hand	\$ 28 05	
Received	90 95	
Disbursements		\$ 59 50
Cash Bal.		59 50
	<hr/>	<hr/>
	\$ 119 00	\$ 119 00

Home Missionary Support Fund

Bal. on hand	\$ 13 45	
Disbursements		\$ 13 45
	<hr/>	<hr/>
	\$ 13 45	\$ 13 45

Bible Women Support Fund

Bal. on hand	\$ 5 80	
Received	43 70	
Disbursements		\$ 49 50
	<hr/>	<hr/>
	\$ 49 50	\$ 49 50

Sister Friesen Support Fund

Received	\$ 77 40	
Cash Bal.		\$ 77 40
	<hr/>	<hr/>
	\$ 77 40	\$ 77 40

Missionary Children's Education Fund

Received	\$ 1 00	
Cash Bal.		1 00
	<hr/>	<hr/>
	\$ 1 00	\$ 1 00

General Fund

Bal. on hand	\$ 25 00	
Received	77 36	
Disbursements		\$ 21 46
Cash balance		80 90
	<hr/>	<hr/>
	\$ 102 36	\$ 102 36

Summary of Funds

Foreign Missionary Sup.	\$2397 97
Home & Foreign Mis. Sup.	119 00
Home Missionary Support	13 45
Bible Woman Support Fd	49 50
Sister Friesen Support Fd.	77 40
Missionary Children Education Fund	1 00
General Fund	102 36
	<hr/>
	\$2760 68

Disbursements

Foreign Missionary Sup. Fd.	\$ 7 67
Home & Foreign Mis. Sup. Fd.	59 50
Home Missionary Sup. Fd.	13 45
Bible Woman Support Fd.	49 50
General Fund	21 46
	<hr/>
	\$151 58

Balances on hand April 1, 1919:

Foreign Mis. Sup. Fund	\$2390 30
Home & Foreign Mis. Sup.	59 50
Sister Friesen Sup. Fund	77 40
Missionary Children Education Fund	1 00
General Fund	80 90
	<hr/>
	\$2609 10

Ruth A. Yoder, Secy.

THE GIRLS' SCHOOL

J. W. S.

For the Gospel Herald.

It has been suggested that some of the readers of the Gospel Herald would like to know something about the school to which we are sending our children. This article will briefly describe that.

The school is managed by the Methodist Woman's board of foreign missions. This board sends out only unmarried women as missionaries. It is their policy to send not more than two regularly appointed missionaries to one city. They never work in any but the large cities, I am told. This board has given its main attention to the establishment of schools for girls. There is another school at Rosario and also one at Montevideo. While it is the policy not to send more than two missionary teachers to one place, the schools always have other teachers. In fact they must have these. Such teachers are usually secured from some of the mission stations. Sometimes they are the wives or daughters of other missionaries or of Christian people who live in these cities.

"Escuela Norte Americana, para ninas" is located here in Flores which is really just a section of Buenos Aires. The grounds cover one fourth of a city block. The main building is quite old, having been built on the English style, for a dwelling house. The parts used for class rooms are joined to the main building at the back of the yard. It consists of three class rooms arranged in a single row. Parts of the main building are used for class rooms, offices, dining rooms and dormitory for the boarding girls. The greater portion of the space in this fourth of a block is used for a garden and play ground. When I speak of garden, however, I do not mean vegetable, but rather flower garden. It is arranged like a park with fine big trees and beds of flowers trimmed with grass. It is indeed an ideal location for a school. It is like a step into the country to enter the grounds. Like all places of this kind in South America, the entire grounds are enclosed by high walls at the back and an iron fence and high hedge at the front.

At the school they usually have about thirty boarding girls. These girls come from various parts of the country. Most of them are of English or American parents while a few are Argentines. Most of them also are children of Protestant homes, but there are always some girls from Catholic homes. The school is open to all denominations. Practically all of the missionaries in these parts send

their girls here. They would not trust to send them to the native schools because of moral dangers. A few Christian people, however, do send to the government schools. These girls range in age from six to sixteen years. One can not help but feel sorry for the boarding girls who must be away from home for months at a time.

The total attendance which includes many day pupils usually reaches about sixty during the year. The day pupils come by car or walk according to distance. Many English and American people live in this part of the city on purpose to have the advantage of a school near home. We live about a mile from the school. This makes it most advisable for the children to take their dinners along.

The subjects taught are the same as in American schools for this school is managed on the American plan. There are, however, some subjects taught in Spanish. In fact one room has only Spanish girls, but these are required to take some English. On the other hand, all English girls are required to take some Spanish. They must study geography, history and grammar in Spanish. A national law requires it. Because of the necessity to teach all of the grades and also some high school work each teacher must handle several grades. For example, one teacher has the first, second and third, another has fourth, fifth and sixth. Then there are special teachers for sewing and drawing and a few commercial subjects. This year for the first time they have a Kindergarten but this is rather small as yet.

In the schools of Buenos Aires the first six grades are considered elementary. From the sixth grade pupils enter commercial or normal schools or special schools preparatory to the University. But in this school it is the aim to continue the eight grades on the American plan. There is a high school department but that is in its infancy. At present only one teacher is employed for the High school work.

The teaching in this school is undenominational. There are children from almost every protestant denomination found in the city. The teachers aim to be nonsectarian in their teaching. Upon inquiry we found that the patrons are well pleased with the religious atmosphere of the school and we have seen nothing so far to give cause for complaint.

This school is almost altogether self-supporting for its running expenses. All pupils must pay tuition. For boarding pupils the cost is 60 pesos a month (about \$26.00), and for day pupils 10 pesos. But the children of missionaries are given a 50 per cent reduction if they are day pupils. For the Kindergarten the cost is 10 pesos without any reduction for any one.

We are glad indeed that at the present time we can send our children to this school. What we will do when we become located away from the city, is something that the future must solve. It is practically impossible for missionaries to find time to do all of the teaching at home. We have never yet found missionaries who claim to be able to do that along with other work. The school problem for the children of missionaries is not a small one. Often great sacrifices must be made in order to give the children a chance that even approaches what they would have at home. In this as in other things we need wisdom from above to guide us aright.

Pehuajo F. C. O., Buenos Aires, S. A.

AN ARGENTINE CEMETERY

I had heard much about and seen some photographs of cemeteries in Latin America. As they were much different from our cemeteries in North America, I was curious to see the one here in Lobos. So one day in January, brother Russell and I visited the cemetery.

We found it enclosed by a typical Argentine wall of unshapely bricks. Immediately over the gateway and surmounting the wall was a Latin cross. This at once gave the place a Romish appearance, and was but an indication of what we should find inside.

Once within, the first thing to attract the attention was an avenue stretching out immediately in front of us, and lined on either side by a magnificent row of majestic pines. Overhead, the wind was softly sighing through the branches as tho the great trees were mourning over the silent host buried within the precincts of the somber brick walls. Proceeding up this avenue, we noticed what appeared to be very small but luxuriously built houses. These are the sepulchres of the rich dead. Many of these edifices are highly artistic, with their fresco-work and enamelled iron doors panelled with glass.

Walking up to one of these little, houselike buildings, we peeped thru the glass panels. The floor was nicely paved with tiles and the walls were neatly plastered. In the center of the floor was an opening with a stairway leading to a vault below which was about ten feet in depth. This vault was lined with a tier of shelves on each side. Some shelves were empty, others contained coffins holding the remains of the dead. But it was something on the ground floor which attracted our attention the most. A crucifix with a figure of Jesus nailed to it was fastened to

the wall directly opposite us. On either side of this cross on a little table were images of saints (?) and candlesticks in which candles were burned for the dead. A few faded flowers were in a vase. Besides these articles there were some gilded artificial flowers.

As we looked at these outward forms of religion (which is nothing but idolatry), the truth was brought home again to our minds with renewed power that many of the human race were astray from God: "Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." (Rom. 1:21-25.) One wondered how rational human beings could be deceived into believing that the adoration of the crucifix and the burning of candles could help the dead.

On either side of this avenue of sepulchres were hundreds of graves where the poor were buried. We next passed into this part of the cemetery. No nice tombstones marked many of these graves. Their remains were not within the friendly walls of any sepulchre. Nothing but mother earth cared for them. The ground was unkept being covered with all kinds of weeds and grass. Erected over some of these graves were small sheet iron shrines, rusted by the weather, containing images and candlesticks. Innumerable crosses also made of scrap iron were standing above the graves, many of these crosses had suspending from them wreaths of rusty metallic flowers. At a distance, this conglomeration of iron crosses and metallic shrines resembled somewhat a forest of rusty iron sticks.

Leaving this part of the cemetery we passed down another avenue flanked on each side by vaults, but older ones than we had yet seen.

The first building was an ancient looking affair. From its appearance, one would think that it had been built shortly after the flood. It was made like a huge cylinder and capped with a dome. Here and there, patches of the plaster had fallen off exposing the crumbling bricks, and thus giving the building a dilapidated appearance.

When we came around to the side where the entrance was, a gruesome sight met our vision. Just within the doorway, from which hung a rickety door half-way open, was piled a promiscuous heap of bones. They were not the bones of animals, but human bones! There they lay—skulls, thigh bones, ribs, etc., all in one confused heap: bones of men, women,

and children—all roughly thrown together. Naturally the ghastly sight horrified us.

It is customary here in the cemeteries to rent ground for a period of five years to those who cannot buy. At the end of that time the plot must either be re-rented or bought. Failing to do that the bones are exhumed and cast into the bone house. We noticed that some of the bones looked quite damp, as tho they had been placed there recently.

Turning from the revolting scene we walked down the avenue. At once we noticed the difference between these tombs and the others we had seen on the other avenue. The former were new and of a pleasing appearance, these were old and unattractive. Many of the doors were broken in. Some of the trap doors leading to the vaults below were missing. The crucifixes were broken. The images were covered with dust and cobwebs. Some of the coffin boards were parting company. The tombs, themselves, presented quite a dilapidated appearance as much of the plaster had fallen from the bricks.

Many years ago a number of Irish Catholics settled in this neighborhood; so we were not surprised to see some monuments with inscriptions in English. It was piteous to see one inscription part of which read thus, "Edward Moore—pray for him." May God hasten the day when these poor people may receive more light.

SEVEN POPULAR HEATHEN IDEAS

For which Masonry and Odd-Fellowship are chiefly responsible

1. The idea that all men are "children" of God by nature.
2. The idea that men may approach God apart from Jesus Christ.
3. The idea that it doesn't matter what a man believes so long as he is sincere.
4. The idea that unnecessary oaths are permissible to Christians, and that, once taken, they can never be renounced.
5. The idea that secrecy is consistent with Christian discipleship.
6. The idea that Christian men may do their benevolent work in the name of a lodge instead of the name of the Lord Jesus, especially in the name of the lodges which bar the name of Christ, as Masonry and Odd-Fellowship certainly do.
7. The idea that by disobeying God, Christian men may win worldlings to the Lord.

All these are heathen notions foreign to our Christian faith, fatal to our growth in grace, and fostered by the lodges.—Christian Cynosure.

TESTIMONIALS

Benito Lavalley heard us speak in the open air, and the next day had a desire to possess the Book we spoke about. He searched in the booksellers' shops for a Bible, and it was only after having spent a day and a half, for which he lost his pay, being absent from work, that he found a colporteur who sold him the treasure. He was soon converted, and not only he, but his wife, his mother-in-law, his two sisters-in-law, and a brother-in-law and his wife, have all been brought to Christ by Benito's faithful testimony. Not only these but neighbors also have been converted to God through them.

The Priest and the Woman

"I am going to tell you what has happened to me in my Catholic religion. I had images and rosaries, and was a devoted Catholic. One day the Bishop came on a mission, and all were called to confess. I, too, went, when the priest knew I possessed a Bible. He told me that the Book was prohibited, because it was a bad Book, and that I must bring it to him to be burnt, and if not he would not give me absolution. I told him that the Book I had was the Holy Scriptures, and contained the Old and New Testament, and he said that there were parts of the Book I did not know, and I must bring it to be burnt. I then said the Book was my husband's, and that he would be annoyed when he got home if he found I had allowed it to be burnt. The priest then asked me if I had any children. I said, yes I had, when the priest replied that I could tell my husband that the children had destroyed the Book, and had thrown it into the fire or into the water. I must bring him the Book, and he would have my name inscribed in the company of the heart of Jesus. I said, 'All right,' but I thought: 'He teaches me to lie, when just before he told me that one who goes to the confessional with a lie will be guilty of mortal sin, and now in the confessional he teaches me how to lie.' I got up from my knees, and I said, 'I will neither bring the Book, nor will I come back to the church.' I went home and began to read the New Testament, and I found the consoling words, 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' I said to myself, 'Now I am saved; before I was lost.' In another part I found, 'I thank thee, O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent,

and hast revealed them unto babes.' O Jesus, immensely good, for when I was lost Thou didst reveal to me that Thou art the only Savior, and there is no other."—Carmen S. de A.

What Led Me To Christ

My testimony is not a surprising or extraordinary case. It is simple, but I think that it will show that there is among us as believers a force that we never knew before conversion.

From my youth I was a person of violent character, and I often lost my best friends or my employment because of my bad character. The second evil which threatened me was vice. I tried to leave my vices but it was in vain. I consulted many and better books seeking advice, but with unsatisfactory results.

Finally when I saw that there was no help for me, I decided to learn hypnotism, that is to say, to leave God entirely out and lean only upon myself. Do you believe, my friends, that I found peace or any change in myself? I went from bad to worse and the result was that I became more egotistic than ever. Until that time I had believed that religion was already old, and served only for old people and for those behind the times, but I found a book of a great English writer, Smiles, and to my great surprise I learned that this educated man wrote religiously; and this made me think. I bought a New Testament, left off studying hypnotism, but did not find peace yet. I had fallen very low. I could not believe in the existence of God and terrible doubts possessed me and these extinguished the light. I was in Ayacucho. Coming to myself, I went to see Pastor Strachen from whom I received good advice. I was almost persuaded, but many times I lost faith on account of the philosophy of men who had deceived me before. But, in the end, after many struggles and prayers Jesus cleansed me. And now I say to any one who wishes to change his life that there is only one way, that is Jesus. There is only one book; that is the Bible.

Ludwig Ost.—Translated from El Testigo.

I did not know what the Gospel was, and by nature was an enemy to the Roman Catholic Church, but I believed myself sufficiently happy believing only in God.

I was like the little buds in the spring waiting for the rain to make them burst, and while I was waiting they invited me to an evangelical service where I heard a pastor preach. His sermon was for me the rain for which I was waiting.

That same night, without loss of

time, I knelt on the floor in a dark room, asked pardon of God through His beloved Son and immediately I felt a change and a joy that I never knew before.

After a short time I was baptized and now it is seven years since that memorable moment. I can say that each day I am becoming more firmly grounded in the faith. I am an old woman and poor, but rich in spirit: yes, I am happy, I am happy! Glory be to God!

Maria V. de Berlanda—Translated from El Testigo.

The Work Of A Tract

Nicasio Campillo, a one armed young man of seventeen, has been now delivered from the worst superstition possible, and he is a bright and shining witness to the power of the blood of Jesus Christ.

Formerly he made his living by praying for the dead. He now teaches in a private school, and is leading many young people to Jesus and His Word. A tract did it. It was the means of awakening this poor superstitious sinner. He now believes he is called of God to preach the Gospel. He has actually begun to exhort in cottage and other meetings with good effect.—C. H. Miller, Christian Missionary Alliance Worker.

What The Gospel Will Do

Rosa Torres, a native Argentine woman, first heard the Gospel in a tent that was pitched in her home town some years ago. She was a very bad woman. Of the worst type unable to read and write, but now witnesses to high and low that Jesus has changed her life. Her former friends mock and persecute her, but she remains faithful and seldom misses a service in church. She has been falsely accused before the police courts and other officials. In their presence she always witnesses for Christ. She told them that she has taken to the Bible and received Jesus Christ as her Savior. She is no longer the same wicked woman of former days but a living witness of what the Gospel of Jesus Christ can do.

—C. H. Miller.

Are you careless about the second coming of Christ? Alas, many are! They live like the men of Sodom and the men of Noah's day. They eat and drink, and plant and build, and marry and are given in marriage, and behave as if Christ were never going to return. If you are such a one, I say to you this day: Take care.—Bishop Ryle.

Be willing to be in want of what God is not willing to give.—Dyer.

NOTES FROM THE STATIONS

Canton, Ohio

(1939 3rd St., S. E.)

We are profoundly grateful to our heavenly Father for His love and mercies so graciously bestowed upon us since at this place; and for the Christian fellowship and practical and valuable assistance rendered by brethren and sisters throughout various congregations in behalf of the Lord's work in Canton. "Bless the Lord, . . . Let such as love thy salvation say continually, **let God be magnified.**"

We rejoice in being privileged to labor for the captain of our salvation, and also in being supplied with permanent, good, and substantial workers. Sister Ella Smucker has again returned from a trip west, and Sister Minnie Campbell of Kansas City, Kans., also arrived to take up the work of the Lord in this place.

We find there is much to be done. During the sickness and death of Bro. and Sister Brenneman the interest and attendance waned somewhat. And just at this time when people are more bent on getting out to enjoy the balmy breezes of the country, and pleasures afforded by parks and shady lawns, etc., together with the disadvantage of us being new and somewhat strange in this particular field, makes progress rather slow.

We also feel that in this age people do not come rushing in onto us for a knowledge of the Gospel and the Christ who saves, but the matter of salvation must be urged upon the mind before it seems to be given any consideration whatever; and now, like always, the enemy of souls has many excuses to offer and in many cases it is evident that the words of the blessed Master, "Ye will not come unto me that ye may have life," are true; but thank the dear Lord this is not a time to become despondent, knowing that these things are but characteristic of the close of this age, and we feel like striving all the harder to bring our little message of life and hope to the lost and hopeless and let the Spirit of God do His work, making the impressions and do the unlocking of stony hearts and closed doors, until the Bride of the Son of God shall be complete, and He Himself come and snatch her away to "ever be with Him"—which is one of the greatest incentives to missionary activities.

We feel that the cottage meetings are one of the best means of getting in working touch with many. There are a number of "shut-ins" who need to be looked after and some spiritual food prepared for and given them.

And others who are not giving any heed to the Word, we can bring them some message contained in the Bible, and take time to give it a thorough exposition and give the Holy Spirit time to impress the truthfulness and certainty of it, and leave results with Him. N. E. Troyer.

June 20, 1919.

Youngstown, Ohio

(314 Worthington St.)

A week's vacation that was very much appreciated was the privilege enjoyed by the superintendent and matron recently. The occasion was attendance at the Annual Meeting of the Mission Board at Kalona, Iowa, the first week in June; also a short visit to Elkhart and Goshen, Ind., where we formerly lived and where old friendships were renewed and many pleasant memories recalled. During our absence the Sunday services were conducted by Bro. E. B. Stoltzfus of Portage Co., Ohio, who was accompanied by his wife and several other friends.

The death of John C. Wick of Youngstown several weeks ago removes a warm friend and earnest supporter of the mission here. During the early history of the mission; when the new building was erected, and later when the debt on the property was paid off, he gave largely and considered it a good investment. He believed in supporting Christian enterprises. He was a devout member of the Presbyterian Church, and a heavy contributor to its various mission, educational, and benevolent work. His generosity was not confined to his own Church, but every worthy cause found him ready to help it along. In a conversation with him not long before his death he told the writer personally that his contributions to various charitable and mission funds for the year 1918 amounted to over \$60,000.00. This statement he made not boastingly, but rather to give the impression that he was withal a meek, humble follower of the lowly Nazarene, simply trying to do what was his privilege to do with the wealth entrusted to his care. His personal Christian life and the record he left behind will stand as an example of what can be done when accumulated wealth is consecrated to the Lord and sanctified to His service.

Bro. Allen Rickert conducted the services at the mission on Sunday, June 22. Bro. Henry Smith is leader of the young people's meeting, and Bro. Ernest McHugh of the midweek service.

Bro. Henry Detweiler and wife and three children, and Bro. J. L. Yoder

and daughter were recent visitors. They brought with them a nice lot of strawberries and other good things from the country and a considerable quantity of good cheer and encouragement. Their kindly visit was much appreciated.

We are trying to find places in the country for the summer for a number of our boys. Anyone within reasonable distance of Youngstown who could use a 12 or 14 year old boy to help on a farm through the summer vacation, and who will let us know soon, can be accommodated.

Walter Fahndrich, who is working on a farm near Burton City, Ohio, visited his friends at the mission recently. Carrie Banks was present at services and Sunday school on June 22. C. K. Hostetler.

June 23, 1919.

WHERE THE FIGHT IS WON

Could we join with the angels in watching the battle line of God's great army, we might not find attention riveted upon the great revival campaigns of Christian lands nor even upon the mighty victories in the twilight regions where the Word of the Cross has long been preached, but rather upon the outposts on the edge of utter heathen darkness and upon the lonely pioneer efforts that are almost forgotten in the larger and seemingly more fruitful campaigns.—The Alliance Weekly.

"Another pupil was a young Brahman widow. On the first visit, noting the girl's shaven head and sad face, my wife said to her, 'How long have you been a widow?' 'Ten years,' was the answer. She was only twenty-one years of age; yet half her life had been spent in widowhood. Try to put yourself in the place of this girl, and think what such a life would mean to you."—India Awakening. Even this will be impossible for you unless you can understand that she is constantly despised and blamed for the death of her husband though she has never lived with him, and possibly rarely even saw him.

Satan has the cunning of the serpent, the voracity of the dragon, and the strength of the lion; in fact he is called all these but he is no match for the poorest, weakest sinner who turns to Jesus and follows Him with his whole heart.

Argentina is 25 times as large as Pennsylvania and 24 times as large as New York.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

May 1919

EVANGELIZING FUND

Larned Cong Kans \$ 7.00

GENERAL FUND

Y P M Plainview Cong

Ohio \$ 46.61

Trissels S S Va 30.00

Bethel & Guilford S S O 50.50

Warwick River Cong Va 42.41

Isaac Miller 25.00

Freeport Cong Ill 67.00

Union S S Ill 18.00

Midway S S Ohio 25.32

Willow Springs Cong Ill 25.00

East Union Cong Ia 36.20

West Union Cong Ia 70.51

Waldo Cong Ill 41.75

West Zion Cong Alta 41.15

A Bro Weaver's Cong Va 10.00

Jacob Wenger 25.00

John R Suter 5.00

Metamora S S Ill 38.68

Fairview Cong Ore 15.40

East Union Cong Ia 36.63

Goshen Cong Ind 20.00

Forks Cong Ind 25.95

Middlebury Cong Ind 39.73

Clinton Frame Cong Ind 54.42

Salem S S & Cong Ind 42.08

Midland Cong Mich 8.00

LaJunta & Holbrook Colo

S S Conference 28.65

Spring Valley Cong Kans 89.10

West Liberty Cong Kans 22.00

Protection Cong Kans 2.00

East Holbrook Cong Colo 11.60

Surrey Cong N D 12.96

Coal Ridge Cong Mont 2.00

Palmyra Cong Mo 11.50

Bethel Cong Mo 19.54

Alpha Cong Minn 3.50

Lake View Cong N D 25

Berea Cong Mo 1.10

Liberty Cong Ia 1.50

Calkins Cong Mont 4.00

Cherry Box Cong Mo 1.75

Mt Zion Cong Mo 7.20

Spring Valley Cong N D 15.00

Calkins Cong Mont 1.00

Bethel Cong Mo 6.25

Wolford Cong N D 20

Berea Cong Mo 1.00

Cherry Box Cong Mo 1.00

Mt Zion Cong Mo 7.10

Altoona Mission Pa 1.00

Stahl Cong Pa 9.00

Blough Cong Pa 18.00

Levi Mann (Sec Support) 1.00

Olive S S (Sec Support)

Ind 3.00

\$1122.54

INDIA MISSIONS

India-General

Sue F Landis (Orphans) 15.00

Sue F Landis 5.00

Walnut Creek S S Ohio 70.00

Warwick River Cong Va 16.50

Joe B Stutzman 5.00

Ira S Miller 1.75

Albert Brubaker (Poor) 5.00

Dina Moser 5.00

Susan Kandel 2.00

Anti-Cant's and Busy Bee

Classes Oak Grove S S

Ohio (Orphan) 14.00

Midway S S Ohio 5.10

Willow Springs Cong Ill 26.00

Shertz Bros Ill 25.00

John Martin 5.00

Sugar Creek Cong Ia 104.89

Josephine Schrock 50.00

A Bro & Sister, Bean

Cong Wilmot Ont 100.00

Y P M Markham Ont 20.00

E E Zehr 35.00

East Fairview S S Nebr 105.58

Lily Minnech (Orphans) 10.00

A Friend O O Amish Pa 25.00

Friends Jas 1:17

(Orphans) 15.00

Woodriver A M S S

Nehr 22.76

Salem S S Wayne Co O 5.45

Manson Cong (Head

Master) Ia 50.00

Birthday Offerings Calif

Los Angeles Mission

S S (for Orphan) 25.00

East Zora & South East

Hope Cong & S S Ont 166.00

Enos Shantz 10.00

St Jacob's Cong Ont 135.40

Mrs Moses Kinzie 5.00

Rainham Cong Ont 26.30

Maple Grove S S Pa 11.40

William Faus 10.00

Mrs J E Myers 5.00

Wm Eash 25.00

West Liberty Cong Kans 15.00

LaJunta S S Colo 36.16

Hesston Cong Kans 18.11

Surrey Cong N D 10.76

Coal Ridge Cong Mont 10.00

Bethel Cong Mo 8.50

Alpha Cong Minn 1.59

Wolford Cong N D 30

Spring Valley Cong N D 17.51

Berea Cong Mo 2.25

Carver Cong Mo 1.00

Liberty Cong Mo 9.00

Cherry Box Cong Mo 2.25

Mt Zion Cong Mo 28.15

Miller Cong Md 59.20

Chambersburg Pa S S 80.00

Shellburg Cong Pa 3.00

Pleasant Grove Cong Pa 3.85

Pinto Cong Md 1.55

Thomas Cong Pa 30.66

Kaufman Cong Pa 27.00

Souderton Teacher's Meet-

ing Pa. 36.10

\$1,565.07

India Missionary Support

Young People Roanoke

Cong Ill \$ 25.00

Elkhart Cong Ind 23.05

Erb's Cong Pa 50.00

\$ 98.05

India Missionary Children

Support --

Bellevue S S Kans \$ 7.20

Warwick River Cong Va 26

Midway S S Ohio 1.00

Beech S S Ohio 2.00

Fairview S S Mich 13.00

Primary Dept Middlebury

S S Ind 2.76

Bethany S S Mich 3.25

\$ 29.47

India Native Worker Support

Y P M Markham Ont \$ 15.00

Y P of Roanoke Cong Ill 5.00

Fort Wayne Cong Ind 6.10

Joseph and Fannie

Voegtlin 10.00

A Bro & Sister Ohio 30.00

East Petersburg S S Y M

B C Pa 5.00

Manheim Bible Study

Class Pa 5.00

C A Shantz & wife 5.00

Larned S S Kans 5.00

Spring Valley S S N D 5.00

S H Horst's S S Class Pa 9.00

\$100.10

India Bible Women Support

Friends Jas. 1:17 \$ 48.00

Reuben & Leah Brunk 4.00

Sherman Swartz and wife 2.50

H. J. Kauffman and wife 24.00

David Eimen and wife 10.00

Old Sisters Class Oak

Grove S S Wayne Co.

Ohio 2.00

Logan Co Sewing Circle

Ohio 4.00

Katie Nusbaum's S S

Class 6.30

A Bro and Sister Kans 12.00

H C Deffenbaugh 4.00

Sisters Sycamore Grove

S S Mo 15.00

Salem S S Ohio 2.00

Hesston College Y P C A 24.00

Nora Lantz 6.00

A R Eschliman 6.00

Helping Hand Class

Elkhart S S Ind 2.00

Olive S S Class Ind 2.00

\$173.80

India Famine Sufferers

Brethren of Metamora

Cong Ill \$ 75.00

J G Godshall 15.00

Two Brethren Lansdale

Pa 10.00

Mrs. Anna Good 10.00

Mrs Lydia Steiner 5.00

I D & S Yoder 150.00

Jos S and Anna Yoder 50.00

Frances Rutt 7.00

Ed M Yoder Pa 10.00

Peter N Ulrich and wife 50.00

Anna E Kauffman's S S

Class N D 9.35

Ella Glick's S S Class N

D 1.45

H J Kauffman and wife 50.00

Eleanor Rudy 3.00

A Brother Pa 5.00

J Y Swartzendruber 10.00

A Brother Iowa 50.00

J L Steiner 7.00

N P Litwiller and wife 15.00

Warwick River Cong Va 35.00

Hopewell Cong Oreg 17.05

David Eimen and wife 10.00

Brother 7718 2.00

John Shank 25.00

A Sister Warwick River

Cong Va 4.00

Zion Cong Oreg 25.00

J H Hostetler 5.00

A M Cong near Harris-

burg Oreg 26.50

Willow Springs Cong Ill 25.00

Shertz Bros 25.00

Jacob S Buckwalter 25.00

W F Edelman 5.00

Carver Cong Mo 24.00

Conservative A M Cong

Del 76.00

N Nafziger's Cong Poole

Ont 136.00

A Brother Pa 20.90

Weaver's S S Va 154.00

S P Imhoff 200.00

South Sharon S S Ia 237.59

Friends Jas 1:17 5.00

Peter H Schertz 10.00

Peter Garber 100.00

S D Schertz 150.00

Christian Albrecht 5.00

Ira Eigsti 2.00

A Sister Mechanicsburg

Pa 1.00

A Bro Slate Hill Pa 3.00

Mt View Cong Mont 31.50

Frank Snively 15.00

Oscar Shelly 10.00

Noami Erb 2.00

Daniel E Brubaker 10.00

Maple Grove S S Pa 11.40

Manheim Bible Study Class

Pa 5.00

Lauvers Cong Pa 37.86

Hess Bible Study Meeting

Pa 5.00

Millwood & Maple Grove

Pa Cong 153.00

Cross Roads Cong Pa 40.85

Bro & Sister "H" Forks

Cong Ind 10.00

G B Brand 25.00

Kokomo Ind I Pet. 2:34 10.00

A Sister Bennett's Switch

Ind 5.00

Matt. 6:1 Ind 25.00

F W Bixler 10.00

Wm H Eash 25.00

Brethren Reiff Cong Md 22.50

Miller Cong Md 59.20

\$2,399.25

Hindi Central School Bldg

Class No 3 Warwick

River S S Va \$ 46.00

India Leper Asylum

Sue F. Landis \$5.00

India Medical Work

Joe B Stutzman \$ 15.00

A Bro & Sister Metamora

Ill 100.00

Gid B Swartzendruber 50.00

Young Mother's Class

Forks S S Ind 2.75

167.75

India Native Nurse Support

Two Sisters Lansdale

Cong Pa \$ 8.00

India Native Woman Teacher

Mary K Zimmerman \$ 6.00

A Sister Souderton Pa 6.00

\$ 12.00

India Shop Working Capital

East and West Union and

Lower Deer Creek

Congs Iowa \$500.00

India Sub-Evangelistic Station

Zehr Cong Wellesly

Ont \$100.00

India Widows' Home

No 2242 Pa \$ 5.00

India Widow's Support

Ira L Hershey \$ 20.00

India Support of Specified

Orphan

Mr & Mrs David Landis \$ 25.00

Total rec'd for India \$5,080.69

South America Mission

Friends Jas 1:17 \$ 12.00

Warwick River Cong Va 6.50

Peter Garber 50.90

Protection Cong

D H Horst	5.00
Eli J Christophel	1.00
Provisions	
Beech Cong Ohio	4.85
Chris King	1.65
Mrs Anna D Miller	6.25
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	\$ 71.05

Chicago Missions

Morrison S S Ill	\$ 4.57
Tiskilwa Cong Ill	10.26
R W Benner	1.50
Peter Nafziger	5.00
M E Conrad	5.00
Friends of Home Mission	17.00
A Bro of Needy	10.00
A R Miller	1.00
Baden Cong Ont	12.50
Provisions	
Tiskilwa Cong Ill	10.21
Flanagan Friends Ill	13.20
Lower Deer Creek Cong	
Ia	23.40
Morrison Cong Ill	4.80
Middlebury Friends Ind	2.68
Freeport Cong Ill	16.00
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	\$137.12

Fort Wayne Mission

A Bro & Sister Middle-	5.00
bury Ind	15.00
Goshen Cong Ind	26.43
Howard-Miami Cong Ind	1.00
A R Miller	
Fairview Cong Y P M	
Mich	16.42
Yellow Creek Cong Ind	37.00
Bro Rudy Ont.	1.00
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	\$101.85

Kansas City Missions

Woodrider A M S S	
Nebr	\$ 16.76
East Fairview S S Nebr	33.00
Peter Garber	25.00
West Liberty Cong Kans	15.00
Protection Cong Kans	1.00
Coalridge Cong Mont	15.00
Bethel Cong Mo	4.75
Alpha Cong Minn	1.00
Berea Cong Mo	1.20
Surrey Cong N D	.50
Liberty Cong Ia	1.50
Cherry Box Cong Mo	1.35
Mt Zion Cong Mo	12.80
Crown Hill Cong Ohio	27.00
Henry Hostetler	5.00
Matt. 6:3	6.00
Trusie Zook	5.00
Penna Cong Kans	10.50
Jacob Good	5.00
Omar Swartzendruber	10.00
Provisions	
Cash Value	29.87
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	\$227.23

Altoona Mission

Kaufman Cong Pa	\$ 28.60
Thomas Cong Pa	20.00
Rockton Cong Pa	2.00
Blough Cong Pa	18.00
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	\$ 68.60

Lima Mission

Noah Troyer	\$ 1.00
Andrew Brenneman	.25
Special	13.60
Provisions	
Sam Diller	.60
C. D. Brenneman	.85
N N Steiner	1.20
	<hr/>
	\$ 17.50

Youngstown Mission

Samuel Christophel	\$ 2.75
Sunday Evening offerings	12.05
House Income	35.00
Day Nursery	8.60
Clothing	
Walnut Creek Sewing	
Circle Ohio	7.75
Portage Co Sewing Cir-	
cle Ohio	15.00
	<hr/>
	\$ 81.15

Peoria Mission

Deer Creek Cong Ill	\$ 13.70
Roanoke Cong Ill	69.68
Washington S S Ill	20.70
Sterling S S Ill	30.00
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	\$134.08

Toronto Mission

First Mennonite S S	
Kitchener Ont	\$115.00
Enos Shantz	5.00
Dr Wright Estate An-	
nuity	70.72
Latschar Cong Ont	33.69
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	\$224.41

Norristown Mission

Lower Salford S S Pa	\$ 85.00
Deep Run Cong Pa	32.18
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	\$117.18

Total received for City
Missions \$1,180.17

**CHARITABLE
INSTITUTIONS****Children's Welfare Home**

S S per C E S Harper	
Kans	\$ 41.50
Howard & Marion	
Schertz	17.50
Bethel Cong Mo	2.00
Lake View Cong N D	5.23
Berea Cong Mo	1.75
Cherry Box Cong Mo	.75
Mt Zion Cong Mo	13.85
West Liberty Cong Kans	2.00
Larned Cong Kans	8.00
Protection Cong Kans	2.00
Wellman Ia Sewing Circle	5.00
Pacific Coast Mission	
Meeting	37.65
Y P M Eureka Ill	73.00
Wm & Ella Landis	43.61
Trusie Zook	5.00
Provisions	
F. P Kauffman	3.00
Sister N W Yoder	1.00
Sugar Creek Cong Ia	40.00
Sycamore Grove Cong	
Mo	28.70
Larned Cong Kans	10.00
Harper Cong Kans	14.00
Chappell Cong Nebr	4.00
H J Harder	6.00
Special Support	149.00
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	\$514.54

Old People's Home

Scottdale Cong Pa	\$112.50
Warwick River Cong Va	2.00
Friends Jas 1:17	25.00
Neshannock Falls Cong	
Pa	15.50
Calkins Cong Mont	1.10
Palmyra Cong Mo	10.50
Berea Cong Mo	.50
Liberty Cong Ia	.50
Mt Zion Cong Mo	5.50

Cherry Box Cong Mo	1.50
Larned Cong Kans	4.00
Special Support	143.00
Clothing	
West Liberty Sewing	
Circle Ohio	12.00
Hydro Okla Sewing Cir-	
cle	12.00
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	345.60

Orphans' Home

Warwick River Cong	
Va	\$ 2.00
Alpha Cong Minn.	.25
Lake View Cong N D	1.00
Berea Cong Mo	1.00
Mt Zion Cong Mo	6.25
Cherry Box Cong Mo	1.25
Thomas Cong Pa	20.94
Kaufman Cong Pa	12.00
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	\$ 44.69

La Junta Sanitarium

Mt Zion Cong Mo	\$ 1.65
West Liberty Cong Kans	5.00
Hospital Fees	529.40
Merchandise	18.75
Wm S Landis	50.00
John Yeackley	10.00
Sale of Woodruff Pro-	
perty	1000.00
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	\$1,614.80

Total for Charitable
Institutions \$2,519.63

MISCELLANEOUS**Mary Burkhard Support**

Logan Co Sewing Circle	
Ohio	\$ 2.50

Chicago Home Mission Bldg

Hoperale Cong Ill	\$ 17.12
Hess Cong Pa	25.00
Men's Bible Class Nappa-	
nee North Main St Cong	50.00
Ind	<hr/>
	\$ 92.12

Jewish Mission

Pearl Garber	\$ 5.25
Anna Gehman	.25
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	\$ 5.50

Missionary Preparation Fund

Claude Swartz	\$ 1.10
E R Brunk	10.00
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	\$ 11.10

Old People's Home Bldg

Peter Garber	\$ 25.00
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Personal Fund

Mary Oyer's S S Class	
Ill for J N Kaufman	\$ 17.00
Relatives and Friends	
for a motorcycle &	
side car for Bro &	500.00
Sister M C Lapp	
A Bro in Canada for	
carpenter tools and	
chest for M C Lapp	40.00
Richard Martin Md for	
native children in care	
of Dr Cooprider	1.00
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	\$558.00

**Sisters' Missionary Support
Fund**

Sisters of Stauffer's	
Cong Md	\$ 19.00
Sisters of Reiffs Cong	8.00
Md	<hr/>
	\$ 27.00

Home Missions	
Stahl Cong Pa	\$ 14.00
Row Cong Pa	46.30
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	\$ 60.30

Hesston College

Alpha Cong Minn	\$.50
Mt Zion Cong Mo	5.00
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	\$ 5.50

Western Mennonite Welfare

Cherry Box Cong Mo	\$ 1.10
Rural Missions	
Cherry Box Cong Mo	2.00
Mt Zion Cong Mo	4.60
Scottsdale Cong Pa	28.33
James Bucher	50.00
A Bro Shore Cong Ind	10.00
Barked St Cong Mich	5.40
Holdeman Bible Meeting	
Ind	3.95
Wm H Eash	25.00
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	\$129.28

Jewish Work

Weaver Cong Pa	\$ 16.50
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Eastern Mennonite Home

Pinto Cong Md	\$ 1.45
Casselman Cong Md	6.05
Oak Grove Cong Md	4.00
Glade Cong Md	5.80
	<hr/>
	\$ 17.30

S S Conf Missionary Fund

Casselman S S Md	\$ 3.38
Kaufman S S Pa	45.36
Blough S S Pa	23.10
Masontown S S Pa	7.90
Rockton S S Pa	1.81
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	\$ 81.55

Church Building Fund

Forks Cong Ind	\$ 11.00
Lee Sutter	100.00
Andrew Gut	100.00
Will Martin	100.00
Lena Eichelberger	100.00
Lewis Birky	250.00
Andrew Gingerich	200.00
Dean Birky	100.00
Amos Birky	100.00
Will Birky	25.00
Simon Litwiller	100.00
Wm Eash	25.00
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	\$1,211.00

Total for Miscellaneous
Funds \$2,243.75

SUMMARY

Canadian Treasurer	\$442.70
Eastern Mennonite Bd	396.51
Illinois Mission Board	226.08
Ind-Mich Mission Bd	1862.69
Kans-Nebr Mission Bd	295.82
Franklin Co Pa and	
Washington Co Md	
Mission Board	304.20
Franconia Mission Bd	161.28
Mo-Ia Mission Board	299.04
Southwestern Pa. Mis-	
sion Board	373.18
General Board	7,930.88
	<hr/>
Total	\$12,292.38

Gratefully acknowledged,
G. L. Bender, Treas.,
Elkhart, Ind.

GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, JULY 10, 1919

(Gospel Witness)
Established 1905

No. 15

EDITORIAL

"Blessed are the pure in heart; for they shall see God."

"The Divorce Evil Growing," is the title of a recent article which we had the privilege of reading. This growing evil is due, almost altogether, to two causes: (1) the general depravity of man; (2) the failure of the nations and churches to recognize the scriptural position against divorce and remarriage under any circumstances. Compromise coupled with depravity makes a strong combination against the progress of righteousness.

The Boy and the Bible.—There are three things which help to keep the two together and to make the Book the rule of life for the boy: (1) pious parents whose daily life furnishes a continual object-lesson on what effect the Bible has upon the lives of individuals; (2) a copy of the Bible, which the boy can claim as his own; (3) wholesome instruction and direction, which encourages the boy to make the study of the Book a daily habit.

The Test.—The article, printed elsewhere in this issue, entitled, "It Does not Help Me Nearer to God," tells us the real test that should determine the kind of literature which we should encourage or discourage. Any book or periodical which lifts us higher in the realms of spiritual life, helps us get nearer to God and appreciate Him more, should be read and prized. Those having an opposite effect should be discouraged and discarded.

Brother, you can help strengthen the Church in the following ways: (1) by seeking all the Gospel light you

can, and doing as well as you know; (2) by doing all you can to encourage your fellow members and help them build up your home congregation; (3) by giving all you can in support of the work at home and abroad. Your responsibility ends when you have done your very best in the way of improving every opportunity that comes your way. Debts pile up on you so long as you fall short of this standard.

Service Free.—In a recent article describing the efforts put forth in war relief we note the following: "Women and girls are giving their service free." Such devotion to the cause of relieving suffering humanity is commendable and generally applauded. And if true with reference to giving relief and comfort to the body, why not more praiseworthy when the sacrifice is made in the interests of relief for the soul? In other words, why count it a worthy cause to render free service in relief work and demand pay for religious services? In giving our service free for the Master we are but imitating His example in making the supreme sacrifice, free, for our salvation.

The Golden Rule in business would work a mighty revolution in the industrial world. Suppose that every employer of labor would make it his special business to promote the best and highest interests of his employes while every employe would do his best to promote the best and highest interests of his employer. Then suppose that every producer would study to market such products only as he felt convinced would be beneficial to consumers and that consumers would do their best to promote the interests of consumers. Suppose that each one would consider himself the servant of God to work for the good of fellow-

men, how quickly would all wars, labor strikes, lawsuits, and quarrels of all kinds drop out of sight, and the era of universal good will set in.

The reason why these things are not done is because humanity is absorbed in self-interest, looking out for "number one," trying to make the other fellow get out of his way, and failing to look into his own heart and life to find out where the trouble is.

The Cost of a Battleship.—The latest model dreadnaughts are quoted at \$32,000,000 each. Suppose that the resources of the nation were dedicated to peace as they are to war, what could be done with this amount of money?

1. It would build about a thousand orphanages of ordinary size.

2. It would build ten thousand churches large enough to accommodate an averaged-sized congregation.

3. It would support 500,000 orphans in Bible lands for one year.

4. It would build a substantial brick-paved road from New York to Chicago.

5. It is about equal to the total amount contributed by the churches in one year for foreign mission purposes.

6. It would support about 3,200 missionaries in the foreign field.

7. It would provide homes and occupation for about a thousand poor families.

8. It would put two thousand poor but deserving young people through college.

9. It would constitute an endowment fund yielding about a million and a half annually for religious and charitable purposes.

Who doubts that either of these uses made of that money would yield richer returns for humanity than to convert it into an instrument of destruction?

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

FORGIVENESS

Learn how to pardon; for the Great Forgiver

Knows every hurt that we have ever felt,

But His true heart no injury can harden,
His wounded love will into pity melt.

Is it a great thing to forgive each other,
When He forgives us many times a day?
We all have wronged Him, yet He makes
our blessings

Sweet to our touch as lovely flowers of May.

He carries a great burden in his conscience

Who will not let Divine forgiveness in;
To him 'tis always Winter, with drear
landscapes,

And Spring does not till very late begin.

But who can dare, upon these nights of moonlight,

To go to bed with anger? Better far
Forget the injury which wounds and
rankles,

And see instead Love's fair and shining star.

Our injuries loom large received from others,

And grow when anger has its cruel
sway;

I think they shrink among our friends and
brothers,

When as we look at them we love and
prayer.

Therefore learn well the art of true forgiveness,

And learn it sitting at the Master's feet;
For He can cleanse and sanctify our pardon,

And make it like His own, real and
complete.

—Marianne Farningham.

FAITH

By S. A. Weaver.

For the Gospel Herald.

Doubtless most of the Herald readers have already read that clear and concise introductory message in the Mennonite Advanced Sunday School Quarterly on the subject of What Faith is, yet I am personally aware of, and profoundly interested in at least some dear Herald readers who, I know, have not read the above mentioned article. Therefore I beg leave to ask that it be presented here verbatim, trusting it may give such further light on the great subject of Faith, and that it may but serve to deepen the conception we may already have formed from having stud-

ied the same in our S. S. classes. The article follows:

"Without attempting a definition, we can explain faith by saying that it is simply believing. In the affairs of ordinary life we have constant use for the exercise of faith. We accept the dime without a question of its genuineness, no matter who offers it to us. We accept the word of an entire stranger without question when he tells us the destination of a certain train at a crowded terminus. Taking God at His Word is an exercise of exactly the same faculty in regard to spiritual things. In order that we may have faith it is necessary that we know. We cannot believe in anything that we do not have any knowledge of. We may not understand all about the subject, or person, or truth, but we must have some knowledge before we can believe. Hence we must know something about God's message of salvation before we can receive it in faith. Another element in faith is assent. We must agree that the statement is true, we must admit that the person is trustworthy, we must consent that the doctrine is right, before there can be faith.

"Faith must not be confounded with feeling or with our own actions. It is an act purely of the heart and mind. It results in action, but in itself it is not the act itself. When the last fateful night of Israel in Egypt came on, God said, 'When I see the blood.' He did not say, 'When you see the blood,' or 'When you feel the blood,' but 'When I see.' The application of the blood was the proof and the result of faith. Again, in order that faith may be effectual, there must be an acceptance or appropriation of the object of faith. The dime is not ours until it is accepted. The medicine does no good until it is taken. Christ is without effect to us personally until we receive Him. Yet with it all we must have a care that we do not try to make faith our Savior. True faith forgets all about itself in contemplation of its object. As you cross the crest of the Allegheny Ridge and come to Grand View, you gaze in wonder and joy at the beautiful sight. But if you have normal, healthy eyes, you do not think about them at all. You are lost in contemplation of the scene before you. So a normal faith never thinks of itself. It is lost in its contemplation of Christ."

What a grand explanation of the true humbleness of spirit in which true faith is brought about! How it reminds one of the sublime, but so sadly misinterpreted and disobeyed, commands of the Savior on the three prominent subjects treated in the fore part of the sixth chapter of Matthew's Gospel. To exercise faith requires the subjection of the mind (and oh, how utterly impossible that is to one who places self and his own reasoning above the plainly printed Word of God) to the Word as it is written. It is so significant that in the book of Jonah (3:4) we read: "And Jonah . . . said, Yet forty days and Nineveh shall be overthrown," when in the fifth verse we read "So the people of Nineveh believed God," etc. Do we infer that these idolatrous people now recognized Jonah as another god and believed him? No; never. There stands forth in them a wonderful showing of humble faith. These proud, world-fearing, powerful, and patriotic people at once believed

in the God of Jonah and by faith sought refuge in Him. Had they looked up to Jonah, what a weak stick of a mortal they would have placed their trust in; but they looked past him to the true God, and that was their salvation. They threw self aside, did not plead their faith as an asset; they simply humbled themselves, and believed the message literally, and "cried mightily unto God" (v. 8) not knowing whether He would spare them or not—only hoping that He might (v. 9), and such a profound faith met God's every requirement "and God saw their works, that they turned from their evil way; and God repented of the evil that He had said He would do unto them; and He did it not."

This is Faith,—what it is, and what it will do. Had these people only been willing, as are so many of present day "believers," to believe that part of God's Word that seems popular and pleasant and agreeable to all the natural senses, they would have undoubtedly rejected Jonah, neglected to notice the warning sent from God, remained in their glorious attire significant of their high worldly station, yet a few more days (less than forty, we know)—then been lost. Oh, what a salvation their faith brought them, and how infinitely greater a salvation, enduring throughout eternity, will an humble, unconditioned faith in all Christ's teachings bring to us of the present day! Matt. 11:29,30; Matt. 10:24; John 13:14,15,16; Matt. 10:22,23,26; Acts 1:9,10,11; I Thess. 4:16; I John 1:8,9; 1:6,7; Matt. 5th chapter; I John 2:15,16,17; I John 3:1,2; I John 3:19-24; 4:20,21; 5:2,3; II John 9,10,11; I Pet. 2:9,10; II Pet. 3:1-14; II Cor. 11:2; Eph. 5:23-30, especially 25, 27, and 30; I Thess. 4:16-18; Rev. 21:2; Rev. 22:20.

This is not all of faith, but isn't it enough to make one forget the greatness (?) of self, believe the whole Word of God, become submerged in it, realize and admit His majesty and that of His only begotten Son and humbly obey all His known commandments, be they ever so counter to the world's desires? It is a question for every born individual who has come to the age of understanding between right and wrong, to settle alone with God. None are exempt. The great day of Judgment I believe will be public, and will reveal what decision we have made (Matt. 7:22, 23; Luke 13:24-27; Matt. 25:41) and it will be **TOO LATE TO CHANGE IT** (Luke 13:25; Eccl. 11:3; Amos 8:11,12—this after I Thess. 4:16,17).

When should this faith begin? "Today" is all the time that is promised us in God's Word; "Yesterday" we have placed in God's hands; "Tomorrow" lies yet with Him and may nev-

er become ours—He only knows whether in His mercy we may see the light of it. We surely have not proven ourselves worthy of it, have we? Only “today”!

“Today if ye hear His voice, harden not your hearts... behold, **now** is the day of salvation.” “Tomorrow” may never come.

This is too great a subject to be left unattended for “some other day.” Life is uncertain and death too sure, and the blessed coming of the Lord draweth nigh! The “life” that the world knows as such, is but a period of time allotted to men and women to prepare for entrance (at what the world calls “death”) into the glorious **real** life beyond the portals of eternity. Sad it is how many fail to use it for that purpose.

It requires faith and all its wondrous attributes for that preparation, and the grace and mercy of God will be found all-sufficient therefor. But **man must act**, as we can see by the two extremes: the King of Nineveh (Jonah 3:6), and the dying thief upon the cross (Luke 23:40-43). We all come in between these extremes. Let us exercise more real faith.

Duchess, Alta.

“WHAT IS YOUR LIFE?”

By David E. Plank

For the Gospel Herald.

These words form a question which the apostle James asks by inspiration of every mortal being. In their mad rush through life, few people really stop to consider what life is, what we should make out of it, or how it will end. Man lives mostly for this present life, and for what he can get out of it for his own pleasure. The future life seems so uncertain and concerns him but little, if at all. Yet how different is this attitude from that which the Word of God teaches!

Let us see how James answers his own question. He says life “is even a vapor, that appeareth for a little time and then vanisheth away.” This brings us to the oft repeated fact that

Life is Short

You have noticed a foggy morning. Not only is the rising sun obscured, but the mist is so thick you can often not see a dozen rods ahead of you. Yet we generally anticipate a clear day, for shortly the clouds scurry away and are lost to view. So it life. Just a few clouds and then the brightness of eternal day—or the blackness of an endless night of woe.

Job says his days are “swifter than a weaver’s shuttle,” and David says his days are “consumed like smoke.” Peter tells us that “all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth,

and the flower thereof fadeth away, **but the word of the Lord endureth forever.**” The last promise is our great consolation.

The story is told of an old lady who was taking a short trip—her first train ride. She spent many minutes arranging her seat and bundles, so she could enjoy a comfortable ride. Just as she nestled down the train whistled and the conductor called out her station. “Well, if I had known the ride would be so short, I would have spent less time in fussing over it.” We are prone to make too much preparation for the journey through this short life and not enough for the journey to that long home.

When we consider James’ question we realize that

Life is Uncertain

Even a long life is short compared to eternity, but none of us have the assurance that we will live to grow old. “The old must die, the young may die.” How often are young men and women cut down in the prime of life through accident or disease. “Your time is always ready” is the way our Lord puts it to the disciples. Solomon tells us “Thou knowest not what a day may bring forth,” and to quote again from James, “Ye know not what shall be on the morrow.”

That rich man who planned to build larger barns to hold his abundant crops, made extensive preparations for a life of ease and pleasure but God says, “Thou fool, this night shall thy soul be required of thee, then whose shall these things be?”

But while life is uncertain we know that its end is sure to come sooner or later. Men may deny the existence of a future life, but no sane man doubts the certainty of death, for we see its evidence about us every day. “Dust thou are, and to dust thou shalt return.” De Soto failed in his search for the fountain of youth. If he had but read his Bible it would have saved him a lost of useless searching.

How often do we see people exert all their energies to gain worldly riches, honor and knowledge with which they expect to enjoy life. But suddenly they are cut off like the rich man, right in the midst of their activities. Or even if they are spared to a good old age and know they must soon die, there is no relaxation of effort towards a life that is “great” in the eyes of the world.

To the Christian the brevity and uncertainty of life brings no real sorrow. True, “life is surest” in a way, and we appreciate this life and the blessings which God has given us, but after all we realize that this life is only a temporary existence. We would sing with the poet, “I would not live away.” Paul was in “a strait between two.” He had a desire to live,

that he might be helpful to those who needed him. But as far as he was personally concerned he would much rather have departed this life and be with Christ, which he describes as being “far better.” Paul had no ambitions to become a great man in the eyes of the world. He had his affections set on things above. He considered himself a stranger and pilgrim on the earth. He too desired “a better country, that is a heavenly.” Again he tells us that “here we have no continuing city, but we seek one to come.”

I wonder sometimes why we are so careful to build our foundations so solidly when we build for time, but we show more or less indifference as to the foundation of our eternal building. Buildings and bridges are being constructed much more permanently than in days gone by. We would scarcely think of building a good chicken house without a solid foundation of concrete or stone. Do these things have any significance? Possibly they did so in the days of Noah.

In conclusion, life is a good deal what we make it. Success or failure lie within our power. But these terms are in truth very different from what the world recognizes them to be. The life of poor Lazarus, sick and starving though he was, was after all a success, for he had availed himself of the great riches. But how about the rich man? Did his purple linen garb or his daily sumptuous fare prove that he was a successful man?

May we think deeply of this question, “What is your life?”—for once spent, life can never be recalled. “What a man soweth that shall he also reap.”

Halifax, Pa.

FUTURE DESCRIBED AS EVER-LASTING PUNISHMENT

By A. H.

For the Gospel Herald.

Hell is the place for the wicked and those that have no fear of God in their hearts. I believe it is a place the awfulness of which no human can fully realize. Isaiah foretells it as follows: “He hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.”

It is not like punishment here on earth, that it soon passes away, but it is everlasting. Just think of it—it means for ages and ages to come. Isaiah asks, “Who among us shall dwell with everlasting burnings?” “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tor-

mented day and night forever" (Rev. 20:10). That will be an "unquenchable fire." Nothing can put it out or ease the torment.

Are we traveling toward such a place? If we are, let us stop and study up on the kind of place it will be, and see if we would enjoy living there forever and ever. If not, we have a work to do—endeavor to keep others from going there.

"Withhold not correction from the child: for if thou beatest him with the rod he will not die. Thou shalt beat him with the rod and salt deliver his soul from hell" (Prov. 23:13, 14). Jude writes, "And others save with fear, pulling them out of the fire hating even the garment spotted by the flesh." We know that the society of the wicked leads to hell. "But he knoweth not that the dead are there and that her guests are in the depths of hell" (Prov. 9:18). "But I forewarn you whom ye shall fear: fear him, which after he hath killed hath power to cast into hell, yea, I say unto you, fear him." "And in hell he lifted up his eyes, being in torment, and seeing Abraham afar off and Lazarus in his bosom." This was the rich man that we read of in Luke. Do we think he would have lifted up his eyes and begged as he did, if he had not been in torments? No; for he had a chance for that while on the earth when everything glided along smoothly in his path, but then he had no use for the help of God. Are we that way today? If so, then we are surely on the road to the same place where that rich man is today.

Pryor, Okla.

A DAILY BLESSING AND A DAILY QUESTION

By R. D. Becker

For the Gospel Herald.

Psa., 1:1.—Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Do I walk in the counsel of the ungodly, stand in the way of sinners and sit with the scornful?

Psa. 119:1.—Blessed are the undefiled in the way, who walk in the law of the Lord.

Am I clean and undefiled in flesh and spirit?

Psa. 84:5.—Blessed is the man whose strength is in thee; in whose heart are the ways of them.

Is my strength in Him who died for me?

Matt. 5:7.—Blessed are the pure in heart: for they shall see God.

Am I pure as I should be?

Matt. 5:9.—Blessed are the peacemakers: for they shall be called the children of God.

Am I a peacemaker or a peace destroyer?

Luke 11:28.—Blessed are they that hear the word of God and keep it.

Do I hear and keep the word of God as I should?

Psa. 112:1.—Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.

Do I fear the Lord and do I delight in His commandments?

Psa. 119:2.—Blessed are they that keep his testimonies and seek him with the whole heart.

Am I seeking Him daily with my whole heart or am I seeking another?

Rev. 22:14.—Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

If I keep His commandments the way I have been, will I enter the heavenly gate?

Psa. 41:1.—Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

Am I considering the poor as I should?

Matt. 5:7.—Blessed are the merciful: for they shall obtain mercy.

Am I as kind, loving and merciful as I can be?

Psa. 34:2.—O taste and see that the Lord is good: Blessed is the man that trusteth in him.

Do I taste a little of His goodness daily?

Jer. 17:7.—Blessed is the man that trusteth in the Lord and whose hope the Lord is.

Do I trust Him daily and is my hope built on the solid Rock, the Lord?

Psa. 128:1.—Blessed is every one that feareth the Lord; that walketh in his ways.

Am I walking daily in His ways?

Psa. 21:1.—Blessed is he whose transgression (iniquity) is forgiven, whose sin is covered.

Are my sins, covered daily with the blood?

Luke 12:37.—Blessed are those servants whom the Lord when he cometh shall find watching.

Do I watch daily as I should that I may not be led astray? How important.

Matt. 25:34.—... Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Which word will I hear Him say unto me on that great day, Come or Depart?

Plain City, O.

God's program for world evangelism is (1) Jerusalem, (2) Judea, (3) Samaria, (4) uttermost parts of the earth. And God's program is always a good one.—C. A. Hartzler.

I have found this: whenever a man takes care of all that God has entrusted to him, God takes care of all the rest.—D. G. Lapp.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Fort Wayne, Ind.

(1209 St. Mary's Ave.)

Bro. Jacob K. Bixler labored with the Ft. Wayne congregation from the 15th to the 22nd of June and the visible results of these meetings were two confessions and the congregation greatly strengthened in the faith. In the morning of the 22nd one sister was received into Church fellowship upon confession of her faith, and in the afternoon the congregation partook of the communion service which was a spiritual blessing to all.

Sister Della Bickel is back again helping with the work after an absence of about 9 months.

June 27, 1919.

B. B. K.

La Junta, Colo.

(Mennonite Sanitarium)

Greeting in Jesus' Name:—Bro. J. D. Charles, Bro. Edward Yoder, and Bro. Noah Oyer and wife paid us a visit June 14. Bro. J. D. Charles, our S. S. Field Worker, preached for us on Saturday evening.

Sister Headings, who recovered nicely from an operation, has left with her husband, Bro. J. W. Headings, for Aurora, Oreg. After visiting there for a short time they expect to leave for their home at Bellefontaine, Ohio.

Sister Lillie Shantz, who underwent a critical operation, is doing nicely at this writing.

Sister Mildred Landis has returned from a short visit with her parents at Hesston.

Sisters Phoebe King, Bessie Berkeley, Clara Burkhart, and Nellie Shewalter have arrived recently to take the places of those who have left. They will at least stay for the summer. We will need some one to take their places in the fall. Let those who read this take heed.

Sister Anna Ebersole has left for a much needed rest. She will spend the summer at Colorado Springs. She has given 20 months of service without intermission.

While on a business trip to Colorado Springs Dr. Brunk was taken suddenly ill. At this writing he has recovered and is again able to take up his regular duties.

Received a substantial remembrance recently to the amount of

\$500 from the estate of Bro. Byers of the River Brethren at Hamlin, Kans. Bro. Byers spent his last days here and left this to show his interest in the work. God reward him.

June 27, 1919. The Workers.

A FAREWELL MESSAGE

For the Gospel Herald

Hotel Albert, New York City,

July 1, 1919.

A Friendly Christian Greeting:—In about four hours our ship will leave its dock carrying for a distant port a small group of eager men and women who are planning to devote the next year of their lives to relief work in the lands made sacred by early Bible history, the life and work of Jesus, and by the blood of the martyrs which has flowed so freely during the past sixty years. Most of the farewells have been made and the hopes expressed that this year of larger experience may prove a blessing to ourselves as well as those whom we hope to serve. Two more messages remain to be given among which is this one for all of you who, I am sure, are looking and praying our way.

This may seem like a strange "goodbye" message because what is on my mind so largely is not "goodbye" but "thank you." So many unusual things have happened and favors been extended in connection with my leaving the work at the Twenty-sixth Street Mission in Chicago and going to the Near East for a year, that I feel more like saying "thank you" to those from whom these favors have come than to give expression along any other line.

Perhaps I ought to state why this appeal comes especially strong. During the year just passed two superintendents of institutions in our Church passed to their reward. Since they are gone there are expressions of appreciation on every hand. They are perfectly proper, but I have been wondering if those expressions had not meant more if they had been made before their death. There are still living a number of brethren and sisters who occupy more or less public positions and for whom we so often have only a word of caution or criticism. I have determined that I want to personally cultivate a more appreciative and thankful spirit. I can not write a personal letter to all at this time, so will in this public manner mention some names of people who have been especially kind.

The members of the Executive Committee on Mennonite Board of Missions and Charities for the many kindnesses and forbearances of the past and especially for their consent

to my taking this trip and engaging in this work.

The members of our Local Mission Board who have so faithfully stood by us in work and that at times when we had great difficulties to encounter.

The 26th St. Mission congregation who have been so generously giving to our support and who have graciously responded to my weak efforts while at the Mission.

The Mennonite Relief Commission for War Sufferers for appointing me to this work when there are so many others who could have done so much better.

Bro. Mumaw in particular for the manner in which he assisted in securing our equipment. (We are especially pleased with all of our equipment even though charges were made which we could hardly appreciate at the time.)

The sisters at the Philadelphia Mission for giving us such a home-like atmosphere in which to live during those few days in which we made much more trouble than is paid for by any board bill that may be paid. We highly appreciated the encouragement given us.

To my own family for the readiness with which they consented to my going and the brave spirit in which I am sure they will meet the problems that lie before them.

To the many who have kindly remembered me with letters, received during the past few days.

To our heavenly Father who is always good to us far beyond our merits and who has made all these experiences and friendships possible.

It is our longing that all of you may constantly hold us up to Him as we travel during the next month and as we seek to serve Him during the year that shall follow.

We sail at 3:00 P. M. today (July 1) on the steamship "Patria," Fabre Line, to Naples, Italy. Ship will stop at Lisbon and Marseilles, according to newspaper announcement and word of the purser. From Naples we will likely go over land to Taranto from which we will sail to Constantinople, Turkey. My address will be Beirut, Syria, c-o A. C. R. N. E., where I shall be pleased to hear from all who are included in my list above together with the many other friends.

Wishing all of you God's richest blessings, I remain,

Sincerely your brother,
A. M. Eash.

When I read this old Gospel one of the glorious things I find in it is the fact that it is for everybody.—C. A. Hartzler.

"Righteousness exalteth a nation, but sin is a reproach unto any people."

AMONG THE BRETHREN IN FRANCE

Grange-le-Comte par Rarecourt, Meuse, France, June 11, 1919.

Dear Herald Readers:—Saturday, June 7, was the day on which we arrived at our final destination in France after some trying experiences and a tiresome journey from Paris where we remained only long enough to get our papers and make arrangements with the Friends' Committee for getting out on the field. We met about 10 of the brethren that same day, they being located at Grange. The others, with a few exceptions, are scattered in different villages within a radius of six or eight miles and the exact date of our arrival not being known they of course did not meet us that same evening. On Sunday all who could be notified and reached went out to the Argonne forest where amid shell holes and barbed wire entanglements we had our first service. Bro. Allgyer preached an impressive sermon on the value and necessity of the prayer life on the part of the believer.

About twenty of the brethren were present and took part in the service and all greatly appreciated the privilege of worshiping in this way. Another service is arranged for on next Sunday at which we expect a much larger number present, and on Saturday and Sunday of the following week, June 21 and 22, they have arranged for a conference at which we expect to see all of the brethren present. We pray that the meeting may be for the glory of His name.

We are planning to spend a few days at each of the stations where our brethren are located and get in personal touch and contact with each one where that is possible. All seem to be happy and enthusiastic in their work about which we hope to write more later. May we ask a continued interest in your prayers.

In His name,
Vernon Smucker.

We are told that there are planets where the power of gravitation is so strong that if an elephant were to undertake to walk on them that he would fall to pieces because of the attraction of the planet on which he undertook to walk. That is the way with some people. The attraction of the world is so great for them that they go to pieces spiritually, not having manhood enough to maintain their spiritual existence.—D. G. Lapp.

O God, give us a faith that will not waver, worry, whine nor wrangle; but a faith that will watch, work, wait, win and constantly warble.—S. P. Long.

Family Circle

THE KINGLY FATHER

He never tries the dizzy steep of fame;
He never seems to care what men may say;

He walks the regal, upward road to Worth.

And never turns aside by night or day.
Far-visioned, clear of brain, and unperturbed,

He turns deaf ear to fickle Fortune's calls;
Simple in heart, and speaking words of truth,

He walks the earth, a King-in-Overalls.
Not thus I sing of kings or potentates,

Whose deeds are smirched with cruel secret pother,
But of the humble man God gave to you,
To reverence, and call a noble Father.

In youth he kept his growing manhood clean;

His blood flowed free from any taint of sin;

He did not damn to life his boys and girls
But handed to them pure their origin.

The greatest honor any man can know
Comes not by exaltation in his clan;

It is to stand before his babies, clean
Of vices that destroy the blood of man.

His youngsters see in him a man of men;
Supreme he lives to them above all other,

And makes, for them, the thought of Fatherhood

A sacred thing, like to the name of mother.

For ages drear the sorrows of the race
Have deepest cut into the mother's heart,

Because some men have ever been content
The animal should rule their better part.

I sing an ethic that all men must heed;
One common morals shall for all prevail;

The cave-man's dream must quit the modern world:

Manhood is something more than being male.

To men who thus can meet Life's high emprise,

And fight on Honor's heights, nor count it bother,

There waits for them the kingliest crown on earth,

Whose children, filled with joy, can say,
"My father."

HOME; WHAT MAKES IT REAL?

By Allen Christophel

For the Gospel Herald.

Every individual has some word or object which is held dearer than any other. There are very few people who think of a place on earth that brings out more sacred memories than home. It possesses a peculiar charm for every one. Regardless of external appearances, there is a thought connected with home that arouses respect.

An old house, dilapidated though it may be, revives sacred memories for someone, somewhere. An old house, with no furniture, leaky roof, broken windows, and smashed doors—value-

less though it may be—was the scene of a home sometime in the past. There is no virtue in the material that is left, but the treasure lies in the memories, associations, ideals, and characters that had their origin there. It is the reverence for these things that gives home its charms.

Homes may be in palaces; homes may be in hovels, but the memories thereof can not be erased. "There is no place like home" is more often true because of the associations than of the condition of the place. Food may be ever so dainty and well prepared, it always tastes best when a mother had made it and when eaten at her table. Care in time of illness may be ever so painstaking, home care is always the most satisfying. The tender care of members of one's family usually has more influence in moulding character than have the most powerful institutions existing.

Educational institutions may be ever so efficient, the spirit of duty and application fostered in a good home can never be substituted. Churches may be ever so strong, yet the spirit of sacrifice and devotion necessary to religion can never be better developed than in the home. It is true that strong men of God have risen from homes that were far from ideal, but these men were exceptional cases. They rose in spite of their circumstances.

The elements that make up character find no better beginning than in the home. It is there that first impressions and habits are made that can never be materially altered. Home is the strongest existing factor in shaping character. Doctors and nurses may minister to the physical body; it requires home to minister to the spirits. Doctors admit that comforting the mind is more important than medicine or external comforts. Schools may train the mind; it requires the home to implant the spirit of duty, application, and endurance. A school without the support of the home is difficult to conduct. Churches may minister to the soul; the spirit of love, sacrifice and devotion can not be better developed than in the home. Its influences, good or bad, can never be entirely altered.

Outside appearances can never make home. Many of the finest palaces existing lack the first requirement. Many cottages of humble appearance are true homes. The greatest requirement for a home is LOVE. It is the spirit that puts the interests for those about us before our own; that makes others better than ourselves. Where this is lacking there is no home; where it exists there is, regardless of circumstances. Christ manifested this spirit on the cross. In the midst of the most intense suffer-

ing, He noticed His mother weeping. He called her attention to Himself and the attention of that disciple whom He loved to her, and died shortly thereafter. He charges the disciple to treat her as he would his own mother. Christ here exemplifies the spirit that makes a true home. While in the throes of death, in the midst of intense agony, burdened with sins of the world, He forgets all these things and centers His attention on the person nearest to him—His mother. It is the spirit that forgets all else that makes home.

The family that does not possess this quality lacks the first essential of a home. The person that does not have a place where all would be sacrificed for him is without a home. The person that does not possess this spirit lacks the spirit a real home implants. It is where the spirit of love, devotion, sacrifice, and self-abnegation exist that a home exists. A lack of these robs the home of its greatest treasure—its life. Home-sickness is not cowardice; it is simply a normal longing for something that is lacking. The individual that never longs for home is to be pitied.

While the sweetest place on earth is home, it is but a type of the greatest shelter for the existence of the soul—heaven. What a true home is to the individual, heaven is to the soul. "When conditions are what they ought to be the earthly home is a suburb of the heavenly home" (C. F. D.). The true home moulds character, implants ideals, satisfies certain longings. The thought of the heavenly home moulds Christian character, implants Christian ideals, and satisfies the deepest soul longings. Only as the earthly home is a type of the heavenly home is it fulfilling its mission. As the heart is centered so the soul develops. When the heart is centered upon the earth and earthly things the soul shrivels. When the heart is centered upon heaven and heavenly things the soul grows in love and beauty. When the inhabitants of the home center their affections on heavenly things, the spirit of love fills the hearts and "home is heaven." Regardless of the beauty, glory, and fame an earthly home implants, it is ringing true only when it points toward heaven. The home on earth is at its best only when the inhabitants have heaven for their goal. That home is noble that possesses the spirit of love; that home is at its best when it is but a preparation for heaven. Home is simply a means to an end; a means of pointing the soul to heaven.

"Let others seek a home below,
Where flames devour and waves o'erflow,
Be mine a happier lot to own,
A mansion near about the throne."

Scottdale, Pa.

Sunday School

For the Gospel Herald.

Lesson for July 20, 1919.—Matt. 26: 26-30; I Cor. 11:23-26

THE LORD'S SUPPER

Golden Text.—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—I Cor. 11:16.

Introductory.—As baptism is the successor to the initiation of priests into their priestly office, so is the communion a successor to the Jewish Passover. Christ and His disciples were together in a large upper room in Jerusalem. Solemnly did He tell them that this would be the last occasion of the kind before His suffering and death. He then instituted the communion, and told His disciples to do this in remembrance of Him. As the Jews thought of the Passover in Egypt as often as they ate of the paschal lamb, so we think of "Christ our Passover" when we partake of the symbols of His broken body and shed blood. It is a most impressive lesson, and should be studied with the keenest of interest.

The Lord's Supper Instituted (26-30).—An account of this is given in Matthew 26, Mark 14, and Luke 22. The disciples had already made ready the pasover. In the evening Christ and His disciples came together to eat it together. As they were eating Christ took bread, blessed it, and gave it to His disciples. Then He took the cup, blessed it, and commanded all His disciples to drink of it. "This is my body," said He as He passed the bread. "This is my blood," was His comment upon the cup. The time for the great sacrifice was at hand. He was eating with His disciples the last legal Jewish passover. This was therefore the appropriate time to institute a new memorial. As the Passover was the memorial which reminded the Jews of their deliverance from the bondage in Egypt, this was now to be a memorial of the great sacrifice offered to deliver the souls of men from the bondage of sin and death. Every time we partake of these simple memorials we think of the broken body and shed blood of Jesus Christ.

Why this Ordinance (23-26)?—Years passed on. Christ went home to the Father. The Holy Comforter came as the Reprover of the wicked, and the abiding Comforter of the elect. The Gospel of Christ had continued to spread until it reached many lands. Various theories arose as to the meaning and use of Christian ordinances, among them the communion. Among the Corinthian brethren especially they had a wrong conception of the meaning and use of this or-

dinance, and Paul wrote to set them right. After correcting the idea that it takes a full meal to satisfy the Lord, he proceeds to tell them what he had received of the Lord.

"I have received of the Lord," writes he, "that which I also delivered unto you. That the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament of my blood: this do ye, as oft as ye drink it, in remembrance of me." Here, in a few words, is a description of what our Savior did and why He did it. Any child can understand it. From this simple description we learn a number of things:

1. The communion was instituted on the night our Lord was betrayed.
2. The bread was given as a memorial of His broken body, and the cup as a memorial of His shed blood. They were to be eaten in remembrance of the sacrifice and death of Jesus Christ.
3. The idea that a full meal was necessary was not from the Lord; for Paul distinctly told them what he had received of the Lord, and the full meal was not among them. He did say, however, "If any man hunger, let him eat at home." Anything aside from the few crumbs of bread and the few drops of the fruit of the vine would hinder rather than help to comprehend the meaning of this ordinance.

4. Paul had already taught this ordinance, and now repeats his teaching to remind them of his former teaching. They had gotten the teaching in "word," they were now to get it through an "epistle." No matter how it was delivered it was "from the Lord." Since Paul was God's chosen vessel to bear His name among the people (Acts 9:15) both the preaching and the writings of Paul are inspired and authentic.

5. The meaning and use of the communion are two-fold: (1) "Ye do shew the Lord's death" (2) "until he come." The figure here brings to us an added meaning. Not only do we remember, but we also "shew." Not only have we a remembrance of the Lord's death, but also a reminder of His promise that He will come again. It is a two-fold vision which no child of God can afford to miss.—K.

Outside of God's plan you may get all the devices which man has ever invented to bring about man's salvation, and after all it will be a failure.—D. D. Miller.

Our Young People

THE PROPER OBSERVANCE OF THE LORD'S DAY.—Rev. 1:10-20.

Topic for July 20

MOTTO

"In the Spirit on the Lord's Day."

THE STUDY HOUR

I. The Lord's Day.—This is the name of the day in which Jesus rose from the dead (Mark 1:9). It was called the Lord's day by the Apostle John in his message in Revelation (Rev. 1:10). There are many writings of the early church Fathers who expressly called the first day of the week the Lord's day and stated that it was observed by the Church as the day of rest and worship. There is sufficient Scripture to show us that these early Fathers received their practices from the practices of the Apostles and Christ (Cf. Acts 20:6, 7; I Cor. 16:1, 2; Jno. 20:19-26).

The Sabbath as given to Israel from Mount Sinai, and which was the seventh day of the week instead of the first, is no more binding upon us than other ordinances of the Mosaic law (Col. 2:16). But this fact does not do away with the underlying principle for which the Sabbath stood. Just as the Passover gave way to the Bread and the Cup, so the Sabbath has given way to the Lord's day. The ordinance of the Sabbath under the Jewish dispensation illuminates the spirit of the day we keep under the Spirit dispensation, just as other ordinances under the law illuminate the more perfect things of the new covenant (Heb. 10:1).

The Jews lost the spirit of the Sabbath observance by doing it in the spirit of a slave and adding burdensome regulations to it. We do well to study the regulations made by the Lord and apply their principles to the Spirit of the dispensation in which we live.

II. The Text, Rev. 1:10-20.—John here was worshipping on the Lord's day and tells of the vision which he received. John's example of Sabbath observance is a good one for us, even if we, like him, are deprived of the public assembly where we should be if possible.

III. Outline Study.

I. The Sabbath under the Law of Moses.

- a. The seventh day.—Ex. 20:9, 10, 11.
- b. All secular work to cease.
 - (1) Man and beast to stop from man's work.—Ex. 20:8-10.
 - (2) Gathering food forbidden.—Ex. 16:23-30.
 - (3) Usual chores laid aside.—Num. 15:32-36; 35:3.
 - (4) Buying and selling unlawful.—Neh. 10:31.
 - (5) Harvest rush not to cause its violation.—Ex. 34:21.
- c. Religious services were to be carried on.
 - (1) Sacrifices.—Num. 28:9, 19.
 - (2) Teaching the Word.—Mark 6:2.
 - (3) Worship.—Isa. 58:13, 14.
- d. Acts of mercy.
 - (1) Relieving hunger.—Matt. 12:1-4.
 - (2) Caring for animals.—Matt. 12:11.
 - (3) Healing the sick.—Matt. 12:12, 13.
- e. Punishment for violating.—Ex. 31:14, 15.

PERSONAL THOUGHT

As the day approaches when God's people assemble for worship and the exhortation of one another, do we make the preparation of heart and life to observe the time to the greatest profit to ourselves and our fellowmen?

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, JULY 10, 1919

Field Notes

Several brethren and sisters from Eastern Pennsylvania are visiting with the churches in Ontario.—S.

The series of meetings at Strasburg, Ont., closed with three public confessions as one of the visible results.—S.

Brethren J. A. Ressler and H. F. Reist of this office filled the regular appointments at Gortner, Md., last Sunday.

Bro. Oliver Snyder of Floradale, Ont., filled the appointment at Rainham on Sunday evening, June 29.—S.

Many of our readers will be interested in reading another letter from France by the pen of Bro. Vernon Smucker.

Two local Sunday school meetings were held July 1 (Dominion day) in Ontario. This is a very profitable way to spend National Holidays.—S.

Bro. Clayton F. Derstine of Eureka, Ill., spent some time in Lancaster Co., Pa., recently, filling appointments at a number of places.

Bro. Walter E. Oswald has this to say about the work of the brethren in France: "We are still erecting homes at Aubreville. Our equipage expects to move in a month or so."

Bro. M. B. Fast of Reedley, Calif., formerly editor of the Mennonitische Rundschau, left June 30 for Siberia in the interests of relief for suffering ones in that country.

An interesting Bible conference was held at the Shantz Church near Baden, Ont., during the second week of June, also a series of meetings which resulted in two confessions.—S.

Bro. J. B. Smith of Harrisonburg, Va., has been in Lancaster Co., Pa., during the past few weeks, preaching the Gospel of the Kingdom and looking after the interests of the Eastern Mennonite School.

On July 1 the little congregation at Rainham, Ont., numbering 26, was swelled to about four times this number by visiting members from the counties of Waterloo, York, Lincoln, and Welland, with a few from the States.—S.

Southwestern Pennsylvania Conference.—The annual meeting of this conference will be held this year with the congregation worshipping at Spring, Pa., Aug. 12-15. Official announcement giving particulars will be printed next week.

Bro. Clayton F. Derstine and family of Eureka, Ill., spent a day with us last week. The left Saturday afternoon for Louisville, Ohio. They have spent the greater part of the past two months in the east, visiting loved ones in their former home at Souderton, Pa., while Bro. D. has allowed himself to be used by a number of churches in bringing to them the message of eternal life. They expect to reach home by July 15.

Kansas-Nebraska. — The annual meeting of the Kansas-Nebraska Conference is to be held this year with the congregation near Roseland, Neb. Fuller announcement later.

An all day meeting, in the interests of the Master's Kingdom, was held July 4 at Oak Grove Church near Grantsville, Md. We hope to hear of a profitable meeting at that place.

An inspiring Sunday school meeting was held at the Blough Church near Johnstown, Pa., on Friday, July 4. The meeting was well attended and good interest was but one of the many features of the gathering.

Manitou, Colo., seems to be headquarters for Mennonite preachers and overworked officials this summer. Among those who have thus far reported from that place are Bros. Bender of Kansas, Fisher of Iowa, and Ropp of Michigan. Bro. G. L. Bender of Elkhart, Ind., will probably be there before this reaches the eye of the reader. We trust that they may succeed in leaving the stamp of spirituality upon the community as well as renew their physical health and vigor.

Correspondence

Spring City, Pa.

(Vincent congregation)

Dear Herald Readers, Greeting:—The meetings held at this church, conducted by Bro. N. H. Mack of New Holland, Pa., came to a close on Sunday evening, June 15. On several evenings, before the sermon, Bro. Mack gave short talks on the subjects of Faith, Repentance, Baptism, etc. We feel to praise the Lord for the Word preached, and have the promise that it will not return to Him void. Altho the attendance was not so good because of sickness and death, yet we know that "ALL things work together for good to them that love God." A visible result of the meetings was eight young people confessing Christ. The first meeting for instruction of the converts will be held June 29. Pray for them and the work at this place. John W. Kolb.

June 27, 1919.

Airlie, Oreg.

(Firdale congregation)

Dear Herald Readers, Greeting:—On June 1 Bro. J. P. Bontrager, daughters Fannie and Mary, and Bro. G. R. Bebb came into our midst at which time we held our communion services and we feel that we were greatly blessed. May we always be thankful for the privilege of observing this great ordinance as we can plainly see the Lord has laid it

down for us. We as a little band need your prayers and encouragement. Although we are few in number, many are the spiritual blessings we receive in our little school house. May we prove faithful till Jesus comes.

In Christian love,
June 27, 1919. Orva Kilmer.

Westover, Md.

Dear Herald Readers, Greeting:—We were again privileged to have Bro. Geo. Hostetler of Oyster Point, Va., in our midst. He preached three very impressive sermons Saturday evening, Sunday morning, and Sunday evening.

He also took charge of a quarterly meeting Sunday afternoon which was of a great benefit to those present.

We are glad to say that our building committee has been offered two different places for church property. Pray for us, that the work may prosper for the Lord.

Cor.
June 30, 1919.

Palmyra, Mo.

Dear Herald Readers, Greeting:—The little flock at this place has abundant reason to thank and praise our heavenly Father. At this time we feel especially thankful for the bountiful harvest with which He has blessed us. I trust that this material harvest has reminded us of that greater harvest, and that each might be striving to do his and her part in the gathering in of the golden grain. "Lift up your eyes and look on the fields; for they are white already to harvest."

Along with these natural blessings we have also been enjoying special spiritual blessings. Bro. and Sister Paul Erb of Hesston, Kans., were with us one and a half days during the second week of June. Bro. Erb preached for us the evening of June 12. Text, Col. 3:11. His theme was "Jesus." I'm sure all were greatly encouraged and benefited by the sermon and by the presence of our brother and sister. May the Lord bless them in their further labors for Him.

Our Sunday school was reorganized last Sunday, June 29. The following officers were elected: Supts., J. H. Hershey, J. F. Kreider; Chor., Anna Kreider; Sec.-Treas., Phoebe A. Hershey.

Pray for the work at this place.

In His name,
June 30, 1919. Anna M. Kreider.

East Earl, Pa.

(Bowmansville congregation)

Dear Herald Readers, Greetings:—On Sunday, June 29, we were privileged to have with us at our regular church services Bro. I. B. Good of the Weaverland congregation. He preached a very inspiring sermon. In

the evening he again was with us at our teachers' meeting, and explained the first two lessons of this quarter. We have our teachers' meeting once every two weeks. It generally is not so largely attended, but we have the assurance that where two or three are gathered together in His name He will be one in their midst. May we as believers press forward and say with Paul, "For God is my witness, whom I serve with my spirit in the gospel of his Son that without ceasing I make mention of you always in my prayers."

Pray for us that the Lord's work may be carried on according to His will.

Cor.
July 1, 1919.

Palmyra, Pa.

The Stauffer congregation expects to organize Sunday school, the Lord willing, July 13. June 28 counsel was taken as to the advisability of taking up the work. From this time on there will be services every two weeks—every four weeks in the morning, every four weeks in the evening. At our service on Sunday, June 29, our newly ordained minister, Bro. Noah Risser, took part in the service. Text, I Pet. 2. May the Lord grant him courage and boldness to declare the whole counsel of God. Pray for the work at this place. Yours in Him,

July 1, 1919. Samuel Z. Miller.

Ste. Elizabeth, Man.

Dear Herald Readers, Greeting:—We were again glad to enjoy spiritual blessings when on Tuesday, June 24, Bro. J. M. Kreider of Palmyra, Mo., came here and held two interesting evening meetings. Bro. Kreider left on the morning of June 27. We were sorry that we could not have him stay with us longer. We also have a few visiting young folks with us at the present time. They are Bro. R. E. Myers of Minot, N. Dak., and Sister Keturah Kauffman of Kansas. The brother will remain with us for a month or so while the sister will leave again on Monday, June 30, for Tofield, Alta. We are glad at any time to have young brethren and sisters with us, as well as older ones, who are such a help to our Sunday school at this place. May God help us to stand upon the solid Rock of Christ. Pray for the work at this place.

Mary L. Miller.
June 28, 1919.

Later:—We were again permitted to have Bro. J. R. Shank of Carver, Mo., with us, coming here on the night of June 30 and again leaving on the morning of July 2. Although he was with us for such a short time, we enjoyed his stay very much, thanking God for the spiritual food he has sent us through this brother.

We have hot weather through the northwest this year, but plenty of soaking rains. Crops look well. This leaves our people all well and happy.
July 2nd. M. L. M.

Alto, Mich.

Dear Herald Readers, Greeting:—On June 27 Bro. D. J. Johns of Goshen, Ind., came to this place and held council meeting that afternoon at the Bowne Church. Bro. Johns preached the same evening. Preparatory services Saturday evening. Communion Sunday morning, June 29. Preaching service Sunday evening. One member was reclaimed. This was a beautiful day for communion, so the writer also was able to be at the meeting, and I certainly enjoyed it as this was the first communion service I was able to attend at the church since Oct. 7, 1917.

This was the first communion service for a number of the young members and it makes our hearts to rejoice to see the young people come into the fold of Christ and work for Him who died to save us from sin.

July 2, 1919. S. J. Speicher.

Wayland, Iowa

The body of Emery Wyse, who with two other brethren of the Sugar Creek congregation near Wayland, Iowa, was drowned on the afternoon of June 1, has been recovered. On Tuesday morning, June 24, two fishermen near Oakland Mills were looking for a place to fasten their lines when they discovered the body in a drift. The place where the body was found was some twenty miles down the river from where the young brethren had drowned. At five o'clock on Tuesday afternoon, in the presence of a congregation of relatives and friends, the body was laid to its final resting place in the Sugar Creek Cemetery. Only a brief service was held at the grave, since a service for all three had been held before.

July 2, 1919. Simon Gingerich.

Dalton, Ohio

(Sonnenberg congregation)

Greetings of Love in Jesus' Name:—We are having nice weather at present. The harvest is nearing and wheat fields look promising, for which we are thankful. We are also enjoying spiritual blessings. At our regular church service on June 22 we were privileged to have with us Bro. John Miller and family of Louisville; also Bro. Simon Sommer and family of Fairview, Mich., who were here visiting his mother, brothers, and sisters. Bro. Miller spoke to us in the forenoon and Bro. Sommer in the evening, choosing for his text John 1:29. He again preached for us last

(Continued on last page)

Miscellaneous

TROUBLES

By R. D. Becker

For the Gospel Herald.

Troubles are something few people like, if any, and still they are as needful in attaining the highest goal in the Christian life as our daily food is needful to sustain us.

Troubles and trials are many times guardian angels to prevent worse mishaps—they are the seemingly rough places in our post-way, leading upwards to prevent us from slipping backward in living the ideal Christian life.

Troubles and difficulties cause us to halt now and then to meditate and probably to pray more earnestly—they may often turn us from the broad way into the narrow way, consequently preparing and elevating His people for higher callings.

God has at many times placed great and trying obstacles in the downward course of a sinner to awaken him to repentance.

Should he not be thankful for the obstacles if it has saved his soul from perdition?

Big troubles are hard to overcome when we rely on ourselves to overcome the obstacles instead of asking God for assistance.

Many times in our life it is necessary for God to place such large obstacles in our way that we can not see out anywhere except upwards, causing us to ask for help and then, many times our trouble does not vanish till we almost come to the conclusion God does not answer prayer.

If the obstacles have strengthened our faith and cultivated patience in God, have they not proven a great blessing?

If we look back over our past troubles we can see where many of them were direct blessings to us both temporally and spiritually. If troubles and trials are blessings, then why worry, sometimes till our health is undermined? We probably trouble and worry more about things that never happen than about things that really do happen. "Never trouble trouble till trouble troubles you"—then you will be better prepared when troubles really come. When we let God's sunshine shine upon our troubles and we really see them as they are, they seem to rapidly reduce from dark mountains to ant hills.

We can no doubt never forget some of the trials of life we went through, but God's light will help us to look on the bright side.

God is always on the bright side, because "He is light" (Jno. 1:5) while

Satan is on the dark side. Some have small troubles and bear them impatiently, while others have great troubles and bear them patiently. Is it right?

Christian and non-Christian people in the U. S. A. have no doubt had more troubles and difficulties to overcome in the last few years than ever before. Did it make the Christian stronger spiritually, or weaker? If stronger, were the difficulties a blessing or a curse?

Troubles seem to have started way back in the Garden of Eden, and no doubt will not cease on earth till the end comes.

If we consider the many noble old Bible characters; how their way seems to have been laden with obstacle after obstacle, and still if they looked to God for help they overcame all obstacles, they ought to inspire us and give us great consolation.

Job is one character we usually think of as having his share of trials and troubles.

In the first chapter, when one servant after another came with the heart-rending news of what had happened, Job said, "The Lord has given, and the Lord has taken; blessed be the name of the Lord."

Look at the troubles of Christ Jesus while He was here on earth and still He overcame all difficulties.

If trouble arose He didn't sit down and worry about them, but went to work at once to overcome the trouble. While on earth He seemed to nearly always be busy helping those out of trouble who wanted help—such as raising the dead (Matt. 9:18; 19:23-25; Luke 7:12-15; Jno. 11:11-14), restoring sight (Matt. 9:27-30; Mark 8:22-25), cast out devils, fed the multitudes stilling the tempest, etc. His troubles probably reached the climax in Gethsemane and now being at the Father's right hand interceding for us His troubles may reach the climax when sinners refuse to live the better life.

The darker the cloud the brighter the light seems to shine when it once pierces the cloud.

"I must tell Jesus, I must tell Jesus, I cannot bear these burdens alone. I must tell Jesus all of my troubles, Jesus will help to carry me through."

Plain City, Ohio.

CONVERSATION WITH CHRIST

By a Sister

For the Gospel Herald.

If I were asked what the world, the flesh, and the devil try hardest to prevent Christians from having I should reply, "Conversation with Christ." I say this from my own experience and of Christians I know. A

quiet, unhurried speaking to Jesus alone, and hearing His replies—this is what every Christian needs daily and what many professors of religion obtain only monthly, yearly, or never.

When did you last converse with Christ?

Please stop and answer this question to yourself before you read on.

It is so easy to attend church services, listen to prayers, and to join in them. It is so easy to sing to Him, or to pray to Him with others or to think that we are doing so because we are refreshed and helped by it (which no doubt we are); but what if we should find that we were mistaken in believing that we were conversing with Him at those times, while in reality we were talking or singing for other people and ourselves to hear! I tremble for those who only pray in churches, or at prayer meetings, or with other Christians. Communion services are very blessed helps and means of grace, but they are not necessarily conversations with Christ; nor is preaching, nor teaching, nor working for Him. You may be a most religious person—busy all day long about God's matters; you may give time, money, and thought to Him; but the danger is if you do not converse with Him every day, it will be a horrifying surprise to you when you reach the judgment that nothing should remain of all the work on which you spent your life; the important words, "Without me ye can do nothing," having been forgotten by you.

He meant you should have asked continually about everything you undertook, and everything you cared about; should have been always conscious of His sympathy and oversight and working; but, instead of that, you talked only to man, and catered to his sympathy, advice, and help (Phil. 4:6).

He meant you should have asked His counsel regarding your financial difficulty. He would have arranged it all, but you only asked your lawyer and it turned out badly. (Matt. 6:33; Prov. 16:19; Eph. 3:20, 21).

He meant you should have conferred with Him concerning your anxious feeling for loved ones, and He would have dispelled all fears; but you only consulted your friends, and the matter grew worse and worse. (Psa. 37:25; 55:22).

He meant you should have confessed to Him that secret sin, and He would have forgiven you, and cleansed you; but you confessed to your pastor or to a friend and it torments you to this hour. (Psa. 103:1-3).

He meant you should have asked Him how much money you were to give away; but you settled it for

yourself and settled it wrongly. (Jas. 1:5; Matt. 8:14-17; Mark 5:26-34.

Let us converse more with Him.
Elkton, Mich.

HOW MEET THE POPULAR SPIRIT OF THE AGE?

(Concluded)

By Ruth E. Buckwalter

For the Gospel Herald.

The popular spirit is, "Speaking to yourselves in silliness, singing unspritual songs, making melody on instruments of music to the praise of men." A young sister who was attending college said to her parents one day, "We must get a piano if I want to keep up with the rest of the young ladies in my class; they can all play so swell, I would be ashamed in their society if I could not play the piano." So those religious parents got her a piano so she may not appear unpopular.

The Unpopular spirit is, "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing, and making melody in your hearts to the Lord" (Eph. 5:19).

The best music I ever heard came from the depth of the hearts of those who were singing. The "Great New Song", spoken of in the 14th of Revelation, is not going to be played, it is going to be sung. The harpers will be there harping on their harps, but the emphasis is placed on the singing, and not on the playing.

Who could conscientiously array his body in fine white linen, and wear a crown of gold on his head, and dwell in a beautiful mansion, and play the harp, because they do that way in heaven? No one has a right to such a position in this world. Such a position is promised only to those who have gotten them the victory over this world.

The greatest musicians in the world will be as nothing in comparison to those who shall be able to help sing that "Great New Song", that nobody else could learn to sing, but those who were redeemed from the earth and had gotten them the victory. Therefore I am not so much concerned about being a great musician here, as I am that I might be able to help sing that wonderful song in the world to come, when it will be all right to be popular. "Praise God."

(3) The popular and unpopular spirit, as manifested in the world of amusement: The dance hall, the billiard hall, and the pool room are popular places of amusement. No religious person would want to be found at these places, yet some religious professors apparently have about as little spirituality as people who attend such places. They have caught the popular spirit all right. A young

sister remarked one time, "We are planning to have a social gathering for the people. We aim to have a program once with no religious subjects; nothing bad of course, something helpful without any religion in it. I get tired of everything being religious". This sister evidently did not know the spirit of the dance hall and theatre is to have a little scripture at least, as spice to season the occasion.

The popular spirit is, Let us go to the church entertainment, the play party, the lunch party, to the place of not so much spirituality.

The unpopular spirit is, as David expressed it, "I was glad when they said unto me, let us go up to the house of the Lord".

The preaching of the Gospel alone is too monotonous for many present day professors. They must have some side dish of worldliness to satisfy the longings of their poor souls. It is a sad fact, that many believe the devil's claims, that there is no real pleasure outside of foolishness. If they do not believe this to be true, why is there so much interest taken in these things, and so much coldness in reference to spiritual things?

(4) The popular and unpopular spirit in the world of attire: If the way one is attired does not make him either popular or unpopular in the eyes of the world, why did James give the admonition not to shew greater respect to the one who wore a gold ring, and appeared in fine clothing, than the one who appeared more poorly clad?

The popular spirit is, "Whose adorning let it be that outward adorning of plaiting the hair, the wearing of gold, and the putting on of apparel, the outward manifestations of the heart, in that which is corruptible, even the ornament of a proud and boisterous spirit, which is in the sight of the world of great esteem." The unpopular spirit is, "Whose adorning let it not be that outward adorning, of the plaiting of the hair, the wearing of gold, and the putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:3,4).

(5) The popular and unpopular spirit as manifested in the political and military world: The present age, as never before perhaps, is an age of patriotism. Everybody wants to be patriotic. The popular spirit is, "Hate your enemies, curse them that curse you, torture them that despitefully use you, and persecute you; for all they that take the sword are brave, and if they perish, they perish as heroes." What a contrast to

that of "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you". (Matt. 5:44).

This Popular spirit is manifested
(1) In the Home.

It used to be that children as a rule obeyed their parents. One of my Bohemian women said, "There is a great difference in the Bohemian children of America, and those in Bohemia." She said over in Bohemia the children were supposed to obey at once, and not dictate to their parents. But in America she said it is different. The children suggest and dictate to their parents. The popular idea now is, "Parents obey your children" as is very well illustrated in the young sister who plead for the piano that she may not be unpopular. The children naturally have a wider view of things, so they must be obeyed if popularity is at stake.

(2) In the Church.

How many popular churches today are ruled by their congregations? A popular minister once said, "If I would preach God's Word as I believe it, my congregation would run me off."

The popular idea is, "Obey those who are under you, and submit yourselves; for they watch for your sermons as those who must give of their means, for they do it with grief, and not with joy, for that were profitable for you if they keep up your salary."

The unpopular spirit is,

"Obey those who have the rule over you, and submit yourselves, for they watch for your souls as those who must give an account, that they may do it with joy and not with grief" (Heb. 13:17).

The spirit of submission is sadly lacking in these days, which is also in accordance with prophecy, concerning the last days.

"This know also, that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false accusers, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasure more than lovers of God. Having a form of godliness but denying the power thereof, from such turn away" (II Tim. 3:1-5).

The last mentioned characteristics are especially applicable to the present day; such as "heady", "highminded", "lovers of pleasure", "having a form of godliness", "without power".

In whatever form popularity comes, let every professing Christian be on the lookout. "For we are not ignorant of his devices".

1907 S. Union Ave., Chicago, Ill.

CHRIST'S ASCENSION AND HIS COMING AGAIN

By Nora E. Weaver

For the Gospel Herald.

Our minds should be especially drawn heavenward on this day, for it was on this day that our dear Lord and Savior ascended into heaven. Just before He ascended He led His disciples out of the city, over the Mount of Olives, where they had often walked and talked together, and there, after He had spoken His last loving words and given His final commands, He was taken up and a cloud received Him out of their sight.

How sorrowful His disciples must have been that their best friend would leave them; but His loving heart felt for them, and He sent two men in white apparel which stood by them and said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

What comforting words these must have been to the disciples! And these same comforting words are for you and me. He is coming again to receive all His redeemed children home.

Why did He ascend? He says in John 14:1-3: "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." He is now at the right hand of the Father interceding for us.

We can not realize what a beautiful place He is preparing for us. In I Cor. 2:9 Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love him." Only for those that love Him. "Heaven is a prepared place for a prepared people," and if we have not made the necessary preparation let us make it before it is too late. We know not how much time we have. Today is the day of salvation; tomorrow may be too late.

I know there is not one here today that would not want to enjoy heaven, and if we want to enjoy it we must be prepared.

We must have our hearts set on things above and not on the things of this world. Jesus tells us in I Jno. 2:15: "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." Why should we be so much concerned about the things of this world? This world is not our home; it is only a dwelling place to prepare us for the world to come.

Jesus tells us in Matt. 6:20, 21 to lay up treasures in heaven for where our treasure is there will our heart be also. I believe if we have our hearts set on things above, we will not enjoy the pleasures of this world, such as places of worldly amusement, pride, etc. But we will enjoy these heavenly feasts better. They are but a foretaste of heaven. When we think of heaven our finite minds can not realize what it really will be. The beauty of it—the gates are of pearl and the streets are of gold. There will be no night there, no need of the sun, for the Lord Himself will be the light. There will be no more sorrow, nor sickness, nor death there, but all will be joy forever more. Oh, I think we can not realize how glorious that will be. I do not believe that it will be the beautiful walls or streets that will make heaven so attractive, but Jesus will be there; our dear Savior who gave His own life blood for our sakes that we may be saved. In our earthly homes it is not the beautiful walls or furniture that make home so sweet, but the loved ones that are in it, and so I think it will be in heaven. Our Father will be there, angels will be there, and our loved ones who have gone on before will be there. I believe most of us have some dear loved one over there whom we just long to meet—it may be father, or mother, or brother, or sister, and we have the promise if we are faithful, we shall meet them again. What a glorious time that will be when we can be with Jesus and our dear loved one throughout all the ceaseless ages of eternity. Our finite minds can not realize what eternity means, for,

"When we've been there ten thousand years,

Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

On the other hand, if our portion should be with the lost, what a long eternity to spend in torment forever!

Sometimes we think heaven is far away, but it is not far away, when Jesus is near. He has promised, "If we draw nigh to him he will draw nigh to us. Have we not experienced this in our sweet communion with Him? I believe every true child of God has had experiences when we were as on the mountain top with Jesus. But we must "lay aside every weight," just as the balloonist; when he goes up, he has a sand bag and when he wants to mount up higher he will throw out more sand, so we must do in our Christian life—throw aside every weight that keeps us from rising higher, in order to get in closer touch and get a clearer vision of Him. Oh, I wish we might with the poet get

A GLIMPSE OF HEAVEN

"Methinks I can see in the distance
The beautiful city of love;
Where saints are now serving in glory,
With Jesus their Savior above.
He called them from pain and from sorrow,
He wiped all the tears from their eyes;
And now they are singing His praises,
And worshiping Him in the skies.

"Methinks I can see the redeemed ones
In radiant garments of white,
As they walk through the streets of that city
So beautiful, shining, and bright.
And as they behold the Redeemer
With bright, starry crowns in His hand;
I see them, and think, Oh how blessed,
To dwell in that heavenly land.

"Methinks as I sit and am listening
The melodies come to my ear,
As though I were there in their presence,
With accents most sweet and most clear.
Their song is that beautiful chorus,
That long has been sung, of the Lamb;
At times, Oh, how my heart longeth
To join in the chorus with them!

"I think of the time that is coming
When I to that city shall go
And when I can say, 'I have finished
The journey of life here below.'
When with the beloved in heaven
And all who have gone on before,
I'll meet in that heavenly mansion,
Where parting will come never more.

"The time is approaching, my friends,
When we in that city shall be,
The time after which we are longing
When trouble and sorrow shall flee.
Take courage then, friends, and press forward,
Though stony and rough be the road,
We're on our way home to the city,
Whose builder and maker is God."

This is only a glimpse of heaven. "Now we see through a glass darkly, but then face to face." But in order to enjoy this we must be prepared to meet Him either in death or at His second coming. He has promised that He will come again and He warns us to be ready and watch for His coming for He cometh at an hour when we think not. In Matt. 24:44 He says, "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh." It may be in the morning, or at noon, in the evening, or at midnight, we know not when, but we know it will be suddenly, for in Matt. 24:27 He says, "For as the lightning cometh out of the east, and shineth unto the west, so shall the coming of the Son of man be." I Thes. 5:2 says, "The day of the Lord so cometh as a thief in the night." How we should be ready and watching for His return, lest He come at an hour when we are not ready. How sad it would be if He would find us like the five foolish virgins. May we have our lamps trimmed and burning brightly so that we are ready to meet Him when He comes.

The signs of the times seem to tell us that the Lord's coming is near at hand. False christs, false prophets, many being deceived, famines, pesti-

lences, earthquakes, lovers of self, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, false accusers, high-minded, lovers of pleasure more than lovers of God. Matt. 24:7 says, "There shall be wars and rumors of wars." And it seems to me this is being fulfilled, when we think of the awful war we have just gone through, and the condition of the nations at the present time.

Are we ready? Are our friends ready? Have we done our part in telling the lost? Are we giving enough of our means to help send the Gospel to those in heathen lands? There will be no preparation when He comes. Fearing tells us we are not ready. Why should we fear the coming of our best friend. Sinners fear, but saints rejoice. A crown of righteousness is laid up for all those who love His appearing. Many are ashamed of Christ; ashamed to own Him as their Savior, ashamed to obey His commands. Christ will be ashamed to own such in the last day (Luke 9:26). The separation will be sad. Some will be taken others left; two shall be in one bed, two men in a field, two women at the mill, the one shall be taken the other left. Oh! how sad it will be for the left ones, on the other hand how glorious for the ones who will be taken.

Paul tells us in I Thes. 4:14 that Jesus will bring our friends with Him when He comes. He also tells us how He will come: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." What a glorious home-coming that will be! Parted friends will meet again. We will be like Him. Precious promise, we shall see Him as He is. Oh, how we as God's children should strive to live very close to Him.

Sinner friend, will you not turn from your evil ways, before it will be forever too late? Jesus' last words in Revelation are: "Surely, I come quickly." Oh that we might, with John, say, "Even so, come, Lord Jesus."

Johnstown, Pa.

He who freely praises what he means to purchase, and he who enumerates the faults of what he means to sell, may set up a partnership with honesty.—Lavater.

The work of giving the Gospel to all men is our work. Let us not fail.—E. D. Hess.

REPORT

Of the Seventh Annual Bible Meeting
Held at the Elizabethtown, Pa.,
Church May 30 to June 1, 1919

Friday Evening

Organization: Mod., Sam'l Oberholtzer; Sec., Alta Nunemaker; Chor., Amos Kauffman, Amos Eby.
Devotional, Samuel Oberholtzer.
Sermon, David Garber. Subject, **The Bible.**

Saturday Morning

Devotional, Levi Ebersole.
Holy Living, David Garber.
The Minister and His Message, D. N. Lehman.

Saturday Afternoon

Devotional, Frank Kreider.
Fashions of the Day, David Garber.
The Church established by Christ should set the fashion. The garb of the Christian is the badge of humility.
Education in its Relation to Spirituality, Christian Lehman, Daniel Gish.
Education should aid us in spirituality. Education is a blessing or a curse, depending upon its use.

Saturday Evening

Devotional, William Seiber.
The Open Door, Daniel Gish.
The Holy Ghost opens the door for consecrated workers. The Sunday school is an effectual open door for all.
Sermon, David Garber.
"The Seven Churches Which Are in Asia."

Sunday Morning

Sunday School Lesson.
Faith: What it is and what it does. Simon Landis, David Garber.
The Church's Duty to its Members. Daniel Gish.
All members should work in sympathy.
Sermon, David Garber. Text, Matt. 16:18.

Sunday Afternoon

Devotional, Lehman Kraybill.
Having our Luxuries Yield to the Necessity of Others. David Garber.
The greatest sins in the world come from selfishness. Christ gave His all for the necessity of others. He asks us to do the same.
Walking with God. J. F. Bressler.
We must walk by faith and not by sight if we would have God walk with us.

Sunday Evening

Devotional, Ira Miller.
Fulfillment of Prophecy. David Garber.
Sermon. J. F. Bressler. Subject, **Social Purity.**
Purity in heart and life is God's greatest requirement.
Alta Nunemaker, Sec'y.

AFTER PRAYING

Wait in silence for a few moments still in the realized presence of God. Do not trouble if it seems to be quite blank. It may be that in the depths of your soul God is breathing into you His message. Always wait for this. Sometimes it comes without our knowing it, and only afterwards do we realize that in those moments we had learned something of His will and received something of His strength. We must not spend all the time we are with Him in speaking ourselves; we must leave time to hear what He would say to us.—Sel.

REPORT

Of Sunday School Meeting Held at Rissers
Mennonite Church, Lanc. Co., Pa.,
June 5, 1919

Mod., Abraham Lutz; Chors., Amos Eby, Frank Sholtzberger.
Address of Welcome by Samuel Oberholtzer.

Scripture Reading, Titus 2:1-15.

Sermon by John Ebersole.

Reading Jer. 1:16, 17. "Stand ye in the ways, and see, and ask for the old paths, where is the good way, . . . and ye shall find rest for your souls." They said, We will not hearken. God's Word to be regarded, it will judge us.

The Hidden Talent. John Mosemann.

Matt. 25:14-31. This servant was fearful, slothful, wicked. God expects us to be faithful. "If there be a willing mind it is accepted according to that a man hath" (II Cor. 8:12). There are diversities of gifts, by one Spirit, wisdom, faith, healing, miracles, prophesy.

How Should the S. S. Teacher be Qualified for Service? Noah Mack.

Should be spiritual, submissive, patient, studious, persevering, consecrated, willing to do little things. Appearance in harmony with the Word.

Personal Sacrifice in Sunday School Work. Martin E. Rutt.

Christ our example in sacrifice. Should sacrifice when invited by our friends and rich neighbors to feast with them, when duty calls, "feed my lambs", visit the sick.

Afternoon Session

Devotional by Noah Risser.
Address to Children by John Mosemann.
Lives That Lift and That Shine. Aaron Coble.

This can only be done by following our great example, Jesus Christ. Our lives shall shine in the home, in business.

Brakes on the Wheels of Progress in S. S. Work. Noah Mack.

Indifference, sending the children and not going with them, staying at home, visiting, eating too much, lack of co-operation, those standing outside smoking, discussing problems of the day.

The Value of Parental Teaching on Giving. Willis Kilheffer.

Teach the child to lay up treasure in heaven. The blessing of giving as the Lord has prospered. We are laborers with God (I Cor. 3:9). The child taught to give will always be ready for every good work.

Short talks by Spirit-filled workers.

Evening Session

The Power of Song. Frank Sholtzberger
Often hearts are made mellow by spiritual songs. It inspires the believer (II Sam. 19:35).

Sermon. Text, Acts 20:28. Noah Mack.
Take heed by watching, by prayer. "Grievous wolves" enter, not sparing the flock. Our children are exposed in public schools, Christmas foolishness, truth and untruth mixed. "Hold fast that thou hast, that no man take thy crown."

Martin Z. Miller, Sec'y.

Fellowship with God causes the face to shine, as did Moses, and though they themselves are unconscious of the fact, others see it at once and are blessed and benefited.—R. R. J.

One of the best ways of disseminating missionary intelligence is to have frequent visits at our mission stations.—J. D. Miner.

THE EDITOR

By Joseph Metzler

For the Gospel Herald.

Some sweet day we cherished the thought
Of visiting friends in a far distant clime;
To learn more of nature we ought,
To see cities and wonders and land-
scapes sublime.
So those who were making a round,
To visit an editor's sanctum were led,
Where Christian activities abound.
In body and soul they were liberally fed
Were shown some fine poetry and prose.
At the close of the day, which was pre-
cious and fleet,
They had a good bed for repose.
And they thought, "Oh, the editor's
comforts—how sweet!"

Endued with the heavenly gift,
The editor's power is exceedingly great
For good, as he man doth uplift,
And shows him his sinful, deplorable
state,
And leads him to Jesus the Light,
The Truth and the Life which do wis-
dom impart,
Also knowledge, salvation and right.
This editor earnestly teach from the
heart,
In seasons when people don't hear;
When Satan suggests, "They're too nar-
row, oh, sure."
As well as when prompted by fear,
They hear the truth gladly which makes
their hearts pure.

Some editors' power—oh, think!
For evil, like that of some preachers
who scoff
At truth and at ignorance wink,
And lead precious souls from the nar-
row way off,
Oh, the books and the papers obscene
Which advocate fashion, saloons, and the
dance
And are read with an appetite keen.
To be virtuous and noble they give
none a chance—
Then—oh, the black infidel lie!
Non-hellists and teachers who with false
doctrines do swell,
Who God do blaspheme and defy,
God firmly declares they shall speed in-
to hell.

Ye editors, look to the Lord,
Hear the message from God, Oh be
faithful and true;
Be fearless defending His Word;
Be zealous and firm when the right
thing you do.
Oh, readers, choose only the pure;
Beware! there is poison that young peo-
ple read!
Guard the trash that is brought to your
door;
Consign to the flames what we really
don't need
To develop the inner man right.
Remember the editors who want to be
true;
Correspondents, don't send what is light,
But cheer them and help them to be
faithful all through.

North Lima, Ohio.

The world has been startled with
the report that in one year 2,000,000
men were killed in battle.
Our missionaries tell us that in the
same time 33,000,000 heathens went
down to a Christ-less grave without
having had a chance to accept Him.—
A. H. Leaman.

REPORT

Of Women's Missionary Meeting, Indiana-
Michigan Branch, Held at Middle-
bury, Ind., May 27, 1919.

For the Gospel Herald.

Devotional by Mrs. Abner Holdeman.
Topic, "Why I Enjoy Relief Work" was
discussed by Mrs. M. P. Hoffman.
Letters were read from Christopher
Gerber, who is engaged in Relief Work in
France, and Bro. Loucks who has recently
returned from the Near East. These were
encouraging and helped us to feel that our
work is appreciated and worth while.
"Opportunities for Young Women's
Work" was discussed by four young wom-
en who have had some experience in the
work.

- (1) In the Country—Mrs. Dan Oesch.
- (2) What we have done in the Country—Emma Ebersole.
- (3) In the City—Nellie Miller.
- (4) What we have done in the City—Olive Lee.

Vera Yoder and Mrs. Noah Lehman dis-
cussed "Programs and Mission Study in
our Circles."

This was followed by open discussion.
Among the thoughts presented were these:
I enjoy Relief Work because (1) Christ
relieved suffering, (2) Helping the needy
brings joy to me, (3) Jesus said "Inas-
much as ye have done it.....ye have
done it unto me," (4) It promotes love,
(5) It brings spiritual blessings to those
who know not God.

Young women have many opportunities
for work; such as visiting and cheering
the sick, sending fruit, vegetables, flowers
and clothing to mission stations in the
city and distributing good books.

Mission study is essential to a growing
church. We must know the need and the
conditions before we can help or pray in-
telligently. Mrs. Hinkle, Sec.

REPORT

Of the Bible Conference Held at the
Shantz Mennonite Church near Baden,
Ont., June 10 and 11, 1919

For the Gospel Herald.

Organization:—Mod., Orphen H. Wis-
mer, Ezra Shantz; Secys., Lillian Snyder,
Tobias Shantz; Chors., Moses Hunsberg-
er, George Schmitt.

Tuesday Forenoon Session

Opening, Bro. C. Litwiller.
The Necessity of Teaching the Funda-
mental Principles of Christianity. Bro.
Howard Stevanus.

A fundamental Scripture, Mark 12:30, 31.
Responsibility, Prov. 2:6. Necessity of
living on God's Word, Matt. 4:4.

The Bible Description of a Believer.
Bro. Jonas Snider.

Two beliefs,—true and untrue. Descrip-
tion of true believer, twelfth chapter of
Romans.

Tuesday Afternoon Session

Devotional, Bro. M. H. Shantz.
Epistle Study—Ephesians. Bro. Howard
Stevanus.

I. Apostolic greeting (1:1, 2).
II. The believer's standing and inherit-
ance in grace (1:3-3:21).

III. The believer's walk and service
(4:1-5:17).

IV. The walk and warfare of the Spirit-
filled believer (5:18-7:24).

The privileges and joy of a Believer.
Bro. Manasseh Hallman.

Abiding in Christ; helping in the ad-
vancement of the cause of Christ.

Tuesday Evening Session

Devotional, Bro. Noah Hunsberger.
The Family Altar. Bro. Orphen Wismer.
Altar place of acceptability with God;
God promises blessing; Abram's wonderful

example; family worship uplifting in home
life and great help to Church.

Sermon, Bro. Howard Stevanus.

Wednesday Forenoon Session

Devotional, Bro. Howard Stevanus.
Reverence for God's House. Bro. Moses
H. Schantz.

A holy place—dedicated to God. God's
promise, Matt. 18:20.

Lukewarmness—Cause and Cure. Bro.
Abraham Gingerich.

Negligence and disobedience causes
whereby we miss blessings. Activity neces-
sary to gain and retain life.

Wednesday Afternoon Session

Devotional, Bro. Oliver Snyder.
Epistle Study—Ephesians. Bro. Howard
Stevanus.

Summary: "In Christ"—as believers we
live for His praise and glory. "Love"—is
the spiritual cement that holds body of be-
lievers together. "Peace"—contented mind
and heart. "Grace"—we as Gentiles not
formerly included in the promise. God's
love prepared the way. "Glory"—God the
Father of glory, imparted light to us.

Spiritual Life—How Lost; How Re-
tained? Bro. Noah Hunsberger.

God author of Spiritual life; sin spoils
our standing with God.

Wednesday Evening Session

Song service and responsive scripture
quotations.

Missions Essential to Life of Church.
Bro. Curtis Cressman.

Missions a lighthouse to lost humanity;
God's Word says they are essential.

Sermon, Bro. Howard Stevanus.

Secretaries.

REPORT

Of the Women's (Missionary) Sewing
Circle Meeting Held at the
Metamora, Ill., Church,
May 27, 1919

For the Gospel Herald.

Frances Oyer presided. Martha Smith
served as Chorister. Devotional, Anna
Yordy.

The Needs of the Field. Emma Oyer.
We could do much good by praying for
the work and getting better acquainted
with its needs through study of a certain
field each month. Consecrated workers
are needed. The greatest need, "Pray ye."
Our work, "More laborers." God's work.
Our responsibility. Alma Roth.

This is our work, as there are things
we can do which the men cannot do.
Where there is an opportunity there is a
responsibility. We should do good to all
men.

Open Discussion

We should make the sewing circle inter-
esting so all would be anxious to attend.
Sending flowers for the children and shut-
ins.

Lydia H. Smith, Sec'y.

REPORT

Of Salem Sewing Circle near Shickley,
Neb., for the Year, July 24,
1918 to June, 1919

For the Gospel Herald.

Number of meetings, 11.
Number of garments made, 341.
Number of quilts, 8.
Number of comforters, 2.
Total receipts, \$225.44.
Total disbursements, \$207.39.
Balance on hand, \$18.95.
Katie Saltzman, Sec.-Treas.

"It is far better for both body and
soul to bear heavy burdens than to
have no burdens at all to bear."

Married

Hesser—Kauffman.—On June 5, 1919, at the home of the bride's father, Bro. Charlie E. Hesser and Sister Annie Kauffman, both of Mattawana, Pa., were united in marriage, Bro. John E. Kauffman officiating. May God's favor and blessing accompany them through life.

Stoltzfus—Beechy.—On May 29, 1919, at the home of the bride near Sugar Creek, Ohio, Bro. Elmer B. Stoltzfus was united in marriage with Sister Orpha Beechy, Bro. E. B. Stoltzfus officiating. May they live one for the other and both for the Lord.

Godshall—Schlosser.—On Saturday, June 7, 1919, at the home of the officiating minister, Bro. Joseph Ruth, Bro. Wilmer Godshall and Sister Ella May Schlosser, both of Hatfield, Pa., were united in marriage. May God's blessings be with them through life.

Graber—Rohrer.—On June 19, 1919, at the home of the bride's parents near Wadsworth, O., Bro. Edward E. Graber and Sister Mollie Rohrer were united in holy matrimony, Bro. S. D. Rohrer a brother of the bride, officiating. May heaven's choicest blessing attend them through life.

Weaver—Grosh.—Bro. Amzey D. Weaver and Sister Bessie Fay Grosh, both of the Elkhart congregation, were married at the home of the bride's parents, Bro. and Sister O. P. Grosh, Elkhart, Ind., on Sunday, June 29, 1919, by Bro. Jacob K. Bixler. May the Holy Spirit direct them through their life's journey.

Bauman—Shoup.—At Columbiana, Ohio June 12, 1919, Bro. Norman Groff Bauman of Ontario, Can., and Sister Ella Frances Shoup of Columbiana, Ohio, were united in holy matrimony by Bro. I. B. Witmer of Leetonia, O. May their pathway of life be one of blessings and service in the Master's cause.

Yoder—French.—On June 24, 1919, at the home of the bride's parents, Bro. Harry R. Yoder, formerly of Westover, Md., and Sister Carrie A. French, of Mattawana, Pa., were united in marriage, Bro. John E. Kauffman officiating. May the favor and blessing of a kind heavenly Father accompany them through life.

Obituary

Kolb.—James, infant son of Pre. Amos and Sister Lizzie Kolb, was born Apr. 4, 1919, died of whooping cough June 13, 1919; aged 2 m. 9 d. Funeral services at the home conducted by Warren Bean, Henry Bechtel, and Abram Clemmer. Interment in Vincent Mennonite Cemetery. May God comfort the bereaved family.

Weaver.—Lucinda Schrock Weaver, wife of Christian S. Weaver, was born in Holmes Co., O., Sept. 11, 1862; died at her home near Columbiana, O., June 16, 1919; aged 56 y. 9 m. 5 d. At the age of eighteen she accepted Christ as her Savior and united with the Mennonite Church and remained a faithful member until death. She leaves husband, 5 sons, 3 daughters, 2 brothers, 4 sisters and a host of friends. Funeral services at the Midway Church by Brethren A. J. Steiner and E. M. Detweiler. Text, I Chron. 29:15. Interment in adjoining cemetery.

Harnish.—Amos K. Harnish was born in Lancaster Co., Pa., Sept. 17, 1845; died at his home near Lancaster, Pa., June 17, 1919; aged 73 y. 9 m. Death was due to a complication of diseases from which he was a sufferer for about two months. He was a member of the Mennonite Church for many years. He leaves wife, three sons, two daughters, and many friends. Funeral services were held from his late home near Lancaster, also at Byerland Church, at which place he was laid to rest. Service conducted by Bro. Aron B. Harnish and Jacob Thomas. A Son.

Witmer.—Levi E. Witmer of Mt. Union, Pa., a former resident of Elizabethtown, Pa., died at his home June 24, 1919; aged 44 y. 8 m. 3 d. He leaves his widow (who was Emma Boone) and five children (Jacob, Phares, Cora, Harry, and Martin). He was a member of the Mennonite church. Funeral services at Good's Church conducted by John and Simon Landis. Text, Rom. 8:2. Buried at Goods.

Gascho.—John Gascho was born Oct. 27, 1838; died May 28, 1919; aged 80 y. 7 m. 1 d. On July 25, 1858, he was married to Fannie Steckley who preceded him on Feb. 17, 1882. This union was blessed with 12 children of whom one died in infancy, the rest still living. On June 20, 1882, he was again married to Annie Schwartzendruber. This union was also blessed with 7 children of whom one is dead. He leaves wife, 18 children, 34 grandchildren, and 82 great-grandchildren. He was buried on May 31. Services in church at Zurich, Ont., conducted by Bro. Jonas Snider assisted by the writer. The departed brother served in the ministry for 43 years. Chr. Schrag.

Kehr.—Richard Burnell, son of Bro. George and Sister Annie B. Kehr near Hanover, Pa., died May 4, 1919; aged 3 m. 11 d. "Baby" lived here long enough to be dearly loved. Died of a complication of diseases. God transplanted our "blossom" into the fairer garden. He is survived by his parents, a brother, a sister, 2 grandmothers, 2 grandfathers, and 2 great-grandmothers. Laid to rest in the York Road Cemetery. Services by Bro. Daniel Stump and Bro. Peter Shank. Text, II Kings 4:26.

"God needed one more angel child
Amid His shining band,
And so He bent with loving smile
And clasped our darling's hand."
—By his aunt.

Beyer.—Sophia, widow of Isaac C. Beyer, died of cancer June 19, 1919, at the home of her daughter; aged 69 y. 4 m. 20 d. Funeral from her home in Worcester, Pa., June 23. Brief services at the house and further services at the Worcester Mennonite Church where burial was made. Text, Phil. 1:21. Sermon by Bro. Jacob Clemens and Bro. Warren G. Bean. Her husband departed this life only seven weeks before her. She could not attend his funeral, owing to sickness. Her suffering was almost too great to bear, and she wanted to follow her companion. They were married 47 years and she leaves 4 children.

"Mother, thou hast left us lonely,
And our loss we deeply feel;
But 'tis God that hath bereft us;
He can all our sorrows heal."

Ulrich.—Emma (Unzicker) Ulrich, wife of Chris K. Ulrich, was born near Morton, Ill., Jan. 13, 1879; died at her home in Woodford Co., Ill., March 22, 1919; aged 40 y. 2 m. 8 d. Influenza was the cause of her death although she had been ill for sometime before. She leaves husband, five sons, and five daughters; also her father, five brothers and five sisters. She was a faithful member of the Amish Mennonite church, and remained so until death. She was a loving wife and mother and their loss is deeply felt by all who know her, especially by the family, but we rejoice in a hope to meet her again. Funeral services were held from her home, also at the church. Laid to rest in the Roanoke church cemetery.

"Dearest mother, thou hast left us.
Here our loss we deeply feel,
But 'tis God who hath bereft us
He can all our sorrows heal."

Havourd.—Allen D. Havourd was born near Wakarusa, Ind., Jan. 11, 1881; died June 11, 1919; aged 38 y. 5 m. He had been a resident of Elkhart for the past 36 years, two years of his childhood being spent on a farm near Wakarusa. After ten weeks of illness and confinement from consumption, he peacefully fell asleep, at the home of his brother Calvin where he had his home for a number of years. He was of a genial character and had many acquaintances and friends. During the last weeks of illness, he came under deep conviction and desired the prayers of God's people. He confessed his sinful life, expressed his willingness to do the

Lord's bidding, but before he could decide for a Church home, he was called from time to eternity. Surviving him are four brothers, three sisters, parents. One sister preceded him in death. Funeral services at the house by C. A. Shank, at the church by — Richard. Text, Job 14. Remains were laid to rest in Olive Cemetery.

Hostetter.—Anna B., widow of the late Henry F. Hostetter, died of pneumonia May 12, 1919, after an illness of only six (6) days; aged 73 y. 3 d. Funeral services May 15 at East Petersburg, Pa., Mennonite Church. Interment in the adjoining cemetery. She lived with her granddaughter, Mrs. Isaac Lefever near Neffsville, Pa. Her place in church and S. S. was seldom vacant, as she was there whenever health and circumstances permitted. She was of a kind and sociable disposition which won for her a large circle of friends and acquaintances.

"We said 'Farewell to Grandma' who left us sad
and lone
But whispered in our sorrow, 'Dear Lord, Thy will
be done.'
Sometime we'll know the reason if it is best to
know,
Why He has called our Grandma, tho we would
need her so."

Kolb.—Amanda J. Kolb, wife of John F. Kolb, was born Sept. 2, 1850; died at her home in Spring City, Pa., May 21, 1919; aged 68 y. 8 m. 19 d. She was afflicted with heart trouble for several months. About seven weeks before her death, dropsy and Brights disease set in, which caused much pain and suffering. She was resigned to the Lord's will and peacefully fell asleep on the afternoon of the above mentioned date. In early life she, with her husband, united with the Mennonite Church. She is survived by her husband, two sons (J. Clayton and John W.) two daughter (Sarah, wife of Francis Bechtel and M. Ada, wife of Isaac Longacre) and fifteen grandchildren. Funeral services May 24 conducted at the house by Warren Bean and Howard Pennepacker, and at the Vincent Church by Joseph Ruth, Henry Bechtel, and John Senger. Text, Phil 1:21.

"Let your hands be folded, Mother;
Of toil they've done their share;
While our lives were young and tender,
How you watched with loving care!
We thank God for such a mother,
And the prayers for us you've prayed.
Great and blessed we shall call you;
May your precepts be obeyed."

Yoder.—Sarah E. Yoder was born in Wayne Co., Ohio, Nov. 8, 1856, died June 19, 1919; aged 62 y. 7 m. 11 d. At about the age of 16 she accepted Christ as her Savior and united with the Amish Mennonite Church where she worshiped regularly as long as health permitted. She was deeply interested in the Master's service and in the work of the Church. She was especially concerned about her aged father, which it was her privilege to minister to in his declining years. She leaves her aged father, one sister (Mrs. C. K. Hartzler) and a large circle of near relatives and friends. Mother, one brother and one sister preceded her in death. While she will be greatly missed in the home in the church and in the community, we humbly submit to Him who doeth all things well. Services at the house by Bro. Samuel Longenecker and at the church by the brethren David Hostetter, C. Z. Yoder, and J. S. Gerig from Acts 21:14 and Phil. 1:21, 24. Interment in the Oak Grove Cemetery.

Some sweet day when life is o'er
We shall meet above
We shall greet those gone before
In that home of love.

Bright the dawning of that morn
Night returns to day
Parted friends no farewell know
Tears be wiped away.

"I'll bind myself to that which once
being right, will not be less right,
when I shrink from it.—Kingsley.

Items and Comments

It is officially reported that the recent eruption of the Klot volcano on the island of Java cost 40,000 lives, destroyed 20,000 acres of crops, to say nothing of the millions of dollars worth of damage from falling ashes in regions outside the devastated districts.

Just now there seems to be a question in some people's minds as to what constitutes an intoxicant. For the ordinary layman that is no very difficult question. One would naturally conclude that anything that makes the head reel provided it is taken in large enough quantities should be classed as an intoxicant. But as such a definition would make beer and wine come under the war-time prohibition law, it will require a scientific answer, if perchance a way may be found to declare a man who is drunk as being scientifically sober.

The fourth of July celebrations passed off without more than the ordinary number of accidents. One of the absorbing events of the sporting world was the big prize fight at Toledo, Ohio. As an index to the popular mind it may be well to notice that the winner in that contest had the front page in the daily newspapers, the most widely and wildly noticed man in the world—for one day. Such prize-fights had been outlawed, but the war aroused a spirit which brought them back again. The war has put the nations back several generations, in more ways than one.

Another world record was made in aerial navigation when the giant British dirigible, the R-34, which made a successful flight across the Atlantic, from Scotland to Mineola, N. Y. The trip is remarkable for a number of reasons:

1. It is the longest non-stop flight in history—3,604 miles.
2. The trip was made in 108 hours, maintaining an average speed of over 33 miles an hour.
3. It was the first lighter-than-the-air machine to cross the Atlantic.
4. It carried 31 passengers.
5. It faced a number of storms, and came through without an accident.

We can only guess at the possibilities of aerial navigation in the future.

Yet wonderful as this feat seems to be in the eyes of the world, it is as nothing compared with the flight of the faithful when the Lord will come to claim His own.

CORRESPONDENCE

(Continued from page 273)

Sunday evening from II Cor. 9:6.

On May 25 we also had Bro. E. E. Zuercher of Lima, Ohio, in our midst. He preached an inspiring sermon. These meetings were all well attended and we wish these brethren God's richest blessing as they go from place to place proclaiming the Gospel.

On April 18 seventeen young people and one old man were received into church fellowship by water baptism. Three were taken in by letter. Communion was held on Easter and the following Sunday.

(This last item was sent in for publication in April but I suppose the

letter got lost, as it never appeared in the Gospel Herald.)

July 2, 1919.

Cor.

Hanover, Pa.

Ordination preparations were arranged by Noah Mack at Hanover June 29. On Tuesday ordination services were conducted by Bishops Noah Mack and Benjamin Weaver. Bro. Weaver cast the lot which remained with Bro. Harvey Grove, Menges Mills, Pa. Churches represented were Weaverland, Groffdale, Landisville, Chestnut Hill, Stony Brook, York, Mummasburg, Bare's, Codorus, Milersville, and Kralltown.

Cor.

Elkhart, Ind.

Greeting to All:—Recent welcome visitors at our church were Bro. and Sister Elias Kolb and Bro. A. C. Kolb of Herbert, Sask; Bro. and Sister E. S. Hallman of Allemands, La., also Bro. and Sister E. B. Stoltzfus, who were on their return to the Lima Mission, Ohio, from their visit in North Dakota. Bro. Stoltzfus preached for us last Sunday evening and Sister Della Bickel of Fort Wayne Mission talked to our Junior Y. P. M.

Our bishop, Bro. J. K. Bixler, and minister, Bro. W. B. Weaver, both expect to be with us next Sunday.

Pray for us and the work at this place.

Cor.

MENNONITE GENERAL CONFERENCE

According to present arrangements, the Mennonite General Conference will be held in the vicinity of Harrisonburg, Va., beginning August 27, 1919. Come prepared to remain for three days conference if necessary.

All reports of committees are requested to be made in writing. All committees having any new thing to present to conference shall present the same in writing to the Committee of Arrangements which meets on Monday, August 25.

Other meetings of conference week will be as follows:

Missionary program, Monday evening.
Relief Commission, Tuesday forenoon.
S. S. work program, Tuesday afternoon and evening.

All the meetings of the week are open to the public after Monday afternoon.

S. G. Shetler, Moderator,
J. S. Hartzler, Secretary.

The tabernacle on the grounds of Eastern Mennonite School is to be used for holding the larger sessions of the Conference and those of other public meetings usually held in connection with the Conference.

Our local committees on transportation and safety are making out their plans for conveying all delegates and visitors from trains as well as to provide space for all such belongings as auto-cars and other vehicles, as well as baggage.

Mail will be collected and delivered twice a day at the Conference, and those expecting mail should order same addressed to Harrisonburg Va., in care of Mennonite General Conference.

For further information address,

L. J. Heatwole,
Dale Enterprise, Va.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
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S. E. Allgier, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(*1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(*1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. E. Martin, Supt.

Job.—Job, W. Va., Supt.

Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

Knoxville.—(*1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(*1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria.—(*1919) 900 Garden St., Peoria, Ill. John Roth, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sander, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, Jos. M. Nissley, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(*1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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SCOTSDALE, PA., THURSDAY, JULY 17, 1919

(Gospel Witness)
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No. 16

EDITORIAL

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The Social Bond.—One of the strongest influences to win and to hold members for the Church of Jesus Christ is the social bond which makes people feel that they are in the house of their friends. Show people that you love them, and the larger half of the battle is already won. Christian sociability is a power that means much for the cause of Christ. It is a jewel to be treasured, a gift to be cultivated, a power to be used and never abused, a window of heaven that lets in the beams of light from heaven and fills the soul with joy. Let this bond be both strengthened and sanctified to the Lord.

India Famine Relief.—In this issue of the Gospel Herald we publish two articles bearing on this subject—one from the pen of Bro. C. L. Shank and one from the pen of Bro. Aaron Loucks. Both these brethren have had practical experience along their lines, and we bespeak for their writings a careful reading.

We have before this pointed out the advantages of giving to the relief of the needy in communities where our missionaries are already established. The record of our people in contributing to the relief of the needy in war-stricken districts makes it certain that they will also give cheerfully and heartily for the relief of needy ones in famine-stricken India. Now that peace has been declared among the nations, we are hoping for the

time to come speedily when there will be no difficulty in securing permits for our volunteers to enter India. Prayers, means, and workers are needed in support of this worthy cause, and by the grace of God and the co-operation of His people all these will be supplied.

Theory and Practice.—This name used to occupy a prominent place on teachers' certificates. In more recent years the name has been largely replaced by such terms as "science of education," "pedagogy," etc. Its application to daily life should, however, never pass from the minds and lives of Christian people, who should never entertain any theory that is not to be put into practice.

Coming to practical life, we find many people in whom theory and practice are far apart.

In theory they believe that we should obey God; in practice they obey such commandments only as are pleasing to the flesh.

In theory they believe in consecration; in practice their consecration is limited by their fleshly desires.

In theory they believe in the holy life, in practice they live the life of the sinner.

In theory they believe in non-resistance; in practice they scrap with their tongues and exact the Shylock's pound of flesh in their business dealings with others.

In theory they believe in nonconformity to the world in dress; in practice they conform to the fashions of the world.

In theory they believe in living clean lives; in practice they are unclean in habit, language, and thought.

In theory they believe in living for the good of others; in practice they live strictly for self.

These are a few examples. More might be given if needed. We should

never be satisfied with ourselves unless upon examination it is found that our theory and practice agree—and that both of them agree with the letter and spirit of God's Word. Here is a motto for all believers: Practice what you preach, and preach in conformity with Gospel truth.

Why They Succeeded.—Never in the history of the Church was there so much accomplished by a small body of believers as there was by the Jerusalem Church in the days of the apostles. In a few months the Church had grown from a few hundred to many thousand members. By the time the apostles had all died the Church had grown to about 500,000—and this in the face of the greatest obstacles and the most fiery persecutions. Yet even these marvelous results need occasion no surprise when we remember what the disciples put into the work.

1. They prayed. Have you ever noticed how frequently the words "prayer and supplications" are used in the description of what they did? Their life was a continual prayer, which is equivalent to perpetual power.

2. They worked. Their service of God was not a mere formal service at the house of the Lord; but daily, constantly, fervently, faithfully, perseveringly, worshipfully, sincerely, wholeheartedly they continued to be about their Master's business. It did not require the services of a detective or the aid of a microscope to tell whether they were Christians or not.

3. They obeyed. In daily fellowship and constant obedience to the Word of God, they yielded unhesitating submission to all that God wanted them to do.

4. They worshiped. The spirit of devotion filled their souls, permeated their lives, marked their prayers, and

characterized their attitude toward God. Their fervent prayers, their whole-hearted service, their constant pleadings with the unsaved, their unceasing witnessing for Christ, all had their foundation in the fact that they worshiped God "in Spirit and in truth."

5. They testified. Of those who were driven from Jerusalem because of persecutions it is said, "They that were scattered abroad went everywhere preaching the Word." They had a ready testimony wherever they went. They were not ashamed to witness for Jesus.

6. They rejoiced. One would think that a life of soberness mixed with persecutions would not be productive of much pleasure; but the life of the apostles repudiates that kind of a conclusion. Their joy in the Christian service knew no bounds—even rejoicing that they were "counted worthy of persecution." "Joy unspeakable and full of glory" is an experience which belongs to those only whose hearts are filled with "the peace of God which passeth all understanding."

7. They sacrificed. No sacrifices were counted too dear to make for the cause of Christ. Money considerations were out of the question when the welfare of the cause of Christ was at stake. They shared with their brethren and others in need. "They left all" and followed Jesus. They stood the test of persecution, and many of them gave their lives in martyrdom for the cause.

8. They suffered. Rather than make others suffer for their sins they followed in the footsteps of their Master and bore the suffering themselves. Here was a fruitful cause of definite results. But this will be noticed at greater length in the next paragraph.

9. They conquered. Yea, conquered through suffering. Our Savior might have called to His assistance more than twelve legions from heaven to assist Him in the time of His persecutions, but He took the conquering way. Stephen, with the angelic look upon his face, went down to his death conquering for God. It is true that "the blood of the martyr is the seed of the Church." Millions will praise the name of God in eternity because their souls were won for the Master through the ministry of the suffering on the part of soldiers of the cross. To suffer in the name of Jesus means to conquer by the power of His might.

The Christian Church of the present century has two duties with reference to the Christian Church of the first century: (1) to study the example set by our apostolic forefathers; (2) to "go and do likewise."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE WORLD-SYSTEM COLOSSUS

(An address delivered by John Thut before the third Ministerial Meeting of the Kansas-Nebraska Conference, held at Hesston, Kans., Dec. 26, 1917, and reported by J. H. Shenk.)

By vote of the meeting, the addresses delivered before this meeting were published in Gospel Herald. But by request of Bro. Thut this address was reserved for publication at a later time. It will be noted that it was delivered while the war was raging. Now, since its close, Bro. T. submits a number of timely comments in the form of notes on the events referred to in the article.

It is not to be supposed that every reader will agree with every detail of the article; but it is hoped that every one will profit by a careful reading of the address, since it presents much food for meditation. "Wherefore let every man be swift to hear, slow to speak"—either for or against the things herein set forth. "Prove all things; hold fast that which is good."—Editor.)

The easiest approach to the great subject of prophecy is the book of Habakkuk and the second chapter of Daniel. The second chapter of Daniel is especially good because it deals with the matter in so simple and general a way that we can grasp it. Even an unregenerated mind can grasp it. Nebuchadnezzar had a vision; he saw a large image in the form of a man. The head was of gold, the head and the arms were of silver, the abdomen was of brass and the legs and feet of iron and clay. That was the image that he saw and it is easy to trace those different kingdoms. There is no difficulty in recognizing the Babylonian, the Persian, the Greek and the Roman kingdoms, but the great difficulty comes in regard to the fourth kingdom and to properly interpret it. I did not see the grandeur, magnificence and dreadfulness of it until about a year and a half ago. It began to dawn on me then what this fourth kingdom really is. This fourth kingdom continues from the time it enters upon the arena of history until Jesus Christ comes—until the end of this age. That is a simple fact, but it is one that is commonly ignored in the ordinary interpretation of this vision. This kingdom, while it has so long a period of time to live in, will change its form and take on different aspects and that is why people lose sight of it, but in some form or other it continues to the end of this age.

This fourth kingdom was divided into two divisions. You can study

the Roman Empire and you will notice that it was divided. First, it was one having its center in Rome. After a time it divided; one of the emperors establishing a capital at Constantinople. These two centers co-operated and there was a unity between them but in process of time one of these centers passed away. About 476 A. D. the Western division passed out of existence, but the eastern division remained. The royal insignia and paraphernalia were carried to Constantinople and left in charge of the Eastern emperor. That condition existed for several centuries but conditions arose in the Eastern Division, that were unsatisfactory to the Western Division. They again established another center in the West. These two distinct divisions gave us two divisions in our civilization. Western Europe is not like Eastern Europe. In a more general or universal sense we still have the Oriental and the Occidental. And these two distinct types of civilization have been, in a way, carried up to the present time. The second phase of this matter marks a distinct change in the character of the empire itself. In the legs we have the iron; in the feet it begins to be mixed with clay. What does this change signify? There has been a distinct change taking place through all these centuries, and this one distinct movement was the struggle between the populace and the kings—democracy against autocracy, and the monarchs had the ascendancy until very near our own period of time. Kings ruled by the "divine right of kings" and it gained its height in the 17th century in England and France, but there was a constant rivalry between the two forces and that is one of the reasons why people left England and came to America. That is one of the issues of the present war—autocracy against democracy. And we want to notice as we come down to the end of this kingdom—into the toes—democracy becomes the most prominent part.

Incidentally here, let us notice that the world is glorying in its own teachings and philosophies, and boasting of its development and democracy, in its political science. What wonderful progress we are making in matters pertaining to government! But this image teaches us the contrary. The head was gold and from that it drifted down into iron and clay, and it may be well to remind us that we are not drifting into the "golden age," but into the age of iron and clay.

The question comes to us, Why should democracy be symbolized in that way? The margin uses the word brittle, also. It is brittle, it does not cohere, and that is precisely what you have in a democratic form of govern-

ment—socialism, etc. There is nothing to hold people together, and you have one man believing this and another man that; you can make no progress in political matters, unless some great crisis comes up, as at the present time, the democratic form of government is a very weak one. You can study that part for yourself.

Another matter about this image; there are two legs and this terminated in ten toes. That marks another change in the character of this kingdom and this is a more difficult phase of the subject. I have not yet seen this discussed by any one, but it is a very significant one. As we have said, these two legs represent two divisions of the empire and it has gradually developed into the distinct kinds of civilization. The various parts of Europe were grouped into little kingdoms or principalities. For instance, what is now the German empire was, a little over a hundred years ago, divided into over 300 petty kingdoms or states. These little principalities were again to merge into great empires and we have the number ten and this figures in this vision, and in the seventh chapter, and you have the same number in Revelation. And this, to me, teaches that the world in its final stage will group itself into ten sovereign states. That will be the last stage of political development in this dispensation. Some tell us that the Roman empire must be revived and that you will find these ten kingdoms within the limits of the old Roman Empire, but I could never bring myself to accept that teaching and, at the present time I do not accept it. It is my candid opinion that the whole world will be grouped into ten sovereign states. At first, I had considerable difficulty in fitting Latin America into that plan. Those little countries have succeeded in maintaining this individuality. Perhaps a year or so after I had given this lesson to the East Holbrook congregation I noticed in a paper that Brazil, Argentina, and Chile, the three leading countries of South America, had representatives in council to consider the matter of forming a federation of South American States. While South America has voluntarily abandoned the project for the present, it is nevertheless (perhaps against its own will) being drawn into this great movement and it is getting into this world war and into world politics.

Let us notice something else in regard to this image in general. This fourth kingdom was to rule over the whole earth. This image coincides precisely with the progress and development of what we are pleased to call civilization. Japan and China were great empires in the time of

Daniel, but historians do not recognize them as civilized nations. But I want you to notice that China and Japan are fast being drawn into this great world plan. China is already a republic, Japan is nearly there and they are world powers that must be reckoned with in the civilized world. Sometime ago I noticed a little news item stating that Japan will abandon its peculiar Oriental word signs and adopt the Roman alphabet. I have also been informed that Germany is considering the question of changing its peculiar type of Gothic characters for the Roman. (D. G. Lapp: I have recently talked with a missionary from Korea and he told me that they were doing the same thing in Korea.)

It signifies that the whole world is being Romanized. Bear in mind this old Roman Empire has always been in existence, but it changes its forms as it treads about, stamping all the nations under its feet, to devour the whole earth, and wriggles its way all through these ages.

Did you ever consider what a wonderfully appropriate figure this is to represent civilization? Civilization is man-made and here it is pictured as a man. I have drawn attention to the fact that this thing moved backward and forward through Europe, changing its center from Rome to Constantinople, backward and forward through the centuries, and as it strode back and forth it produced all these changes. This image is simply the stalking Colossus of civilization.

Let us notice how this image was brought to an end: "Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth." We have pictured in that verse how this wonderful world-system of ours will end. That stone was cut out in a supernatural way and it was hurled upon this image and completely crushed it, signifying to us that this wonderful world-system will be swept away in an instant and something better will take its place; even the kingdom of God. And notice this kingdom of God was not a natural development—it was ushered in suddenly, supernaturally.

In the seventh chapter we have precisely the same vision, but under a different figure. You again have the four kingdoms, the Babylonian, Persian, Greek, and Roman. Daniel was not puzzled about the first three kingdoms, but he asks the angel the significance of the fourth. The special features that drew his attention were the ten horns. This fourth kingdom

is represented as a beast, and it says explicitly that it shall devour the whole earth. Why should it be pictured as a beast that shall devour and break in pieces the whole earth? If you study the course of civilization you will find it is a long, sad story. Many students dread to study history because of the melancholy story of war and conflict, turmoil and confusion recorded there. Tracing it down through Roman history, thousands of human beings were massacred in the various conspiracies, proscriptions, and persecutions that characterize this kingdom. Again, thousands were slain by the great Roman generals (Julius Caesar, Pompey, and others) in their wars of conquest. Later on the barbarian hordes poured in from the East and the North, subdued the Romans, slew myriads of people and destroyed their property. The various nations waged war, one upon the other, and it is a long, hideous story of war and blood. This beast is an exceedingly voracious beast. It has gone all over Europe during the centuries, crushed the nations, devoured whole peoples, and today it is engaged in again devouring voraciously, and millions of young men must be fed to it and it is making its demands upon our sons and our brothers. We have been taught that this world-system is something to be gloried in, and calls for the best manhood and womanhood to promote and develop it, and the beast is now indeed calling for the choicest of men for this purpose, and shall we withhold them? The question arises, Is this world-system worth fighting for?

People are amazed at what is happening, and thinking that the end of the dispensation is at hand. It may be nearer at hand than I suspect, but let us notice that these ten toes and ten horns are not yet developed, and the prophet sees the beast in its entire development, from the time it enters upon history to the end of this dispensation. And he was amazed at what those ten horns, or ten kingdoms, will accomplish. He saw the rivalry and the struggle among those ten kingdoms, and it is during the reign of those ten kingdoms that the end of the dispensation will come. This is the clearest teaching I have been able to find on this subject. It is during the reign of those ten kingdoms. It does not say, however, how long those ten kingdoms will continue, but we can infer from some teachings here that their reign will be short, and since we see all these nations being drawn into the great whirlpool of world politics, it signifies to me that these ten horns, representing ten nations, are about to appear.

(To be continued)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Norristown, Pa.

(21 W. Marshall St.)

Dear Herald Readers, Greeting:—"Bless the Lord, O my soul: and all that is within me, bless his holy name." Indeed we have just reasons to express ourselves thus with the psalmist because "the Lord has done great things for us whereof we are glad."

On Sunday, June 29, two precious souls were received into the Church by water baptism at this place. Our prayers are that they may be bright and shining lights for their Savior, that men through the lives of the brother and sister may take knowledge that they have been with Jesus.

The work at this place continues to move along slowly. Many attractions to keep people away from church and children from Sunday school. But we are glad that the Gospel still attracts a few who are hungering for the sincere milk of the Word. We ask an interest in your prayers in behalf of the work here.

Yours in His service,
July 9, 1919. E. B. Moyer.

ENROUTE TO INDIA

For the Gospel Herald.

Yokohama, Japan, June 15, 1919.

These few lines are written to inform the readers of the Gospel Herald that we are now in the harbor of Yokohama, Japan, and within an hour the medical inspection will be on, then each of our passports will be inspected, and by the time this has transpired the ship will be tied in the docks, and we shall be down the gang plank, happy to know we can set our feet on dry ground once more. We shall remain at this port for 24 hours, then sail for Shanghai, China.

The Lord has blessed us with good health thus far on our journey, and has brought us safely thru quite a heavy storm.

All going well, we shall arrive in Hong Kong, China, a week from today, where we shall tranship for India.

Yours in Christian fellowship,
M. C. Lapp.

He that will, let him take the water of life freely.—Rev. 22:7.

INDIA FAMINE RELIEF

By C. L. Shank

For the Gospel Herald.

While Europe is endeavoring to recover from the shock of the great war; while peace conferences, reparation committees, relief commissions, and reconstruction units are striving to bring order out of the chaos which is the most outstanding fact of the war-ridden countries, and our thoughts turn to the persecuted thousands in the Near East that are homeless, foodless, and defenseless in their native land, we are almost too bewildered to remember that in these terrible times the land where time is reckoned by the last food scarcity is in the throes of another great famine. Yes, this too is partially a result of the war. The rise in the prices of foodstuffs all over the world, caused by men destroying instead of producing, coupled with the failure of the rainy season over the greater part of India, has caused a famine in spite of the anti-famine schemes and irrigation projects carefully planned by the Government since the terrible double famine of twenty years ago.

When we left India two and a half months ago famine refugees were daily to be seen along the roads in various degrees of destitution. Some were too weak to go further for lack of food, some clothed in cast off gunny sacks for lack of a rag of cotton cloth. It is of course the old, the poor, the lame, the halt, and the blind, that are the first victims of famine, and it is hard to turn those away who by being turned away will soon almost certainly find unknown, unwept, Christless paupers' graves.

What is the relation of our mission to the famine in India? First of all, our own Mission is right in the heart of it as it was twenty years ago. Twenty years ago the pioneer missionaries were performing acts of Christian mercy to the superstitious, suspicious people of a district absolutely untouched by missionary effort. Many of them would rather have died than to make themselves liable to an eternal curse by listening to the words of the Gospel from foreigners who must certainly have a selfish purpose in coming at this terrible time to bribe them with food and unbelievable promises for the future, if they would only accept a new god.

The situation today is very different. Today we have the same food scarcity and the people are worshipping the same gods and devils. But thru these twenty years they have seen the missionaries come and go, always bringing a message of cheer, and casting no evil spell upon them. Furthermore the poor homeless waifs of twenty years ago have

grown up and now are building their own homes and are living respectable Christian lives—"Epistles known and read of all men." Who can accuse the missionaries of selfish purposes when it is seen daily that their work is for others. Villagers who are slowest to be convinced are saying, "There is no one who can help us like the missionaries," and the aboriginal tribesmen from the jungles of whom there were few to come twenty years ago, are now asking for help. The pioneers in the Dhamtari field sowed the seed, those that followed watered it and sowed more, **NOW IS THE TIME OF THE HARVEST.** God will give the increase, but will He give it to us **if we do not enter** into the harvest? Will we enter the harvest field to reap the already wasting ripened grain? I hear men and women in the American Church asking, "What shall we do? What is needed? How shall we enter?" Right now the first great need is more money. People in India are begging for their physical lives **now!** Some are begging for work to earn food to sustain their lives. The missionaries are receiving applications from parents to take their children and there is not adequate room for keeping them. Buildings must be erected for this purpose and money is needed for the double purpose of erecting buildings and giving work to those who are in need of work and food.

"Oh yes," you say, "it's money for France, for Belgium, for Armenia, and here again for India. And so the endless calls for money go on." But listen, brother, listen sister, this work that is twenty years old has still a greater call on you than any spasmodic call that comes for a few weeks or months. India's need is spiritual. India is groping for light. For twenty years we have held up the banner of hope. Those who went before us made promises and fulfilled them—shall we promise and forget? If the Church fails to enter in at this crucial time will not her Indian critics say, "I told you so?" The missionaries have the confidence of the people as never before. Old prejudices are broken and are breaking down. The Indian Mennonite Church is there as a nucleus to help. Evangelists have preached in outlying villages till the way has been prepared. Several strong young men came in from distant strange villages saying that since their families had died of influenza and they had no friends, they had heard a rumor that the missionaries were friends to every one. Such confidence was scarcely heard of before. The dread famine is causing heart-searchings among the people who are friendless. Old men hardened in their ways of heathenism

came unreservedly and wanted to be Christians, whatever that meant, if they would only be given a chance to earn their food.

But money is not all that is needed. Men and women, married and single, strong in every quality that makes for Christian manhood and womanhood are needed to carry on the increased work that will surely result from the famine. More orphans and more new Christians means more people to take care of physically and spiritually and mentally, more instruction, more industrial work, more schools. "But," says some one weakly, "We need them at home." I wonder who started that lie that has been almost hushed by the great war. It is certainly clearly enough disproved, but it still remains as a weak habit.

The work in India is suffering today because of it. But—"crash!" the war struck! and hundreds of our boys had to leave home. Could the Church spare them? Yes—not to carry guns, but to help undo the terrible havoc of the guns. Why must we be always on the defensive? Why must we wait till we are dragged from our homes? Now that we are convinced, let us enter into the fight for the kingdom of God as volunteers and go straight to the firing line. India has now only ten workers—three have furloughs due and may be returning now—two are on the way there, so that the aggregate is only nine. That is less than at any time since 1904, while the work has expanded several times over. Shall we forget the firing line and the fact that the fight is still on there, to send all our soldiers into reconstruction? How does nine on the India field in twenty years compare with forty-nine in France and the Near East in twenty weeks?

India does not need to take money or workers from any needy cause. There is enough and to spare still at home. Only let us be ready to put the weight of our effort where it should be and keep it there.

Creston, Ohio.

INDIA FAMINE

For the Gospel Herald.

That famine conditions exist in India at present there is no question. In an article in this issue, Bro. C. L. Shank calls attention again to conditions in India as he saw them before he left there for America two and one-half months ago. According to a report by a Canadian relief committee there prevail today conditions which are unparalleled elsewhere in the history of the world. Thirty-two million persons have already died from

starvation. One hundred and fifty million more are on the verge of extinction. Plague and famine are rampant. The poor have eaten all their food, thousands upon thousands are reduced to such a state that they are nothing but living skeletons, while a vast multitude endeavor to maintain life by eating roots, leaves, and kernels of old nuts. Immediate help is essential. The relief committee above referred to attributes this horror to plagues and crop failure.

This situation without a doubt has been intensified by war conditions. The European war with its exhaustion of wealth and paralysis of industry is largely responsible for the appalling destruction of life as set forth above. The result of the exportation of foodstuffs to feed the armies and the great shortage of food in all war-stricken countries is now being manifest in India, resulting in a large death rate.

At a joint meeting of the Executive and Mission Committees of the Mission Board held at Elkhart, Ind., June 26 and 27, the following action was taken:

We recommend,

1. That the Mennonite Relief Commission for War Sufferers make an appeal to the public in behalf of famine relief in India.

2. That since the Mission Board already has a fund for famine relief in India and since Bro. Bender is treasurer of both Mission Board and Relief Commission, in order to avoid complications in crediting donations, all contributions for famine relief in India will be acknowledged under the India famine fund of the Mission Board.

We therefore make this urgent appeal to all our congregations in behalf of starving India. Our missionaries are on the field. They can be of greatest service to those in need if we will promptly send them funds. The Mission Board is planning to send six new workers out as soon as arrangements can be made to do so. However, the missionaries now on the field can direct large relief efforts at once if funds are available. We are confident that the brotherhood will be very quick to respond to this call, as they were to the appeals that were made for reconstruction in France and relief work in the Near East and Bible lands.

Send all money intended for India famine fund to G. L. Bender, Elkhart, Ind., who will personally acknowledge the receipt of all funds contributed and will place them as directed. In behalf of the Church we desire to thank all contributors to the various relief funds for their liberality and the readiness with which they responded to the various calls made for help.

Wishing all God's choicest blessings and praying that many lives may

be saved by the liberality of your gifts, we remain,

Yours in behalf of the needy,
Mennonite Relief Commission
for War Sufferers,
Aaron Loucks, Chairman.

POWER OF THE SUPERNATURAL

(Extract from Mission Letter written by Bro. J. K. Bixler, Elkhart, Ind.)

This leads us to a matter which we fear is too often overlooked in our activities for the Master—the power of the supernatural in His work. The little Church at the time of the Lord's ascension, according to I Cor. 15:6, must have numbered at least five hundred. To this little company was entrusted the stupendous task of bringing the Gospel to every creature, indoctrinating them in the faith, baptizing them into the visible Church, and organizing the work so as to enlist every believer in this task. Reason would have said it was impossible, that Christ was speaking figuratively when He gave the great commission, that "we be not able to go up against the people."

Truly this would have been the condition if human power alone would have entered into the matter, but God never calls for the impossible nor does He forsake His people in their tasks. The preaching of repentance and remission of sins in His name and witnessing for Him to all nations and to every creature was coupled with the promise of the Father, the endowment of power, the coming upon them and filling with the Holy Spirit. To no other cause can the success of the first day's work of the Church be attributed. To increase from a band of worshipers of one hundred twenty in Jerusalem to one of over three thousand passes beyond the human, especially so when it is borne in mind that many added to the Church were of those antagonistic to Christianity, who considered it a heresy, whose founder was an imposter and its preachers were declared at this very time a band of drunken brawlers. Later the number had grown to five thousand, and in addition there were added daily those that were being saved. To me this latter statement is as convincing of the power of the Spirit as the large increase on Pentecost. Men may be wrong and a spurt of emotion may cause them to do the unlikely, but when men calmly, thoughtfully, in the face of trials and severe persecutions risk their lives for their faith in Christ (when they believe the things they can not reason out, and this occurrence becomes an every day experience) there is only one answer—

(Continued on last page)

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

FAMILY CIRCLE CORRESPONDENCE

Selected by a Sister

Sins of the Flesh—An Appeal to the Young

A prominent educator says, in speaking to boys, "So live that your afterself—the man you ought to be—may in his time be actual and possible."

"Far away in the twenties and thirties of the twentieth century he is waiting his turn. His body, his brain, his soul, are in your boyish hands, he can not help himself; what will you leave for him? Will it be a brain unspoiled by lust or dissipation, a mind trained to think and act, a nervous system true as a dial in its response to the truth about you? Will you, boy of the twentieth century, let him come as a man among men in his time, or will you throw away his inheritance before he has had the chance to touch it? Will you let him come, taking your place, gaining through your experience, halting through your joys, building on them as his own, or will you fling his hopes away, decreeing, wanton-like, that the man you might have been never shall be."

Every person has his future in his own hands.

Think of the untold thousands who, as this writer says, will, through the sins of youth, compel the middle-aged man to reap untold misery.

A prominent physician in a speech on the sins of the flesh, says: "I have not been in active practice for thirty years without knowing something of the young man, his weakness, his temptations and his sufferings, and from a somewhat wide experience I have learned some lessons of life."

I have learned there are certain things to be afraid of, things worth running away from, there are times when it pays to be a coward.

Men can not fool nature. She demands her pound every time. Young man, your debauches are but the savory fumes of burning nerves, overdrafts upon the bank of your natural resources, which demand in payment a compound interest which is terrible to calculate. "The things you had no right to do, the things you should have done, they are all put down; it is up to you to pay for every one, so eat, drink, and be merry, have a good time while you will, but God help

you when the time comes and you pay the bill." Surely there is an awful time of payment coming.

And so it is with every young man or woman who sows to the flesh.

The reaping time will come and no mortal tongue can begin to tell the suffering that comes at the time of harvest. Thousands upon thousands are now living in a veritable hell because of the sowing they do while young. This same physician says, "The way of the transgressor is hard," so hard that day by day as I come my round of hospitals where suffering humanity is squaring accounts with sins, in my anxiety I ask, 'How long must all this agony continue?' 'Just so long as the fool loves his folly (fallen virtue), just so long as he is willing to exchange the chance of a successful career for a night of prostitution. Temptation in a thousand forms presents itself to every young man and woman. But to yield to the temptation means to place yourself in the way of suffering. True manhood and true womanhood is shown by resisting temptation.'

When we look about us and see the awful destruction that follows in the wake of indulging one's fleshly appetites or passions it ought to be enough to scare one until he would keep himself pure.

Young men will toy with the serpent of lust and yet think they can escape the penalty.

A visit to the hospitals, the insane asylums, the free clinics for a few days would be enough to convince any right-minded person what the reaping will be for one who sows to his passions. But in the face of all this, young men will for a moment's gratification, drag down womanhood and expose themselves to disease that will make their lives almost unbearable.

May God help such parents of this nation to live decent lives, that their offspring may have a chance in the world.

Oh how many parents there are who will have to answer for the downfall of their children because they would not live right.

The Book of books tells us that the sins of the parents will be visited upon the children to the third and fourth generation. If character of men and women were thrown on a screen, open to view as they walked the streets every street in every city would be deserted.

Let it be a warning. Judgments have always fallen where sins of this character prevailed. God's anger has always been turned against sins of nature.

Lancaster, Pa.

MY EVENING PRAYER

By Wm. M. Bonsack

For the Gospel Herald.

We thank Thee, O Lord our Father, our Redeemer Jesus Christ, our Comforter the Holy Ghost, a triune, eternal God, who through Thy goodness and compassion hast this day protected us so mercifully from all the fiery darts of Satan, from the destroying pestilence, from a quick and sudden death and from all evil. O Lord, Thy goodness from the highest heavens and Thy truths reach the ends of the earth. Thou art gracious and merciful, and all Thy works are to be praised. We pray Thee, O most merciful Father, through Thy grace, to forgive all we may have done against Thee this day in thought, word, and deed, and that Thou wilt have compassion on us this night and permit us to sleep and rest; that we may never forsake Thee, the eternal rest, but that we may abide in Thee in faith, and dwell safely under Thy protection. Lord, Thou art our light and our salvation. Whom should we fear? Thou art the power of our life. Whom should we abhor? In Thee do we put our trust, and are helped. Thou art our comfort and strong protection. Thy right hand strengtheneth us, comforteth us; under the shadow of Thy wings do we find refuge.

Behold, O God, during the day we cry unto Thee and Thou dost answer us. In the night do we not cease and Thou dost hear us. In the evening when we retire, we think of Thee, and when we wake we speak of Thee, for Thou art our helper and under the shadow of Thy wings do we rest securely. Our souls cleave unto Thee. Thy right hand protects us. When we sit in darkness, Thou art our light and our salvation. O merciful God, give us grace that when our dying hour draws nigh, and we must lie down upon our dying bed, for an everlasting rest, that we may by Thy help happily fall asleep for eternal life, confident and undismayed in a true and strong faith. In the meanwhile keep us in Thee, that we may always be watchful, live a sober and temperate life, and be found in readiness. In as much as we know not what hour, Thou, O Lord, mayest come to call us hence, so that we may be found worthy to appear before the Son of Man, and not be undone at His judgment, who liveth and reigneth with Thee throughout eternity, Amen.

Lancaster, Pa.

Some people think they are so wonderfully broad, but after all we are all wonderfully narrow.—D. D. M.

Sunday School

For the Gospel Herald.

Lesson for July 27, 1919.—Phil. 4:10-20

CHRISTIAN FELLOWSHIP

Golden Text.—If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—I Jno. 1:7.

Christian Fellowship.—We thank God for this privilege of taking a look at the inner life of the family of God on earth. For three successive Sundays we have been studying the Church and two of the leading ordinances. We now turn to the individual, especially his relation with his fellow-Christian. As an object-lesson we have the relations existing between Paul and the Philippian Church. This fellowship includes oneness in faith, oneness in Spirit, knit together in love, mutually helpful in life and service. Fellowship means more than mere sociability—it means an overflowing good will plus a bond between God and man that lifts the pilgrim heavenward. Thank God for the privilege of and provisions for Christian fellowship with those of like precious faith—a fellowship of a body of believers who can say, "Truly our fellowship is with the Father, and with his Son Jesus Christ."

Sympathy and Power (10-13).—The first thing to which Paul refers is that of the sympathy manifest in the liberality of his brethren from Philippi. He speaks of the joy which that brought to his soul. He seems to have had feelings similar to those expressed when he saw the brethren come as far as the three taverns to meet him—"thanked God and took courage." The material support furnished by those brethren was not the most important item to be considered, although that was not to be despised. Paul had long before this learned to take things as they came and to endure in the midst of suffering. He had learned that rare Christian grace: "In whatsoever state I am, therewith to be content." He knew how to be abased and how to abound. But there is no question about the knowledge of the good will on the part of the Philippian brethren being a stimulus to Paul. Fellowship means added power because it puts a more determined heart to work into a man. Spurred on by this encouragement, the Christian soldier feels like pressing onward more fervently than ever, testifying, "I can do all things through Christ which strengtheneth me." God made no mistake when He made man a sociable creature. But man makes a grievous mistake when he prostitutes this wonderful blessing from God to unholy purposes.

The Personal Touch (14-17).—"Ye have done well," says Paul, "that ye did communicate with my affliction." The bond of sympathy held them to Paul, even though he was what most people look up as a "jail bird." The faithful in Philippi remained true to him in the midst of the darkest clouds. This is what Christian fellowship does for people. It keeps them close together as one body in Christ, and when one member suffers all the other members suffer with it. It means the sharing of joys and sorrows, of trials and triumphs, of suffering and glory. Since it is Paul writing, we have only the benefit which this fellowship was to Paul. Had we the other side, we would also learn of the benefit it was to the Philippian brethren. Keep in close personal touch with your brethren if you would reap the richest benefits from the fellowship.

The True Source (18-20).—Paul was not unmindful of where his benefits came from. He gave appropriate recognition to his brethren for the things which he had received at the hands of Brother Epaphroditus. He was profoundly grateful, and his brethren understood that they had bestowed their goods upon a worthy cause. Yet he recognized that all blessings come from God—these people were but means in God's hands to bring to God's servant the material support that he needed. Paul recognized in these gifts brought as the fruits of the generosity of his brethren in the faith as "an odor of a sweet smell, a sacrifice acceptable, well-pleasing unto God." Nor did he stop here. He pronounced a heavenly benediction upon his large-hearted brethren assuring them that "my God shall supply all your need according to his riches in glory by Christ Jesus." He concludes by saying, "Unto God and our Father be glory for ever and ever."

The lesson we get from this picture of true Christian fellowship is that the union of hearts and sympathies and faith and service does not simply stop with being a spiritual and material benefit to all thus bound together but it includes also the Father, Son, and Holy Ghost. There is no Christian fellowship unless those thus bound together can say of a truth, "Our fellowship is with the Father," etc. John states this very forcibly when he conditions fellowship upon walking in the light "as HE is in the light" and follows with the assurance that they who thus walk shall keep cleansed "from all sin." In other words, if we walk as God would have us walk we shall not only assuredly be in fellowship with one another but we shall be pure, spotless, sinless, holy, the children of God, heirs of heaven.—K.

Our Young People

OUR CITY MISSION WORK.—Rom. 10:1-15.

Topic for July 27

MOTTO

"Bring in hither the poor, the maimed, the halt and the blind."

THE STUDY HOUR

I. Mission Work in the City.—The needs of souls in any place appeal to the followers of the Lord Jesus as something for sympathy. The same love that moves us when we see needs at home will move us for needs in other places. While there are traps and snares directly responsible for the distress; while there are conditions and institutions which are grinding out poverty and wretchedness; while there is legal tolerance of things which rend the heart and ruin precious souls, it is in the sphere of the Christian to go to the down-cast and the fallen and bring them the relief and the assistance which can be given in the name of Jesus and His blessed Gospel. We are not always responsible for the things that cause distress. It is not in our province to legislate or to bring wicked men to justice. We dare not always withhold assistance from those who are the cause of their own distress. But ours is to bring a remedy to the souls of men which if embraced will enable them to better their environment and will make our bettering of the environment worth while.

The city is a heap of depravity concentrated. Place much decaying matter closely together and it will hasten the decay of the whole mass and increase the stench. Place many people together in cities and you have a chance to hasten the corruption which the human heart is already tainted with. Education, legislation, prosperous times and well built dwellings will not stay the progress of corruption without the redeeming power of the blood and the grace which regenerates the heart. The end of the Mission work in our cities or anywhere is not a better environment, but the salvation of souls, and thereby the glory of Christ. This may result in a better environment and better things in a temporal way generally. Indeed we should be disappointed if such would not be the case. But the end of saving souls is higher and more heavenly than even this. Herein lies the problem of the city missionary; to bring the outward relief and improve the outward environment in a way that the needs of the greater ends of life are reached. May our prayers and means and service go out to the support of the work in this important and needy field.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Help.
2. The Great Missionary in Capernaum.—Matt. 8:5-17; Mark 1:21-38.

For Young People—

1. A Description of the Work of Missions in one of Our Cities.
2. The Cause of Poverty in the City, and How to Help.
3. Destructive Agencies at Work in the City.
4. The Power of Jesus to Save the Lost of the Cities.

For Older People—

1. Qualified Workers for the City Mission Work.
2. Reaching the Neglected Childhood of the City.

Gospel Herald

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Editor, Daniel Kauffman.

Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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MENNONITE PUBLISHING HOUSE,
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THURSDAY, JULY 17, 1919

Field Notes

Sunday evening, July 6, Bro. E. S. Hallman of Allemands, La., was with the Biehn, Ont., congregation. He expects to visit several of the neighboring congregations during his stay in the province.—C.

Sunday School Meeting.—An all day Sunday school meeting has been arranged to be held at Bossler's Mennonite Church, Lancaster Co., Pa., on Tuesday, Aug. 5. All invited to come and take an interest in the work.—G.

Bro. Aaron Loucks of this office filled the regular appointment at Stahl Church near Johnstown, Pa., last Sunday morning, and spoke at the same place in the evening about relief work in Europe and the Near East.

Baptismal services were held at the Pennsylvania congregation near Newton, Kans., on Sunday, July 6. Bro. T. M. Erb of Hesston conducted the services. Sixteen precious young people were baptized and received into church fellowship. May the Lord bless them and lead them in such a way that others may follow their examples, and be saved.—R.

Bro. L. J. Miller and wife of Garden City, Mo., have been visiting the congregations in the Northwest during the past six weeks. A letter from him, dated July 10, stated that he was in Montana at the time of that writing and that he expected soon to go into North Dakota. He attended a number of conferences while in the Northwest. The Lord bless our dear brother and sister in their work for the Master.

Bro. C. F. Derstine and family had a narrow escape from fire in their auto recently. As they were going along the road some distance east of Columbiana, Ohio, a package of books dropped out of the machine. Getting out for the books they discovered the machine on fire. Fortunately they had a fire extinguisher with them and soon extinguished the fire. "Tell others to carry fire extinguishers," is Bro. Derstine's advice.

Bro. A. B. Mensch and wife, accompanied by their daughter, Sister Mary Mench, and Sister Ella Reinford, all of Skippack, Pa., spent the greater part of two days at Scottsdale, Pa., last week. They have been on an extended visit among the brotherhood in Canada, Eastern Ohio, and other places. They left last Thursday for Springs, Pa., expecting to return home in a few days. May heaven's blessings attend their journey.

The following statement of receipts annually by the Southwestern Pennsylvania Conference District Mission Board since its organization are of interest to those whose burden has been to see the cause prosper in that field:

For 1914, \$408.73

For 1915, 1035.11

For 1916, 1578.35

For 1917, 1594.33

For 1918, 4972.64

For 1919, 7344.25

What will it be for 1920?

Correspondence

Hubbard, Oreg.

(Zion A. M. congregation)

Greetings in the Master's Name:—We have been enjoying rich spiritual blessings the past few weeks.

On Sunday, June 29th nine precious souls sealed their vows in accepting Jesus as their personal Savior, were received into church fellowship by confession of faith and water baptism. Bro. A. P. Troyer conducted the service. In the afternoon of the same day Bro. Norman A. Lind of East Bakerfield, Calif., preached an inspiring sermon. Text, Amos 4:12: "Prepare to meet thy God, O Israel."

Bro. Jacob Graber of Milo, N. Dak., came into our community to spend some time in the West. At present he is stopping with A. E. Jones, a brother-in-law. We feel much encouraged and thankful for the brethren's visit. The harvest time is approaching with prospects of a bountiful harvest. The spiritual harvest also truly is great and much need of ingathering of the lost and perishing world.

May we pray to this end that many may come to be on the Lord's side.

Yours in the Master's interest,
July 2, 1919. Albert D. Erb.

Rainham, Ont.

A real feast of spiritual things was realized June 29—July 1 when a Sunday school conference was held in the Rainham (Haldimand Co.) Church. Brethren and sisters from Waterloo county, Markham, Toronto, Vineland, and Sherkston were present and contributed a part.

Bro. E. S. Hallman and wife of Louisiana, Bro. A. B. Mensch and family of Skippack, Pa., and Bro. Gross of Blooming Glen, Pa., were among those present from a distance.

The brotherhood at Rainham was much encouraged and all thank God for this great feast. They are particularly grateful for the sacrifice made by those of other congregations to be present.

At the same time one precious soul was received into the Church by water baptism.

We ask the prayers of God's people in behalf of the work here.

July 4, 1919.

J. C. Fretz.

Kenmare, N. Dak.

Greetings to all Herald Readers:—Bro. John R. Shank of Carver, Mo., came to this place, June 21, holding meetings every evening up to the 29th. May God graciously bless the brother for the wonderful messages that he brought to us. It has been a great help to us all. On the 27th Bro. I. S. Mast of Surrey, N. Dak., came to assist Bro. Shank. On the 29th Bro. J. M. Kreider of Palmyra, Mo., and Bro. L. S. Glick of Surrey were with us and stayed over Sunday. On the 25th we reorganized Sunday school. The following officers were elected: Supts., L. C. Kauffman, H. L. King; Chor., Joe Lehman; Secy., Treas., Archie Kauffman; Libr., Alpha Kauffman. We ask an interest in your prayers.

July 5, 1919.

Mazeppa, Alta.

(Mt. View congregation)

Dear Herald Readers, Greeting:—We have again great reasons to thank our kind heavenly Father for the many spiritual lessons we have learned. On June 22 communion services were held at this place. Bro. L. J. Miller of Garden City, Mo., spoke from I Cor. 10:16.

The next three days Sunday school, Church, Bible, and Missionary conferences were held here with very good attendance.

Among the visiting brethren were John Steckley, Albany, Oreg.; Fred Gingerich, Aurora, Oreg.; L. J. Miller, Garden City, Mo.; J. G. Wenger, Hesston, Kans.; Chris Snider, Creston, Mont.; G. J. Lapp, Goshen, Ind.; also others from Montana, Saskatchewan and different parts of Alberta.

Bro. Lapp gave some interesting

talks on India and Palestine while with us. These were very interesting, as not very often we have a returned missionary stop here. Two precious souls were brought to Christ during these meetings.

May we put to practice what we have heard. Pray for the work at this place.

L. G. W.

July 5, 1919.

Fisher, Ill.

Dear Herald Readers, Greetings:—We enjoyed a rich spiritual feast at our fourth annual meeting on July 4. Bro. I. W. Royer of Orrville, O., was with us and gave us a good Sunday school talk in the forenoon and one on Sunday school and young people's meeting work in the afternoon and an inspiring sermon in the evening. Interest was good. Many of our Sunday school workers were encouraged and better fitted for their tasks as stewards of the Master, for which we wish to thank God from whom all blessings flow.

We ask an interest in your prayers for the work at this place.

July 7, 1919.

Cor.

Parnell, Ia.

Greeting in His Name:—We have reason to praise God for the many blessings He has bestowed upon us. People at this place were privileged to attend the Mission Board meetings at the East Union Church and the week following the Conference of the Conservative A. M. held at the Upper Deer Creek Church. Many precious truths were spoken at these meetings.

On June 29 our Sunday school at West Union Church was reorganized as follows: Supts., Omer Yoder, Emerson Rogers; Chor., John Detweiler; Sec., Herman Swartzendruber.

On July 6 communion was held at Daytonville.

On the fourth of July we held our Sunday School Conference at the West Union Church. We had quite a number to attend from other places, among them being Bros. Simon Gingerich of Wayland, Iowa, J. D. Miner of Kansas City, Perry Blosser of South English, Ia. The latter two brethren acted as moderators of conference. Sister Anna Diller of Kansas City also took an active part in conference.

Cor.

July 7, 1919.

Hollsopple, Pa.

Dear Herald Readers, Greeting:—On Sunday, June 15, the Thomas Sunday school reorganized for the coming year as follows: Supts., E. S. Thomas, Sem K. Eash; Secys., Anna Croyle, Annie Thomas; Treas., Stephen Thomas.

Cor.

July 7, 1919.

Ayr, Nebr.

(Roseland congregation)

Preparatory services were held at this place Saturday evening, June 21, and on the following Sunday we had the privilege to commemorate the suffering and death of our Lord and Savior.

Bro. J. D. Charles, the Sunday school field worker, visited this congregation on Sunday, June 29. We certainly appreciated the brother's visit.

Mary Gingerich.

July 7, 1919.

Wolford, N. Dak.

Dear Herald Readers, Greeting:—On Saturday, June 14, Bro. J. M. Kreider of Palmyra, Mo., came and handed out to us the Bread of Life for about ten days. On Monday, June 16, Bro. J. R. Shank of Carver, Mo., came and assisted Bro. Kreider in a three-day Bible conference. The meetings were interesting throughout. On Saturday following Bro. Shank went to Kenmare, while Bro. Kreider remained over Sunday assisting Bro. Mast in the council and communion meetings. The voice of the Church was taken at this time regarding the ordination of a deacon. Bro. Eli Hostetler was voted in almost unanimously. On Sunday evening the ordination service was held, Bro. Kreider preaching the sermon. We feel like the psalmist when he said, "The Lord hath done great things for us, whereof we are glad."

On July 4 we met and reorganized our Sunday school as follows: Supts., C. G. Ringler, John Hostettler; Secy.-Treas., Albert Stoll, Mary Hershberger; Libr., M. F. Yoder. Pray for us that our Sunday school year may be a prosperous and profitable one and that all we do may be done to the glory of God.

Lina Gingerich.

July 7, 1919.

Cherry Box, Mo.

Dear Herald Readers, Greeting:—We have many reasons to thank the Lord for His kindness. None of our young brethren were called to camp during the War and none were called to answer the summons of death during the influenza epidemic, although nearly all of us had it, and we feel grateful to Him for such care. We reorganized our Sunday school June 29 with the following officers: Supts., Bro. Noah Detwiler and Bro. Eran Johnston; Treas., Bro. L. J. Johnston; Secys., Sister Ruth Detwiler and Sister Orpha Johnston; Chors., Sister Lyddie Littleton and Bro. Willie Detwiler; Librs., Orvas Johnston and Freda Detwiler. May the Lord help us all to fill our places with glory to His name. We would very much appreciate any brothers and sisters coming this way to stop and give us a

call; or any one desiring to change their location to come here and look for a home. We ask an interest in the prayers of all God's children "that we may live a quiet and a peaceable life in all godliness and honesty."

Yours in the Master's service,
July 8, 1919. Cora A. Rutter.

Johnstown, Pa.

Greetin to All:—I had the opportunity to spend a few days in Somerset Co. visiting in the Blough district. On July 4 I was at the mission meeting which was held at the Blough Church near Hollsopple, and surely enjoyed the day listening to the truths which the speakers brought forth along the line of missionary work. The only thing that is lacking in these meetings is to put to practice what the speakers tell us we should do to bring more souls to Christ. But so many of us lack along this line.

The last three fourths of July I attended the mission meetings, and I think the last one was the best one.

I am feeling fairly well at the present time, and gaining in weight again. To God be all praise and glory for the many blessings He bestows upon me daily.

Yours in Christ Jesus,
July 8, 1919. Daniel Rose.

Birch Tree, Mo.

Dear Readers, Greeting:—On June 29 we reorganized our Sunday school as follows: Supts., Roy Powan, Frank Larrew; Secys., Lydia Driver, Mae Cowan; Chors., Benj. Detwiler, May Larrew; Libr., Samuel Detwiler. We ask an interest in your prayers.

July 9, 1919.

Cor.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers, Greeting:—There are many things whereof we can be thankful. It is harvest time, the people are busy making hay and cutting grain. It reminds us that Jesus said, "The harvest truly is great, but the laborers are few."

On June 22 we reorganized our Sunday school. Following are the officers: Supts., Lloyd A. Kniss, Loransa Kaufman; Secys., John Kniss, Harley Hershberger; Treas., John M. Sala. May God bless our brethren in their calling.

On Wednesday, July 2, we had our first teachers' training class. It was well attended. Bro. S. G. Shetler is our teacher. We have our meetings every Wednesday evening.

On July 6 Bro. S. G. Shetler preached a memorial sermon for Sussanna Blough. She died in the fall when the influenza was so prevalent. Her children and grandchildren nearly all attended the meeting.

July 10, 1919. John A. Thomas.

Miscellaneous

PRAYER

I bring you seven words—a message from God, and I hope those seven words will sink so deeply into your hearts that you can not forget them. You will find those seven words in Jas. 4:2—"Ye have not because ye ask not." Those seven words contain the secret of the poverty and powerlessness of the average Christian and the average church.

A great many Christian workers, Sunday school teachers, and ministers are asking, nowadays, "Why do I make so little progress in my Christian life? Why do I see so little fruit for my labors? Why are there so few conversions under my ministry? Why are there so few accessions to my church?" And God answers in the seven words of the text—"Ye have not because ye ask not."

Now when we turn to the only inspired church history that was ever written, the history of the Apostolic Church as found in the Acts of the Apostles, we read a story of perpetual triumph. We read, "And the Lord added to the church daily." "And believers were the more added to the Lord multitudes both of men and women." "And many of them which heard the word believed." "And the number of disciples multiplied greatly." And so on throughout the twenty-eight chapters there is the same note of victory, with the Church going straight ahead, beating down all opposition from Jerusalem to Rome.

And opposition in those days was most bitterly determined and relentless, opposition in comparison with which that which you and I meet today is but a child's play. Yet the Church went right on; nothing could stand against it. Why? Turn to the book from which I have quoted, and you get your answer: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." "But we will give ourselves continually to prayer."

That is the picture of the apostolic ministry—a praying Church and a praying ministry. I believe that there is nothing from which the Church of Christ in your day and mine has departed so notably and so lamentably from apostolic precedent as in the matter of prayer. You and I are living in a day of the multiplication of man's machinery and the diminution of God's power sought and obtained by earnest, persistent, believing prayer that will not take no for an answer.

I believe there never has been a

time in the whole history of the Church of Christ upon earth when it was so magnificently organized as it is today—the machinery of the Church in this twentieth century is simply perfect. But the trouble is it is machinery without God. What we want is not new machinery, but the power of God in the machinery we have, sought and obtained by persistent prayer. Prayer can accomplish just as much today as it did in the days of the apostles. Prayer can do anything that God can do, and as God is omnipotent, prayer can do anything. Specifically, what can prayer do?

First of all, prayer will promote the individual strength and health and growth of the believer more than anything else in the world except Bible study, and **true prayer and true Bible study always go hand in hand.** You all remember the Old Testament story of how Moses went up into the mountain and spent forty days in prayer, and how that when he came down again they had to put a veil over his face to hide its bright glory from the people. It is just the same with you and me; when we go up into the mount of prayer, alone with God, we catch the glory of God, not in our faces, but what is more important, in our characters, and our life reflects this glory out upon the world. And when I think how little time the average twentieth century Christian puts into prayer, the thing that astonishes me is not that they are so little like their Lord; the thing that astonishes me is that they are so much like Him.

In the second place, prayer will bring power into our work. Are you a father or mother? Do you want power to bring up your children in the nurture and admonition of the Lord? Ask for it. I remember in my first pastorate, a lady member of my church came to me at her wits' end to know what to do with her incorrigible son. I said, "Have you ever tried prayer?" She said, "Why, of course I pray." I said, "Did you ever ask God definitely to regenerate your boy?" "No," she said, "I have never been as definite as that." I said, "You go right home and be just as definite as that." She went home and was just as definite as that, and from that week there was a transformation in that little fellow, and he grew up into noble Christian manhood.

Are you a Sunday school teacher? Do you want power to bring your class to Christ? Ask for it. One day in Sydney, Australia, there came into our meeting eighteen young women who sat on my left in a long row. When I gave out the invitation the whole eighteen arose, walked down front, accepted Christ, and publicly

confessed Him. I said to myself, "There's a Sunday school class with a faithful praying, working teacher." And so it proved. Their teacher, a young woman, had prayed and worked for the definite conversion of each one, and everyone was converted.

Are you a public worker? Do you want power in your public work? I shall never forget a scene in the Tremont Temple, Boston, Mass. Every seat was taken; the platform back of me was packed with leading ministers of Boston and New England. In front of me were leading men and women in the social, business, and political life. I took up the program to announce the next speaker, as I was chairman of the convention, and I saw the name of a woman. In those days I was prejudiced against women speaking in public. Furthermore, this woman I knew had had almost no experience in public address; she had only been a real Christian a very short time, though she had been a nominal, worldly Christian for years. But I had to announce the program, so I announced the name of this woman as the next speaker, sat down, buried my face in my hands, and commenced to pray that God would save the meeting from disaster.

Pretty soon I began to watch as well as pray. That whole audience sat spellbound, every eye riveted on that little woman. Then I saw strong men taking out their handkerchiefs and trying to pretend they were not crying. Then they threw off all pretence, and the tears rained down their cheeks; and before that woman had finished that whole audience was swept by the power of her words as the trees of our Western forests are swept by a cyclone.

When that marvelous address was over some of us went to this lady and said, "God has wonderfully used you this morning." She said, "Would you like to know the secret of it? Last night as I thought of the great audience I should face in the morning and of my utter inexperience in public address, I spent the whole night on my face before God in prayer." Brethren, when you and I shall spend more nights on our faces before God in prayer there will be more days of power when we face our audiences.

Do you want power? Ask for it. The great need of today is prayer, prayer, prayer! What we need in the Church is prayer. What we need in our individual lives is prayer. What we need in our work for Christ is prayer. "Ye have not because ye ask not." Let us see to it each one of us that we may be able to say, "I have, because I ask."—R. A. Torrey.

"In everything give thanks."

GOD WANTS US TO BE HAPPY

By M. M. Hallman

For the Gospel Herald.

God has made everything for our comfort and enjoyment! "The heavens declare the glory of God, and the firmament sheweth his handiwork." What is more beautiful than the heavens on a clear, starry night? Can we not learn great lessons of peace, humility, and trust from Him who holds the stars in His right hand, who feeds the sparrows, clothes the lilies, and manifests a Fatherly interest in the souls which He has called into being? How can we be otherwise than happy as we behold His wondrous works and think of His promise that He will supply all our needs?

Do we enjoy the beautiful things which God has created? the sunshine and rain, the power of the sunshine which can do more in one hour to change the face of the earth than a million men can in a life time? What are we, compared with the great works of our Creator?

We are glad in springtime and welcome the birds and flowers, the songs and lessons of contentment which we perceive on every hand. The birds were happy when they came in the spring, and will be happy again in the fall when they migrate to a warmer climate.

We are happy to know that God has provided for us a shelter, a home on earth where we may find shelter for our weary bodies and spend our hours with loved ones, a home in heaven, "Where the wicked cease from troubling and the weary are at rest." If we but listen to the teaching of the grass we will learn the lesson that will lift our hearts to the heaven above and the life eternal.

God is the Giver of all the comforts and blessings of life. Should we enjoy the gifts and deny the Giver? How wonderful the works of our Creator. He has given us all these things for lawful use and enjoyment. It is only when we use these blessings in an unlawful way that we use them to our hurt, as was the case in the Garden of Eden. Even then, God was so mindful of the wants of man and so unwilling that man should be unhappy that He made provision for a Redeemer to provide a means of restoration to God and enjoyment in His fellowship and service.

Since God created all things for our well being and happiness, does it not prove to us that He wishes us to be happy and enjoy life? Because it all looked dark in the Garden after the fall of man, God sent a ray of heavenly light to earth in the promise of a Redeemer. This promise being fulfilled in Christ, we now have access

into this grace and can rejoice in our Savior's love. Christ left for us the blessed hope that if we follow in His steps we will not only be happy in time but gloriously happy in eternity.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Lancaster, Pa.

THE POWER AND BEAUTY OF SUNDAY SCHOOL WORK

By Mary Miller

For the Gospel Herald.

Influence, as we have learned, is the power sufficient to produce some effects. So with the Sunday school work, if led in the right spirit, we may expect some very marked effects not only on the individual lives but on the entire community.

The little child who enters the Sunday school at the age of two, three, or four years, as the case may be, and is carefully taught the beautiful lessons of God's Word, bringing to its mind the spiritual truths in such a way that they cling forever in its memory, is under one of the most noble influences of its life, as a stanza of the beautiful children's hymn runs:

"In the blessed Sunday school
They are taught to fear the Lord;
Here they find His holy way,
Learn to love His Word.
Armed with this, they may go forth
Triumph over every foe,
Spreading joy o'er all the earth,
Soothing human woe."

The Sunday school is the Church's whitest and most inviting field. It simply brings our homes together where we can classify our children and teach them to better advantage. Surely God has abundantly blessed the work which should satisfy the most doubting one that it is a good thing in the way of getting our young folks better fitted for Christian service, to win souls for Christ, to supply them with spiritual food, in order to obtain best results. It calls for our very best and most consecrated effort; it requires a complete and a full surrender of self in every form; it demands a close walk and communion with God, and a full consecration on the altar of service.

Does the cost seem great? Rest assured that the reward is still greater, and it shall never fail.

The religious teaching of the Sunday school forms the foundation of many noble characters. It is a department of the Church of Christ in which the Word of God is taught for the purpose of bringing souls to Christ. No other department of

Christian work yields such large returns, for we can see a greater number of Church members come through the work of the Sunday school.

In order to have power we must have the true faith in God and thereby we shall have the help of the Holy Ghost which is sent to us by God the Father to guide us into all truth.

Let us examine ourselves and see whether we can stand before the young people or before our Sunday school class and show by example that we are living a true, righteous life. If so, what can be more beautiful than when the pupils, teacher, and superintendent can have that same faith in God, and again what can be more beautiful than to have an easy conscience when we lie on our pillows at night with the assurance that we have done what we could!

Ste. Elizabeth, Man.

REPORT

Of the Sunday School Meeting Held at
Gingerich's Church, Lebanon Co.,
Pa., May 27, 1919

For the Gospel Herald.

Mod., Samuel Z. Miller; Chor., Samuel Sholtzberger; Sec., M. N. Reesor.
Devotional, Isaac Brubaker.

Sermon. Benj. Weaver. Text, Mark 11:22.

Parents' duty to the Sunday school. John K. Charles.

In every home there should be an atmosphere of devotion to God.

The importance of being about our Father's business. D. N. Lehman.

We should, because our Savior was about His Father's business.

Modern agencies that destroy the moral and spiritual welfare of our children. John K. Charles.

The public places of amusement is one of the many

Sociability a factor in Sunday school work. J. C. Miller.

We should be sociable to strangers by giving them a hearty welcome and invite them to come again.

The great commission. Benj. Weaver.

The greatest commission ever given was when Jesus commanded His disciples to go and teach all nations. The sending should always be by the Church.

The benefit the church derives from the Sunday school. S. B. Landis.

The benefit depends largely upon the interest we have in it. By teaching the Word in its purity.

Open doors in church work for our young people. Samuel L. Oberholzer.

By giving them something to do.

Sermon. S. B. Landis. Text, Ex. 4:2. General theme, Little things, and what can be accomplished with them by faith. M. N. Reesor, Secy.

The reason why so many professing Christian people must resort to pleasure places in order to be entertained is because they are without the sweet peace of God within the soul which brings joy to the people of God.—W. R. Moyer.

ILLINOIS CONFERENCE

Report of the Illinois Mennonite Church Conference Held at the Mennonite Church near Metamora, Ill., May 29, 30, 1919

For the Gospel Herald.

The devotional services were conducted by J. C. Birkey. Scripture read, Psalm 146.

In the absence of the moderator, J. S. Shoemaker was appointed as acting moderator. D. G. Lapp was appointed as assistant moderator.

The conference sermon was delivered by Daniel Kauffman. Text, Gal. 4:30: "What saith the scripture?" Following are the main thoughts brought out:

The subject deals with freedom. The only real freedom is that given by Christ. The key-word of all our conference decisions should be freedom—thus the Scriptures would be magnified. We must have regard for the Scripture, lest we bring contempt upon it. The present world movement of the federation of churches is based upon compromise, but we should get together upon the basis of, "What saith the scripture?" The only way to meet present issues is to take the Bible way.

One of the great problems that is confronting us as a Church is the doctrine of nonresistance. In determining our course in this matter the question is not, What is the popular opinion? or What will be the result if I remain true, but only, "What saith the scripture?"

Commercialism is another problem for the Church to meet. We must be careful lest this will lead to an unequal yoke and a gradual coldness in our Christian life. Our business is to work for the King. The Church should be solidified upon the true foundation, and all organization in the church should be to this end.

Separation from the world in dress should be decided by "What saith the scripture?" All the affairs of life should be decided by the Word.

The following bishops, ministers, and deacons were present, each giving short testimonies and expressed a desire to remain true to the teaching of the Scriptures. The laity present also gave expression of approval by standing.

Bishops

D. G. Lapp, Roseland, Nebr.
J. M. Kreider, Palmyra, Mo.
Samuel Gerber, Pekin, Ill.
A. A. Schrock, Metamora, Ill.
John C. Birkey, Delavan, Ill.
C. A. Hartzler, Tiskilwa, Ill.
J. S. Shoemaker, Daktoa, Ill.
Daniel Kauffman, Scottdale, Pa.

Ministers

C. Z. Yoder, Wooster, Ohio.
Daniel King, Garden City, Mo.
S. E. Graybill, Freeport, Ill.
Daniel Nofsinger, Hopedale, Ill.
Peter Garber, Cazenovia, Ill.
C. S. Schertz, Eureka, Ill.
Daniel Zehr, Danvers, Ill.
John McCulloh, Cullom, Ill.
A. M. Eash, Chicago, Ill.
I. W. Royer, Orrville, Ohio.
A. E. Kreider, Sterling, Ill.
Peter Schertz, Metamora, Ill.
P. R. Lantz, Weilersville, Ohio.
Ezra Yordy, Eureka, Ill.
A. C. Good, Sterling, Ill.
Peter D. Schertz, Metamora, Ill.
H. R. Schertz, Metamora, Ill.
C. D. Esch, Dhamtari, India.
A. H. Leaman, Chicago, Ill.
Simon Litwiller, Hopedale, Ill.
Jacob Zehr, Deer Creek, Ill.
Nevin Bender, Greenwood, Del.
A. L. Buzzard, Metamora, Ill.

Deacons

Henry Nice, Morrison, Ill.
J. V. Fortner, Dakota, Ill.

The report of the former conference was given and accepted with a few corrections.

Afternoon Session

Bro. John Nice, the appointed moderator, was present and took charge of Conference. Bro. A. A. Schrock led the devotional, reading Col. 3. The Church Treasurer's report was given and accepted. A. M. Eash gave report of the Sunday School Executive Committee. Report was accepted as given. A. H. Leaman reported for the district Mission Board. Report accepted.

The Conference Resolution Committee appointed was J. S. Shoemaker, Daniel Kauffman, and A. M. Eash.

All the visiting ministers were accorded the privilege to take

part in the discussion of all questions and vote on same.

No. 1. What effect do worldly amusements have upon the spiritual life of a Christian? A. C. Good.

Ans. The effect of worldly amusements upon the mind, heart, and life of Christian people who indulge in them are as follows:

1. They choke out the Word and make the life unfruitful.—Luke 8:14.
2. They drive away the love of God and godliness.—I Jno. 2:15, 16; II Tim. 3:4.
3. They rob the individual of spiritual life.—I Tim. 5:6.
4. They bring the soul into the judgment of the Almighty.—Eccl. 11:9.
5. They smother the conscience, blind the eyes of the vision of heavenly things, and render the soul incapable of appreciating the joy of Christian service and experience.

Indulging in worldly pleasures has a similar effect upon the spiritual life as the induction of disease germs into the body has upon the physical life. Observation makes it clear that the gratification of the carnal desires, emotions, lusts (taking pleasure in these things) has a deadening effect upon the spiritual life within the soul. Recognizing the evil influence of carnal pleasure, our members are warned against its subtle attractions. We reaffirm our former resolutions and attitude with reference to such places of worldly amusements as the dance, the play party, the circus, the picture show, the theater, and all the places which tend to gratify the carnal emotions of men, especially where there is a mixture of good and bad and where because of some good features it is all the easier for the enemy of souls to entrap his victims unawares.

No. 2. What steps should this Conference take to bring about Bible simplicity and uniformity in attire? Daniel Kauffman.

Ans. Being deeply interested in the best welfare of our beloved Church and every member thereof, and grieved because of the present drift toward worldly conformity and immodesty in attire, we recognize it our imperative and sacred duty to make a faithful effort to take such steps and adopt such measures as will counteract such destructive tendencies, and restore the entire membership of the Church to the Bible standard of non-conformity, simplicity, modesty, and uniformity in attire. (See Rom. 12:1, 2; I Tim. 2:9, 10; I Pet. 1:14; 3:3, 4; Jas. 1:27). To this end we recommend:

1. That each individual member give prayerful and diligent heed to the Bible teaching on this subject, and without waiting to be corrected by the Church, consider it their sacred privilege and highest duty to conform to the doctrine of the Word on the subject, and also use his or her influence to have others do the same.
2. That in accordance with the teaching of the Word and the Church, each member refrain from the wearing of gold for display in the form of rings, brooches, chains, stick pins, etc., and avoid all fashionable modes of hair dressing and all other forms of worldliness in bodily attire.
3. That all our sisters wear either bonnets or hoods that are without any resemblance to the form of hats, the same to conform to the shape of the head and be minus of ornamentation, thus being serviceable rather than ornamental.
4. That all our brethren conform to the Gospel order of simplicity by avoiding all forms of gaudy apparel (such as fashionable suits, stylish hats, flashy ties), also avoiding the latest fads in hair cutting and combing.
5. That all our ministers be exemplary in life and appearance, making a prayerful effort thru example, preaching, and personal work to lead their entire membership in the way of simplicity and godliness.
6. That the laity co-operate with the ministry in the work in bringing about these desired results, all avoiding the practice of appearing in Mennonite meetings in one form of apparel and elsewhere in attire that is more stylish and worldly.
7. That wherever there is serious difficulty in bringing about these desired results the overseers of the flock with the bishops of the district, make a special study of such conditions and take such steps as they deem wise and scriptural.

No. 3. The greatest need of the Church in the present age.

1. The ministry. D. G. Lapp.
2. The laity. A. H. Leaman.

Ans. On the part of the ministry we recognize the following as being among the most urgent needs:

1. A recognition of the sacredness of the calling of the ministry and of the Bible teaching as to how the public servant of the Church should be called and ordained.
2. A prayerful study of the Word, of the condition and needs of the congregation, and the care and feeding of the flock that will bring about the conditions described in Eph. 4:11-16.
3. An exemplary life, on the part of the ministry, that will enable all our public servants to say, "Be ye followers of me, even as I also am of Christ."
4. A greater number of ordained ministers.

5. Faithful soldiers of the cross to carry the Gospel of Christ into all the world.

On the part of the membership we recognize these needs:

1. A consecration to God and the Church on the part of every member.

2. A diligent study of the Word of God, a prayer life in the home, and a recognition of Christ in the social circle and in business.

3. Active Christian service by way of devotion to God and His Word, of regular attendance at church and willingness to be used as God and the Church may direct, and personal work among both saved and unsaved wherever opportunity affords.

No. 4 Would this Conference favor the holding of a Bible conference for the benefit of ministers, missionaries, prospective missionaries, and other Christian workers? A. M. Eash.

Ans. Resolved, that we favor a movement of this kind provided that the A. M. brethren are willing to co-operate with us in such a meeting or work, and we favor the appointment of a committee to act conjointly with a committee appointed by the ministerial body of our A. M. brethren provided they see their way clear to do so; said committee to be authorized to take such steps in the matter as may be considered wise.

It was decided that the Conference Executive Committee appoint above committee.

Miscellaneous Business

A. E. Kreider was appointed a member of the General Mission Board.

S. R. Good and John McCulloh were appointed members of the District Mission Board.

A. M. Eash and S. R. Good were appointed the Sunday School Executive Committee.

J. S. Shoemaker was reappointed on the Publication Board.

A. E. Kreider was reappointed on the Educational Board.

Geo. E. Shoemaker was reappointed on the Local Mission Board for the Home Mission.

John McCulloh was reappointed on the Local Mission Board for the Gospel Mission.

John Nice was appointed on the Committee of Arrangements for General Conference.

A. C. Good, A. M. Eash, and A. L. Buzzard were appointed delegates to General Conference.

J. S. Shoemaker was appointed moderator for our next conference.

The bishops of the district with the Conference Secretary were appointed as Conference Executive Committee, the same to select time and place of holding our next conference.

A. L. Buzzard was reappointed Conference Secretary for five years.

A. L. Buzzard was appointed Conference Treasurer.

The following resolutions from the Sunday School Conference were presented and accepted.

Whereas, it is a matter of grave importance as well as convenience that there be a general understanding of the work of our Sunday School Conference and that there be a well defined policy whereby the conference should be governed, be it

"Resolved, that we ask the Mennonite Church Conference and the A. M. Ministerial Meeting to authorize the S. S. Executive Committee to work out regulations and present to conference and A. M. Ministerial Meeting for approval."

This request was granted.

"Since this Sunday School Conference has been very helpful to us as Christian workers, be it

"Resolved, that in appreciation of the blessings we have received we extend a vote of thanks to the Mennonite Church Conference and the A. M. Ministerial Meeting for granting this privilege.

"Whereas, this conference has proven to be of mutual benefit and helpfulness, be it

"Resolved, that we go on record as favoring the continuation of a joint Sunday School Conference.

"Whereas, universal military training is a live issue confronting us at present, we hereby appeal to our Church Conference to write up a petition to be sent to the proper authorities expressing appreciation for the degree of immunity so far enjoyed, restating our position on the same, and ask for further consideration."

(In response to this appeal, Conference prepared the address called for. It will appear later in the full report.)

"Whereas the recent war has caused great want in many of the war stricken countries and since they are looking to this country to supply much of the needed food, we ask that our Church Conference draw up and send a petition to each of our U. S. senators from Illinois asking them to use their influence and vote against the removal of the war-time beer and wine."

(In response to this request an appropriate appeal was prepared. It will appear in the full report to be published later.)

Resolution from the District Mission Board:

"Whereas, the Mission work of the state is growing and needs the co-operation of each congregation of the state, we

therefore request this conference to ask the Amish Mennonite Ministerial Body to arrange for the appointment of a representative from each congregation of the state, as a member of the Illinois District Mission Board."

It was decided that the conference report should be printed in pamphlet form for distribution.

A spirit of love and unity prevailed throughout the Conference and our prayer is that it will be to the upbuilding and strengthening of the Church. The Conference closed with a few closing remarks by the moderator and benedictory prayer.

A. L. Buzzard, secretary.

MISSOURI—IOWA CONFERENCE

Report of the Special Session of the Missouri-Iowa Conference

Held at the Fairview Congregation, Surrey, N. Dak.,

June 11, 1919

For the Gospel Herald.

Conference opened by song and a devotional service led by Rhine W. Benner. The following organization was effected: Moderator, I. S. Mast; Assistant Mod., J. M. Kreider; Chorister, C. J. Garber; Query Manager, R. W. Benner; Committee on Resolutions, G. J. Lapp, J. C. Gingerich; Secretary, J. R. Shank.

Bro. J. M. Kreider delivered the conference sermon. His text was Gal. 5:1, and gave in substance the following thoughts:

The doctrine of circumcision had given the Galatian brethren trouble. They had run well and the burden of the apostle was, how he might help them out of their difficulty. The devil was then (and is now) busy undermining the faith of believers. They had become ensnaked by teachers who had misled them. The apostles had suffered imprisonment, yet they were free even while in bonds. Earthly bonds and shackles can not bind the soul.

Religion is worth suffering for, and through it the real love and principle of nonresistance is manifest by our returning good for evil.

Reform without regeneration does not avail. There are dangers that soft drink houses become drink houses with gambling dens and pool halls attached, which causes worse conditions in general than before. The devil brings in substitutes which lead to gross sins.

There are many subtle agencies by which we may become unequally yoked. Farmers associations, etc., are elements which entangle us in questionable relations with the world.

We want to stand fast in the ordinances of feet washing, devotional covering, consistent attire, which stand as symbols of the witness of our faith. The saloon is dragging down its thousands, immodest dress is dragging down its tens of thousands.

We accept the Bible as a whole and stand for a whole Gospel. The higher critics are not all dead. Shepherds of this type are dangerous to the flock over which they watch.

After the sermon the following brethren gave words of testimony:

Bishop

I. S. Mast, Minot, N. Dak.

Ministers

G. J. Lapp, Goshen, Ind.
Henry Buckwalter, Palmyra, Mo.
D. B. Kauffman, Kenmare, N. Dak.
H. J. Harder, Versailles, Mo.
C. J. Harder, Alpha, Minn.
L. A. Kauffman, Coalridge, Mont.
L. S. Glick, Minot, N. Dak.
R. W. Benner, Bloomfield, Mont.
J. R. Shank, Carver, Mo.
J. C. Gingerich, Wolford, N. Dak.
B. B. Stoltzfus, Lima, Ohio.

Deacons

Amos Weaver, South English, Iowa.
Ira Yoder, Minot, N. Dak.

The brotherhood present gave testimony by a rising vote expressing their harmony with the doctrines and teachings set forth by the brethren.

Questions and Resolutions

1. How may we enlist the talents and secure the consecration of every member in the cause of Christ?

Considering the great work before the Church of bringing the Gospel to a lost world through evangelism, be it

Resolved, that we encourage the enlisting of the talents of both old and young in active service of the Church according to their individual capacity, whether (1) in devoted, consistent living, intercessory prayer, in personal work, such as soul winning, helping the needy, visiting the sick, giving of their means, etc.; (2) in public service, in Sunday school, young people's meetings, etc., according to I Cor. 12; and that we accordingly also encourage them to make every possible consecration in

order that God may use them in His work wheresoever He may call them.

2. What does this Conference recommend in reference to the plan of reorganizing our Sunday schools?

Resolved, that we recommend the use of the suggestions of conference as passed in 1916 at Garden City, Mo., as follows:

"Resolved, that since there can be no stereotyped method of organization to fit all conditions we advise that the officers of the Sunday school be chosen under the direction of the Church.

"Some successful methods which may be mentioned are:

"(1) A committee including the ministry, be appointed by the Church to nominate officers.

"(2) The ministry together with new officers and the outgoing superintendent to choose the teachers.

"(3) The brotherhood in special meeting elect the officers and teachers by prayerful consideration."

We further recommend that congregations counsel with their bishop before proceeding in either of the above methods.

3. What is the scriptural definition of the Church and her powers and privileges as an organized body of Christ?

Considering the Church to be a "called out" body (Heb. 11:13) of believers (I Pet. 2:9) from the darkness of this world to the light and life of Christ Jesus, the Head (Eph. 2:20) and foundation, and vested with authority and power (Matt. 16:18); we therefore recognize her as supreme organized authority in the work according to the Word. Her members are endowed with various powers for service (Eph. 4:11-16), with various officials who serve in their capacity as overseers, and who feed the flock (Acts 20:28) and protect her highest interests (I Pet. 5:1-3), as "an habitation of God through the Spirit."

4. What is the position of this Conference in regard to members being stockholders in companies or associations that have no conscientious scruples against going to law?

Since membership in stock companies involves the unequal yoke (II Cor. 6:14-17), we refer this question to the resolution adopted Sept. 24, 25, 1908, as follows:

"Where there is a liability to become involved in lawsuits (Matt. 5:40; Rom. 12:18-21; I Cor. 6:1-8) and the company is

controlled by those who have no conscientious scruples on the question of nonresistance, it is better to have no part in them."

And we further urge that our brethren refrain from any other similar investments or entanglements which would lead to violate any of the above principles.

5. What provision can we make whereby our young people may receive more definite Bible instruction?

Seeing the need of more definite Bible teaching be it

Resolved, that we recommend that a committee be appointed to provide for any Bible conferences or special Bible term to be held at such times and places as will enable all who so desire to attend, and that this committee also be empowered to arrange for financing such meeting in ways as will be most expedient under the circumstances.

We hereby appeal to the Conference body to meet this fall to consider this matter further and give us advice in reference to the above plan.

It was moved and seconded that a committee of three, to investigate the Special Bible Term proposition, be appointed, and that the moderators of this meeting be empowered to appoint this committee including the Bishop Brother, I. S. Mast as one of the members of the committee. The motion carried. Bros. J. C. Gingerich and L. A. Kauffman were appointed to serve with Bro. Mast on the committee.

7. What activities aside from our regular young people's meeting, Sunday school, and church services may our young people engage in to develop their intellectual, social, and executive abilities?

In view of facing the problems of the social, intellectual, and executive development of our young people and recognizing the need of constructive consideration regarding it, we therefore urge our ministry and active workers in the Church to co-operate with the parents of our homes in safeguarding and regulating the above interests of our young people in order to preserve the purity, integrity, as well as develop a sound Christian leadership for the future.

J. R. Shank, Secretary.

WAR SUFFERERS' RELIEF

(Including Armenia and Syria)

Received by the Mennonite Relief Commission for War sufferers during the month of June, 1919.

War Sufferers' Relief—General

J M Swartzendruber	\$ 15.00
S S Children Cazenovia Ill.	6.35
Intermediate and Senior Boys and Girls, Martin's S S Ohio	10.00
Church of God in Christ Mennonites Ohio	28.00
A M Cong Mayes Co Okla	43.60
East Fairview Cong Neb	119.91
Warwick River Cong Va	40.25
Brethren Roanoke Cong Ill	113.30
Zion Cong Oreg	13.00
Peter Wagler	10.00
Oak Grove S S West Liberty Ohio	65.73
Springdale S S Va	8.25
Beech Cong Ohio	110.56
Lakeview Mennonite and O O Amish of Mylo, N D.	233.36
Midway S S Ohio	6.35
Science Ridge S S Ill	30.00
Ida Egli	1.00
Lola & Hazel Schertz	7.35
Anna Sommer	.50
Peachey Cong O O Amish of Belleville Pa	132.35
Ben Springer	50.00
South Dist Amish Cong Custer Co Okla	17.00
N M G Ohio	10.00
Jacob Burckhart	25.00
Waldo Cong Ill	50.00
Dan M Yoder	10.00
J D Hershberger	500.00
A Sister M G Pa	6.00

Tri-County S S Offering	
Sterling Ohio	56.50
O O Amish Cong Howard and Miami Cos Ind	982.15
Thomas Okla Old Order Cong	23.00
Hydro Cong Okla	13.25
East Holbrook Cong Colo	37.18
Spring Valley Cong Kans	33.50
Sine Snyder	25.00
Protection Cong Kans	32.00
Palmyra Cong Mo	20.00
Bethel Cong Mo	2.50
Cherry Box Cong Mo	5.00
Liberty Cong Ia	8.15
Calkins Cong Mont	2.00
Spring Valley Cong N D	1.50
Mt Zion Cong Mo	27.45
Surrey Cong N D	30.00
Berea Cong Mo	7.64
Carver Cong Mo	24.00
A Bro Marion Cong Pa	20.00
Brethren Reiff Cong Md	11.50
Levi Mann	5.00
Class No 4 Forks S S Ind	5.00
Class No 10 Forks S S Ind	7.25
W Christophel	8.81
Hettie Bixler	25.00
A R Miller	3.00
	\$3,079.24

War Sufferers' Relief for France

A Bro and Sister Kans	\$ 25.00
Class No 11 West Nappanee S S Ind	45.85
	\$ 70.85

War Sufferers' Relief for Near East

Casstlman S S Md	\$ 10.00
Oak Grove S S Md	2.00
Springs S S Classes Pa	45.00
Ernest Miller	5.00
Ray F Bender	5.00

Effie Hoover	5.00
Springs Sisters Aid Society Pa	5.00
Weaver S S Pa	30.00
Pleasant Grove S S Pa	5.00
Blough S S Pa	30.00
Myron Livengood	5.00
Rockton S S Pa	5.00
Stahl S S Pa	70.00
Kaufman S S Pa	275.00
Thomas S S Pa	64.00
Tuleta S S Texas	5.00
Pleasant Grove S S Ill	40.00
Canton S S Ohio	5.00
Walnut Grove and South Union Congs Ohio	172.85
Mrs. Simon Lehman	5.00
Warwick River Cong Va	2.00
Primary Dept. Walnut Grove and South Union S S Ohio	15.00
A R Egli	5.00
Mt View S S Alta	20.00
John Frey's Class Ill	15.00
Ira Long's Class Ill	5.00
Sterling S S Ill	10.50
Hesston College S S Kans	10.00
Aaron Steiner	5.00
J. Z Birky	5.00
Jonathan Conrad	5.00
Mrs. A J Meck's S S Class	15.00
John Albrecht	5.00
J W Yoder	5.00
Chris Graber	150.00
Namph S S Ihado	20.00
A Bro and wife Oreg	100.00
Lula Wenger & S S Class	5.00
Bethel Cong Ohio	53.86
Amanda Nebel	50.00
Oak Grove S S West Liberty Ohio	120.00
W S Stutzman	5.00
J C Stauffer	5.00
J B Stauffer	5.00
J E Kaufman	5.00
Sam Stauffer	5.00
N E Roth and S S Class	5.00
D E and Anna Maurer	5.00
M D Stutzman and employees	5.00
D L Yoder	5.00
Joseph & Fannie Voegtlin	5.00
Jacob Brenneman	5.00
Five Brethren per Joel Reist	5.00
Al Stutzman	5.00
Mose Gingerich	5.00
Wm Stauffer	5.00
J K Lehman & S S Class	5.00
M D Stutzman & S S	5.00
Aaron A King & S S Class	5.00
Mandy Roth & S S Class	5.00
Birthday Offerings	
Roanoke S S Ill	10.00
Firdale S S Ore	3.61
Three Springdale S S Classes Va	20.00
Lola & Hazel Schertz	8.68
Sycamore Grove S S Mo	43.15
S R Yoder and class	5.00
Mrs S R Yoder & Class	5.00
A D Hartzler & Class	5.00
L J Miller & Class	5.00
Sarah Miller & Class	5.00
Class No 5 Sycamore Grove S S Mo	5.00
Lydia Kauffman & Class	5.00
F P Kauffman & Family	5.00
Plum Creek S S Nebr	28.50
Nine Individuals of Plum Creek S S Nebr	45.00
C D Heiser	10.00
Upper Deer Creek S S Ia	74.00
Allensville A M S S Pa	125.00
Lula Wenger & S S Class	5.00
Ida Wenger	2.00
La Junta S S Colo	40.00
A Friend Hesston Kans	5.00
Hesston College Y P	
C A Kans	142.00
Bethel Cong Mo	20.00
Liberty Cong Io	35.00
Coal Ridge Cong Mont	10.00
Mt Zion Cong Mo	46.00

Brethren Reiff Cong Md	40.00	Elkhart S S Ind	5.00	Shore S S Ind	48.50	Total amount received	
John L. Frey	5.00	Young Men's Bible Class		Bethany S S Mich	5.00	during month of	
Foster Kinzer & Wife	5.00	Elkhart S S Ind	5.00	Clinton Brick Cong Ind	14.69	June	\$5,725.42
Willing Workers Class		Anti-Cant S S Class		Aaron D Yoder	5.00	Amount previously re-	
Elkhart S S Ind	5.00	Elkhart S S Ind	5.00	Olive S S & Individuals	\$2.25	ported	\$304,634.12
Helping Hand Class		C A Shantz & Wife	5.00	Elkhart Literary Society		Grand Total	\$310,359.54
Elkhart S S Ind	5.00	Class No 3 Midland S		Ind	3.00	Gratefully acknowledged,	
Young Disciples & Busy		S Mich	5.00	Clinton Frame S S Ind	10.00	Mennonite Relief Com-	
Bee Classes Elkhart		Class No. 4 Midland S		Fort Wayne Cong Ind	4.15	mission for War Suf-	
S S Ind	5.00	S Mich	5.00	J I Weldy & Family	15.00	ferers,	
Time Keepers & Helping		Ora L Troyer	5.00	Shore S S Ind	42.17	G. L. Bender, Treas.,	
Others Classes Elkhart		Jake Emmert	5.00			Elkhart, Ind.	
S S Ind	5.00	Albert Wyse	5.00				
Good Samaritan Class		White Cloud Cong Mich	12.42		\$2,575.33		

Married

Hofstetter—Gerber.—On June 29, 1919, at the Swiss Mennonite Church near Dalton, O., Bro. John C. Hofstetter and Sister Hulda Gerber were united in holy matrimony, Bro. C. N. Amstutz officiating. May their journey through life be prosperous.

Moyer—Moyer.—On Sunday evening, June 29, 1919, Bro. Wilson L. Moyer of the Salford congregation, and Sister Ida L. Moyer of the Towamencin congregation were united in holy matrimony at Franconia, Pa., by Bro. A. G. Clemmer. May the Spirit of God be their guide through life.

Obituary

Hershey.—Bro. George Hershey died very suddenly before medical aid could be called after he had come in from the harvest field and while sitting on a swing to rest, at his home near Five Forks, Franklin Co., Pa., on June 27; aged 67 y. 4 m. 12 d. He is survived by his companion, two sons, two daughters, one brother, and one sister. Funeral and burial on July 1 at the Chambersburg Mennonite Church. Services conducted by the brethren, Jno. S. Burkholder and W. W. Hege, from Rev. 22:12, selected by the family.

Weaver.—Mary (Hochstetler), wife of J. D. Weaver, was born Oct. 29, 1867; died June 23, 1919; age 67 y. 7 m. 24 d. She leaves 2 sons, 2 daughters, grandchildren, 2 brothers, 1 sister and a host of relatives and friends. She was at communion services on Sunday before her death. She was sick only one and one-half hours of neuralgia followed by paralysis. She was a member of the Walnut Creek, Ohio, A. M. Church. Funeral services at Walnut Creek Church conducted by Bros. S. H. Miller and D. M. Friedt.

Eichelberger.—Lena Oswald was born in Bavaria, Germany, Sept. 17, 1858; died at Beemer, Nebr., July 1, 1919; aged 58 y. 9 m. 13 d. She was united in marriage with Benjamin Martin in 1880. Nine children were born to this union, eight of whom are living (Chris, Pete, Amos, Ben, Arthur, William, Aaron and Martha Egli). She was married a second time to George Eichelberger Feb. 12, 1910, who remains together with a large number of relatives to mourn her departure. She was a member of the Amish Mennonite Church at Hopedale, Ill., and her presence at services will be missed; but we feel that our loss is her eternal gain. She suffered much for a long time and we feel glad to know that she is at rest. Funeral services were conducted by Bros. A. H. Leaman and J. C. Birky. May God comfort the bereaved.

Gerber.—Daniel C. Gerber was born Feb. 6, 1857; died June 29, 1919; aged 62 y. 4 m. 23 d. His sickness was of short duration. He commenced ailing on Saturday evening and got a doctor. He thought he was not very sick and on Sunday noon he did his chores. Then he lay on the bed. Later, when his wife wanted to give him some medicine he was lifeless. Death was caused by cerebral hemorrhage. He was

married twice. To the first union were born 3 sons and 1 daughter. His first wife and 2 sons preceded him in death. To his second wife 1 son and 1 daughter were born. He leaves wife, 2 sons, 1 daughter, 6 grandchildren, 4 brothers and a host of relatives and friends. He was a member of the Walnut Creek, Ohio, A. M. Church, where funeral services were held July 2, conducted by D. M. Friedt and S. H. Miller from Num. 23:23, and by Lester Hostetler from Jas. 4:14.

Baer.—Hannah, widow of Adam Baer, died June 27, 1919, of complications, at the home of her daughter, Mrs. Jacob Eshleman, Hagerstown, Md., where she had lived the last 20 years, aged 89 y. 9 m. Her husband died 15 years ago. She was a member of the Mennonite Church. Surviving her are her children (Mrs. Jacob Eshleman, Hagerstown, Md., Henry and Adam, Paramount, Md., Martin, Menges Mills, Pa.), one brother (Bishop Abram Herr), two sisters (Mrs. Samuel Shenk and Mrs. John Myers), 26 grandchildren, and 51 great-grandchildren. Funeral services at Paradise Church conducted by Brethren George Keener and Christian Strite. Text, Rev. 14:13. Burial in Paradise cemetery.

"Thy hands are clasped upon thy breast,
We have kissed thy lovely brow;
And in our aching hearts we know,
We have no dear mother now.
There will be one vacant chair,
We shall long to caress her,
When we breathe our evening prayer."

Cressman.—Menno Cressman was born near New Hamburg, Ont., April 13, 1838; died May 6, 1919; aged 81 y. 23 d. Funeral at Biehn's church conducted by Jonas Snider in German and Manassah Hallman in English. Burial in Church cemetery. Nov. 8, 1859, he was united in marriage to Lydia Martin. To this union four children were born, of whom three survive. Jan. 3, 1869, he was ordained deacon of Biehn's congregation. Later, Oct. 2, 1870, he was ordained minister. He faithfully filled this place as long as health permitted. Jan. 3, 1876, his companion passed away. Afterward he was united in marriage with Anna Snyder. To this union one daughter was born. He leaves 2 sons, 2 daughters, 1 step-daughter, 14 grandchildren, 5 great-grandchildren, and 3 brothers. His pain during a brief illness was not severe and he longed to depart.

"Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more our songs shalt know.
Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

Kolb.—Jacob Zeigler was the eldest son of Abraham and Elizabeth Kolb, and was born in Waterloo Co., Ont., April 12, 1832, about two miles east of Berlin (now Kitchener). On July 5, 1857, he was united in marriage to Maria, daughter of Elias and Maria (Polly Clemmens) Bowman. To this union were born seven children; Leah, Abram, Elias, Polly (deceased), Simon (deceased), Aaron, and Titus. He united with the Mennonite Church in early youth, and was a devoted member throughout his long life,

being interested and active in all of the work of the Church. In 1875 he was ordained to the office of deacon, in which capacity he served faithfully so long as health and strength permitted. He was a strong supporter and faithful worker in the early Sunday school activities of the Church, having been one of the organizers of the first permanent Sunday schools among our people in Waterloo county. For many years he was the superintendent of the Breslau Mennonite Sunday school. At a time when the Church's attitude toward special and continued efforts for the ingathering of the young people and others was undecided, Brother Kolb was among those who were strongly in favor of such work. Through the encouragement of such brethren efforts were put forth which resulted in a large addition to the active membership of the church. In the following years of increased activities in the Church in behalf of the Sunday schools, Young people's meetings and mission work, Brother Kolb manifested the greatest interest and gave his heartiest support and encouragement.

A number of years ago Bro. Kolb was afflicted with a stroke of paralysis which partly disabled him and from which he never entirely recovered. However, he continued his work in the Church and in his home life until a few years ago when growing infirmity of mind and body, due to recurrent attacks of paralysis, rendered him unable to continue his wonted activities. He keenly realized the weakening of his powers and expressed regret that he was no longer able to take up the duties of his work in the Church, but was always ready to express his joy in the service of the Master and give testimony of his hope in the Lord and in His promises. His strength gradually failed until on June 3, 1919, at the home of his son-in-law, Bro. Moses B. Betzner, where he and his companion had made their home, he calmly fell asleep. He reached the ripe old age of 87 y. 1 m. 21 d. He lived in matrimony for nearly 62 years, and his aged companion, with four sons and one daughter and twelve grandchildren survive. Besides these children there were two adopted boys, John Ziegler and John Carey, and two adopted girls, Fannie (Beasley) Pender and Allie (Stengle) Cutter, who with the rest of the family mourn the loss of one who was as a faithful, loving father to them. Brother Kolb is also survived by an aged brother, Menno S. Kolb of Wetaskewin, Alberta, and two aged sisters, Mrs. Nancy Kolb Shantz of Kitchener, Ont., and Mrs. Mary Ann Hoffman of Avondale, Mich. Funeral services were held on the 8th of June. Brother Samuel Bowman conducted the services at the home. At the church at Kitchener, where interment was made, the services were conducted by the Brethren, Jonas Snyder and S. F. Coffman. Texts, Psa. 39:4; Heb. 4:9. A large assembly of people testified of the esteem in which the aged servant of the Lord was held and of the sympathy extended toward the bereaved family. Another life has ended on earth and awaits the revelation of the sons of God at the day of the Lord.

No one has ever exhausted the meaning of a single verse in Scripture. Like its Author, the Bible is fathomless and boundless in depth and wisdom.—W. R. N.

Items and Comments

Argentina, S. A., was the first among nations to ratify the new League of Nations.

As another sign of the drift in times it may be noted that Missouri has gone back to and re-established capital punishment.

In the recent election in Bohemia there were 4,500,000 votes cast. Of these 68 per cent were cast by Czechs and the rest mainly by Germans.

Because of the outbreak of a bitter race war which resulted in the loss of several lives and the destruction of considerable property, martial law was declared in Longview, Tex.

It is reported that as a result of the Railway Administration's safety campaign there were 569 fewer people killed during the first three months of this year than the corresponding three months of last year.

The giant dirigible, R-34, after a few days' sojourn in America, made a successful flight back to England, taking 75 hours for its return journey. It holds the record for the most successful flight across the ocean.

As the newspapers were reporting rains in various parts of the United States they were also reporting a very severe drought in parts of Canada. Reports have it that 500,000 head of cattle must be shipped out of Alberta to keep them alive over winter.

That the five leading packing establishments of the United States are conspiring to get a controlling interest of all the food production and trade of the world, is the claim of the Federal Trade Commission. A searching investigation is promised. Time will tell whether the results will go beyond the investigating stage.

A new element is about to be inserted into the question of organized unions. We have long had a union of capital, called "trusts," and later on have had a taste of labor unions in intensified form. We are now beginning to hear of "brain workers' unions." Evidently there will not be enough of these to make a formidable combination.

A novel appeal is being made to the churches at the present time in favor of supporting moving picture concerns. The claim is made that the moving picture business helped to make drunkenness unpopular and that moving pictures flourish most in time of prohibition. There is no doubt that people have more money to spend where the saloon curse is removed but that is no conclusive reason that "movies" are the best place in which to spend this money. It has not been so long since people advocated strong drink because it was thought to be good for the health. Loud claims do not establish the virtue or usefulness of any enterprise.

ANNOUNCEMENT

The twenty-fifth annual Ohio Mennonite Sunday School Conference will be held (D. V.) with the brotherhood of Logan and Champaigne counties at West Liberty, O., Aug. 12-14, 1919. I. W. Royer, Sec.

CONFERENCE ANNOUNCEMENT

Southwestern Pennsylvania

The Annual Church Conference of the Southwestern Pennsylvania District will be held, the Lord willing, at Springs, Somerset Co., Pa., on Aug. 14 and 15, 1919. The tentative program for the week is as follows:

Monday evening, Aug. 11, Meeting of the Bishops and Executive Committee.

Tuesday forenoon, Meeting of Conference Members.

Tuesday afternoon, Meeting of District Mission Board.

Tuesday evening and all day Wednesday, Sunday School Conference.

Thursday and Friday, Church Conference. Wm. C. Hershberger, Secy.

Those expecting to come, either by train or auto, will please notify Ira J. Stevanus, Elk Lick, Pa. Those coming by train will stop off at Meyersdale, thence by trolley to Salisbury (Elk Lick). Those coming by National Pike will leave the Pike at Grantsville. Springs is three miles north of Grantsville. N. E. Miller.

MENNONITE GENERAL CONFERENCE

According to present arrangements, the Mennonite General Conference will be held in the vicinity of Harrisonburg, Va., beginning August 27, 1919. Come prepared to remain for three days conference if necessary.

All reports of committees are requested to be made in writing. All committees having any new thing to present to conference shall present the same in writing to the Committee of Arrangements which meets on Monday, August 25.

Other meetings of conference week will be as follows:

Missionary program, Monday evening.

Relief Commission, Tuesday forenoon.

S. S. work program, Tuesday afternoon and evening.

All the meetings of the week are open to the public after Monday afternoon.

S. G. Shetler, Moderator,
J. S. Hartzler, Secretary.

The tabernacle on the grounds of Eastern Mennonite School is to be used for holding the larger sessions of the Conference and those of other public meetings usually held in connection with the Conference.

Our local committees on transportation and safety are making out their plans for conveying all delegates and visitors from trains as well as to provide space for all such belongings as auto-cars and other vehicles, as well as baggage.

Mail will be collected and delivered twice a day at the Conference, and those expecting mail should order same addressed to Harrisonburg Va., in care of Mennonite General Conference.

For further information address,

L. J. Heatwole,

Dale Enterprise, Va.

MISSIONS

(Continued from page 285)

the power is of God through the Spirit. These instances were simply the fulfillment of the Master's promise that "when He (the Spirit) is come that He will reprove the world of sin, and of righteousness, and of judgment." But did you ever note the verse preceding and compare it with the one just quoted? Jno. 16:7:

"For if I go not away, the Comforter will not come unto you." The Spirit was promised to the disciples but was to convince the world, that is, the Christians are the avenue through which the Spirit acts upon the lives of the unsaved. If this fact were recognized definitely and clearly by every Christian, how unobstructed the channel for the Spirit would be kept.

We are in an age when intellectual attainments and human qualifications are emphasized, and they should be accorded their place; but nowhere does Paul with his great intellect and wisdom give any credit to his abilities. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." It was through the Spirit that Paul and Barnabas were separated unto the task of evangelism among the nations and peoples. He it was that closed doors for Paul and again opened others more fruitful. The Jewish leaders were not able to resist the wisdom and Spirit by which Stephen gave his defense. He is the indispensable One in all Church work. No Christian has any right to undertake any service unless he knows that the Spirit leads. To attempt without Him is to waste his time and energy as well as the ones with whom he labors. It results in misunderstandings and discouragements, and the turning of souls from the faith. Let every Church worker, present or prospective, search the Word and discover for himself God's estimate of the need of the Spirit-filled life; then let him pray for faith to lay hold of the promise.

Elkhart, Ind.

If a man has nothing to reproach himself with, he can bear anything.—Phillips Brooks.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth
Established 1864)

SCOTSDALE, PA., THURSDAY, JULY 24, 1919

(Gospel Witness
Established 1905)

No. 17

EDITORIAL

"Righteousness exalteth a nation;
but sin is a reproach to any people."

The man who takes the attitude of a servant usually succeeds as a helpful factor in promoting the interests of others.

The man who spends much time in nursing his own sores is not apt to have much time for or be much of a success in the work of healing the wounds of others.

Relief Work.—The article by Bro. J. N. Kaufman, printed on another page of this issue, recalls what was printed in these columns last week. Just at this time we have an excellent opportunity to relieve suffering in India, and we have the confidence that many will avail themselves of the opportunity.

Hibernation.—Some church members are like some of the lower animals. They hibernate. The main difference between them is the time of the year which they choose for hibernation. As a rule, animals hibernate in winter time while the dormant church members hibernate during the summer months. Both are alike in this that they are much thinner after they hibernate than they were when they started.

When theatres, nickle shows, billiard halls, etc., consider it so very oppressively hot that they decide to close their doors and take a vacation until cooler weather sets in, then it may be time for churches to take up the question of closing doors and taking a vacation. When church doors are closed while the devil keeps "open shop" in his institutions, it means that some of God's servants are asleep on their jobs.

Paul knew but one way and that was to hold up "Christ and him crucified." We also should know but one thing, and that is to be true to our Master. It may seem easier to take the world way where that differs from the Bible way, but in the end it will be seen that "the way of the transgressor is hard." In the light of earthly surroundings there may be times when it seems better to take the counsel of men than to adhere literally to the teaching of God's Word; but in the end it will appear that the wisdom of God is greater than that of man. In short, we should heed the advice of Mary the mother of Jesus with reference to her Son: "Whatsoever he saith unto you, do it." No matter what the costs now, it will pay in the end.

The Conflict of Peace.—The mightiest victories ever won were the triumphs of peace. Carnal force terrifies, but love wins. But let no one imagine that he can have peace without conflict. Christ had perfect peace, yet the scene in the Garden, when upon His knees before the Father, shows how sharp was His conflict in order to maintain His peace. The difference between the conflict of physical force and that of peace is this: The former seeks to make the enemy suffer; the latter bears the burdens and seeks the good of the enemy. It is the man who, in the midst of the storms of war, maintains a quiet peace of God within the soul and labors faithfully for the promotion of peace among others that brings about best results for the Master. "Blessed are the peacemakers: for they shall be called the children of God."

The Divide.—One of the subjects discussed before a recent conference in Philadelphia, of believers in the orthodox faith was, "The Great Di-

vide, or Christ and the Present Crisis." One speaker touched the heart of the subject when he said:

"Evangelicals believe that Christ is the Child of prophecy; Moderns deny it. Evangelicals believe that Christ is the incarnation of deity; Moderns deny it. Evangelicals believe that Christ is the expiation of sin; Moderns deny that."

It seems unreasonable that any one should claim to be a Christian and deny either of the things here affirmed, but there is a growing disposition on the part of many to espouse a christianity without a Christ in it. Christ is the Rock upon which the division between the friends and enemies of God is made. No friend of God will deny or even doubt His divinity, His deity, His virgin birth, His office as "the Lamb of God which taketh away the sin of the world;" or even remain silent when this issue is raised. The test question, "Who is on the Lord's side?" will instantly bring to the right side of all these questions, every friend of God.

Keeping in Touch with Members.—It was our privilege, recently, to read an impressive letter from one minister to another in which the writer has some very timely remarks to make with reference to the importance of keeping in touch with members moving away from their home congregations without taking church letters along. Here is the way it works: A brother takes a notion to leave home for a season, expecting to spend an indefinite length of time in visiting a number of places—not knowing just how many, just where, or just how long he will remain at any of the places he may visit. Under such circumstances he does not think of taking out a church letter, expecting to be back home in a few months. But time flies. Weeks lengthen into months, months into years, and still the brother is supposed to hold his

membership back home. He grows more careless. There may be interested workers within reaching distance, but they do not know of his whereabouts or spiritual condition. Finally all thought of church affiliation is gone, the brother evaporates spiritually, and is lost to the Church.

This is a typical case. Scores of them might be given. Enough of such members have been lost that flourishing congregations might have been built up through their instrumentality had there been a way to keep in touch with them and get them warmed up for the Master.

It seems to us wise for those in charge of our congregations to keep in close personal touch with every member. Should a member leave without taking a certificate of membership along, the shepherd in charge of the flock should make an effort to keep in touch with him. Possibly a personal letter to the member himself would be a help to him spiritually. Possibly a letter of explanation to some fellow minister within reach of the brother temporarily away from home would awaken a new interest and a new life in the heart of the traveling brother. Let there be a careful, prayerful study of every case, and such actions taken as the individual case may demand.

Some have thought that there should be conference rulings on this subject. Almost all of our conferences have something on their records intended to cover such cases. And while advisory resolutions are helpful there is no general rule that will reach very many of these cases. Each individual case should be taken up on its individual merits and such action taken as will accomplish the desired results. The most vital factor is a wide-awake home shepherd who exercises a vigilant oversight, keeping in touch with every member and seeing that such of the members as see fit to move to other quarters are kept in touch with and satisfactorily located with some other congregation if there is a possibility of doing so.

Some members have been lost who were not at heart disloyal when they left home, and could have been saved to the Church had the proper oversight and concern been exercised at the proper time. Bro. Pastor, if you have some members away from home, and you are not sure whether they are actively and loyally at work in the service of God and the Church, be sure that you get in touch at once with them, or some pastor within reaching distance of them, or both, and do what you can to get them properly allied with fellow workers in the cause of Christ. In other words, do some praying and some letter-writing.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE WORLD-SYSTEM COLOSSUS

(Concluded)

(An address delivered by John Thut before the third Ministerial Meeting of the Kansas-Nebraska Conference, held at Hesston, Kans., Dec. 26, 1917, and reported by J. H. Shenk.)

By vote of the meeting, the addresses delivered before this meeting were published in Gospel Herald. But by request of Bro. Thut this address was reserved for publication at a later time. It will be noted that it was delivered while the war was raging. Now, since its close, Bro. T. submits a number of timely comments in the form of notes on the events referred to in the article.

It is not to be supposed that every reader will agree with every detail of the article; but it is hoped that every one will profit by a careful reading of the address, since it presents much food for meditation. "Wherefore let every man be swift to hear, slow to speak"—either for or against the things herein set forth. "Prove all things; hold fast that which is good."—Editor.)

We don't need to define their boundaries—that would be speculation, but you can look out over the world and almost determine where they will be. There is something glorious about the reign of these ten kingdoms. You will find in Revelation that the apostle saw the wonderful development of human effort that shall prevail in that period of time. It will mark the most glorious achievements of man, the most glorious development of science and history; political science and statesmanship. It was something so glorious and dazzling that the apostle himself confessed that he looked upon it with great admiration. We frequently refer, under the stress and pressure of this world war, to that scripture which says, "In the last days perilous times shall come." If you will study the context of that Scripture, you will notice that war is not mentioned. The "perilous times" will in reality be a period of wonderful material splendor and development. It will be the perils of prosperity and pride, and war is a secondary issue.

In the eighth chapter you have another vision. There was a ram and a goat and these two fought. The goat subdued the ram and developed into a wonderful world kingdom, and this goat shall rule the world. The interpretation in the Bible is that the ram represents the Grecian, under

Alexander. And after Alexander's death the Greek kingdom was to divide into four divisions and we know that is exactly what happened. From that immediate development it carries you over a great stretch of time to the end of this age. This begins with the 23rd verse, and notice what a glorious picture is described there—a picture of a glorious condition during the reign of the ten kingdoms. Notice also that there will be contention between these peoples, and since the spirit of democracy prevails, the people will become weary of strife, and they will be in the right condition to accept the great Prince that shall arise and bewitch the whole human family and hold sway over them. Here also, you have the religious conflict pictured. "He shall destroy the mighty and the holy people." And the same thing is mentioned in the ninth chapter. What he says here pertains to the Jews. The Jew is the key to the whole world enigma and once you understand the Jew aright, you can solve this enigma.

Another point with reference to Daniel's prayer in this ninth chapter. The study of prophecy is not a joke. I have found from experience that it is a slow and tedious process. When you study prophecy you are not studying poetic gush or maudlin sentimentalism; you are studying stern, hard facts; you are studying the great conflict between truth and error. God Himself does not consider it a light matter—it cost Him the gift of His only Son and it is only through Him that final victory will be attained. Daniel went through six hard trials; he came in conflict with six great principles of world wisdom and triumphed over every one of them. And this man who was specially favored of God and especially regular in his prayer life, notice how he confesses his sins: "And whiles I was yet speaking and praying and confessing my sin." Pure and faultless in character, yet he confessed his sin and emptied himself of self. It was only when he did that, that God gave him an insight into the history of the Jews as you have it in the closing verses of this chapter. The study of prophecy is a self-emptying process.

The book of Revelation has nothing directly to do with the political developments of the past. From the fourth to the 20th chapters you have the history of the world pictured primarily as it will be during the reign of these ten kingdoms, putting it into the future. "Whatsoever is highly esteemed among men, is abomination in the sight of God" and we have no right to apply those prophecies to the development of civilization. If we do we will fail, because they do not apply there.

Notes

Some statements are made in the address that some nations will change their alphabet. As a result of the present revolution Germany is making the change. In China also scholars have been appointed to consider the feasibility of changing its ideographic symbols into syllables and words, using the Roman alphabet for the purpose. Only some more evidence that the whole world will be Romanized—i. e., accept the Roman type of civilization.

It is asserted above that the change from iron to clay denotes the struggle between the right of kings and the populace to rule—the conflict between autocracy and democracy—and as clay is very prominent in the toes, so democracy will be the prevailing form of government during the closing decades of this dispensation. A large portion of the world has been under democratic rule for about a century, and it is now a matter of history that during the recent war autocracy has been dethroned in the rest of the world and the rule of the people has been universally instituted. Socialism, anarchism and Bolshevism—radical types of this right of the people to rule—are bringing dismay to properly constituted authority and will, without any doubt, usher in a universal reign of "lawlessness." The doctrine of "self determination," instead of deciding the question of the political independence and geographical boundaries of nationalities as evidently was its prime purpose, tends but to augment this popular clamor for the right to rule.

When the writer gave publicity to his conclusions several years ago (first to his congregation and later to the Kansas-Nebraska ministerial body, as indicated in the address) that the world will eventually group itself into ten sovereign states the idea seemed preposterous. Events since then have tended to confirm me in my belief. In the proposed League of Nations full recognition and sovereign rights are granted to only five nations—and they are named—in the "council," though others are in the "assembly," and ample legal provision is made for the admission of others. This is one half of ten—and when these five have assumed control of their "mandataries," one leg of the image will be completed. Amidst the current wars and rumors of wars, of national turmoil and inter-national confusion, in the process of separation and disintegration of empires and kingdoms, it will be interesting and profitable to note again the realignment and federation of the other five kingdoms which with their respective "mandataries" will form the other leg. The tie between the nations and

their respective "mandataries" must be close enough so they will be recognized as sovereign states. There is no reason to believe, however, from either a historical or prophetic point of view, that a League of Nations will be a success, until the appearance of the Prince, the antichrist, who with superhuman power will succeed in bringing about conditions as described in the prophecies of the Scripture and as briefly sketched in the address.

What attitude should a Christian take towards these conditions? An attitude of complete separation, letting words and conduct be a testimony against the vanity and transitoriness of the whole world-system, be actively engaged in preaching the Gospel, for this huge and dreadful colossus will soon be utterly demolished and removed and the kingdom of God in its fulness occupy its place. La Junta, Colo.

DEATH LEVELS EARTHLY DISTINCTIONS

Selected by David Burkholder

We will grant that were this life eternal, prudence and self-love, well understood, would require some indulgence of passion. In this case there would be an immense distance between the rich and the poor, and riches should be acquired; there would be an immense distance between the high and the low, and elevation should be sought; there would be an immense distance between him who mortified his senses and him who gratified them, and sensual pleasure would be requisite.

But death renders all these things alike. At least, it makes so little difference between the one and the other that it is hardly discernable. The most sensible motive, therefore, to abate the passions is death. The tomb is the best course of mortality. Study avarice in the coffin of the miser; this is the man who accumulated heap upon heap, riches upon riches. See a few boards enclose him and a few square inches of earth contain him. Study ambition in the grave of the enterprising man: see his noble designs, his extensive projects, his boundless expedients. All are shattered and sunk in this fatal gulf of human projects. Approach the tomb of the proud man and there investigate pride. See the mouth that pronounced lofty expressions condemned to eternal silence. Behold the piercing eyes that convulsed the world with fear covered with midnight gloom; the formidable arm that distributed the destinies of mankind, without motion and life. Go to the tomb of the nobleman, and there study quality. Behold his magnificent

titles, his royal ancestors, his flattering inscriptions, his learned genealogies—are all gone, or going to be lost with himself in the same dust. Study voluptuousness at the grave of the voluptuous. See, his senses are destroyed, his organs broken to pieces, his bones scattered at the grave's mouth and the whole temple of sensual pleasure subverted from its foundation.—Jacques Saurin in *Golden Dawn*.

SUFFERING

By S. L. Christophel

For the Gospel Herald.

This is essential in our Christian experience to bring the pure gold out of the dross. "And if children then heirs, heirs of God and joint-heirs with Christ, if so be that we suffer with him that we may also be glorified together" (Rom. 8:17). "For unto you it is given in the behalf of Christ not only to believe on Him but also to suffer for his sake" (Phil. 1:29). "Beloved, think it not strange concerning the fiery trial which is to try you, but rejoice inasmuch as ye are partakers of Christ's suffering that when his glory shall be revealed ye may be glad also with exceeding joy" (I Pet. 4:12, 13). "Blessed be God the Father of mercies and the God of all comfort, who comforteth us in all our tribulation that we may be able to comfort them which are in trouble and whether we be afflicted it is for your consolation and salvation. And our hope of you is steadfast, knowing that as ye are partakers of the suffering" (II Cor. 3:4, 6).

Suffering has nothing in common with the flesh; the flesh will shrink from it. It is only when we have passed faithfully through a siege of trials that we find how much dross came out of us, and were made better and stronger for the next process. Strength is born in the deep silence of long suffering hearts, not amid joy. Great trials seem to be a necessary preparation for great duties, as the plan of our salvation could not be perfected without suffering, neither can we be saved through the plan without suffering. "In me ye have peace—in the world ye shall have tribulation" (Jesus). We are always in the forge or on the anvil; God is continually shaping our lives, and it is through the heat of affliction that the dross is taken out of our lives and we are made finer.

No wonder Paul could say, "But we glory in tribulation;" also, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong" (II Cor. 12:10). James testifies, "My brethren, count it all joy

when ye fall into divers temptations." Peter confirms the same: "And if ye suffer for righteousness' sake, happy are ye."

God has many sharp, cutting instruments and rough files for the polishing of His jewels. These trials and afflictions are just the thing to make us stronger and more useful in His service. The brightest crowns worn in heaven have been tried, smelted, polished and glorified through the furnace of tribulation. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Paul's opinion of suffering: "For I reckon that the suffering of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). To compare the trials with the glory, the former would fall into insignificance. "For whom the Lord loveth he chasteneth, and scourgeth every soul whom he receiveth. . . if ye endure chastening, God dealeth with you as sons."

Elida, Ohio.

THE LIVING SACRIFICE

By Esther Augsburg

For the Gospel Herald.

In the time of the Jews there were about five different kinds of offerings or sacrifices made to represent different things. The burnt offering, sin offering, incense, meat, and peace offerings all represented something different.

But when Christ came and offered Himself as a sacrifice for our sins, all these sacrifices were done away with and now if we belong to Him, He intercedes for us at the Throne of God because we were upon the altar of punishment for our sins when He was made a curse for us.

In Rom. 12:1 Paul writes, "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

In presenting our bodies as a living sacrifice we do not offer it in the form of the world—as a human sacrifice to be killed—but as a living sacrifice in which the mind has been renewed and the body under new control. We have been dead in sin but through Christ we become "a living sacrifice, acceptable unto God." He blesses our sacrifice and reveals to us His "good, acceptable, and perfect will."

It is a pleasure to be a sacrifice that lives, as given in love, receives benefits, and finds them enjoyable and profitable.

Flanagan, Ill.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

BALODGAHAN AND THE PRESENT SCARCITY

By J. N. Kaufman

For the Gospel Herald.

Crop failures are caused not necessarily by shortage of rain but by failure of the rain to come at the right time. Last year the monsoons broke a month earlier than usual. Rice sowing began and progressed nicely but after much rice had been sown and had already sprouted the rain suddenly stopped and for the entire month of July there was no rain. This necessitated the resowing of many fields. Then an abundance of rain fell so that many of the fields in which the rice had not yet sprouted had too much water which resulted in the grain rotting. Enough water ran off the surface and drained into the large rivers that, if it could have been stored in reservoirs, would have been sufficient to mature several crops. Then about two weeks too early for the growing rice the rain stopped and the farmers looked in vain for the three good showers which the crops required. The result was only about one-fourth of a crop of rice.

The Balodgahan farmers were seriously affected. Not only was there almost nothing to store in the grain house but the men who did the farming and who were entitled to one-fourth of the crop were left with heavy debts and nothing laid up for their families. They are severe sufferers.

But Balodgahan is affected in other ways. The Girls' Orphanage and Boarding School must be provided with rice and other food stuffs. The crop failure has almost trebled the price of rice while some grains are well nigh unprocurable. This makes the problem of feeding a very difficult one. The cost of the institution has greatly increased in consequence. Because of the hard times all over the district the poor people suffer acutely. Many are left helpless and as many fathers were taken away during the influenza epidemic children who otherwise could have been provided for are now left destitute and many of these are brought to the Orphanage to be taken care of. As many as possible are admitted but many must be turned away. Thus the Orphanage has greatly increased in numbers.

What has been said about the Or-

phanage is very largely true of the Widows' Home. Because of famine conditions the number of inmates has greatly increased with a corresponding increase in most of maintenance.

Many of the Christian people who were able to manage their affairs with their usual income now find it impossible to get along. They are helped by being permitted to purchase rice from the Mission at a reduced rate, the loss being borne by the Mission. This of course can not continue indefinitely, as we are limited in finances.

If you wish to know how all these things affect the missionaries, imagine poor people who are starving coming to your door daily most of whom you are obliged to turn away because you haven't the time or the money to take care of them.

Dhamtari, C. P., India.

A CHINESE THANK-OFFERING

Ua-Bin-Di was over fifty years old when she heard the Gospel for the first time. She was friendless and starving, too weak to go to the mountains and cut wood and carry it to the city—her only way of earning anything for food. Some Christians saw this and gave her food and told her of Christ. Later she was sent to the hospital for treatment; the physician's verdict was, "Starvation."

When she was able we let her come to live in the woman's school and work for her board. She proved to be such a faithful helper that she was made cook, which place she has held for about ten years. She can not read but she prays and testifies, and her mind and heart are stored with many Scripture passages and hymns.

One day last spring she asked to have a private conversation with me and came in holding something under her coat. She told me much about her early life, her mother and children and then said, "My mother never heard the Gospel, she knew nothing of the peace of Christ in her heart, she never had stockings in her life, and was always almost starving. I have warm clothes, plenty of food, and shoes and stockings, and heaven can not be much pleasanter than my life here. I have saved up more money than I ever saw before and I want to give it to God for a Thank-Offering for all His blessings. You take it and use it where it is needed most." She then brought out the mysterious bundle which she had kept carefully hidden until now. I asked how much she wanted to give and she answered, "All but \$2.50 I still owe on my pledge to the new church." When we counted the money there was \$97.50. I tried to persuade her to give only part of it, as I was afraid she might

regret it later, but she said, "No, I have saved this from my wages and Christ has done so much for me I want to give this to His cause."

I told her of three needy places and let her choose where her money should go, and she has since brought me \$25 more, making \$120 in all. She has had the munificent salary of two dollars a month, and her board when school is in session.

When I asked if she did not want to lay up something for her old age she said, "God has done so much better for me than I ever could for myself I am willing to trust Him for the future and I hope whenever I can not work He will call me to Himself."—Woman's Missionary Friend.

AT THE CLOSE OF 1918—CONGO MISSION

The year will soon close and as we think of the past year our hearts are filled with praise to God for what God has wrought. There have been disappointments to bear, testing times to pass through, but times have come when encouraging features have been manifest to bring cheer to our hearts. Each year added to the age of the mission has meant added cares and responsibilities, such as were scarcely thought of before. The past year is a witness to this very thing, the work has been larger and more complicated than ever before, and questions of puzzling character have come to our attention.

The Native Church.—While we are not able to report a large growth in our church membership, but there has been a growth which we consider encouraging. The rapid mushroom growths are scarcely healthy growths. The church membership could easily have been four times as large but we have felt that to accept only those who had really accepted Jesus Christ as their Savior was the safest policy. A large membership could easily be obtained if the doors were thrown wide open to every one who wished to have their names on the church roll. The total membership amounts to some sixty souls, not taking into consideration those that we have lost by death. There also are a number of inquirers some of which will probably be baptized during the early part of the coming year. During the past year there have been twelve baptisms, and one death. The one who died was the wife of one of our teachers, her sickness was most pitiable, it being sleeping sickness, and when death came it was a great relief.

In connection with the native church, discipline must have its place, as African converts are weak and are oftentimes tempted very severely by Satan. There are cases where they

yield to the temptation and fall into sin. We have had two or three of these to be dealt with during the past year. We have seen most of our Christians grow from their infancy in the Christian life and have watched them with great interest every stage of their growth, to see one of them fall into sin is enough to break our hearts. It is a great joy to see the first beam of the true light shine in their hearts and when one has been overwhelmed with temptation we are moved to cry unto God for their deliverance. I think that every one who has been overcome has repented and are in fellowship with their Savior.

Out-Stations.—At present we have 18 out-stations occupied by native teachers, and several preaching points where services are held weekly. It is through the agency of these out-stations that we hope to eventually evangelize these people, thus you will understand what an important part of the work it is. Already we are beginning to see definite results from the work at these points, people are being converted and from the converts are coming teachers. It is very important that the out-stations have a great deal of supervision, that is they should be visited regularly. These visits give encouragement to the teachers in charge as well as to those with whom they are laboring. During the past year the visits to the out-stations have not been as regular as they should have been but with the limited number of missionaries on the field it could not be done, we have done our best and must leave the rest with God.

Industrial.—When speaking of industrial work, or the industrial part of the mission work, the term is generally supposed to imply a department where natives are taught trades. There is no special industrial department in the mission, yet, in connection with the building department of the stations we do teach the primary lessons in carpentry and bricklaying. The purpose of mentioning the industrial is to show what has been done in the building line. The building work has not gone ahead during the last year to any great extent, and as it should have done, due to the small force on the field. At both stations large numbers of brick have been made and are ready for building as soon as the time comes. The regular sawing up of lumber has been done, but with our ancient method of sawing the new year finds us with no large supply of lumber on hand.

At Kalamba station a new dwelling house has been built this year, at Djoko Punda, after the burning down of the dispensary a new one was built, but temporary in structure. We hope that before long we shall be able to

build a brick dispensary with a small hospital in connection with it. A corn house was built at Djoko Punda also, it is a two story building, that being necessary so as to have a fire underneath the corn to smoke out the hosts of insects which are the pests of all grain in this country. It is the first and only two story building at Djoko Punda, although small in size it is a great marvel to the native people.—L. B. Haigh in Zion's Call.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Luke 16:15. Does it refer to Jews only, or to Gentiles also?—S. O. M.

The part of the verse which our brother evidently had in mind was the latter part: "That which is highly esteemed among men is abomination in the sight of God." In our humble judgment the text is of universal application. "The whole world lieth in wickedness," and he who floats along in the popular current is in the downward stream. The world being influenced by "the prince of the power of the air," "the god of this world," we can expect no other state of affairs than "that which is highly esteemed among men is abomination in the sight of God." God and man are irreconcilable—except in the Cross.

Were there only the eleven apostles present at the ascension of Christ?

E. G. H.

A careful reading of the first few verses in Acts 1 would give one the idea that the apostles were the only ones who witnessed the ascension. Yet we can not say positively that this was the case: (1) because it was only a little while until a hundred twenty disciples were collected in that large upper room at Jerusalem. (2) The Bible does not say expressly that there were no other ones there. (3) The fact that Christ showed Himself to more than five hundred brethren at once (I Cor. 15:6) proves that His appearances were not confined strictly to the apostles. But it is not unreasonable to suppose that in the final great charge which He gave His disciples, on the eve of His departure for glory, that He had a last confidential talk with the apostles alone.

You can stumble over hypocrites into hell, but you can't climb over them and get out.—Edgar M. Powell.

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE MASTER IS COMING

Selected by A. L. Hess

They said, "The Master is coming
To honor the town today,
And none can tell at what house or home
The Master will choose to stay."
And I thought, while my heart beat wildly,
What if He should call to mine?
How would I strive to honor
And entertain the Guest Divine.

And straightway I went to toiling,
To make my home more neat;
I swept and polished and garnished
And decked it with blossoms sweet.
I was troubled for fear the Master
Might come ere my task was done;
So I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door,
She had come to tell me her sorrow,
And my comfort and aid implore.
And I said, "I can not listen,
Or help you any today—
I'm looking for a greater and nobler
Guest"—
And the woman went away.

But soon there came another,
A cripple, old and gray,
And said, "Oh, let me rest
A while at your home, I pray;
I've traveled far since morning,
I'm hungry, faint, and weak."
And I said, "I can not listen,
Or help you any today.
I'm looking for a greater and nobler
Guest"—
And the pleader went away.

And the day wore onward swiftly,
And my task was nearly done,
And a prayer was ever in my heart
That the Master yet might come,
And I thought I should spring to meet
Him.

And treat Him with utmost care,
When a little child stood by me
With a face so sweet and fair,
Sweet, but with marks of teardrops,
And his clothes were tattered and old,
A finger was bruised and bleeding,
And his little feet were cold.
And I said, "I'm sorry for you;
You are sorely in need of care,
But I can not stop to give it,
You must hasten elsewhere."
And at the words a shadow swept
O'er the blue-veined brow.
"Someone will clothe and feed you, dear,
But I'm too busy now."

At last the day was ended,
My toil was over and done,
My house was swept and garnished,
And I watched in the dusk alone,
Watched, but no footfall sounded,
No one paused at my gate;
No one entered my cottage door—
I could only pray and wait.

I waited till night had deepened,
And the Master had not come;
"He has entered some other door," I
cried,
"And gladdened some other home—

My labor has been for nothing,"
And I bowed my head and wept;
My heart was sore with longing,
Yet spite of it all I slept.

Then the Master stood before me,
And His face was grave and fair,
"Three times today I have come to your
door,
And craved for pity and care;
Three times today you have sent me on-
ward,
Uncared for, unhelped.
And the blessing you might have received
Is lost, and your chance to serve is fled.

"The poor you have always with you;
They are ever in need of a friend,
And as often as ye give them food to eat,
Those gifts to your Master, you lend.
Whenever you give them cold water,
Or whatever their needs may be,
You're aiding not only my little ones,
But you're also helping Me."

"O Lord! Dear Lord, forgive me;
How could I know it was Thee?"
My very soul was ashamed and bowed
In the depth of humility.
And He said, "Thy sin is pardoned,
But the blessing is lost to thee;
For failing to comfort the least of mine,
You have failed to comfort Me."

Mt. Joy, Pa.

OUR CHILDREN FOR GOD

She was a good woman, living for
God the best she knew, but her chil-
dren were sinful, some of them even
vile. She had lived before them
through their childhood and youth
and yet had not been able to impress
them with the beauties of the Chris-
tian life, had not been able to bring
them to Christ. Some who wished to
console her in the loss of her children,
said, "You must be often sadly bur-
dened because of your children's lack
of love for the things of God." Her
answer was, "I have consecrated to
let my children be lost, but I will
serve the Lord."

Does God ask such a consecration
of any parent? Is it consistent with
God's nature and His Word that any
parent should thus give his children
over to the realms of the lost? Can
it be that parents sometimes shrink
from the pain of soul-burden, that
they can submit so easily to their
children's remaining out of Christ?
These sweet ones in our arms, these
little ones about our feet, these sturdy
boys and girls just entering manhood
and womanhood—shall we ever have
to take our hands off and say, "I con-
secrate to let them be lost?" Better
is it that we say, "I consecrate to do
all in my power to bring them to
Christ."

We can not expect to bring our
children to God unless we are willing
to suffer the pain and tears that gen-
uine soul-burden brings. Nor can
we exercise much faith in God for
them if we have not lived carefully
before them and trained them pro-

perly. But if we have done our best,
"to train them up in the way they
should go," and have lived a godly
and righteous life before them, we
have the promises on our side when
we come to God for their salvation.
But, after all, the greatest factor in
bringing our children to God is prayer
—fervent, continual prayer. "If ye
ask anything in my name, I will do
it," says the Savior of men.

Too many parents are satisfied with
morality and respectability in their
children. When they see their chil-
dren living clean, upright lives before
mankind, they ease themselves of the
burden and rest content. But mor-
ality alone will not save a soul; it
takes the blood of Jesus. And until
we, as parents, can be made to feel
that our children are not safe until
they are within the fold of Christ, we
can not bring them to Him in full
earnestness.

"You have such a lovely daughter,
and she is so devoted to you," said an
admiring friend to the mother of a
girl of sixteen. "Yes, daughter is
good and true and a constant comfort
to me, but I am more burdened for
her now than I have ever been in my
life," was the mother's answer. The
friend looked up quickly not knowing
what the mother had in mind. She
continued, "Daughter has entered
womanhood. She is responsible be-
fore God for her own soul, and she is
not saved." So long as her daughter
was yet in childhood's innocence, this
mother was satisfied; but now that
the time had come when the little girl
was grown to an age when her stand-
ing before God has changed, the
mother's soul became more burdened.

It is of great importance that our
children be clothed and fed and edu-
cated, but of how much greater im-
portance that they be brought to
Christ. In most cases this is brought
about only through earnest prayer
and waiting on God.—Mabel Hale in
Gospel Trumpet.

I AM ONE OF GOD'S OPPORTUNITIES

Some one has said that "each hu-
man life is another opportunity for
God to display His grace and power."
So it is, and the thought will grow
upon you as you meditate upon it.
Just think, I am God's opportunity!
Isn't it wonderful? Isn't it glorious?
When we look at others whom God
has richly blessed and honored in
service, we can see how it is; but do
we ever think of ourselves as God's
opportunity? Be that and your life
will become unutterably grand and
your experience unutterably sweet.—
Sabbath Reading.

Sunday School

...or the Gospel Herald.

Lesson for Aug. 3, 1919.—Jno. 4:1-24

CHRISTIAN WORSHIP

Golden Text.—God is a Spirit, and they that worship him must worship him in spirit and in truth.—Jno. 4:24.

Introductory.—All men are worshipers. The Christian worships the God of heaven, the Father of our Lord Jesus Christ; the heathen worships his idols made of wood and stone; the modern idolater worships himself, or his friends, or his money, or some other idol—but all are worshipers, the difference between them being the object of their worship and therefore the consequent effect upon themselves both here and hereafter. It is fitting that we take a quiet hour and meditate upon the greatest of Christian opportunities, the true worship of Jehovah. Some people imagine that worship is a mark of weakness—not knowing that they are manifesting this same “weakness” in self worship. God has placed the spirit of worship into the bosom of every human being, so it is simply a question as to whether they worship the God of heaven or some other god; whether their worship is true religion or idolatry.

Finding the Worshiper (1-10).—On one occasion, as Jesus was going from Judea to Samaria, He stopped by Jacob's well in Samaria, near the city of Sychar. Being weary, Jesus sat on the well. Presently one of the Samaritan women came there to draw water and Jesus asked her to give Him water to drink. The woman was astonished. She knew by the appearance of Jesus that He was a Jew, and knew also that the Jews had no dealings with the Samaritans. Hence her question: “How is it that thou, being a Jew, askest drink of me, who am a Samaritan?” Jesus was thirsty; but He recognized that there was greater need in that woman having of the water of life than He had for natural water, weary and famished though He was. So He said, “If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.”

The Conversation (11-18).—This reply still further perplexed the woman. She could not see how He, having nothing to draw with, could get her any water. But in this she was like many people of the present time, ignorant of the supernatural in the affairs of Christian life. But she did not talk with Him long until she realized that there was one before her who rose above national prejudices and convinced her that He was in

possession of something to which she was a stranger. He could tell her “all things whatsoever” she had ever done. He opened her eyes to the realities of real service and worship, and to the saving grace which He alone possessed. Naturally the conversation changed from the satisfying of the natural body to that of satisfying the soul; from national prejudices to real worship; from things pertaining to this world to things pertaining to the world to come.

Worship (19-24).—Coming to the real heart of the question, Christ told the woman the difference between the worship of the two classes of people represented. Whatever may be the difference between their kinds of worship, in form or in object, the place where they worshiped figured largely in the minds of the Samaritans and too largely in that of the Jews. So today, many church members are more concerned in “which church” and what kind of a building than they are in whether they have entered the sanctuary of the Most High and are worshipping Him in Spirit and in truth. Says the woman, “I perceive that thou art a prophet. Our fathers worshiped in this mountain, and ye say that Jerusalem is the place to worship.” That is as far as her knowledge of worship extended. But Jesus led her on to a higher, deeper, broader view of what real worship includes. He begins by prophesying: “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father.” He tells her of one essential difference: “Ye worship ye know not what: we know what we worship: for salvation is of the Jews.” “But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.” In other words, while one place, because of influence or convenience, may be a better place to worship than another; while some church, because of sound doctrine and more consistent life, may be preferable for membership to another; while in some churches there is such a conglomerate mixture of true and false worship that the members there scarcely know what they worship and should therefore join themselves to a church that knows what experimental religion is, the real worship is not in place nor in fellowship with certain people but it consists in worshipping the Father “in spirit and in truth.” This is the all-important essential, Are we in the Spirit? Is our life “hid with Christ in God?” Do we simply go through the form, or do we live in the Spirit, bearing upon our lips and carrying in our hearts the Lord Jesus?—K.

Our Young People

VICTORY OVER SPIRITUAL INDIFFERENCE.—Heb. 10:19-39.

Topic for August 3, 1919

MOTTO

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind.”

THE STUDY HOUR

I. The Enemy of Spiritual Zeal.—Satan is the enemy of everything that leads to godliness and righteousness and eternal life. To have victory over Satan is to have victory over all the works of Satan in our lives. Indifference is an enemy to the soul. It is the spirit of Satan operating upon our lives and depriving us of the blessings of God by keeping us from taking them as ours. It matters not how great a gift a friend may have to give to us, if we are indifferent to it, it will likely be lost to us altogether. There may be a gold mine on your farm that would make you very rich, but it will amount to nothing for you if you are indifferent about working it. You may have worked your crops ideally till near the harvest time and then have lapsed into indifference about the gathering and lose all your splendid work before. So it is in spiritual matters. It matters not how great the value of salvation and how near we are to the kingdom, if we become indifferent to it we never will be saved. If we start out in the Christian life and do ever so well and are true and faithful, it will not suffice for us in the end if we fall away to indifference at the latter end. “Be thou faithful unto death, and I will give thee a crown of life,” is the promise. “Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly and remove thy candlestick out of its place, except thou repent.”

To overcome an enemy, we must use the weapons by which we are able to overpower him. We must rely upon such forces which we know he cannot withstand and which will force him to withdraw or surrender. So in the victory over spiritual indifference, we must recognize its source and use the means given to us of God to overthrow its power and enable us to go forth in triumph.

II. The Text, Heb. 10:19-39.—Here we have set forth the means of our salvation. The danger of becoming indifferent to the value and seriousness of what we have received in Christ is recognized. We are exhorted to help one another in keeping up our zeal for God and the salvation in Christ Jesus. If we fail and turn against Christ we shall fail to our eternal anguish and loss. Patience is required to gain success and receive the eternal reward.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Zeal.
2. Sleeping on Duty.

For Young People—

1. The Behavior of Indifference.
2. How Indifference Comes Upon Us and How We Can Guard Against It.
3. The Dangers of Indifference.

For Older People—

1. Ways to Help the Indifferent.
2. Provisions God has made for Our Victory.

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Geo. R. Brunk.

OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, JULY 24, 1919

Field Notes

Bro. J. B. Smith of Harrisonburg, Va., is spending a few weeks in Lancaster Co., Pa.

Baptismal services are announced for Yellow Creek Church, Elkhart Co., Ind., to be held next Sunday. The last we heard there were ten applicants to be received into the Church at that place.

Bro. Smucker Home.—As we go to press word comes that Bro. Vernon Smucker of Orrville, Ohio, has arrived safely at home after a sojourn of two months in France. Bro. Allgyer remains in Europe for a season. Next week we hope to be able to print a fuller account of their observations in France.

Bro. G. L. Bender's monthly financial report for the month of June, just received, shows a total contribution of \$1,199.36 for India famine relief.

A harvest home and Sunday school meeting is announced for Aug. 14 at the Byerland Mennonite Church, Lancaster Co., Pa. Everybody invited.

The brotherhood of Sterling, Ill., have arranged for a series of meetings during the fore part of September with Bro. W. B. Weaver of Elkhart, Ind., in charge.

Among the worshipers at Scottsdale Church last Sunday was Bro. H. N. Troyer of Harrisonburg, Va., who gave us a helpful talk before young people's meeting on Sunday evening.

An order from Aberdeen, Sask., Canada, for one "Godbey on Baptism" and two "Bible Mode of Baptism" without any signature has recently reached the Book Department. If the party will please send his name, it will be filled promptly.

We are in possession of a "Calendar of Appointments of the Mennonite Church of Ontario" for the year, July 1, 1919, to July 1, 1920. The booklet is conveniently arranged, telling the appointments for the year at a glance, and containing statistics of interest and value.

Change of Address.—Bro. N. A. Lind and family, from Bakersfield, Calif., to Albany, Oreg. In writing about the far western field Bro. Lind expresses regret at having to leave California, because the need there is so great, but believes that the Lord has called him to Oregon, at least for the time being.

Bro. P. E. Whitmer and family have been absent from the Zion congregation, Bluffton, O., for a month. They visited West Liberty and North Lima, Ohio, and attended an all day mission meeting at Walnut Creek, O., on July 4. The brethren, Eash and Blosser, preached at Zion during Bro. Whitmer's absence.—S.

After a stay of several weeks at Scottsdale, Bro. J. S. Hartzler returned to his home at Goshen, Ind., about the middle of last week. His work here was to complete his writing of a proposed book on the recent world war as it affected nonresistant people and the issues involved. The book will be of value, not only in presenting facts as they are but also as a reference work for future generations finding themselves under similar tests.

Bro. G. L. Bender of Elkhart, Ind., who has been spending the last few weeks in Colorado, is expected home the latter part of this week.

Several weeks ago Bro. E. H. Taylor was chosen to the office of deacon in the Frazer, Pa., congregation. The lot fell on Bro. Taylor, but, as he was sick at the time the ordination was deferred. Sunday afternoon, July 27, is the time set for the ordination. The Lord strengthen our dear brother in his work. He is the first brother to be ordained to any office in this new congregation.

Bro. Ethan Garber, oldest son of Bishop David Garber, was drowned Saturday evening, July 12, in the Lucas Creek near Denbigh, Va., while in bathing with a number of other young brethren. The sad event caused a shock to the whole community. Short services were held over his remains Sunday evening at the Warwick River Church, after which, next morning, the body was sent home to his parents in Augusta Co., Va., for interment. Full obituary notice later.

—S.

Correspondence

Fairview, Mich.

Greeting all Gospel Herald Readers:—We feel thankful that God has remembered us and sent us the rain which we thought we much needed, also has blessed us with health with few exceptions. Church services were quite well attended and Bro. Esch spoke from Rom. 1. May we be doers of the word and not hearers only. As we read of the different places where they are holding meetings and souls are confessing Christ, it makes us long for the time soon to come when we may have a revival at this place. May we pray to this end.

Y. P. M. was reorganized with Bro. Omer Stutesman as moderator and Bro. Millard Stutesman assistant. Bro. Mose Steiner was put in as Supt. of S. S. after Bro. E. A. Troyer left us, and Bro. F. F. Stutesman, assistant Supt. The brethren, M. S. Steiner, F. F. Stutesman, C. M. Zook, are the program committee for Bible meeting.

Quite a number of the brethren and sisters of this place attended the S. S. meeting held at Midland on the 4th and report a spiritual time and the day well spent; also ministers meeting the day before.

May God ever bless us and all His children everywhere this wide world over. Yours for His service,

July 6, 1919. Mary M. Zook.

Protection, Kans.

We have again great reason to thank the Lord for the great wheat harvest, but are more thankful that He remembered us when the world lay in sin and gave His Son that we may have life everlasting if we have the true faith. We are also glad that Bro. D. D. Miller, a young minister, came into our midst several weeks ago, to make his home with us.

July 11, 1919.

Cor.

Windom, Kans.

(West Liberty congregation)

Sister Hannah Hilty of Nampa, Ida., is here now, visiting her parents, Cyrus Showalter's. Her husband, Bro. George Hilty, will be here soon; then they hope to be on their way to the Mennonite General Conference, Harrisonburg, Va., and with joy and good courage see and visit many family and Church relatives, who are pilgrims on the way to Canaan.

Our Sunday school was reorganized recently with Bros. Shelly Miller and George Coopriders as superintendents, Bro. Dave Miller secretary, and Bro. Ross Coopriders chorister. School enrollment has been as high as 180.

July 13, 1919. R. J. Heatwole.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—We were very glad to have Bro. A. L. Buzzard and family of Washington, Ill., with us. He preached an inspiring sermon to us from I Cor. 1:30, 31. Bro. David Claudon was also with us in the interest of the Old People's Home which they intend to build at Meadows. There were also visitors from Michigan, Iowa, and from Tazewell, Woodford, and Bureau counties, Ill.

We ask an interest in your prayers.

In His name,

July 14, 1919. Lydia H. Smith.

Archbold, Ohio

On July 9 Bro. C. F. Derstine and family came into our midst and on that same evening he preached an inspiring sermon on the subject of Faith. May we be encouraged to walk fully by faith in Him who died for us. And may the Lord abundantly bless our brother.

July 14, 1919. S. D. Grieser.

Calkins, Mont.

Dear Herald Readers, Greeting:—On June 29 we reorganized the Sunday school at this place as follows: Supts., Bros. Joe Birky and Joe Mast; Sec.-Treas., Sister Emma Birky.

On July 2 Bro. and Sister L. S. Glick of Minot, N. Dak., came into this vicinity and were with us until

July 9. The brother preached several interesting sermons, also held several days of Bible conference while with us. Many good things were taught. May the results of these meetings be a closer walk with God. Two young souls confessed their Savior and were received into church fellowship by baptism. Bro. and Sister S. M. Zook were received by letter.

Bro. and Sister Glick stopped at Bloomfield, Mont., on their way home. May the Lord abundantly bless them and use them for much good. We ask to be remembered at the throne.

July 14, 1919.

Cor.

Souderton, Pa.

On Sunday, July 6, first instructions were given to two young girls; the one being willing to unite with the visible Church at this place, and the other already being baptized on her sick bed some time ago. We feel there are many more who should be willing to accept Christ but the writer remembers when she too needed to step out alone, unable to wait for others. Bro. Moyer gave us a timely sermon on "Fleshly Lusts" on Sunday evening, July 13. Bro. Henry Bechtel was with us two weeks before (June 29) having been at the "Home" the same afternoon. June 15, Bro. Daniel Kuhns of Chambersburg, Pa., preached for us. He with his wife and Bro. and Sister Seigrist of the same place spent a few days in our community.

Our monthly sewing circle met July 8, with an attendance of 32. With their work and financial help and contributions from various other sisters unable to give their time, we can help many who are in need at home and abroad. We are glad for the help of those outside of our own town and congregation who assist so loyally in the work,

July 15, 1919.

J. D. E.

Ste. Elizabeth, Man.

Greeting to all Herald Readers:—The little flock at this place was much pleased to have with us over Sunday, July 13, the visiting brethren and sisters, among whom were Bro. Ira Yoder and family, Bro. Ben Martin and family, and Sister Mary Brubacher, all coming from Minot, N. D. Two sermons were delivered by Bro. Yoder; one on Sunday morning (text, II Tim. 2:15) and one in the evening (text, I Thes. 5:17). Thank God for the many blessings we have received at this place in the last three or four months through our ministering brethren. May we ask an interest in your prayers that we may stand more firm on the solid foundation of Christ our Savior.

Mary L. Miller.

July 15, 1919.

Alto, Mich.

On July 11 Bro. C. F. Derstine and family came to this place. Bro. D. preached at the Bowne Church the same evening, also Saturday evening. On Sunday he preached three times. On Monday morning they started for their home at Eureka, Ill. We were all glad to see the brother back again for he made many warm friends at this place when he was here last February. We were also glad to see his family. They were on their way home from the East. We thank God for what has been done for our congregation thus far this year, but there are yet so many that need salvation. We need to work together more and more, for "in unity there is strength."

Bro. and Sister John Stahl of Johnstown, Pa., also worshiped with us last Sunday. They are visiting Bro. Stahl's brother, Alexander, and other relatives and friends in this community.

Bro. J. M. Miller of Elmdale had a stroke of paralysis yesterday morning. He is about helpless and can not talk. Last Sunday Bro. Miller was at church—which shows how frail one is. One day a man can be the picture of health and by another day be as helpless as a child.

July 16, 1919. S. J. Speicher.

Landisville, Pa.

The Landisville and Salunga Sunday school workers meeting will be held at Landisville Wednesday evening, July 30, 1919, at 7:30. Speakers are as follows:

Lesson for Aug. 3 assigned to Bro. Benj. Ebersole.

Lesson for Aug. 10 assigned to Bro. Jacob Hershey.

Lesson for Aug. 17 assigned to Bro. Frank Newcomer.

Lesson for Aug. 24 assigned to Bro. Daniel Erb.

Yours in the work,

July 17, 1919. M. Kauffman,

Secy.

Elizabethtown, Pa.

The program for the Elizabethtown Sunday school workers meeting to be held Thursday evening, July 31, is as follows:

Lesson for Aug. 3—Christian Worship—Bro. Edward Heisey.

Lesson for Aug. 10—Winning Others to Christ.—Bro. Tillman Kraybill.

Lesson for Aug. 17—Christian Missions—Bro. Elmer Strickler.

Lesson for Aug. 24—Social Responsibility—Bro. Christian Heistand.

July 17, 1919. Tillie M. Detra,

Secy.

(Continued on page 309)

Miscellaneous

PROSELYTING

By Rudy Senger

For the Gospel Herald.

If certain churchmen would evangelize the unconverted with the same zeal and energy with which they proselyte Christians of other denominations, then the cause of Christ would receive such a forward thrust that the effect would be felt in the community.

For those who may consider this assertion too daring, I would suggest that proselyters usually do their work without openly advertising it; and for this reason, its real proportions are not always apparent to the general public.

Then again, if any should think this evil to be less prevalent or less pernicious than here described, I would simply call their attention to the selfish motive, the blind zeal and the wasted efforts, together with the ill feelings caused by it and the all too often worse state of proselytes themselves (cf. Matt. 23:15). If these factors and results are in any degree indicative of the general situation, then we can easily agree upon the necessity of opening fire upon this prowling monster. At any rate, I am convinced that if its covers were pulled off by a free discussion we could the more readily judge of its true character. So far too little has been said about it.

I am pleased to observe that as a denomination, the Mennonite Church has been quite free from this practice. Yet I would not say that we have been altogether innocent. For example, the reports in our church papers often state that a number have been received into church fellowship—so many by baptism, some reclaimed, several received by letter, and some from other denominations. The fact that those from other denominations were counted separately indicates, possibly, that we are congratulating ourselves for having pulled them across.

It has been true also that more ado was made over persons received from other denominations than over those born, raised, and educated in the home church. If only apparently so, this betrays an inclination to proselyte. Among our own people several cases have come under my observation where newcomers from other churches were early pushed to the front and widely advertised—when suddenly their instability cropped out, and through their fall the entire Church was disgraced. Now it can not be wrong to receive those who choose to come to us. But they need to come as real disciples; that is, as sincere seekers and learners rather

than as candidates for position. Were it not well, then, that we also guard against even an apparent inclination to proselyte (I Thes. 5:22)?

In the recent past certain people fostered the conviction that if anyone did not believe pretty much as they did; in fact, unless he even belonged to their denomination, he might fail of salvation. That such a state of mind should lead these people into the habit of proselyting may be inferred—and through it they have actually acquired a denominational reputation for this practice. However, this method hardly obtains with people who persist in thinking for themselves, much as it often disturbs the peace of those who are fearful and unstable. Although right thinking is a well recognized duty of Christians, we may yet find daily occasion to struggle against selfish convictions.

I have also known of cases where people of a certain denomination have been in the habit of marrying their young women to desirable young men of other denominations and in this way swing them across. Call it what you will, but for my part, I can not conceive how such people are qualified to shepherd their victims to a higher level of spiritual life. In fact, I know of cases where failure seemed evident enough.

Then again, offers have been made to ambitious and dissatisfied persons, that if they would come over they would be allowed to preach or to engage in some other alluring position. But to thoughtful and conscientious workers such trickery speaks its own character.

Now here is a practice which some would hardly call proselyting. But it is so closely akin to it, that it would be straining the point to differentiate. A Men's Bible class divides into blues and reds for the purpose of working up a contest for attendance. The thing takes fire and each side secures men wherever possible. That they sometimes go so far as to solicit men of other classes is a well known result of this particular scheme. That they have actually driven their automobiles before the doors of other churches on Sunday morning and taken men away in loads has been witnessed by the writer. The effect of such an act is apparent. It is also in place here to ask: Did their work last? It did not. After something like a five year's slump, they are today doing it all over again. And as before, they are reducing the attendance of neighboring classes to swell their own. When the "big feed" at the close of the contest is all over, the inevitable slump may be looked for. But the other classes will not have regained their esteem for the robbers. And yet it

can hardly be a consoling thought that they took away only the disloyal from the suffering classes, for the bad feeling will be just as intense and just as lasting as though they took the choicest of the members. On the whole, the cause of Christ will not have gained anything that is worth while or praiseworthy by the campaign. Whatever may or may not be said for the workers, the system is inherently defective. It has in it the elements which will drive enthusiastic men to do that which they will regret when once the benumbing tension has been relaxed.

However, rivalry is not wholly to be condemned. Christ employed it. Paul used it. "What do ye more than others? Do not even the publicans so?" (Matt. 5:47. Cf. ch. 6:2, 5, 7, 16). Paul tempted the Corinthians to emulate the good example of those in Macedonia. Turn to II Cor. 8:1 and 9:4 and read it for yourself. Rivalry is an extremely effective method for immediate results, and many lack the necessary good sense to employ it in a clean way. Rivalry ought not to be used often, and for only such purposes for which it may be suited. It should be used only with deliberation and caution, for it is dangerous in direct ratio to its effectiveness. It can never be a panacea for all ills, nor the best tool for every purpose.

A proselyting church has certain points in common with a colony of robber bees. When a colony finds itself strong enough to steal honey from another hive, honey already gathered, instead of gathering its own bit by bit from distant fields, there is sure to be a lot of serious trouble in the entire apiary. All the bees are stirred to a frenzy and everything about the place suffers. Just so a proselyting church stirs up all sorts of trouble for the town or community.

I realize that it is much easier to invite a fellow workman or neighbor who is a Christian to attend, or visit, our services, than it is to preach Christ to a profane sinner who touches elbow with us in the same workshop. Yet we ought to have the self-control not to meddle on the one hand and at the same time have the necessary courage and passion to do personal work with those away from Christ. There is so much precious honey going to waste in the broad fields about us, that we need not be preoccupied or detained by robbing other hives. Even if all the heathen and all the sinners at home were turned to Christ, it would still remain a grievous misdemeanor to steal the ingatherings of other churches.

In short, it is much better to evangelize than to proselyte!

Goshen, Ind.

SOME IMPORTANT QUESTIONS

By Aaron Bachman

For the Gospel Herald.

1. Why are there some disinterested members in the Church?

It is sad to say that this is true. There are always some people that are not as interested as they should be. When the Christians at Jerusalem were scattered abroad all witnessed for Jesus. They were all full of the Holy Ghost. When Peter was cast into prison the whole Church prayed for him and so effectual, and so earnest were they, and so wide awake, that God heard them, and the angel delivered him. What a wonderful help a praying Church can be. The same God will answer prayers today, if we as Christians will but pray in the Spirit. God wants us to pray for such things as we are in need of. It seems as though there is nothing more needful than to pray for those in the Church, because of the outside world.

2. What are some of the causes for divisions in the Church?

Selfishness would almost answer this question. We are getting rich, and the more we get the more we want. Souls are dying, lives are lost, and much suffering exists because of selfishness. It seems as tho men that ought to be working hard for Christ, are working hard for themselves, forgetting that some day Jesus is coming and that we will all have to give an account of our being here. May we look to Jesus and ask Him to help us to do all things to the honor and glory of God.

3. Why are so many entangled in worldly organizations?

There are two classes of people in the world, the rich and the poor. In too many cases have church members lost confidence in one another. They are no more to be trusted. And although it ought not so to be, yet the loss of confidence in man, because of neglect one towards another, they have been led to lose confidence in God. God is our protection. But we have turned to darkness, rather than to light. When all things fail, put your trust in God. Now we have lost our confidence in God, hence insurance, joint stock companies, and other organizations have gained a foothold in the Church. The poor class of people have taken interest in these, because of the lack of encouragement they get from those who claim they have the Christ-life in them. If every Christian would do more to encourage others, I believe some of these worldly things would be put away. Jesus is coming some day, in the twinkling of an eye. There will be some who will love His appearing, others who will

dislike it. My wish and prayer is that we all make ready to meet the great God. It is then that we will wish we would have done more for Jesus than we did.

Manson, Iowa.

ARE WE DRIFTING TOO?

By Wm. M. Weaver

For the Gospel Herald.

The Mennonite Church has ever stood for complete separation from the world in all matters of importance. Modernized Christianity has become so generalized that it seems hard to determine where to draw the line. Everything which is not utterly paganistic is termed "Christianity" by the world generally, thus making the church's position quite peculiar.

True, the Church should manifest patience, longsuffering and gentleness, but never leniency, or tolerance of any doubtful practices if she wishes to retain her influence in the world as a power for good.

If we are so really desirous of the sanction of God's Word and the Holy Spirit it will not make so much difference what the world says of us, but if we are more desirous of the praise and admiration of the world than holy sanction there is something wrong, vitally.

Those who will not submit to the ruling or desire of the Church on any question are not likely to submit to the doctrines of Christ except where He says, "Thou shalt," or you must, and the **you must** Christian is a poor means of perpetuating the doctrines of Christ on earth.

The Bible tells plainly to what class those belong who blame their lost condition on the firm adherence to Bible doctrine and church discipline by the Church. It is one of the devil's delusions. The dress question could well be made a membership test, for the Church dare not become unduly tolerant and hope to remain steadfast. Let the **brethren** once submit, and they will find the sisters will come in line quite readily. Some patience may be needed here too, of course.

Another devilish promulgation is the argument by the illustration of the unscrupulous horse jockey who wore a plain coat, to prove the hypocrisy of plain clothing. It may apply to those who wear their plain suit only on special occasions; i. e., communion, etc., but does not apply generally.

The plain coat is the result of prayerful deliberations by bishops, deacons, and ministers or conference bodies, and becomes a mark of submission to church discipline.

The popular churches of today whose paid pastors mount the pulpits and deliver eloquent discourses on political and economic questions, while the souls of their parishers are starving for the Bread and Water of Life; whose members are admitted without giving proofs of repentance; whose sisters are adorned with laces, frills, short skirts, low necked waists, jewelry, and the uncomely hat; whose brethren are adorned with tight trousers, tan shoes, derby hats, neck ties and mustaches are the descendants of the churches of yesterday who were as plain as the Mennonite Church should be. They did not discard the old for the new in one day, but they drifted.

Are we drifting too?

Duchess, Alberta.

DUTY AS WELL AS OPPORTUNITY

By a Sister

For the Gospel Herald.

If ever there has been an opportunity knocking at our door, it is at present. It is more than an opportunity, it is our Christian duty to help those poor innocent sufferers in foreign lands. If God could only put a picture before all His children to show them how great the need is "over there," and set us mothers and fathers to thinking how we would feel if we would have to see our dear children starve for want of food! What a terrible agony that must be to the mothers to see their dear ones starve to death. How can any of God's children sit at ease and live in comfort and luxury (such as costly clothing, expensive autos and furniture, and many other things that are not becoming to the child of God) and see these poor people starving, both body and soul, and not open their hearts to give? If we give only what we can easily spare it will not profit us much. How can we expect the Lord to help us or put it into the hearts of others to help us when we are in need (which we never know how soon that will be) if we are not willing to help others all we possibly can, for by helping the poor we are laying up for ourselves "treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal"

We ought to be exceedingly glad and rejoice that there is such opportunity before us, so we can show God and the world how grateful we are to God that He put it into the hearts of the rulers of the land to respect our religious convictions concerning military service. Even though some had to suffer, we can rest assured that it was for the good of someone.

But the cry is not only for help to save the body. It is also to save the precious souls which are hurled into everlasting darkness, which is much worse than merely starving the body.

How many hundreds and thousands of souls could be saved if God's people would wake up and be willing to sacrifice themselves and work as faithfully for our heavenly kingdom as the world was to fight and sacrifice for its nations, which can, after all, stand only for a season. How beautiful it is that the poor as well as the rich can help in bringing these starving souls the Word of God, bring them out of their darkness into the everlasting light.

May we give not only money but our time, service, and earnest prayers to save these poor starving souls. We read in the Word of God (II Cor. 9:6, 7): "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap bountifully. Every man, according as he purposeth in his heart, so let him give: not grudgingly or of necessity: for God loveth a cheerful giver."

Aurora, Ohio.

SOME COMPARISONS OF THE PEOPLE OF THE PRESENT DAY WITH THE PEOPLE OF ANCIENT TIMES

By John Schrock

For the Gospel Herald.

Jesus answered and said, If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him.—Jno. 14:23.

God placed our first parents in the garden of Eden to dress it and to keep it. Gen. 2:15. He commanded them what to do and what not to do. By disobeying the one command sin came upon the whole human family. The serpent beguiled the woman. Through this one sin they were placed outside of the garden. Gen. 3:23, 24. Says someone if just our first parents had not sinned, how happy we would be in the garden. Don't you think the devil is just as subtle as ever? If they had not sinned, I am sure that later on some one would have disobeyed. Adam and Eve were honest. They confessed just what they had done. We have an example how it went with them. So we should be more careful, but people are more dishonest and apt to be led astray today. Cain when he slew his brother Abel was dishonest and told the untruth. How is it, brother and sister? If you have made some misstep, are you trying to hide it?

God is ready to forgive all honest confessions. Sometimes you can hide

things from man, but not from God who knows even your thoughts.

When God's people were in bondage in Egypt under king Pharaoh, Moses and Aaron tried to get Israel away from their bondage. Man could not get them loose from their bondage. They cried mightily unto God who said, "I will deliver them out of the hands of the Egyptians." Many signs and wonders were done, but they would not let Israel go until the death of the first born. Israel was told to make a sacrifice of a lamb, take the blood and sprinkle it on the doors. They were to get behind the blood, for the Lord would pass through and slay all the first born that were not back of that blood. (Read Ex. 12). The next morning there was a death in every house of the Egyptians. Pharaoh called Moses and Aaron and said, "Rise up, and get you forth from among my people" (Ex. 12:31). Israel is now going out from Egypt. The enemy follows but is drowned in the Red Sea. The world today is in bondage of sin from which they can never get loose unless they cry with confidence to the One that has greater power than the devil. The more man tries to get loose from Satan, the tighter he grips them until they get so that they have no power over themselves and give all into the hands of the Lord and have the blood of the sacrificed Lamb (Jesus Christ) applied to the door of the heart, stay behind the blood till the death of the first born (the carnal man).

The devil can not use such people. They are a hindrance to him. He will say, "Put them where they can not bother our people," as we have experienced somewhat the last few years. God will take care of those who have been born again so long as they are behind the blood of Jesus. Even though you may suffer persecution and be put behind the bars, God has promised to be with His people here and in glory through all eternity.

Bitter Waters

On their journey Israel got to where the waters were bitter. They had forgotten what the Lord had done for them to get them loose from their bondage and murmured against Moses because of the bitter waters. The Lord showed Moses a tree; if they would put of that tree into the water, it would become sweet. We are on the journey towards the promised land. If the waters become bitter for us, we call upon the Lord who will give us of the tree of life which will cause the waters to become sweet.

Commandments

God gave Israel commands and directions how to walk. They met the enemy who tried to overpower them

on their way. Amalek brought war against Israel. Moses, Aaron, and Hur went to the top of the hill and while Moses lifted up his hands Israel prevailed. When his hands became heavy, Aaron and Hur propped him up and stayed up his hands. (Ex. 17:10). So when our leaders are on the hill of the Lord fighting the battle of faith, stand under their shoulders. The leader by himself can not save his people from bondage. In union there is power. Too many leaders today are down in the gutter with the world and do not realize when the enemy of the soul is upon them and their flocks are going down with the world. When the children of Israel obeyed the commands of the Lord they prospered; when they got careless and worshiped idols they could not prosper because of disobedience.

While Moses was on the mount getting the tables of stone with the testimony of God, Aaron made a golden calf. When Moses saw the calf, he burned it, ground it to powder and caused the people to drink it. So today the people are following self or some other idol, leaving the true God. They will have to drink in of their evil either in this world or through all eternity.

Faith and Obedience

Israel always prospered when faithful and obedient to God's commands. Through faith and obedience the walls of Jericho fell. (Josh. 6:19, 20). All silver and gold vessels, brass and iron, were to come into the treasury of the Lord. All other things in the city were accursed, they were to keep themselves free from them. Achan trespassed, took some of the accursed things for self, tried to hide them. Now Israel was fighting against Ai and did not think it hard to overcome, but Ai slew and drove back Israel because Achan had taken of the accursed things and disobeyed God's command. This one member was the cause of Israel losing the battle. So it is with God's people today. If one member is disobedient to God's ordinances, the Church loses power, that is one reason so many churches are losing their power and are going backward. A half dead limb on a tree does more harm on the tree than one that is entirely dead because the half dead one still saps life out of the body while the dead one does not; yet insects may breed in the dead one that might be harmful later on.

After they had stoned Achan, they could easily take Ai because they got rid of sin. So today when sin is gotten rid of the Church will have power to overcome the enemy because God is with them.

Whenever Israel disobeyed any of God's ordinances or commands, the

Lord would leave them because they first left Him. Israel was often overtaken by some other nation because they disobeyed God. The Lord set judges over them to rule them and to judge them. They were not satisfied the way the Lord ordered it. They asked Samuel for a king. They wanted to be "like other nations." They disobeyed God's order. The Lord said, "They rejected me that I should not reign over them." Read verses 19 and 20. Samuel was displeased and prayed for them. The Lord said, "Let them have their way, but tell them the consequences." Samuel told them how this king would use their sons and daughters to honor him, and how they would suffer because of their rejection of the Lord's ordinances and commandments. Look at the people today, God has given us ordinances, telling us what to do and what not to do that we may enter the kingdom of heaven. Now if all of God's people would obey all of God's commands, the devil would have no power over the churches.

Some church members are like Achan, covetous, having pleasure in things that are forbidden in God's Word, which causeth destruction. God's Word is life; if you reject God's Word, you reject life; if you reject life, you are dead, yet the flesh may live. God says, "Love not the world, neither the things that are in the world." There is where many fall, like Israel they want to be like the world. The Word says, "Be ye separate;" "Be not conformed to this world." What does it mean? It means our everyday life, things that are only intended to satisfy the carnal mind, in conversation, in dealing with fellow men, in eating, in drinking, in dress. The Bible tells us to wear modest apparel. Says one, "There is nothing in the clothing." No, but there is something in the heart that causes the clothing to show forth. Some of the world's dresses today are so it is a shame to be seen and some of our people are trying to imitate as nearly as they dare because of the church discipline. Some are inclined to follow everything new the world sets up. We certainly can not do that if we are obedient to God's Word. "Search the Scriptures, for in them ye think ye have eternal life" (Jno. 5:39). Christ gave His life to deliver us from this present evil world.

Protection, Kans.

"He who is anxious to be of real help to his fellow men must be careful to avoid being meddlesome."

"Have no fellowship with the unfruitful works of darkness, but rather reprove them."

LET US READ OUR BIBLES

By Henry H. Miller

For the Gospel Herald.

I was ashamed on different occasions while in camp and prison when the question was put to me whether I read the Bible at home as often as I do now. Because of the answer which truth compelled me to make to that question there was a reason why those who asked me the question should sometimes lose their patience with me.

I used to think, years ago, that a lie was not a proper thing to use, and this impression has been deepened by the fact that I read in my Bible that all liars will have their part in the lake which burneth with fire and brimstone. It is time to learn that these are living words, spoken by the Almighty.

While in camp and prison I heard cursing and swearing all the day long. Not only is profanity heard in these places but also in other places. Some professed Christian men can sit down right in front of such fellows and laugh at them even if they do use the name of the Lord in vain. Christian people should guard against this, for not only is it sinful to take pleasure in such shocking profanity but to appear to enjoy such talk makes those blasphemers worse, as it encourages them in their profanity.

On one occasion when there was one in our room who used such shocking language I asked him not to use such ugly words. He smiled at me and quit. After that whenever I was around he was very careful in the choice of his words. I really believe that it is our duty to remind those using profanity—in as civil a way as we know how, what it means to use such language.

In the disciplinary barracks at Fort Leavenworth there were murderers, thieves and diseased men of all degrees and kinds thrown in with Christian people who were there for conscience' sake. How would you feel if you were there under a 15-year sentence, homesick, and while reading your Bible the guard would come around and curse you and make you put it away? Or how would you feel if you wanted to offer thanks for your food at the table in the presence of 1500 men and they would laugh at you and persecute you in every way they could think of? These were some of the trials we had to endure.

It will help you to be a daily reader of your Bible. It brings you nearer to your God, leads you to understand life and its duties better, and makes you more useful in the Master's service.

Kalona, Iowa.

LIFE'S BATTLE

By Anna G. Metz

For the Gospel Herald.

Our lives are but as many a dream,
With many a wake-up in between,
Sailing along life's restless sea,
Preparing for eternity.

Our flesh is weak as we sail along,
Often half o'erwhelmed by tempests strong,

Then meeting with some friends so dear,
Who brighten our path with hope and cheer.

As angels turn the pages of years,
They may find lines streaked and spotted with tears,

E'er marching toward the goal,
Seeking sweet rest for the weary soul.

The wars of nations may end today,
Still Satan is busy along the way,
He tempts us oft as we march along,
Ensnaring the weak and hindering the strong.

But Satan's war will end by and by,
And saints be gathered to their home on high,
Singing, Hallelujah on the other shore,
Glory and peace for ever more.
Souderton, Pa.

LOVE

In flower gardens we some times see flowers of many different shades and colors but yet they all belong to the same species of flowers; so it is in the Christian life we see many different graces but they all spring from the one heavenly plant of love. The different manifestations of the one thing as some one has said,

Joy is love victorious
Peace is love at rest,
Long suffering is love suffering,
Patience is love under trial,
Goodness is love at home,
Kindness is love at service,
Faith is love in the conflict,
Temperance is love on the battle field,
Endurance is love under marching orders,
Perseverance is love holding out,
In the death struggle love is a conqueror.—Sel.

CORRESPONDENCE

(Continued from page 305)

Kitchener, Ont.

Dear Herald Readers:—Bro. E. S. Hallman, wife and daughter of Alamands, La., are renewing old acquaintances in this vicinity. Bro. Hallman was a former minister at this place and during their visit here he is filling quite a number of appointments throughout this county and preached at this place on Sunday forenoon, July 13. On the same day for the evening services Bro. Joseph Gross of the Blooming Glen congregation, Bucks, Co., Pa., was with us and broke the Bread of Life to us. We are thankful for these visits from our ministering brethren.

G. A. Weber.

July 19, 1919.

REPORT

Of the Mennonite Home, Lancaster, Pa.
(May and June)

For the Gospel Herald.

Donations.—The following made contributions in merchandise and other things: Sisters Sides, Speicher, and Ganus; Bro. and Sister Harry Swarr, Bro. and Sister Seth Ebersole, Henry Hershey, Isaac Miller.

Cash: Peter Hess, .50; Samuel P. Zimmerman, .50; David Landis, 1.00; Samuel T. Frey, 1.00; Emanuel C. Hertzler, 2.00; Wm. Weaver, 2.00; Jonas Weaver, 2.00; Benj. Seigle, 1.00; Henry Miller, 1.00; Benj. S. Warfel, 1.00; Joseph E. Lehman, 2.00; J. M. Zietler, 2.00; D. Hengst, 1.00; Christ —, 2.00; Isaac Miller, 1.00; J. M. Lauver, 1.00; Contribution box, 6.25.

Services.—May 11: This afternoon services were conducted by Bros. Hiram Kauffman and Hiram Strickler. Text, Psa. 31:19.

May 16: This evening we held funeral services over the remains of Bro. John Sipe who died on the 15th. Age, 90 y. 11 m. 9 d. Services by Bros. J. E. Brubaker and D. H. Mosemann. Text, Psa. 90:9, 10.

May 25: Today communion was held by Bros. Peter R. Nissley and Amos G. Kauffman. Text, Jno. 19:30.

June 8: This afternoon services were held by Bros. J. B. Senger and Abram Brenneman. Text, Acts 2:1-4.

June 10: This evening we held funeral services over the remains of Bro. Jacob Gerlach who died on the 7th. Age, 74 y. 14 d. Services by Bro. D. H. Mosemann. Text, Psa. 29:13.

June 22: This afternoon services were conducted by Bros. David Z. Miller and Daniel Metzler. Text, Psa. 27:1-5.

June 26: Today we held funeral services over the remains of Sister Lizzie Mourer who died on the 23rd. Age, 89 y. 7 m. 5 d. Services were conducted by Bro. Frank Herr. Text, Jno. 14:1-15. She was one of the first inmates of the Home. At last her desire was answered, for she longed to go home where there is no pain and sorrow.

Three have passed away in the past two months and all had passed the allotted time. How many we see that go in younger years, teaching us that only today, not tomorrow, is promised. Therefore let us set our house in order.

We ask your prayers for the work at this place and especially your help.

Yours for the aged,

T. E. Moyer, Supt.

REPORT

Of Welsh Mountain Industrial Mission
for Second Quarter, April 1 to
June 30, 1919

For the Gospel Herald.

Receipts

Amos H. Hershey	\$ 2.00
Harry Reeser	1.00
Workers' meeting (Memorial Day)	110.00
Christian Mosemann	5.00
Jacob Martin	.50
A Brother	20.00
Bro. O. G. Hess	5.00
Kinzer's S. S. Meeting	38.83
Eastern Mennonite B. of M. & C.	7.50
Eastern Mennonite B. of M. & C.	900.00
Total	\$1,089.83
Cash on hand April 1, 1919	55.63
Received for merchandise	2,526.09
	\$6,156.00

Expenditures

Paid for Merchandise	\$1,787.98
Labor	340.22
General expense	356.49
Machinery and Fixtures	44.12
Borrowed Money Returned	900.00
Previous expenditures	2,428.82
Cash on hand June 30	98.46
	\$6,156.00

Gratefully acknowledged,
S. H. Musselman, Treas.

Superintendent's Report

Mellinger's Sewing Circle	\$20.55
Stumptown Sewing Circle	19.00
Paradise Sewing Circle	18.00
Salunga and Landisville	12.00
	\$69.55

Gratefully acknowledged,
Arthur T. Moyer, Supt.

SUNDAY SCHOOL MEETINGS

Following are brief extracts of Sunday school meetings held with a number of congregations during the past few months. Some of these reports were well written, and we are sorry that we are not able to print them in full as reported. Lack of space compels us to curtail their length and to print only brief extracts of the reports sent in. We do this that there may be room for all, and that the time of publication may not be too long delayed. Many are interested in these reports, but we trust they will bear with us for yielding to necessity and printing only brief extracts. Other reports from special local meetings will appear in like form in later numbers of the Gospel Herald.—Editor.

Newville, Pa.

Held at Diller Mennonite Church June 28 and 29, 1919.

Organization: Mod., H. C. Hertzler; Sec., F. B. Burkholder.

Sermon by C. F. Derstine.

Subjects discussed: Review of the Sunday School Lesson; Scope and Purpose in Practical Reading and Studying; The Supreme Test of a Good Teacher; How may a Teacher Inspire her Pupils to Participate in the Lesson?; How Provide for the Present and Future Teaching Forces?; How Deal with the Silent Pupil?; From Childhood to the Sunset of Life; What Significance would You Attach to Different Qualities Necessary to the Teacher?; Cardinal Truth in Sunday School Teaching.

Speakers: C. F. Derstine, J. B. Seitz; H. A. Godshalk, Roy A. Burkhart, E. J. Herr, Harvey Shenk, Geo. Z. Burkholder.

Albany, Oreg.

Held at the Fairview A. M. Church June 7, 1919.

Organization: Mods., Fred J. Gingerich, C. C. Steckley; Secys., Wick Leichty, S. G. Hostetler; Chors., Frank J. Hostetler, Ada Schlegel.

Subjects discussed: Essentials for Success in the S. S.; II Tim. 2:15; Every Worker a Praying Christian; Every Worker Studying His Bible; Everybody at Work; Finding One's Place in the Program of God; A Lost World; A Waiting Savior; A Sleeping S. S.; What can I do to Make the S. S. a greater Blessing to the Community? Do I fill the Place in the S. S. I Should? The Power of Habit and its Influence.

Sermon by Fred J. Gingerich.
Speakers: Alice Hershberger, Amos P. Troyer, G. D. Shenk, J. P. Bontrager, Sarah Kenagy, C. I. Kropf, S. G. Hos-

tetler, E. Z. Yoder, Sadie King, Paul Roth, A. Miller, Anna Gerig, Amos Gerig, Libbie Nofziger, J. R. Schlegel, C. R. Gerig.

Johnstown, Pa.

Held at Kaufman Mennonite Church, May 29, 1919.

Organization: Mod., Alex. Weaver; Sec., Noah Hershberger.

Sermon by S. G. Shetler.

Subjects discussed: What Constitutes a Successful Sunday School?; Practical Methods of S. S. Organization; Christ's Ascension and His Coming Again; Preparation and Responsibility; What Should be the Aim of the S. S. Teacher and how Attain it?; Growth and Development of the Spiritual Life.

Speakers: Harry C. Blough, Wm. C. Hershberger, S. G. Shetler, Lloyd Kniss, D. L. Kaufman, Hiram Wingard, Nora Weaver.

Rainham, Ont.

Held at Rainham Mennonite Church June 29 to July 1, 1919.

Subjects discussed: The Y. P. B. M. a means of Training for more active Service; Missionary Outlook; II Cor. 8:1-5; The Real S. S. Teacher; A Faithful Servant of Jesus Christ; A Faithful Student; Making the Truth Live in the Hearts of Men; The Power of Personal Influence; The Dangers of an Aimless Life; The Influence of the S. S. on the Home; The Value of Memorizing Scripture; Ruth, the Gleaner; Essentials to Christian Growth; Col. 3:16.

Sam Brownsberger, Sec.

Chambersburg, Pa.

Held at Pond Bank June 15, 1919.

Subjects discussed: Sunday School Lesson (Prayer); A Misspent Life; How Cultivate the Seed that is Sown? Some Things that Ought to Encourage Us.

Sermon: Acts 10:42, 43. C. R. Strite.

Victor H. Lehman, Secy.

Waterloo, Ont.

Held at the Waterloo Mennonite Church July 1, 1919.

Organization: Mods., Josiah Bearings, Ben Horst; Secy., Gordon Clemmer.

Subjects discussed: God the Father and Holy Spirit; Christ Our Savior and Risen Lord; God's Purpose in Man's Creation; Sin and its Consequences; God's Grace; A Lost World; Nature and Results of Repentance; The Place of Faith in the Religious Life; A Sleeping Church; Obedience; Prayer; Love; "Give Ye Them to Eat;" Response to God's Love.

Speakers: Menno Weber, Enoch Martin, Jacob Brubacher, Addison Snyder, Mrs. Nelson Martin, Moses Brubacher, Noah L. Weber, Nelson Litwiller, Moses H. Shantz, Irvin Shantz, Urias Snider, A. Schwartzendruber, Clara Snider.

Allensville, Pa.

Held at Allensville Mennonite Church May 28 and 29, 1919.

Organization: Mods., U. S. Zook, Ellis R. Zook; Secys., Lillian Byler, Bertha King; Chor., Oliver H. Zook.

Subjects discussed: Motives for Attending S. S.; "To every Man His Work;" How may Ascension Day be Observed? What should the S. S. do in Fulfilling Luke 14:23? Who is Responsible for the Presence and Conduct of S. S. Pupils? The Value of a Definite Aim in Christian Life; Results, Condition, and Needs of the Altoona Mennonite Mission; The Overcoming Life.

Speakers: J. Y. Hartzler, J. B. Zook,

S. T. Yoder, A. Metzler, J. E. Kauffman, J. M. Hartzler.

Midland, Mich.

Held at Mennonite Church near Midland. (No date given.)

Organization: Mod., Royal, Buskirk; Sec., Ottis C. Bontrager.

Subjects discussed: **How to Increase the Efficiency of the S. S.; Our Opportunities in S. S. Work; Advantages and Essentials of a Departmental S. S.; The Sin of Indifference; The Local Mission Committee of a Congregation and what it is to Accomplish; Loyalty to the S. S. and the Church; Obstacles in the Path of Our Young People; The Price of Missions; Every Member Praying for Missions.**

Speakers: M. S. Steiner, S. P. Martin, Alfred Wideman, Ray Bontrager, Daniel Horst, Erie Bontrager, Lydia Troyer, Samuel Slagel, Menno Esch, H. A. Miller, J. C. Hershberger, Clara Emmert, E. A. Bontrager, Aldus Brackbill, Ora Troyer, R. A. Buskirk, M. S. Zehr.

Metamora, Ill.

Held at Harmony Church July 4, 1919.

Organization: Mod., Ezra Yordy; Sec., Ella Nofsinger, Chor., Martha Smith.

Subjects discussed: **The Teacher's best Methods of Imparting Bible Knowledge; The Teacher in the Building of Ideals; The Importance of Right Choosing—(1) Associates; (2) Life's Vocation.**

Speakers: W. E. Yoder, Amelia Gingerich, John Wenger, Arthur Slagel, George Summer.

REPORT

Of the Annual Meeting of the Indiana-Michigan Mennonite Mission Board

For the Gospel Herald.

The eighth Annual Meeting of the Indiana-Michigan Mennonite Mission Board convened at the Mennonite Church, Middlebury, Ind., May 27, 1919, in an all day session. Of the thirty regular members of the Board, all but five were present or had proxies. The different officers and committees of the Board gave their reports. These showed the membership under the Board as 249; the assets of the Board, \$7,040.00; total receipts by Board during year for mission purposes, \$12,032.76; total relief offerings, \$14,494.28; grand total all receipts, \$26,527.04. A budget for \$12,000.00 for the coming year was adopted, subdivided into 15 funds (six being for India totaling \$2,930.00), one for South America of \$600.00; four for missions and charitable homes in home land, totaling \$1800.00, three for purposes in this district, totaling \$5,670.00, and, one educational of \$1000.00. The last year's budget was \$9000.00. Two church buildings are at this time in process of erection; one at Kouts, Ind., and the other at Vestaburg, Mich. Three resolutions were adopted. The first approved of publishing a quarterly bulletin for the purpose of bringing the needs of the rural church and other conditions to each church family in the district; the second, asking the superintendent who has charge of the little flocks in the district to give all his time to this work; and, the third, asking the Executive Committee to make more use of surveys in communities and the holding of evangelistic services in determining the advisability of opening permanent work. One new worker was stationed during the year: C. C. Culp, Chief, Mich. One congregation was placed under the Board by the Conference during the year, the White Cloud. New fields are appealing for help, and the work thus far done shows that it is but in its infancy. Five sub-

jects were discussed during the day, in addition to the routine work. These subjects were, **The Call of the Present World Crisis**, by W. B. Weaver; **Christian Stewardship and the Present Opportunities**, by B. B. King; **The Place of the Rural Church in World Evangelism**, by D. D. Miller; **Essential Activities in the Rural Church**, by John M. Yoder; and, **How may Our Board Increase its Efficiency?** by E. S. Mullet. These subjects were all well discussed and the notes of the talks would make good reading. The election of officers for the coming year resulted in the election of, B. B. King, Pres.; David A. Yoder, Vice Pres.; Jacob K. Bixler, Secy.; G. L. Bender, Treas.; Silas L. Weldy, fifth member of the Executive Committee.

Jacob K. Bixler, Secy.

Married

Dettweiler—Long.—On June 10, 1919, Bro. John Dettweiler of Elkhart, Ind., congregation and Sister Bessie Long of the Olive congregation were united in marriage by Bro. D. A. Yoder at the home of the bride's parents. May the blessings of God accompany them through life's journey.

Stalter—Yordy.—On June 26 at the home of the bride's father, Bro. Jacob Yordy near Flanagan, Ill., Bro. Will Stalter and Sister Edna Yordy were united in marriage by Bro. Sam Gerber, Pekin, Ill. May their life be one of peace and usefulness to the Church.

Obituary

Myers.—Rhoda, daughter of Christian and Ellen Myers, was born in Putnam Co., Ohio, Jan. 2, 1885; died July 3, 1919; aged 34 y. 6 m. At the age of 20 she acknowledged her faith in Jesus Christ as her personal Savior and united with the Mennonite Church. We trust that when Jesus comes to claim His own, Rhoda may be among the happy throng of the Lord's chosen. She leaves father, mother, 3 brothers, and a sister. Funeral services conducted by G. H. Brunk and S. G. Shenk. Text, Psa. 88:10. Interment in the family cemetery.

Lapp.—Elizabeth Kauffman Lapp was born in Union Co., Pa., June 8, 1841; died Mar. 18, 1919; aged 77 y. 9 m. 10 d. She was united in marriage to Isaac Lapp in 1872. This union was blessed with 3 sons and 3 daughters. Husband and one daughter preceded her in death. She leaves 3 sons, 2 daughters, 15 grandchildren, one great-grandchild, and a large number of relatives and friends.

"Mother, thou hast left us lonely.

Here our loss we deeply feel;

But 'tis God that bereft us,

He can all our sorrow heal."

Pletcher.—Henry P. Pletcher was born in Crawford Co., Ohio, Feb. 23, 1836. He moved to Wood Co., O., and from there he with his family moved to Elkhart Co., Ind., in 1882, since which time he has been a resident of this county. He was united in marriage to Elizabeth Risser. To this union were born 12 children, six of whom preceded him in death. He died July 5, 1919; aged 83 y. 4 m. 12 d. He leaves his aged companion, 4 daughters, and 2 sons (Mary, Mrs. Albert Culp, Jacob, Susa, Magdalena, and Daniel). Funeral services at the Yellow Creek Church, conducted by D. A. Yoder, J. H. Bare, and Ray Yoder.

Lantz.—Barbara Lantz was born in Williams Co., O., June 13, 1847; died near Pettisville, Ohio, May 23, 1919; aged 71 y. 11 m. 10 d. She leaves five brothers, a sister, and a large number of relatives and friends. In her younger years she was converted and united with the Amish Mennonite Church to which she remained faithful until death.

"Sleep on, dear sister,
Take thy rest;

God called thee home,
He thought it best."

Funeral services May 25 at the A. M. church conducted by E. L. Frey and S. D. Grieser. Texts, I Tim. 2:5 and Jno. 5:24. Interment at Eckley Cemetery.

Fly.—Samuel G. Fly was born near Doylestown, Pa., Jan. 5, 1852; died May 4, 1919, at his daughter's place in Doylestown Twp.; aged 67 y. 3 m. 29 d. He came on a visit about six weeks before his death. He had not been able to work for over a year on account of dropsy and a weak heart. He made his home with his son in Souderton. He suffered much the last six weeks of his life, and he would say if he only could go home to Jesus. Not long before he died he said he wished he could go that day yet, and he soon was gone. He also repeated the first verse of the 103 Psalm.

He was a member of the Doylestown Church for 45 years. He leaves wife, four children, and one sister. He was a kind and loving father and is greatly missed, but our loss is his eternal gain. Services at the house on May 8, by Bros. David Gehman and A. O. Hestand; at the church by Bros. Jacob Clemens and Mahlon Souder. Text, II Tim. 4:6-8. He was laid to rest in the adjoining cemetery.

"There's a shadow in our home now,

There's a voice that's hushed and stilled;

There's a father's face that's missing,

And a place no one can fill.

How he longed to see his Jesus,

And to clasp Him to his breast.

Farewell, father, how we miss thee,

But we know God's ways are best."

Lehman.—Sarah Hershey Lehman, wife of Pre. J. S. Lehman and daughter of Abram and Susan (Doner) Hershey, was born near Mt. Joy, Lancaster Co., Pa., March 7, 1851; died June 19, 1919. She was the last of a family of eight children. She was married to Joseph S. Lehman February, 1871. To this union were born two sons and two daughters. She is survived by her deeply bereaved husband, daughter Grace (Mrs. J. B. Leaman), and son (Joe A.), and five grandchildren (daughter Florence and son Arthur having preceded her to the spirit world). She also leaves many relatives and friends to mourn her departure. The first few years of her married life she spent at Mt. Joy, Pa., where her husband was engaged in the carpet business. Later they moved to Freeport, Ill., at which place she was converted and united with the Mennonite Church and was a faithful and devoted member for about forty years. In 1892 she, with her husband and children (except Florence) moved to Elkhart, Ind., where she was privileged to see her children unite with the church of her choice. She lived at Elkhart, Ind., twelve years, moving from there to Lancaster, Pa., desiring to be with her relatives and friends of her younger days. She had been in failing health for a number of years. The last eight months she was confined to her room. She bore her afflictions with much patience and without complaint. Her quiet, unassuming, consistent Christian life bore daily testimony of her faithfulness. Her wise counsels were against the evils of this world, born of the desire that her children and grandchildren be not conformed to this world but keep good company and cling to the Bible and its teachings. She was a wise counselor and will be greatly missed by all for her cheery word and helpfulness in all our concerns. Her death came rather unexpected, as she was not confined to her bed for more than a few hours at a time. She called all of the family and grandchildren to her bedside, said "Good-bye," and requested that they sing, "Tis so sweet to trust in Jesus," and other songs were sung. She then kissed her daughter's hand and passed peacefully away. We have the blessed assurance that her soul is at rest with the redeemed. Funeral services at her late home on Sunday afternoon, June 22, where many relatives and friends gathered to pay their last tribute of respect to the deceased. Services were conducted by John K. Charles and G. R. Hoverter. Text, John 14:2, 3. Interment in the Landisville Mennonite Cemetery.

Items and Comments

A 70,000,000-ton shortage of Coal in 1919, as compared with 1913, is officially reported from England.

By order of Postmaster-general Burleson, the aerial mail has been reduced to the same price as first class mail in railway service.

While people in the northern hemisphere are suffering from the sweltering heat, it is interesting to read of the continued snowstorms in the Andes of South America.

From certain parts comes the report that there is a shortage in farm labor because the returning soldiers are not disposed to take up work on the farm and city bred people do not know how. The whole is a problem of whether the old injunction, "In the sweat of thy face shalt thou eat bread," can be made to appeal to the average common man. High prices have made too many people feel that after all they are not so common as some others have thought them to be.

Lifting of the blockade against Germany has resulted in a decided drop in prices in Germany as trade with other countries is again being taken up. The cause of the sudden drop is said to be that much food had been hoarded, people not knowing of its existence. As soon as the traffic was resumed and food came pouring into Germany the hoarders were panic-stricken and in many places prices dropped to less than half their former prices. It would be well if a similar pressure could be brought to bear upon the profiteers in America. In this connection it may be well to call attention to the report that in the Chicago warehouses alone there are in storage 36 million dozens of eggs, and 28,194 tons of meat.

Whether or not wholly due to relaxed moral restrictions during the war period, Great Britain regretfully admits that the stage was never so low, so vile, as at present. One of the leading actresses of London recently confessed: "The theaters, as now being conducted, are rotten, low, and degrading." The British Dramatic League, with surprising candor, admits the truthfulness of the opinion just quoted, declaring that "the stage is but a mirror that reflects the frailties and vices of the period—it never pretends to be more righteous than the people in general. If humanity does not like what it sees in the mirror—we are told—"it must change its face—nothing else will help." An American clergyman, the Rev. Wm. Burgess, of Illinois, says: "The American stage is so bad that it 'might make devils blush.'" Surely, no Christian can afford to endorse theatrical performances.—Gospel Messenger.

BOOK REVIEW

THE HOME

By Clayton F. Derstine

This is an interesting 20-page booklet, being a sermon on the Christian Home preached at the La Junta, Colo., Mennonite Church March 9, 1919, and reported by J. H. Shank. The message is divided into four parts as follows:

1. The Atmosphere of the Home.
2. Biblical Command in the Home.
3. God's Promise to Respectful Children.
4. Courtship, Marriage, Home.

A very helpful message for the home. Price, 10c.

Address all orders to Clayton F. Derstine, Eureka, Ill., or Mennonite Publishing House, Scottdale, Pa.

CONFERENCE ANNOUNCEMENT

Southwestern Pennsylvania

The annual Church Conference of the Southwestern Pennsylvania District will be held, the Lord willing, at Springs, Somerset Co., Pa., on Aug. 14 and 15, 1919.

The tentative program for the week is as follows:

Monday evening, Aug. 11, Meeting of the Bishops and Executive Committee.

Tuesday forenoon, Meeting of Conference Members.

Tuesday afternoon, Meeting of District Mission Board.

Tuesday evening and all day Wednesday, Sunday School Conference.

Thursday and Friday, Church Conference.

Wm. C. Hershberger, Secy.

Those expecting to come, either by train or auto, will please notify Ira J. Stevanus, Elk Lick, Pa. Those coming by train will stop off at Meyersdale, thence by trolley to Salisbury (Elk Lick). Those coming by National Pike will leave the Pike at Grantsville. Springs is three miles north of Grantsville. N. E. Miller.

MENNONITE GENERAL CONFERENCE

According to present arrangements, the Mennonite General Conference will be held in the vicinity of Harrisonburg, Va., beginning Aug. 27, 1919. Come prepared to remain for three days conference if necessary.

All reports of committees are requested to be made in writing. All committees having any new thing to present to conference shall present the same in writing to the Committee of Arrangements which meets on Monday, Aug. 25.

Other meetings of conference week will be as follows:

Missionary program, Monday evening.

Relief Commission, Tuesday forenoon.

S. S. work program, Tuesday afternoon and evening.

All the meetings of the week are open to the public after Monday afternoon.

S. G. Shetler, Moderator.

J. S. Hartzler, Secretary.

The tabernacle on the grounds of Eastern Mennonite School is to be used for holding the larger sessions of the Conference and those of other public meetings usually held in connection with the Conference.

Our local committees on transportation and safety are making out their plans for conveying all delegates and visitors from trains as well as to provide space for all such belongings as auto-cars and other vehicles, as well as baggage.

Mail will be collected and delivered twice a day at the Conference, and those expecting mail should order same addressed to Harrisonburg, Va., in care of Mennonite General Conference.

For further information address,

L. J. Heatwole,

Dale Enterprise, Va.

ANNOUNCEMENT

The twenty-fifth annual Ohio Mennonite Sunday School Conference will be held (D. V.) with the brotherhood of Logan and Champaign counties at West Liberty, Ohio, Aug. 12-14, 1919.

I. W. Royer, Secy.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
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S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhantari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(*1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.

Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(*1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. E. Martin, Supt.

Job.—Job, W. Va., Supt.

Lima.—(*1903) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

Knoxville.—(*1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Ryer, Supt.

Norristown.—(*1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria.—(*1919) 900 Garden St., Peoria, Ill., John Roth, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(*1901) Marshallville, Ohio, Jos. M. Nissley, Supt.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(*1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt.

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American Mennonite Mission

Nineteenth Annual Report of the *American Mennonite Mission*

DHAMTARI, C. P., INDIA

From April 1, 1918 to March 31, 1919

PREFACE

In presenting the Nineteenth Annual Report of the American Mennonite Mission we give a record of work that has been done under great limitations for the following reasons.

1. The extent of work carried on last year had to be increased this year or serious loss would have resulted and this increased volume of work had to be carried on with nearly half the missionaries on furlough.

2. The world epidemic of influenza occupied for about a month nearly all the time of the missionaries.

3. Prices of food-stuffs have risen to nearly twice what they were before the war.

4. At the close of the year it became evident that the general crop-failure all over India would mean famine conditions prevailing in many sections of the Empire. At this writing in March, people are suffering for want of food and famine conditions are certain to be of an acute type in and around Dhamtari before another crop can be harvested.

There has, however, been a distinct advance in the manner of baptisms as compared with previous years. The total number of communicants now is 626 and the Christian community numbers 926. There has been progress in all departments.

We invite a careful perusal of these pages and a close scrutiny of the statistical tables and comparisons with former years. The donors to this work need to know what is done with their money and what results are attained. This is our effort to supply the needed information. Please make the effort worth while by use of the Report and friendly criticism with a view to more useful reports in the future so that God's Church may be firmly established in India.

EDITORIALS

While out on tour we passed thru a long stretch of dense forest in which there was only an occasional village. Along the road near the villages we noticed peculiarly carved wooden tigers tied to trees by chains. On inquiry we found that the people worshiped these to keep the animals from attacking them.

Even if the climate were more favorable on the mission field, so that from a physical point of view, a furlough were not necessary, yet from a spiritual point of view it would still be required. For the spiritual atmosphere in a non-Christian land makes heavier demands on our characters than the climate does on our bodies.

The Church of The Brethren have a splendid work started among several aboriginal tribes and could baptize many more people than they do, if they had more consecrated Indian teachers to give them the necessary teaching, and to help shepherd them after they are once in the Church.

The Hindu wants things in the concrete. For that reason he makes images of his gods. If we wish to present Christ to him effectively we must make our teaching concrete. Or in other words show them Christ in our own lives. There is nothing so powerful in India as a Christ-filled life. This is very well illustrated by what a Hindu speaker said in speaking to a non-Christian audience. "I once asked a man why he became a Christian. He said it was like this: 'Plague came into my home and because of fear all my caste people ran away and left us. I went late at night to the Mission lady doctor and told her what was the matter, and she and her nurse came and took care of us until we were well, and that is why I am a Christian.'" Will each reader pray that each missionary and each Indian worker, may day by day live Christ in such a way that these people may see Him only.

In our district God is choosing the weak and the foolish to prove to the mighty that He is God, and can redeem sinful men. We can not fail to see God's hand working in this way, when he is bringing into the Kingdom not many learned or wealthy, but the poor, the sick, the despised widow, and the leper. We as a Mission must do our best for these. We can never turn them away because they are poor and helpless. If we can succeed in caring for these now, God will bring others in due time. I Cor. 1:26.

In the death of John N. Forman, which occurred in America while on furlough, India has indeed lost one of her best missionaries. A man of prayer, and great spiritual power, he has done a great work in America as well as in India. He has been the means of causing many who are now missionaries to decide to take up that line of work. A few years ago in a little prayer meeting he asked God if he could not trust him and the other missionaries there with a thousand converts. Since that time that place has been the center of the great mass movement in North India. And not only a thousand but thousands were given, and are continuing to come.

The great lesson that Christians in India need to learn is that of devotion by works—not religious works of austerity and worship as practiced by Hindus—but to toil hard amidst surroundings that tempt to slackness, dishonesty, impurity, and still not permit these to affect them. The Church will be benefited by the preacher who goes forth to call men to repentance. But their work would be greatly handicapped without the testimony of the lives of the men and women who work in surroundings which depress and destroy and still cling to Christ and manifest His spirit in their lives while they work with their hands for the bread that perishes.

The Pentecost Band Mission has turned over to us a part of their district which they have not been able to work, and which joins our present field on the west. One of our Christian women, whose relatives live in that part, went to visit her relatives for the first time. She said they kept her singing and talking most of the time she was there. They said "why did you not come sooner? We have never heard any thing like your religion." This is a needy field and adds to our responsibility. Will you help us meet the needs?

Rev. Griswold a senior missionary who has been in India over forty years says that after much study he has come to the conclusion that all the institutions usually carried on by missions are necessary. But that it is necessary for missionaries to be on their guard that direct evangelistic work should receive the proper emphasis.

The British Government has thought the time ripe for giving the Indian people a larger share in the government. Thus we have the declaration of the 20th August, 1917, which declared that the goal of British rule in India is self-government, which is to be attained by successive steps. The first of these steps is known as the Mantague Chelmsford reforms which are now before the Indian public and which will shortly be discussed in Parliament. Some of the older missions in India have also taken steps in this direction. By handing over to the Indian church a large part of the work formerly carried on by the missionaries.

GENERAL SURVEY OF THE YEAR

One of the most trying years in the history of the Mission has been the one just brought to a close. In the fore part of the year Dhamtari and the surrounding villages were again visited by that dreadful disease, plague. While none of the missionaries and only one Christian suffered and died from it, yet the work has suffered very much.

In the months of October and November the influenza was worse than the plague. This epidemic when it started spread like fire in every little town and village and soon affected very vitally the work of the Mission. The missionaries all had to leave their work and spend their time from early morning till late in the night in looking after the sick, and burying the dead. Dhamtari, Balodgahan, and Maradeo were most severely affected. Several of the best Indian workers were taken away. Sankra, Ghatula, and all the outstations had no deaths.

Besides plague, influenza, and various other widespreading epidemics, threat of famine, due to crop shortage and too, the war is hanging over us and has already begun to affect the finances of the Mission very much. The above mentioned hindrances, combined with the lack of missionaries on the field, have hindered the work to a very great extent. It was a very great disappointment to us all when we heard that the new and old missionaries, whom we expected before the old year would close, could not come, but a thrill of gladness went thru our hearts when on that wonderful day in Nov. the news came of the Armistice. The mails are again beginning to come more regularly and we are already beginning to expect recruits and resources soon. O what a glad time it will be when the strain will be relieved!

Now I suppose the reader is beginning to wonder, if the Mission under this depression has been able to make any advance in the work, or not. One naturally would not expect great advancement, but we are very thankful, that the Lord has done great things to us and the work. The evangelistic movement is greater than ever before. The number of baptisms from the outside has also been greater than ever heretofore. We are not only thankful to God but also to the Churches at home and to the Mission Board who have so patiently and faithfully stood by us in this trying year.

THE SUNDERGANJ CONGREGATION

M. C. Lehman

This congregation now numbers 279 members. During the year there have been accessions. Fourteen members died during the time of the influenza epidemic. The price of food-stuffs has made it very difficult for some of the poorer families to live. While there is no famine, many people are suffering because they do not have enough to eat and some of the members of the congregation have had to be helped.

An encouraging feature of the work of this congregation was the greater interest manifested in Sunday schools and young people's meetings. The average attendance in each of these is much higher than last year. A besetting temptation has been Sunday marketing. The temptation to poor people in this way can be realized when it is known that on Sunday food-stuffs can be bought cheaper than on other days.

An excellent spirit of cooperation in helping care for the sick during the influenza epidemic was manifest. Of the two

deacons at this place, one has been given work in the district for the coming year and the other will be gone for sometime to attend school. This will make the work harder.

THE MARADEO CONGREGATION

This small congregation has suffered severely from influenza. Originally it consisted of only seventeen members and five suddenly died. This was a severe blow. This is just the type of congregation of which we would like to have many thruout our field. The congregation makes arrangements for its own Sunday and week day services, being under an Indian deacon.

In order to help the congregation it is proposed to try to have a number of Christian families move to this place and take up land for farming.

THE ENGLISH SCHOOL

The work in the English School during the last year has had to be given over to assistants more than at any time since the School was started. This was due to the scarcity of missionaries on the field. The work has suffered accordingly. Sometimes however man's "extremity proves God's opportunity" and this year a Mohammedan boy has become a Christian. He was baptized on December 10, 1918. Many other boys are anxiously inquiring about the personal relation of Christ to the individual. About 70% of the boys of the School are coming to our Sunday School regularly this year.

The immediate needs of the School are a staff of Christian instead of non-Christian teachers and an endowment, the proceeds of which would meet the larger part of the running expenses of the School now furnished by the Mission.

One of the functions of the School has been realized to a considerable degree this year. This was the minimizing of prejudice against the Gospel. It is very difficult for people in America to realize how great a barrier prejudice against Christianity in a heathen land can be to the spreading the Gospel. It is accordingly difficult for them to realize the absolute necessity of various means to open a way for the Gospel which are unnecessary in home-mission work. It is even more hazardous for them to venture an opinion as to the relative effectiveness of different means of opening the way for the Gospel unless they have knowledge of Indian conditions.

So far as this particular work of the School is concerned it is accordingly a great step in advance and a source of great encouragement to note that so many of our school boys are interested in their Sunday school and attend it regularly, coming from homes where but a few years ago to attend Sunday school would not have been thought of.

BIBLE WOMEN'S WORK AND THE ORPHANAGE

Lydia Lehman

The year 1918 was ushered into Dhamtari and surrounding villages with bubonic plague, which presented many problems to every department of the work. It seems but yesterday that we were finding protection from the rats that lived in our bungalow ceilings by moving into the High School Dormitory for several days till the rats were killed off. (Plague is carried by rats). At the same time the Boys' Orphanage was moved to the Mango grove and over half of the Christian people of this station were living there, and the High School was scattered about in nearby villages. All this was done to get away from this terrible disease. We found God very near and precious in these hours of trial as well as thruout the entire year. With us it has been a dead rush the entire year, being forced to let many things undone because there were not more than 24 hrs. in the day and because our physical bodies could not stand more. Yet "The Lord hath done great things for us, whereof we are glad."

The general health of the boys in the orphanage has been very good. Itch was worse this year than usual but that was true generally all over India. Influenza came into the Orphanage attacking ten boys at a time but not nearly all took it and

none proved fatal. For this we are very grateful. Bro. Amar Masih, who was the helper in the orphanage, took great pains in ministering to the sick when this epidemic broke out and finally gave his life as a result of it. We miss him very much but would not want to change God's plans Who doeth all things well. During the year nine middle aged and old men came here and we could not turn them off because they were either blind or crippled or diseased and all homeless. Since we have no institution for such men they were taken into the orphanage until other arrangements could be made. Their work and support is no small problem. The number in the orphanage is the same as last year. Daniel, who is at Miraj in Medical School hopes to finish this coming March after which he will take up work at Dhamtari. The boys have manifested a fine spirit of willingness and earnestness in Church and Sunday school work as well as in all kinds of religious activity. The Dormitory is at a very undesirable place. It is located only a few yards from two of the Mission Bungalows. To have about 50 strong, healthy, lively boys at your front door 24 hrs. of the days does not mean much rest nor quiet and when one's nerves are taxed to their limit with heavy responsibilities a quiet place is coveted occasionally. The location would have been changed long ago if there had been funds to do it.

The force of Bible women has changed during the year. One of the women left for training in the Normal Training School at Jabbalpur at our suggestion. There is an opening in town for a Christian Head Mistress where many homes can be



A Group of Christian Children with Parents

reached thru the children and where the children themselves can be taught if only some one here were ready. For this reason this woman was sent. Another woman went with her husband to the General Conference Mennonite Mission where her husband had found employment.

Altho the work was broken up several times because of plague and influenza yet there was better, harder, and more earnest soul seeking work done than before. The women are realizing better what it means to be in this particular kind of work. Several books have been distributed to women who were interested; books have been read to women who could not read but wanted to hear the book read; names of enquirers have been brought for prayer and one woman has been baptized. She had cancer and died some time after she became a Christian, but we rejoice because she was so happy and ready to die. There are many who secretly believe on Jesus but are afraid to openly confess Him because of friends and caste. We trust such are on your prayer list.

INDUSTRIAL SCHOOL AND WORKSHOP

Charles L. Shank

Time and space might be spent in telling of the tables, chairs, desks, cupboards, chests, tongas, buggies, and carts that have been made and repaired and remade in this institution during the year, and such a report would indicate one phase of the economic aspect of the work. But it seems to me that a

real report of this work from a missionary's point of view would be given better by relating a number of instances that indicate some tendencies in the work and among the workmen.

It should be remembered that for various reasons some of our workmen are Hindus,—half the boys in the Industrial School are Hindus, and the Instructor in Carpentry, who is appointed by the Government, is also a Hindu. At first thought one might object to having so much Hindu influence about the Christian boys. It certainly would be better to have a Christian Instructor, but none are available. We are trying to produce some. But Hinduism is a waning religion, while Christianity ever moves forward and grows. Even a weak Indian Christian is not nearly as liable to apologize for his stand as a Christian, as a weak American Christian would be. He is glad to explain how it came about, and is ready to invite his Hindu associates to "come and see." In this way by its contact with the non-Christians, the institution becomes a real evangelistic agency. The Hindu boys are infinitely more likely of becoming Christians than the Christians are of becoming Hindus. Christians are certainly not invited to do so.

Some time ago on a Sunday afternoon two Christian carpentry students were seen leading their Hindu bench fellows by the hands and bringing them into Young People's Meeting. Lately the young instructor, who is a stranger in this community, has been taking an interest in the Testaments that he sees the Christians handling; and sometimes he asks the boys to come to his room to sing their hymns to him. He has even been heard trying to sing them himself. He is open minded and likes to read Christian literature.

Blind Punau is a helper in the black-smith shop. He blows the bellows for the forge, turns the crank for the drill press, and pulls the handle of the big iron shears. He is very poor, for with his sightless eyes he can scarcely earn a living for himself, his sick wife and two small children. Day after day you will find him on his stool ready to do anything he is told, and he always responds with a smile. Punau's smile is an inspiration. The blacksmith under whom he works is a Hindu, and one day Punau came to the missionary to ask for a book on "prayer" which he had already persuaded the blacksmith to buy and read. Do you suppose that blind Punau's smiling service and confident testimony for Christ is to be despised? Not by those that know him best.

The non-Christians have freely attended Sunday School in the church house and have allowed their names to be written on the class roll. While there have been no conversions from among them this year, there seems to be a breaking down of the wall of prejudice that was wide and high.

In the report for last year I mentioned the need for a buying fund for this work that would enable the manager to buy larger quantities at wholesale. I am glad to say that \$500.00 have been received for this purpose and it has already been very useful in stabilizing the supply of raw materials at better rates.

The Government Carpentry School has had varying fortune during the year. Some of the Hindu boys became either dissatisfied or suspicious and left. Recruiting others to take the places made vacant has been very slow work because it is something new in this district. However after more thoro advertising in the district schools several more came in and we have at present eight taking training. One Christian who was from another mission left to take up carpentry work at his home. He may return to finish his course later. Two American Sunday school classes of boys made it possible for a young married man to continue in the Carpentry School by sending a gift that is used for a scholarship of \$1.60 per month. This young man is the only Christian Carpentry Student that lives outside the orphanage.

One of the greatest problems of the Indian Church is the economic problem. Some of the church members have been given a start in a useful trade and with skill and energy are retrieving their fortunes. But the main problem still lies with those who are poor in mental and even muscular ability. Of such there are a number. This seemingly helpless class has been an ever increasing problem of the Mission since its beginning. Many

schemes have been tried in the attempt to lift such people out of the beggar class, but few have proved of permanent and material aid. During the past year I have spent some time on this problem. With some special financial assistance by American friends a simple machine is being developed to make rope of a quality that will demand a good price in the industrial field of India, and moreover use common country hemp and a comparatively simple class of labor. Samples have been sent to several large firms, and as the year closes an order for this product has come from one of the largest engineering firms in Calcutta, while inquiries are coming from others who approve of the quality. This industry promises to be profitable, and we hope it may be a real help in this vexing problem.

EVERY DAY LIFE OF A MISSIONARY

Crissie Shank

A report of the everyday, humdrum, routine work of the home, on the mission field would run something like this:

During the past year I have planned the meals for the family and not wishing to trust to servants all the food for a sick child I have cooked many dishes for her. For four months and a half I did all the cooking on an oil stove of which we are the fortunate possessors. I have dried and canned tomatoes and beans, made sauer kraut, prepared pickle from celery and cauliflower, and made jelly from the guava fruit and rozelle (a kind of flower), for the dearth of the hot season. I have cut and made clothing for ourselves and for Indian babies, and have overseen the mending of many dozens of garments. I have cut my husband's hair. I have written over two hundred letters to America besides doing much correspondence in India connected with the household and the work. I have managed five servants. And so one might go thru the whole list of home duties.

Our five "hired" people do less than one hired girl in America, and together receive less pay than the one in the home land. Wages are low, the people are not accustomed to working hard and no one or two persons could or would do all the work necessary in housekeeping. So by having the oversight of more servants, we can have our work done fairly well and be free to help the Bible women teach in the homes about us, or whatever the work demands,—that is, if we do not try to hold too hard to the ideas of cleanliness we have always cherished. Looking after the food, for instance, even when one has a cook, means looking after the cleanliness of the drinking water and the milk and the cook's hands and the dish towels and the dishes and the dishwater. We could all tell tales of the dishpan being used for washing feet, of the dish towel serving to keep a servant's ears warm on a winter morning, of food being spilled on the floor and over bare feet and being gathered up again without a thought of uncleanness.

The scarcity of fruit and vegetables is one of the discomforts of the hot season and early rains. Without these, illness frequently results, and out of a missionary's allowance we cannot purchase much from the large cities where fresh fruit and vegetables are obtainable. Those of us who have Mason jars from home have found that with proper care we can keep some things thru the hot season. To prevent the heat passing thru the bungalows our kitchens are entirely away from the house proper and it takes many steps to superintend the work of the kitchen.

Rheumatic fever lay hold on Ruth in September. Days and nights of anxiety have been ours since then. I took her away to a hospital for seven weeks while her father worked on alone. All thru the delightful cool season she has been unable to go out for a walk or even a drive and only some days could her bed be carried out on the veranda to see the sky and trees and birds and flowers which she so much enjoys. To see our dear little one so helpless and weak has been a heavy trial.

At the beginning of the year we were placed in charge of the adult Sunday School which has embraced only our Christian community. Last year there was an average attendance of 203, this year 230. Hindus frequently drop in to listen to the singing or to see our manner of conducting Christian worship. They are

present however solely as spectators and heretofore any attempt to induce any of them to take part in the service or to become regular attendants, always failed. It is very difficult to induce non-Christians to join in our Sunday services for they fancy all manner of evils may come to them if they venture to attend worship in a Christian church. At the close of the year we have three Hindus enrolled as regular Sunday school pupils, joining with the Christians in the lessons. One of these, a gardener in the employ of the Mission says he is ready to accept Christianity. Besides these one class of English School boys attended regularly thruout the year and New Testaments given as prizes were really prized. The success with which that one class was carried on has given courage to others and during the coming year we hope to have five regular classes for non-Christian boys. At the time of Sunday school reorganization in January our Indian workers began Sunday school work with a zeal and success which perhaps has never been equalled in Dhamtari, and due to the work of volunteers we are planning to conduct twenty-six Sunday schools in and about Dhamtari, or twice as many as were formerly conducted. These people are carpenters, masons, school teachers, and Bible women. One person is assigned to a village and they choose helpers, going out to their schools at six o'clock Sunday morning, Sunday noon, or Sunday evening and some, because they cannot go far between the other services on Sunday, conduct their Sunday schools on Saturday evening. In the absence of buildings they assemble their pupils under the open sky, teach them to sing and repeat verses and give a short story of the lesson, and these village pupils learn a great deal of precious truth in the course of the lesson hour. We have given most attention during the year to the Christians themselves, trying to impress upon them the benefit of regular attendance on time, and God is wonderfully leading them to the village work. We pray they may not slacken their efforts, but reap rich harvests when there shall have been time for the seed they are sowing to spring up and bring forth fruit.

A phase of work which took its origin in a simple way presents for the future an excellent opportunity. Not being able to leave the bungalow much I have opened a library, with the understanding that the price of a book must be deposited before it can be withdrawn. Soon I discovered that non-Christian boys were borrowing and reading this literature, then timidity and suspicion giving way, they began to withdraw books for themselves. As expressed in statistics there are forty-five persons who draw books, about five hundred volumes have been read during five months, and twelve New Testaments besides sixty small books have been sold. As to the good seed sown God alone knows and He can cause it to bring forth fruit. After reading a small book concerning one of the Hindu gods and the God of Love, one bright boy said, "That shows that our Hindu gods are nothing and the Christian's God is the only true God." He was sincere, and worshipping Ganesh has lost its worth for him. One day when one of these Hindu readers was about to draw a good book his companion said, "Why don't you take a book that is against the Hindu gods? They are the kind to read, they tell you something that is good to know!" The book was exchanged.

MEDICAL STATION

Florence Coopridge.

The past year has been one of varied and interesting experiences. The first three and one half months I spent most of my time in language study and after the examination in April I spent two months in the hills of South India so it was only the last half of the year that I have given much attention to the Medical work. During my absence Daniel, who is now about to finish his medical work in Miraj, had charge of the work. He was kept very busy and his efforts among his own people were appreciated. We are looking forward with pleasure to the time when he will be able to join our staff.

During the month of September I attended the meeting of the Medical Missionary Association of our districts. I appreciated this opportunity very much for I had not been privileged to

meet many of the medical missionaries before and I knew very little of the work in other parts.

In October the influenza epidemic visited us and during this time the other missionaries helped me very much. For nearly a month we visited many homes every day. So many were sick at one time that often they did not get proper food and care. We carried a basket of medicine and milk and went from home to home trying to help in as many ways as possible. Some time spent in prayer was always appreciated by all. At this time we felt very sorry for our people who were living in out-stations. We sent them medicine but we could not go to help them so well and they were very much alone. We regret very much the loss of several of our strong workers and others but we want to be resigned to the will of the Lord at all times. We are so grateful to our heavenly Father for so graciously sparing us missionaries all from this dreadful disease. Only a few of us had very light attacks. We have had a great deal of sickness in our little circle during the year which has caused a great deal of anxiety to us all.

Our hospital evangelist is interested in the salvation of his fellowmen and preaches the Word to many who come for medicine. The past year two of our number who came for physical help have accepted Christ as their personal Savior. One man who spent several weeks as an inpatient and who has some knowledge of English asked for an English Bible when offered a Hindu one. We gave him one and a few days later I had a long talk with him about what he had read. During the conversation I learned that he was spending only a half hour a day in Hindu worship and much of the remainder of the day he was reading the Bible. He was not willing to accept Christ as his personal Savior when he left but he was pleased to take the Bible with him and we hope and pray that he may find Christ.

Our books show a large increase in numbers over last year and we hope that in the coming years we may be able to accomplish much more for our Lord and Master.

BRO. BRUNK'S REPORT OF THE YEAR'S WORK

A. C. Brunk

The past year has not witnessed any drastic changes, by way of abnormal growth nor decrease in any work in connection with which I have been privileged to be associated. We began the year by going out on a preaching tour. We left home on New Year's day and returned about the middle of February. We made a second tour in the latter part of the year covering the latter part of November and the first half of December. In both of these tours we spent most of our time visiting out-stations. Thus we tried to help and encourage the workers, and also look up any inquirers they had reported at the stations. We preached in many villages by walking out to near villages from our camp. We visited as many as eight villages in one day, but usually we considered it best to go to only three or four in a day. Generally the people listened well. And when asked for an expression of opinion as to the message that had been given, they would invariably admit that it was true and very good and that they were glad to hear it. But when they were told that they should accept it so as to get the full benefit of it, they would admit that that too was true. When they were pressed farther for a decision, they would generally say, "But if we would become Christians our caste people will put us out and will not eat with us nor will they help us in any way. Instead, if we continue to live here in this village, where we have a house and some land, they will give me much trouble. And if we would get sick there would be no one who would help us in the time of trouble." It is indeed very true in this country that if any one wishes to become a Christian he will be required to leave all, which would include wealth, family, home and all that he holds dear in this life. There are many who are honestly counting the cost, and who would like to become His open followers. We must do our part by helping them, which we can do most effectively thru prayer. They can make the supreme sacrifice only under the guidance and by the help of the Holy Spirit.

During the year the work in the village schools has been carried on as usual. The enrollment has increased: but our most serious problem is the daily attendance. So many of the pupils remain absent on every small pretext, or the parents keep them at home for work. We are also in need of several more well qualified teachers. Some that are now head masters are not fully qualified for such a position. The rainy season this year was very trying on our buildings, because it came in great down-pours which lasted for several days and were accompanied by a driving wind. Several of our mud-wall school houses were seriously damaged in this way and will require extensive repairs or rebuilding. We were very glad to hear that there was money on hand that these buildings could be rebuilt of more durable material.

The work in the Leper Asylum has been very encouraging this last year. Quite a number of new patients have been admitted, besides a number of those who had formerly run away from the asylum. This year only three persons left the institution because they were dissatisfied. Three others were removed for other reasons. The total number in the Asylum at the close of the year is one hundred and fifty as compared with one hundred and nineteen last year. We have also had the pleasure of seeing a large number of those who were new in the Asylum come into the Church. A number of government officers visited the Asylum during the year and have expressed satisfaction with conditions in the institution.

SISTER BRUNK'S REPORT OF THE YEAR'S WORK

Eva Brunk

During the year the Bible women at the Medical Station and those in the out-stations, Maradeo, Gopalpuri, and Bagtari, have been going out to the villages regularly. Sometimes it seems as tho they were too much interested in sowing the seed and do not put forth sufficient effort to gather souls into the Kingdom. I have tried to help them along this line and altho they have not been able to accomplish much this year yet they are taking a greater interest in the work. We hope that in the coming year they may be able to accomplish more. A number of inquirers have been reported and we hope that they may soon decide definitely for the Lord. The work during the year has been interfered with by the Spanish influenza, which claimed one of the women workers who was stationed at Maradeo. Sister Gautarine had been a Bible woman for a number of years and her death leaves that station with only one Bible woman at present.

The cause of the sick lepers in the Leper Asylum has been a very important part of my work and took much of my time. I have had the satisfaction of seeing a number who were very sick and had very bad sores, greatly improve and enjoy fairly good health. The increase in the number of inmates in the Asylum has also meant an increase in the work of the dispensary. The influenza also visited the Leper Asylum, and we had feared that if it would come it would mean that many of those who are in a rundown condition because of leprosy would be taken. But the attack in the Asylum was comparatively light and altho practically every one had an attack, only one died of influenza. The Lord had great mercy on these poor people who have to suffer from that indescribable disease which is a veritable living death. The lepers are all very grateful and happy for what has been done for them.

We made two tours during the year. During the last tour we camped in a village where a boy lived who was a Christian and had run away from the Mission. On our arrival he came to us and said that his mother was very low. We gave him some medicine for her. The next morning he said that she wanted to be baptized as she could not live long. We went to see her, but found that it was impossible to talk with her. She was lying on a little straw in her house, which was about six feet square inside. The one end wall and the one side wall had fallen down. All that she had of clothing or bedding was a cotton blanket her son had received from the mission. She was shaking with cold and from all appearances could not last long. We called for

some fresh straw and made a bed for her in the sun and rubbed some oil on her body. Upon inquiry we found that we could buy some cloth in the village, so we bought a sari and put it on her. We also gave her a drink of milk. And altho she could not make a loud noise, she kept whispering "Aur dudh, aur dudh," i. e., more milk, more milk. It seemed she was starving, and I feel confident she had had very little or no nourishment for several days. The people were greatly astonished that we should do so much for a dying beggar-woman. She died soon after and her daughter, who would never come to see her nor speak to her while she lived, wailed long and loud. This woman's Hindu daughter and caste people refused to bury her because she had eaten from the hands of Christians. So four of us and her Christian son carried the corpse to the grave-yard and buried it. How great is the darkness of those who refuse to see the light!

BALODGAHAN

J. N. Kaufman

The work at Balodgahan during the year presented a number of problems rather difficult of solution. Especially is this true concerning the Church. We began the year with a resolution to bring one hundred converts into the church. We were obliged to close the year with but twelve baptisms. Several causes soon became apparent. The brethren were not living as close to the Lord as they should. Some had to be expelled because of gross sin. The idea of personal responsibility in winning the lost is still a remote one to these people. However, there were many



Three Poor People of Balodgahan

favorable responses to the teaching they received. There were many who desired to clean up their lives and live nearer the Master. Good interest was maintained in the Sunday schools and Young People's Meetings.

Five brethren were at work during the year in special evangelistic effort. They visited some thirty different villages and had over 17,000 listeners. The sale of books was very low. There are a number of inquirers in the various villages. Several of these were received into the church. The work at Chikli outstation is especially encouraging. The workers seem to have a good hold on the people of the district. One family was ready to be baptized but was prevented from taking the important step by their caste friends (?). The woman had to seek protection from her irate relatives by running into the house of one of the workers because her clothes were torn away.

Nothing unusual transpired in connection with the farm work this year. After the threshing of last year's crop of rice and the harvesting of the cold season crops the farm hands spent much time improving the rice fields by raising the banks of earth around them so as to retain more water in the rainy season. Outside labor was also hired for this work. At the beginning of the rainy season from ten to thirteen plows were busy preparing the ground during sowing time. We sowed about ninety acres in rice. A small amount of this was transplanted. A small patch of ground was sowed in hemp to supply our blind ropemaker with the necessary fiber. The crop was good and produced a good grade of hemp. An unusually large crop of mohuwa was harvested this year. This is the waxy blossom of a large tree and is useful as a cattle feed. The harra (marabala) crop was also large. This is a nut about the size of a white walnut. It is very rich in tannic acid and is used in making inks and dyes.

The medical work was carried on with ordinary success. The Indian trained nurse had been a great help. The income from the sale of medicines was sufficient to pay for all the medicines as well as the salaries of the staff. Cases were brought to us from considerable distances. Complex cases were referred to Dr. Coopridier. The demands made on us during a siege of influenza were heavy.

THE WIDOWS' HOME

Elsie D. Kaufman

We admitted eleven new inmates to the home this year, eight women and three children. One of these is an old widow, blind and quite helpless. Two others are old but able to work with the other women. Another one, quite a young woman, was driven from her husband's home with her year old child. The child died soon after her arrival. The woman is hysterical and proves to be one of our greatest problems. Manbha came to us stiff with rheumatism. She was given proper food and medicine and in a few months became real well. Dasri came into the Home with her little girl. Her husband is a leper and lives in the Leper Asylum. Kejai, whose husband died of influenza was left penniless and with many debts. She was admitted into the Home with her three children. Sonarin, one of the inmates was married in July but her married life was very short. Her husband died in November of influenza and she again came back into the Home.

In an institution where there are young and old, crippled, blind, and helpless women, some who are real widows, others who are deserted wives, together with small children, it is often difficult to maintain discipline.

All of the inmates but one are Christians and we hope to see them develop in their spiritual lives.

Part of the year the widows made sweet oil but because of the scarcity of the seed from which the oil is made and the high price of it we were obliged to discontinue this industry for the present. Rice hulling kept most of them busily employed for some months. When the field work began all who were able

went to the fields to work. Some were put to work repairing roads while the crippled and blind prepared hemp for rope making. Three of the widows who are able to sew, sewed the Christmas clothes for all the inmates.

The influenza epidemic touched the Widows' Home very lightly. Most of them were sick with it but there were no



A Smiling Inmate of the Widows' Home

serious cases. Only one woman died this year. She was very old and feeble minded. She had been failing for some time and one morning was found dead in her house.

This is a needy institution. Our present quarters are inadequate. The good news has reached us that money is being raised in America for a new Widows' Home and we trust it will not be long until we can begin on the new buildings.

"Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

BIBLE WOMEN'S WORK IN BALODGAHAN, CHICKLI, AND JAGTARA

Elsie D. Kaufman

Three Bible women went out from Balodgahan, two from Chickli, an evangelistic station, and one from Jagtara, a village about three miles from Balodgahan. Collectively they visited the homes in twenty different villages, made 1012 visits in homes and taught 7186 women and children during the year. In these villages where the women are so ignorant and so superstitious work among them is naturally slow. We believe if the women could be won it would not be so hard to win the men to Chris-

tianity. Our greatest hope lies in the children who are taught the principles of Jesus Christ in their young and tender years. One great need of our work is more efficient women workers. The way in which the Bible women are received in many of the homes and the way they miss them when they do not come shows that they are leaving a wholesome influence. We pray and we ask you to pray that the seed that is sown may bring forth much fruit.

All of these women attended the Christian Workers' Normal which was held for three weeks in October.

In November influenza was raging in the villages so that they were unable to make their regular visits for almost a month. During this time those who were not sick themselves either helped care for the sick or helped harvest rice, for it was hard to get reapers because of the many who were sick.

We believe the Lord is blessing the work and altho we do not see as many visible results as we would like to see we are thankful for those who have given their lives to Christ and for those who manifest an interest in Christianity. We believe the Spirit is at work and in due time the many who are out in darkness will be won into the Kingdom.

GIRLS' ORPHANAGE AND SCHOOL

Fannie H. Hershey

When the New Year commenced Sister Ellen Schertz was sharing the bungalow with me, but only two weeks had passed when she left for America and during the remainder of the year I have been living here alone.

In April an eight year old girl died of pneumonia after having had malaria for several days. We took in three baby girls, but two lived only a short time.

Three of the girls were married in March and another in June. One of the girls who was married in March, died of influenza in November.

Our average number of inmates for the year was about seventy-five. At one time there were eighty girls. About half of them are boarders and are here for the school year only. They were at their homes for the two months of May and June, and most of them went home for several weeks in November, while influenza was raging.

During the rainy season the girls had less malaria than usual. We had one demented girl, Puna, who often became violent and so had to be kept in a separate house and yard. Her food was given to her thru a window. One day in August, when the girls who were doing the cooking went to take Puna her food at noon, they found her crying and in great pain. Her one hand and arm were badly swollen and on examination small marks, like teeth marks, were found on each hand and on her chest. She said she was bitten by something during the night but did not know what it was. She passed away at about eleven o'clock that night, just about twenty-four hours after being bitten.

The first week in November the influenza broke out in our orphanage. It had been raging all about us and we were congratulating ourselves upon having escaped when thirty girls took sick in one day. On the fourth day the first girl died of pneumonia, and several days later the matron died of heart failure following influenza. The epidemic lasted three weeks and part of the time there were over fifty girls sick. Other missionaries kindly came in and helped to care for them. But by the time they were all well again we had lost nine girls, ranging all the way from nine months to thirty years in age. All except the youngest and oldest were school girls. Later we took in three different girls who had lost both parents thru influenza.

The Girls' School was conducted as usual during the year. There was an enrollment of eighty-four, with an average attendance of sixty-eight. School was closed for three weeks in November, because of sickness. We have four teachers, one of whom is a Hindu girl who was educated in this school. We experience great difficulty in getting the village girls to attend

for their parents are not strong advocates of female education. One little village girl, who used to be a regular scholar, lost her father, brother, and uncle thru influenza and so her mother has asked to have her excused from school so that she can stay at home and help her.

We finished the year by attending the Jalsa at Dhamtari. The girls with parents had gone home for Christmas, so there were only thirty-six girls to go to the Jalsa from here. Some rode on carts and others walked. Their camping place while in Dhamtari was the carpenter shop. They all considered it sort of a picnic.

During the year seven of the girls were baptized. A weekly Bible Class is conducted here and they have a daily Bible lesson in school.

Work with the girls, altho laden with great responsibilities, has its compensations and the girls appreciate all that is done for them. We are endeavoring to so teach and train them that the church of the future will be stronger because of what they will be able to contribute to it.

SANKRA

P. A. Friesen

With God's help we have again reached the close of another year. The old year has been hard and trying but nevertheless we have enjoyed the work at this place more than ever before. In looking over the year's work we feel like Peter did after that miraculous draught of fishes, when he said: "Depart from me, for I am a sinful man, O Lord." The Lord certainly has been very good to us, and we praise him for it.

The fore part of the year we spent out in tour, but I regret that, on account of other work and our going to the high hills in the hot season, we could not stay out very long. As far as the tour itself is concerned, we are convinced that the Lord has prospered it.

The evangelistic work has become very interesting and encouraging. The number of inquirers have increased very much. During the year five colporters and five Bible women besides the missionaries have been active in the work, and the number of converts that were brought into the church from the outside is ten. Four men and six women. The future for this field here is very promising. In some villages the mass movement is beginning, while in other villages great opposition is manifested.

During the month of November we had our annual evangelistic effort here at this station. The first week of the work was a series of meetings with the Christians and after that we had the meetings for the Hindus in the different villages. Bro. and Sister Brunk with one of the Christian workers from Dhamtari assisted us in this work for two weeks. This special effort has had a very good effect both on Christians and non-Christians.

The Church at this place is also slowly growing. It now numbers fifty-two members and thirty children. When they are all present in the services on Sunday our little Church building is almost full. The interest in the meetings has been fairly good.

Sunday schools were conducted at seven different places with an approximate total enrollment of two hundred. Each colporter is in charge of one or more Sunday schools.

General health has not been as good as in former years, but on the whole we have very much to be thankful for. Influenza was very bad in all the surrounding villages, people died in large numbers every day and the Christian people were all down with the disease too, but none of the Christians here have died of it.

The work at Seodi, Mahodi, and Bijnapuri outstations, we regret very much, we have not been able to look after as well as we should have, but for the coming year other arrangements have already been made, so that these stations will receive more direct supervision and help of the missionary too. From Seodi Station we have had two converts during the last year and there are several more inquirers at present. Each station has had four workers.

THE INDIA HOME MISSION

The Home Mission has completed it a second year. The same workers that were there the first year have labored there during the past year. As in all other places where God's work is started, Satan tries to hinder it, he tried it here too. He succeeded in making some trouble between the workers and the new converts. The trouble was straightened out, but this has been a great hindrance in the work.

For the new year, new workers have been chosen and appointed by the Conference and we hope that the work will go better again. The workers that are there now, are Bro. Mohan and his wife, and Sister Bhangin. They have long been Christian workers in the Mission, and have done very good work at Chickli out-station. The Home Mission is a new work for the Indian Church and the people are just beginning to realize what it means to keep it up. The field of the Home Mission is very hopeful and we pray that the new workers may be more successful again in the new year.

SISTER FRIESEN'S BIBLE WOMEN'S WORK AT SANKRA

Another year has passed and in reviewing my work, I find that the Lord has been very good to me and to us all. In the beginning of the year I had many plans for the work but some of them have never been carried out.

The fore part of the year our whole family spent several weeks out in tour. We made many new acquaintances and learned many new lessons. In some villages and homes the people gladly received us, but in some places they had no time for us. In one village we found a woman crying and her two sons 5 and 6 years of age were beating her over the head. When we inquired what was the matter, she told us that her husband had died, and now she was unable to give to the boys every thing they wanted and so they were beating her. Instead of the mother punishing the boys, the boys punished her. Then, when they get old they can not understand why their children forsake them. This they do because they do not know any better. They live in darkness and need the light. The Indian people are very fond of children but very few of them know how to take proper care of them and train them when they are young.

When I was at home lots of my time, besides my daily house duties, was taken up in looking after the sick. The Bible women have, on account of sickness in their families, not been going out as regularly as in the year before. As much as possible I accompanied them.

GHATULA

On account of this station being so far away from all the other stations and the road being very bad most of the year, it has been very difficult to look after the work properly. At present there are four Christian families living at Ghatula and one at Umargaon a few miles beyond Ghatula. Two more families are stationed at Ghattasilli Outstation, which is nearly half ways between Ghatula and Dhamtari.

In the month of April one of the best Bible women, Sister Hatoya, the deacon's wife, was suddenly called to her reward. She is not only missed by her mourning husband and two little children, but also among the Christian people and as a Bible woman. Aside from this one case the general health of the Christians has been much better in the year than heretofore.

Brother Mukut spent the last half of the year in Jubbulpore attending the Bible School.

While we regret very much that the station could not be looked after better, we are glad to report that the evangelistic and village school work is encouraging. The people are anxious to hear the Gospel. The greatest need of the station is the one that Jesus mentioned to the disciples: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

INDIAN CONTRIBUTIONS

I. Bible Classes and Sunday School at the English School.

By D. B. Peter

Bible Classes in this school are held during the school period. Each class has to attend one period of thirty minutes, for Scripture. There are five teachers who teach the Bible. On account of the lack of teachers, the Manager teaches the three High School classes, while the four other teachers teach the four lower classes. We have a graded course for the school.

As soon as the bell rings for Scripture period, the boys exclaim, "Sir, this is Bible period." This period is fully appreciated by the Middle School boys. When a teacher tells a story from the Bible they listen very attentively. They do not mind the next bell unless the story is finished. Sometimes when the life of Christ, especially the last part about his crucifixion and resurrection, is described before the class, some of the boys shed tears. They are very eager to hear about the uplifted Christ, but are too young to accept Him yet.

One fruit of the Bible classes that we now reap is Mr. Mohammad Hussain. He is the son of a respectable gentleman and has boldly accepted Christ publicly at the age of twenty years. May our dear Lord bring the day soon when we shall see many accepting Him boldly.

Sunday School classes are held at the same time when the general Sunday School for Christians is held on Sunday, and the teachers are the same as those who teach the Bible classes during the week. The same lessons are taught as in the general Sunday School. When the English School is in session the boys are willing to attend Sunday School, but during vacation it is hard to gather them. In Sunday School they also try to show good progress and attendance, but in the absence of a teacher they are very much disappointed and go away and do not return for two or three Sundays. They like to be taught by some one they know when once they have appeared in the school. May the day come soon when they themselves will find out the truth of Christianity.

2. Medical Work

By G. Daniel

At Miraj:—

A great work is being carried on at this place along both medical and surgical lines. The patients come from different parts of India and have all kinds of diseases. They speak different dialects, which makes it difficult for the medical students to deal with them properly and to get a full knowledge of their long standing, chronic, infectious diseases which have caused the patients much suffering. Nevertheless we are getting along very well.

Beside this, there is a ward service, for all the patients in the different wards, every evening. These meetings are led by the doctors, assistants, students, nurses and other workers in the hospital who know the languages of the patients. They listen very carefully to the Word of God and the infinite love of Jesus Christ, the Savior and only Redeemer of mankind, which is preached to them. Very recently three of the Hindu ward servants working in the hospital, have been baptized and confessed their faith in Christ and acknowledged Him as their only Savior and Redeemer.

At Dhamtari:—

During the short period of my three months vacation last summer I could not do much but I had a great responsibility resting upon me in caring for the Christians and their children in the different "paras" and homes. Especially God's little ones who, after two or three days illness of malaria, dysentery, or bronchitis, developed pneumonia, which took several of them from their parents.

I have a great responsibility before me after next year. That is, to save my fellowmen at home—not only to help and relieve them of their bodily diseases and sufferings, but above all, I feel the greatest responsibility and burden for their precious, immortal souls. I want to win them for the dear Savior and

have them enjoy eternal life in heaven. But I well know that I shall have to face and cope with many difficulties and obstacles in the future just as I have in the past.

(Bro. Daniel adds in a personal note, "I am getting along pretty well with all my studies and work over here. I was very busy in preparing my subjects for the test examination which was held yesterday and I did well in it.")

3. Sunday Schools and Preaching in the Villages

By John Haidar

The conducting of Sunday schools among non-Christian children living in villages is the best way of bringing souls to Christ. I do not find any better way than this. No doubt it will take some time for them to accept Christ as their Savior. This is due to being under the authority of their parents. Tho they thru the work of the Sunday School know that to do certain things is sin, still they are helpless in giving them up. We can have more hope of those men and women becoming Christians who have read His words thru the Sunday school than for the others. When I myself was a little boy in my religion, I learned, thru the village Sunday school, the Ten Commandments, a little bit of Christ's life and some three or four bhajans (Indian songs) which were of help to me in becoming a Christian. I can say at present, with all my heart, that Jesus is my only Savior and has saved me from sin.

These are the changes that take place in the lives of non-Christian children when Sunday school is conducted in the midst of them.

(a) They in their play instead of using bad songs, that is, full of bad meaning, use our Christian songs and bhajans learned in the Sunday school.

(b) By and by they give up the use of abusive language, stealing, smoking, quarreling, believing in gods, etc. That is the way they begin to turn to the light.

Some Indian brethren made up their minds to work for Jesus when they had their vacation for the summer and started for Kanker, forty miles from Dhamtari. They received many bless-



Village Sunday School

ings on this tour which continued for sixteen days. I will give a brief account.

The first thing we found was that these poor people are very eager to have a satya guru (true teacher) who can save them from their sins. The subject we had selected for the tour was, "The life of Christ, the Satya Guru," divided into these parts, (1) His birth. (2) His kindness to the people. (3) Miracles. (4) Bearing trouble and giving His life for the sake of saving sinners from their sins and from eternal destruction. (5) Resurrection and ascension. During this tour nothing beside these subjects was preached.

Some villagers, thinking us Government recruiting officers, did not want to admit us into their village, but nevertheless God blessed His work. These same people later asked us to pardon them for their misunderstanding and treated us kindly. Much work for Jesus was done among them and they were glad to hear our message.

When we went into a village near our Home Mission, people hid themselves in their houses and no one came round us for some time. But God blessed His work and nearly all the people of the village spent much time with us in hearing about Jesus. I can very truthfully say for these village people that their minds were drawn to Jesus. We hope to gain many souls from this village if some one will work among them.

We also met the King of Kanker State. He, by the grace of God, accepted us in his state. We stated to him that we are Christians and have come to give news of Jesus Christ the Savior of the world. At seven o'clock in the evening he called the people together in front of his house and came there himself. Pictures illustrating the life of Christ were shown and it was explained how Jesus is the Savior of the world. God blessed His work there.

In Kanker much work was done in villages and bazaars. On this tour nearly six hundred books were sold, nearly two hundred of which were gospels. We can testify that in doing this work we received much blessing and strength from God.

4. Ghatula

By Mukut Bhelwa (Translated from Hindi)

Colporteur and Bible women's work is carried on at this place. Hindi School is also being conducted as usual. No new building work is being done. Because there are no teachers and Manager, the Bible School is also closed, and for this reason the students

but in the country districts also, and the expense of these has been met by the missions.

Many mission hospitals have been opened where the sick are tenderly cared for. The sick come from great distances and, having been entirely healed, go to their homes in happiness. Some, having accepted God there, remain with the mission.

All this is done thru the heroism, courage, labor, strength and wisdom of the missionaries, with the help of the power of God. Since the opening of mission work we have received so much that we are not able to tell it all.

(Our sister Garjan fell asleep in Jesus last November. She lived a faithful life; her place among the girls of the orphanage, for whom she labored, is hard to fill; and her having been taken is hard to understand. Her beautiful life will always be remembered by all who knew her.)

HOW OUR VARIOUS INSTITUTIONS CONTRIBUTE TO THE PURPOSE OF OUR MISSION

A. C. Brunk

First, it will be necessary for us to state briefly the purposes of our Mission. What are we here for? Why are people in America sending large sums of money to India each year? There must surely be some large purpose back of all this sacrifice. The purposes of our Mission as we conceive them, are in a few words: To preach the Gospel that people thru it may be saved;



Threshing Rice in India

have suffered. On account of the absence of missionaries, the work here has suffered very much. The light is still shining but please remember that this congregation is alone. My request is that someone may come and take up the work and care for this congregation.

5. The Value of Missions

By Garjan Bai. (Translated from Hindi)

We have received very much from mission work. First, our bodies were saved and after that our souls were saved. With the opening of missions many boarding schools were opened in which thousands of children have been cared for. Widows, who have no one to protect them, are cared for; food is distributed to poor families and the weak are cared for.

Many schools have been opened in which all classes of people receive spiritual teaching as well as teaching concerning themselves. Thousands of missionaries have come to this country and have done much good work here, by means of which the natural and spiritual condition of the people of this country has been bettered. Schools have been opened not only in the cities

Second, to organize these converts into self-supporting, self-propagating churches, with capable leaders. These are the purposes that actuated the apostles in their missionary efforts as well as all other real mission work done since then. Toward these ends every phase of our work must contribute. If any line of work fails to contribute to these ends it should be considered unworthy of any support in the form of the missionaries' time or expenditure of money given for purposes of spreading the Gospel.

We will now make a brief review of the institutions or departments of our mission work, and see whether, and in what way, they contribute to the main purposes of the Mission. With reference to our churches there can be no question, as they are the embodiment of purpose number two. Without them we could have no mission in the accepted sense of the term. They are not tributary institutions as some others may be considered. Much the same may be said of the village evangelistic work. By this we mean the preaching of the Gospel in the villages and homes of the people. This line of work has but one purpose which coincides with the first purpose of our Mission, that is, the turning of people from sin to God. We have always

endeavored to enlarge this department of our work just as fast as capable Indian workers were available.

We will now pass on to the other institutions of the Mission which may be considered to be of a more tributary nature. They are capable of two interpretations. The one interpretation is that they have been established only with a view of helping the people of the community in a temporal way. But this is only a very superficial interpretation. And those who come to this conclusion have failed to look deeply into their working, or to consider the conditions of India as a country with its peculiar needs. As an illustration, let us consider the medical work of the Mission, which is being carried on in four dispensaries and one hospital. The superficial purpose of this work is to heal people's bodies, and thereby alleviate human suffering. That is very good. We all appreciate that kind of work. Christ Himself did much of this kind of work. We know, however, that He did



A Heathen Girl in India

not do it because He placed such a high value on the human body but because, thru the body He hoped to reach the heart and soul of those whom He served. The real purpose of our medical work is to reach and save men's souls by serving the needs of their bodies. Most missionaries who have tried to do evangelistic work in villages will testify to the value of a little common medicine as a great help in getting a point of contact. Missionaries have many times used the medicines they carried for their own use in emergencies to help those in need, and thus made willing listeners to the Gospel message. Besides medical work we have other institutions which endeavor to save men's souls by helping their bodies.

These are our philanthropic institutions such as Orphanages, Widows' Home and Leper Asylum. These we might call our mission laboratories, where we show the Gospel of love to the weak and helpless, in its practical working out. In these institutions we serve the widows and orphans and the sick and helpless as taught in James 1:27. Hinduism has no place in its sys-

tem for these unfortunates, and makes no effort to help them. Here is an open door for missions to demonstrate the superiority of Christianity over other religions. In these we show that Christ came to seek and save the lost no matter how poor, low, or repulsive. If we do not enter this door which God has opened for us He will not open the door for us to reach the wealthy and strong. These institutions have won for us by far the largest number of our present Christian people. These are all growing institutions and it is probable that in the near future we will be required to spend more money on them.

We must now pass on to our educational work, and see what relation that has to the purposes of our Mission. First in this department is the Bible school in which our Christian workers are trained for their life work. Without that our evangelistic work would be greatly handicapped. If training is necessary for those who have had the privilege to be reared by Christian parents in Christian homes in a Christian country how much more is it necessary for those who have had none, or very few of these advantages. The Bible school is necessary for training workers on whom we must depend for the bulk of village preaching. But the Bible School would be greatly handicapped if the students were not able to read. For effective work in this institution at least a primary education is necessary.

We must have schools for our Christians' children if we expect to have a Church here that will be self-propagating, that is, that it will take up the work of spreading the Gospel in this land. If the people remain ignorant they will soon drift back into Hinduism. Some may ask, Do you not have Government schools and can not the Christian children attend these and thus make it unnecessary for the Mission to run its own schools? Yes, we do have Government schools in some places, and the Christian children who live near attend them. At present all our schools excepting our orphanage schools are in places where no other school privileges are available. Even where Christian children have attended Government schools the teachers are usually Hindus of the staunchest type and are often open enemies of Christianity and do all they can to check its progress. It is known that some of the Christian workers' children who attended the Government schools offered cocoanuts to idols in order to secure help in passing their examinations. This is the kind of teaching they get from Hindus. We have realized how great an influence school teachers can exert in the villages and especially over the children who attend their schools. For this reason we have opened schools of primary grade where no school privileges were available. We have not opened these schools because we think that education will save the people nor that we consider that an education is essential to salvation, but because we hope that thru them we may be able to sow the Gospel seed in good soil. We consider them as evangelistic agencies. In these primary schools only the Hindi language is taught. A part of the second purpose of the Mission is to develop capable leaders in our Indian Church. It has been the experience of Missions older than our own, who now have Indian pastors in some of their churches, that some advanced training is necessary, especially in Biblical subjects. But such advanced training can only be given in the English language as no advanced helps are available in the vernaculars. Besides, if we expect our Indian brethren to preach the doctrines of our Church we must teach them English so that they can read our church papers and books which are only published in the English language as it would be impossible to translate many of them into Hindi. If, for any reason, the Church in America would cease to send missionaries to India and the Indian brethren on whom the burden of the care for the Church here would fall understood no English what relation could there be between the Indian Church and our Church in America? This is only one way in which the English school contributes to the purpose of the Mission. But there are other ways also. There is no other English school nearer than forty-eight miles so many Hindus also attend our English school. This affords a splendid opportunity to teach them the Bible each day and has already and will continue to bear fruit in a larger way. These children who come to the English school come from the wealthiest homes in and about Dhamtari and otherwise would never come to hear us preach. Thru this school the Mission has

won many friends who would have had little to do with us otherwise.

We must pass on and consider our industrial institutions which are the work shop and the village farm. These institutions have developed out of our orphanages in order to teach trades to those of our boys who were not qualified or inclined to become Christian workers or teachers. First, it should be remembered that there are no other factories or work shops in or about Dhamtari as there are in every American town where a boy can go and learn a trade if he desires. In this country as a rule each family runs its own business on a small scale and the father teaches his trade to his son. The Mission had to act as parents to the orphans and teach them how to make a living. We now have a number of carpenters and blacksmiths who were trained in our shop and are now out making their own living by their trade. They are a credit to Christianity for the people can see that Christianity can live in India without the support of foreign money. If the Church is to be self-supporting we will need many more people who know how to make a living by the labor of their hands, and know that it is no disgrace as so many Indians think.

SPECIAL MEETINGS OF THE YEAR

Crissie Y. Shank

Before taking up the special meetings let us again note the regular meetings conducted in our Mission. The congregations at Balodgahan and Maradeo have Sunday School, Preaching services, and Young People's Meeting each Sunday; Prayer Meeting on Thursday evening; and Sunday School Teachers' Meeting on Friday evening. Sundarganj has the same services, but instead of one Thursday evening prayer meeting there are six. Ghatula and Sankra do not have Teachers' Meeting but the other service are all conducted regularly. At the Leper Asylum services are held each Sunday and three meetings during the week. During the past year an average of twenty village Sunday Schools have been conducted each week. These are the regular meetings held for and by the Indians.

The missionaries at each station meet every Sunday morning after the services and also every Monday evening, when prayers are offered for the Church, its needs, activities, and members, also for the Church at home and its workers. These prayer meetings held by turns in the bungalows of the missionaries have been a means of much blessing to us.

The Annual Bible Normal for Christian workers was held at Sundarganj from Oct. 11-31 and was conducted by Bro. Friesen. This year the Epistles to the Philippians, Ephesians, Colossians, Timothy, Titus, and Philemon were studied, besides sketches of sixteen Indian Christians. The study of how others have become Christians and how they have suffered and labored for Christ's sake, made our workers search their own motives and realize that Christlikeness is to be expected at all times from their testimony and lives. The influenza broke out in Dhamtari during the Normal and a number of the workers were not able to enjoy all the meetings and to take the examinations at the close. Several of those who had come in from out-stations were taken home.

The Quarterly Workers' Meetings instead of being held at a single place were held at each station, so as to be more easily attended by all the workers, but the same subjects were discussed. Altho the attendance at any one meeting was not large these meetings proved a great help and encouragement to those directly engaged in Christian work and others who attended.

Our Annual Jalsa which was prevented because of plague last year, was held in the mango grove at Sundarganj Dec. 27-30. All the talks and sermons centered about the text, "I am made all things to all men that I might by all means save some." There were the usual forenoon and evening sermons, the sunrise prayer meeting, and the sectional meetings followed by a sermon in the afternoon. Each of the six sectional meetings was interesting, but those attended by about one hundred and twenty-five children of Christians, and by some sixty lepers were especially interesting.

The day after the Jalsa closed the fifth annual Sunday School Conference was held in the Sundarganj Church and was attended by a very large number. "Village Sunday Schools and how to make them more effective," was the general subject a spirit of genuine earnestness was manifested among our Indian brethren with regard to developing and establishing more of these schools. The Conference was attended with a more vital interest in Sunday School work than any previous Conference perhaps. A number volunteered to conduct a Sunday School each week during the coming year, and some days later several came to the bungalow to be assigned to villages saying, "You know we promised to conduct a Sunday School each week and there are fifty two weeks so we dare not lose any." We are praying this earnestness may continue thruout the year.

Because of the epidemic of influenza in November, Thanksgiving Day could not be observed at all of the stations but each Christian will yet have the opportunity of giving a thank offering for the work of the Lord.

The special evangelistic effort we had planned to make could not be carried out in all the stations earlier. The efforts were greatly blessed where services could be conducted in the villages and at the present time special efforts are being put forth at other places.

The services on Christmas eve and Christmas day which were held at each station were not the least among the special meetings of the year, indeed I believe they might be mentioned first by our Indian Christians as well as by the Hindus and Mohammedans who attended them. For Christmas time is for everyone who has heard of the Christ, a time when the spirit of Christ most nearly reigns.

THE WAR AND THE MENNONITE CHURCH IN INDIA

As in America the Church has had to face the problem of standing for its principles in face of strong sentiment on the part of many people that to refuse to go into combatant service was unpatriotic.

To show that we were patriotic in a Christian sense and were willing to make every possible sacrifice to help Government that has been so helpful to us and to whom we owe the possibility of our mission work as well as because it was our duty and privilege, we made a contribution of about 500 rupees from the Indian Church to the District Fund for wounded soldiers.

This was a help to the Church in many ways. It taught the members the necessity of sacrificing for, praying for and giving to Government and yet to stand firm for the principle of non-resistance in not taking part in war.

When our stand in this matter was explained to local Government officers they were most sympathetic and allowed us to be released from recruiting committees, etc., suggesting our making a contribution for wounded soldiers instead.

BUBONIC PLAGUE

Lydia Lehman

Frequent mention has been made of bubonic plague in the Church Papers. The object is not to cause excitement and unnecessary worry for our friends but to let you know conditions here as they are. Any one taking up missionary work in a foreign country must simply expect to face such ordinary occurrences as plague, cholera, small-pox, malaria, poisonous snakes, leprosy, etc., and for your consolation the description of these terrible facts seem much worse to the reader thousands of miles away than they do to the one in the thick of it. Necessary precautions are taken and altho these experiences are not coveted, yet one can by God's protecting care live among them.

It is not for man to judge, but truly plague seems like one of God's curses on India. Only as Christianity makes progress is this curse being removed. Occasionally Christians die of this

disease but the percentage is very low while thousands go annually to a hopeless grave not knowing a personal Savior.

During the life time of the mission at Dhamtari plague has visited us three times, which has cost the lives of only one Christian woman and one child and these no doubt could have been spared if it had been known sooner. Later it became necessary for Government to take very strict measures at such times. With the help of police and all the weapons a police may use, people are ordered out of their houses to live in plague camps fitted with bamboo mats for walls and roof. Their own houses were unroofed and disinfected and left open for the sun to kill all germs.

Inoculation for plague has saved many lives, but to get the people to allow inoculation is a very difficult task.

Conditions among the Christians is different in every way. They are much more sanitary and careful, they know the value of medicine and the value of following medical advice, and above all they know Him who helps at all times.

CURRENT EVENTS

Fannie Hershey

The first week in January the Misses Fredoux, granddaughters of Robert Moffat, visited with the missionaries.

In the latter part of January Mrs. Janzen, of the Mennonite Mission in South India, Mrs. Penner and daughter Mariam, of the General Conference Mennonite Mission, Champa, spent some days with us.

In January and February a number of missionaries were on tour, carrying the gospel message to the distant villages.

March 12-15. Annual Business Meeting at Dhamtari.

June 17. Dr. Schellenburg and Miss Hanniman of the Mennonite Mission in South India came and spent several days visiting with the missionaries.

Oct. 11-31. Annual Bible Normal for Christian Workers.

Oct. Amer Masih, housefather of the Boys' Orphanage, died of pneumonia following influenza.

Dec. 10. Mohamed Husain, a Mohammedan boy who was formerly an English School boy, received Christian baptism.

In the first week of November we enjoyed a visit from Miss Klingaberger, missionary, of Gomoh.

Nov. 9. Garjan Bai, matron of the Girls' Orphanage, died of heart failure following pneumonia.

Dec. 27-30. Annual Bible Conference, at Dhamtari.

MISSIONARY DIRECTORY FOR 1918

P. O., DHAMTARI, C. P., INDIA

Sundarganj

M. C. Lehman	1906
Lydia Lehman	1906
C. L. Shank	1915
Crissie Y. Shank	1915

Medical Station and Leper Asylum

A. C. Brunk	1912
Eva H. Brunk	1908
Florence Coopridier, M. D.	1916

Balodgahan

J. N. Kaufman	1905
Elsie Kaufman	1908
Fannie Hershey	1913

Sankra, P. O. Jamgaon, via Drug, C. P., India

F. A. Friesen, Supt.	1907
Helena Friesen	1907

Missionaries on Furlough

C. D. Esch	1909
Mina Esch	1910
M. C. Lapp	1901
Sarah Lapp	1901
Anna Stalter	1905
L. Ellen Schertz	1905
G. J. Lapp	1905

TREASURER'S FINANCIAL STATEMENT

Receipts				Disbursements			
	Rs.	a.	p.				
Stock Balance from last Year	3676	9	11	To Sundarganj Station	13094	7	1
From Mennonite Board of Missions and Charities	64264	2	10	To Balodgahan Station	6569	00	00
From Other Foreign Sources	5985	15	9	To Zion (Sankra) Station	4865	14	6
From Local Sources	30	00	00	To Medical Station	2805	3	7
				To Missionaries' Maintenance	14814	2	2
				To Ghatula	1485	8	00
Total	70280	2	7	To Dhamtari	5295	00	00
				To Interest and Discount	151	5	4
				Donations transferred	70	8	7
				To Expense (Itemized as given in monthly reports submitted)	13269	9	3
				To Stock Balance, December 31, 1918	11536	2	00
				Total	70280	2	7

Resources				Liabilities			
	Rs.	a.	p.				
By Cash Account	3570	11	11	To Medical Student	72	11	2
By Industrial	545	13	2	To Children's Fund	125	4	00
By Hot season leave	14	13	10	To Ghatula Bldg.	100	00	00
By Inter'l Banking Corporation	5	2	3	To Igatpuri	360	10	11
By Hong Kong & Shanghai Banking Corporation	10658	14	11	To Loan	2601	11	00
By Bansilal Abirchand		15	00				
Total	14796	7	1	Total	14796	7	1

TABLE I. INDIAN CHURCH

	Last Year	This Year
Ordained Indians	6	5
Membership at beginning of year	572	581
Received by		
Baptism	48	73
Letter	9	18
Reclaiming		16
Total received	57	107
Lost by		
Letter	15	21
Death	19	45
Excommunication	19	8
Total lost	53	74
Christian Children		
No. at beginning of year		284
No. consecrated		43
No. of deaths		13
No. at close of year	390	317
Total membership at close of year	581	626
Total Christian Community	971	946
Money received by		
Opening Balance	Rs. 212	8
Money rec'd by collections	399	387
Subscriptions	43	210
Totals	654	810
Money Expended for		
Church expenses	140	97
Charity	95	234
Support of Indian agent	151	178
Other expenses	45	5
Total expenses	331	341
Closing Balance		339

TABLE II. SUNDAY SCHOOLS

Station Sunday School Enrollment	801	550
Village Sunday School Enrollment	725	1163
Total Enrollment	1526	1603
Average Enrollment in Station S. S.		83½
Average Attendance in Village S. S.		57
No. Station Sunday Schools	8	6
No. Village Sunday Schools	19	27
Total No. Sunday Schools	27	33
Total No. Teachers in Sunday Schools	98	60
Average Attendance in Teachers' Meetings		7
Opening Cash Balance	Rs. 27	8

Senior Sunday School Collections	"	5	15	3
Primary Sunday School Collections	"	22	13	
Total Sunday School Collections	"	76	12	
Expended on Supplies	"	54	13	
Expended on Religious Work	"	9		
Closing Cash Balance	"	11		
Total	"	83	7	

TABLE III. EVANGELISTIC

No. of Workers		
Men	23	27
Women	41	34
Men's Work		
Average No. of listeners		193
No. Villages visited regularly	180	209
No. of inquirers	23	94
No. Books sold	754	1093
No. days on tour		114
No. Villages toured	58	394
Women's Work		
Average No. of listeners		610
No. of inquirers	12	24
No. of villages visited regularly	190	118
No. days on tour		14
No. villages toured		7
Finances		
Opening Cash Balance	Rs. 197	
Money received	5896	7759
Money expended	5762	5777
Closing Balance		1014

TABLE IV. CHARITABLE INSTITUTIONS

Inmates at Beginning of year	246	269
Admitted		120
Died		45
Left Institution		33
No. Married		8
No. in institution at end of year		303
Opening of Cash Balance	Rs. 7081	
Government grant	"	3145
A. M. Missions	"	7590
From Missions to Lepers	"	4721
Income from Industry	"	521

Income from other sources	"	285
Total maintenance	"	15961
Am't received for local special support	"	234
Closing Cash Balance	"	7741

TABLE V. EDUCATIONAL

Enrollment

No. of boys	791	747
No. of girls	151	182
No. of Christians	149	167
No. of Hindus	586	672
No. of Mohammedans	26	24
No. of low caste	186	66
Total enrollment	942	939
Average attendance		64
No. living in hostels		86

Teachers

No. Christians	19	23
No. non-Christians	23	21
Total	42	44

Examinations

Bible		14
No. appearing in Government examinations ..		450
No. passed Government examinations		214

Receipts from

Opening Cash Balance	Rs.	701
Government grants	"	3358
Fees Collected	"	2372
From A. M. Mission	"	9154
Hostel Fees	"	100
Other sources	"	24
Total income	"	15709

Expenditures

Total running expense	"	15511
Spent on new building	"	100
Expense in hostel	"	102
Closing Cash Balance	"	469

TABLE VI. MEDICAL WORK

No. beds		6
Patients		
Outdoor	7401	
Old indoor		3
New indoor		31
Total No. of patients	19300	
Staff		
Doctors	2	1
Compounders	1	2
Nurses	2	2
Other Helpers	9	5
Total staff		10
Operations		34
Evangelistic		
No. religious teachers		1
No. Books sold		186
No. Inquirers		5

Receipts

Opening Cash Balance	Rs.	63
Am't from fees	"	2313
Am't from A. M. Missions	"	2697
Total	"	5073
Total Running Expense	"	5019
Closing Cash Balance	"	54

TABLE VII. INDUSTRIES

Employed

No. Christians	17	20
No. non-Christians	5	14
Total	22	34
No. Apprentices		1
Acres of land farmed by Mission	127	127

Products

Am't of rice raised	1150	bu.
Am't of other grain	50	bu.

Population of Village

Christian	104	96
Hindus	239	179
Other People	205	225
Total	548	500
No. different castes	10	10

Receipts

Opening Cash Balance	Rs.	64
Rec'd from institution	4573	5210
Rec'd from A. M. Mission	"	3000
Rec'd from other sources	"	1500
Total	"	11774
Total expenditures	"	9746
Closing Cash Balance	"	2028

TABLE VIII. GENERAL FINANCE

Receipts

Opening cash balance	Rs.	2073
Foreign donation		32200
From Local Industries		5262
Local donations & other sources		638
School fees		2472
Medical fees		2313
Church subscriptions & collections		599
Government grants		6803
Mission to Lepers		4721
Total		57181

Expenditures

Evangelistic	5777
Charitable Institutions	15961
Education	15511
Medical	5019
Industries	9746
Sunday Schools	63
Indian Church	342
Closing balance	4762
Total	57181



GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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(Gospel Witness)
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No. 18

EDITORIAL

Sometimes you hear this remark, "I'll never leave the Church until I am put out"—which means that it will be simply a question of time until they forsake the Church, and that without being "put out."

Church loyalty means more than a mere profession of friendship for the Church and interest in its welfare. It means active support of its enterprises, faithfulness to its creed, obedience to its rules and regulations, and earnestness in promulgating its cause wherever the door is open.

On another page we print an article from the pen of Bro. Vernon Smucker, recently returned from France. His observations will be read with interest by many. Those looking for discussion of things in which they were specially interested will probably find what they are looking for in the promised later report and articles to follow. Bro. S. E. Allgyer, who accompanied Bro. Smucker to France, remained in Europe a few weeks to make further observations, expecting to visit among the Mennonites in France and possibly in Switzerland and parts of Germany before returning. May the Lord direct and bless our brother.

Misunderstood.—The usefulness of many people is impaired because they fail to make themselves clearly understood in what they say or do. There may be a number of reasons. In the first place there may be a lack of training in the art of expression, so that it is hard for them to say what they mean. Then there is often a lack of clear conception, on the part of the speaker, of what he wishes to say and as a result he speaks in an

unknown tongue. Again, some people are not understood clearly because of a studied effort to hide their convictions, leaving people to guess at what they meant to say. Such efforts seldom succeed entirely and usually leave a confused idea of what the speaker actually meant to say. Brother, when you are misunderstood in anything, study yourself to see which of these three causes, if any, applies to you.

On another page we print an article from the pen of Bro. D. H. Bender on, "Should the Mennonite Church have a General Hospital?" As he points out, this question is at our door and should have careful, wise, prayerful consideration. The question is an especially live one with those most closely connected with the Mennonite Sanitarium at La Junta, for the reason that they feel most keenly some of the problems of which Bro. Bender speaks. The reader will notice that Bro. Bender devotes nearly all the space in his article to the side favorable to the hospital. However, in the beginning of the article he calls up a number of points on the other side, and had he chosen to ventilate that side of the question he might have found a few more points. It is a live question, and we trust that it may receive the careful consideration for which our brother pleads.

India Famine Relief.—Last week we published a field note calling attention to the fact that during the month of June our people contributed the sum of \$1199.36 to this cause. Our pen seemed not to have worked quite right and the wording gave the impression that this was the sum contributed for all causes. We corrected this as soon as we discovered the error, and the corrected statement appears in some of your papers but not

all. The total contribution for the month, a report of which will be published in the Gospel Herald next week, was \$14,706.38. As for contributions to the famine sufferers in India, the contributions have been liberal during the past few weeks. The contributions in two of our northern Illinois congregations amounted to \$900. Friends of the cause in India are pleased with the interest taken in behalf of the starving people in that country.

Prohibition is grievous to be borne by those only whose heart is set on the thing or things prohibited. The warning against eating of the tree of knowledge of good and evil caused no uneasiness to Eve until the tempter came around and aroused in her a desire to eat of the thing forbidden. Then the desire began which grew in intensity until it burst into open and fatal rebellion. Until then there was evidently a feeling of satisfaction that the danger was pointed out to her. So with us today. Unless we have our hearts set on things prohibited and a consequent feeling of defiance for those responsible for the prohibition, it is not hard for us to admit. If the thing prohibited is harmful, we are glad to be delivered from its harmful effects. If the thing in itself is right but the prohibition brought in for the good of others or in the interests of some worthy cause, we can thank God for the privilege of practicing self-denial, knowing that "all things work together for good to them that love the Lord." Prohibition of alcoholics is burdensome only to toppers and tipplers, and they are the ones that need the safeguard. The same is true of every prohibition or restriction found in the Bible. When they feel like a galling yoke, we have sure proof that the ones chafing under the yoke need the safeguard.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE BIBLE AND DRESS

By Geo. R. Brunk

For the Gospel Herald.

(About ten years ago, more or less, this article appeared in the Gospel Herald and was afterwards reprinted as a tract. We now republish, because many of the questions so pointedly and clearly answered in this article are being frequently asked by many people today.—Editor.)

1 *Where do we get the expression, "Nonconformity to the world?"*

As the words of Jesus, "Resist not evil" (Matt. 5:29), give rise to the term **nonresistance**, so the words of Paul, "**Be not conformed to this world**" (Rom. 12:2), evidently give rise to the term "**nonconformity to the world.**"

2 *What importance do you attach to this doctrine as compared with other doctrines?*

The doctrine of nonconformity to the world in the fullest sense means **to be as different from the world as the world is different from the Bible.** It is therefore inseparable from true religion.

3 *Does nonconformity to the world include the dress?*

Since the Bible gives very definite teaching on dress which the world altogether ignores it is evident therefore that a Christian must either be different from the world in dress or different from the Bible.

4 *Is it a fact that the more spiritual people are the less attention they give to the dress question?*

No; else Peter and Paul would lack in spirituality, for they go into the details of the subject by the inspiration of the Holy Spirit.

A spiritual person **not having the full Gospel light on this subject** might indeed give it less attention than a **dead formalist**, but we may be sure that the more **spiritual and enlightened** people are, the more carefully they follow the scripture teaching in all things.

5 *Is it not a fact that the more of a clothes Christian a man is the more formal he gets?*

It is not true of such as are **regenerated** (I Pet. 1:13) and **consecrated** (Rom. 12:1), and **separated** (Rom. 12:2), for this also includes dress. "Not fashioning yourselves according to the former lusts in your ignorance" (I Pet. 1:14).

True, some teach, **form, form, and no heart**; and others teach **heart, heart, and no form**: but the Scriptures teach the **heart experience** and the **form of doctrine**, and neither are to be neglected or despised (Rom. 6:17).

6 *In what does plainness consist?*

If left to the average persons almost anything is plain—plain hat, plain ribbon, plain feather, going on to, plain worldliness, and ending in a plain delusion.

If left to the Bible it is dress that is **neat, modest, useful, comfortable, economical.**

7 *Can we not dress plain without having a regulation dress?*

While some might, churches never have. Where there is no church regulation there

will be a gradual drift worldward until sooner or later there will be **world regulation** of dress by fashion's queen and the Word of God trampled under foot. We do not know of any exceptions to this rule.

8 *Has the Church a right to dictate in things that the Bible does not name?*

She certainly has—or else our brethren may engage in the liquor, opium, and tobacco traffic and introduce cards, billiards, and dances into church circles, and attend shows, theatres, horse races, etc.

The Church legislates on all such things on exactly the same grounds that she does on dress.

The Bible lays down the principles of right—gives sample violations and says—"of such like" (Gal. 5:21), showing that there are unnumbered and unnamed evils which the Church must stand against (Acts 15:23-29).

We are commanded to submit to ordinances of men when they do not militate against the Word of God, and we may be sure that the Church has not been given less authority over her members.

9 *Is it not possible to be proud of plain clothes?*

Yes; or of one's face or form or children. The remedy, however, is simple—**get rid of the pride and fashion**, and the **humility and plain clothes** will fit nicely together as well as with everything else that God has approved.

10 *What is the use of so persistently advocating dress regulation when nearly all the professed Christian world ignores it?*

For the same reason that we testify against **war, secretism, life insurance, etc.**, because the unpopularity of a subject does not release us from our obligation to "declare all the counsel of God."

The negligence of the many make it all the heavier for the few.

At Christ's first coming most of the church people were wrong.

11 *Is there any religion in plain clothes?*

No; nor in baptism and communion, but **all three** are in true religion.

As a worldly spirit manifests itself in worldly dress, so a heavenly spirit manifests itself in "modest apparel" in accordance with the law of God.

12 *Do you think that none who dress fashionable are Christians?*

None who follow the fashions of the world are obedient to the Scriptures.

Some, like Chas. G. Finney, may be in the dark on the subject for a time.

We believe that such as knowingly persist in breaking the least commandment can not be saved without repentance, for it proves rebellion in the heart.

13 *What is the difference between having gold dollars in the pocket and wearing a gold ring on the finger.*

If the dollars are carried in the pursuit of lawful business the difference is that the Bible condemns the use of the ring and sanctions the use of the dollars.

The evil is not in the material but in the unscriptural use of it.

14 *Does not the Savior, in the parable of the prodigal son, sanction the wearing of a ring?*

Not more than He does the practice of dancing which He mentions in the same connection, and self-defense and fraud, etc., in other parables (Luke 12:39; 16:8).

Parables, like the sea, are good places in which to bathe and be refreshed, but if we go in farther than is intended for us we will endanger our lives.

If the Savior endorses all that He mentions in the parables then in the parable of the unjust steward **selfishness and dishonesty** are made virtues which we know would be doing violence to God's Word.

15 *Is it not well for the sake of influence to conform to the customs of the times?*

It is well in some things so to do, but never right to violate a Bible principle to get influence with men.

By compromise we may get the favor of sinners, but will lose the favor of God.

Paul and Silas did not have influence enough to keep out of jail, but they had power enough with God to confound their enemies and bring them to repentance.

16 *Is it wrong to have gold pins, buttons, watches, chains, etc., that are really useful?*

Many such things may be really **useful and necessary**, but there is no Gospel reason why they should be made of gold.

Would it be right for us to wear shoes of gold? If not, why should we use gold in anything else where a cheaper and less showy material would do as well or better?

By wearing gold we lose our power in testimony for simplicity. Our own inconsistencies will be thrown back into our faces and we will either be compelled to put away "the appearance of evil" or stop advocating the Bible standard.

17 *Is it not foolish to contend over such little things as buttons, pins, chains, ruffles, laces, neckties, etc., while so many weightier things might engage the mind?*

The application of Gospel principles is foolishness to the Gentiles. (I Cor. 1:18-21).

Ingersoll thought it a foolish thing that a man should be put to death for picking up a few sticks on the sabbath.

He failed to see that it was the **inexcusable breaking of a great principle** in a small matter.

Little foxes spoil the vines.

Where a pig goes through today a hog will go through by and by.

If we surrender the principle in little things the larger things will soon follow.

What does it profit if we teach such virtues as **truthfulness, honesty, and temperance** while people know that we justify ourselves in their violations a little here and there as it suits our fancy or convenience? Likewise, what does it profit if our workers pour out their cataracts of denunciations against the larger manifestations of pride and nourish the smaller ones in their own bosom?

If these are really **little, insignificant things** they ought to be easily given up.

18 *Is there then only one form that meets the requirements of the Gospel?*

No indeed. But every Church that has not taken this matter up and acted upon it in a definite way finds today that while refusing or neglecting to give her members a **scriptural form** the world has laid upon them an **unscriptural one** with a strong hand.

19 *How do you account for able and earnest ministers who seem to have great power and yet have nothing in dress whatever?*

Not every one that does wonders is right with God (Matt. 7:22).

Because **gifted men** advocate war, and secretism, etc., is no proof that they are not wrong.

Men may speak with the **tongues of angels** and still be out of line with God.

There have been great and gifted men who have smitten Peter and Paul in the face on this subject. Some were plainly rebuked from heaven before they died, but only the judgment day can tell the full story.

God does mighty works through men who have not yet received the whole truth (Acts 18:24-26), but never after they knowingly reject it.

20 *Is it not as great a sin to be slovenly as to be stylish?*

Both are conforming to the world. There is a world of proud people who live in a "vain show;" there is also a world of filth and crime who have no self-respect.

We should avoid the one by plainness and the other by neatness, thus striking the golden mean of Bible truth.

It is a great detriment that some seem to think that untidiness is modest apparel and others that there is nothing neat but fashion.

21 *In God's creation—mountains, forests, birds and flowers,—do we not see that God is the author and admirer of beauty? why should we not seek to have our personal appearance to correspond?*

It is wrong to draw lessons from nature that are contrary to revelation.

Shall we advocate free love because God created the domestic animals that way?

How prone people are to look into heaven above or in earth beneath for something to justify them in their course while they trample the Word of God under foot.

All creatures except man seem to be content with God's plan of dress for them.

The brown thrush and the sparrow seem to be just as content in their plain clothes as the peacock and the bird of paradise in their gaudy apparel. The attitude of the peacock would be hateful in mankind (Prov. 21:4).

Fashion is not beautiful—How horrible it is when out of date—well, it is never in date with God.

Real beauty is never out of date. The blue sky, the twinkling stars, the fleecy clouds, the waving trees, the blooming flowers, the babbling brook, the golden fields, the flocks and herds, the smile of a child, the ruddiness of youth, the white locks of the good, all are unchangeably beautiful.

What means this that the monstrosities of fashion are called beautiful by God's professed people today only to be horrified at them tomorrow? Why is the cape so hateful from year to year and a recent fashion form very closely resembling it so freely taken up? Will some one rise up and answer truly? Why do soldiers, sailors and nurses wear their uniforms with high gratification and so many church people wear their scriptural uniform like prisoners wear their stripes?

22 *When the heart is right will God condemn us for the kind of clothes we wear?*

When the heart is right we will neither lie, nor swear, nor violate God's rule of dress, nor any other commandment, small or great, upon which we have the light.

23 *Even if fashionable attire is wrong, would it not be better to say nothing about it in the church?*

It is a false peace which is based upon the suppression of truth.

Whenever a truth is unwelcome it will soon be lost.

It were better to lose members that are not true than to lose doctrines that are true.

24 *Should we give way to the majority on such things?*

We should no give up the truth if we must stand alone.

25 *What can be done to keep the church on scriptural ground in reference to dress.*

Teach it as fully and freely as any other doctrine of the Church and without apology.

Ordain only such for the work of the Church as are sound on this doctrine.

Make conference rulings that will be understood—we have dealt in generalities long enough.

Hold under censure such as persistently

refuse to submit to the Church in this as well as other doctrines.

Avoid the error that the individual conscience is a sufficient safeguard.

Be assured that either the Church or the world will act very definitely in this matter.

26 *What is the result when we see people exceedingly careful about dress, but inconsistent in business and social life?*

They are a laughingstock to the world and a grief to Christians and about as consistent as "Holiness unto the Lord," over a saloon.

The remedy is not to fight the scriptural dress, but the unscriptural conduct.

If a person's conduct here does not suit to a Christian garb how will he put on the wedding garment at last?

27 *Why can we not preserve plainness without regulation dress?*

If the Church decides what is scriptural and wise in dress, then it will necessarily result in dress regulation. If it be left to each individual then the Church surrenders her power of discipline, and whenever that restraint is removed she will drift away like a balloon cut loose in the wind.

28 *What are some of the strongest scriptures against worldliness in dress?*

As a general rule we find through all the Bible that **pride, display and extravagance** are manifest in such as were out of harmony with God, and **humility, simplicity, and economy** is found with such as are in full submission to God.

The "spoiled" girls.—Jer. 4:30, 31.

The haughty women.—Isa. 3:16-24.

The stiff-necked people.—Ex. 33:5.

The hypocritical priests.—Matt. 23:5-7.

The proud king.—Acts 12:21.

Notice that all these things showed in the dress.

The plain positive Gospel rule we have in such scriptures as the following:—

"Be not conformed to this world" (Rom. 12:2).

"Love not the world, neither the things that are in the world" (I Jno. 2:15).

"Whosoever therefore will be the friend of the world is the enemy of God" (Jas. 4:4).

"The world is crucified unto me and I unto the world" (Gal. 6:14).

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance" (I Pet. 1:14).

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel" (I Pet. 3:3).

"In like manner also that women adorn themselves in modest apparel . . . not with broidered hair, or gold, or pearls, or costly array" (I Tim. 2:9).

Besides this what waste of time and means and what fostering of soul destroying **pride and immorality!**

"Come ye let us walk in the light of the Lord" (Isa. 2:5).

It is needful that we who are on the walls of Zion "contend earnestly for the faith once delivered unto the saints."—W. R. Moyer.

It is too often the case that instead of giving God the portion that He claims we simply give Him a portion of the surplus.—C. A. Hartzler.

I wish that we might all remember the importance and authority of the Scriptures.—Samuel Gerber.

ARE WE COMING TOGETHER FOR THE BETTER OR WORSE?

By Hettie M. Burkholder

for the Gospel Herald.

I hope all will be benefited that come to the General Conference. If all are as deeply concerned for the welfare of the Church, and have the Church at heart as I have, I think our coming together will be for the better.

Too many of us make ourselves satisfied when we meet the approval of our community or the people in general. At the same time God may be displeased with us. If we would have God pleased with us, let us awake to a sense of our duty and look to the Lord for help and strength. How thankful we ought to be for the sound mind He gives us, that Jesus opened the way to heaven; that God cared so much for us that He handed down a guide for us to live by, and has all the grace in store we need. It is free. All we need to do is just to ask for it. And if we live in obedience to the Lord we can expect a bountiful reward.

If all that come as delegates will bring us some soul food we will be together for the better. Twenty-two years ago this coming October I was at the Preliminary Meeting in Ohio. The question came up at that meeting whether we would have a General Conference in our Church. Some were in doubt as to whether it would be for the best. Brother Andrew Mack was there. He said, "Let us take this to the Lord in prayer." We all knelt in prayer, when we arose all worked so harmoniously together. In a short time it was decided that we have a General Conference in our Church. Bro. Mack said that he was not sent there as a delegate, but just came any way. I believe he was led there by the Lord. I often lay awake at night and thought what power the one brother had when he asked the Lord to lead.

Brother delegate, don't bring us any formality. There is more here than is good for the Church or the world. I do not mean with our ministering brethren. They work hard for our good, but it is amongst us lay members. Come loaded with soul-food and if each delegate brother brings us soul-food we will be together for the better.

"Oh the good we all may do,
While the days are going by."

Sisters, how are we getting ready for this conference? Lord, help us to get ready in a way that becometh women professing godliness. When we were baptized we promised to turn our backs to the world and stand and

(Continued on page 342)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

"GO YE," OUR GREATEST COMMISSION

By Anna Hostetler

For the Gospel Herald.

Hark! Listen to the greatest commission Christ ever gave to His disciples. We have it plainly given in the first five books of the New Testament. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). "Then said Jesus unto them again, Peace be unto you, as my Father hath sent me, even so send I you" (Jno. 20:21). "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The thoughts of the disciples and the thoughts of Jesus were not exactly along the same line. They were thinking of the kingdom being restored to Israel. Jesus was thinking of a world-wide witnessing for Him in which souls to the ends of the earth should have a knowledge that would make them wise unto salvation. They were thinking of a position of power and glory in a kingdom. He was thinking of a place of service which means persecution and trials, but with the comforting presence of the unshaken power of the Holy Ghost. Jesus our Savior left the glories of heaven and came to earth to live and die in our place that we might have pardon of our sins and hope for eternity by believing on Him. He was trying to impress the importance of it on the disciples but they did not realize it until on the day of Pentecost. Since salvation is the most important matter in the welfare of man and is the reason for Christ's coming into the world it necessarily follows that in His last hours before His ascension that His exhortation and command should be to those who are saved to Go and show others the way of salvation.

"Go ye."—Who is He talking to? Is it the one who is out in sin following the fads and fashions and foolishness of the world? Is it the professed Church member who just has his name on the Church record, and is not willing to obey all the commands of the Bible which are so plainly taught, or to one who is not wholly consecrated and has not the working knowledge of God's Word, lacks experimental religion in prayer and close relationship with God? No; He commanded those to go who do and teach the "All Things." The liberalistic cry of the world today is, "It is better to be active than orthodox." Truly there is a great need for workers, active workers, but their work is in vain and counts for nought if they are not true and loyal to the old standards of the Bible themselves and teach it in its purity and truth. Activity amounts to nothing if it lacks experience with God and the fundamental doctrines of religion. He is talking to the true children of God—His disciples. "Go ye," again we say, does it mean we must necessarily go somewhere? No, these workers need support, both in a financial way and the effectual, fervent prayers of the home Church. Not all are called to go; many must stay at home that the work need not be neglected there, so we may heed the commission in these two ways; giving of our means as the Lord hath prospered us, and by lifting our workers to the throne of Grace. Nothing will take the place of prayer. It is our duty to ever pray for lost souls if we desire to see them brought to Christ, and to ever pray for the workers on the various fields, that they may not grow weary and faint by the way. We have the assurance that the "effectual, fervent prayer of a righteous man availeth much."

"Go ye."—Where? Into all the world; teach all nations, preach to every creature. We usually think of this being the foreign field, do we not? Christ said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The souls of the black, red, yellow, and brown men are just as precious in the sight of God as are the souls of white men, and our responsibility began for all of them when the Savior said, "Go ye." It will end when the last soul on earth has been evangelized and the Master says, "Well done, come up higher." We need not be looking and listening for a call to do mission work in a foreign field. Mission work begins right where we are as we see by Acts 1:8. The apostles were at Jerusalem at the time the Savior spoke these words, and there they were to begin. He who is not a missionary in his own family, neighborhood, town, and community will

not be a missionary in the uttermost part of the earth. If you would like to try to do mission work, just begin witnessing for Christ where you are. In the measure of your obedience to Christ, your field of influence will widen.

There are great blessings in heeding the Great Commission. Christ says, "Lo, I am with you, even unto the end of the world." What a great blessing to have the full assurance that Christ will be with us, when we are in His service. Then the satisfaction of seeing souls brought into the kingdom of God. A converted soul, one who has been saved from death—and it means much to get him on the right road. It not only saves a soul from death, but it hides "a multitude of sins." Think of one going on in error committing sins every day. Those sins have an influence upon other souls and lead many others to commit error till sins grow into a great multitude. Then have all these evils stopped. Have a soul turned from sin to grace and receive pardon. A multitude of sins blotted out and the evil principle is condemned and put away. The reward in eternity—are we going to be like the one who said, "Must I go and empty handed?" or are we going to do what we can to win some soul for Christ? We may preach a sermon every day by living "a quiet and peaceable life in all godliness and honesty." Think of the price of a human soul; it is worth more than the whole world; than the joy and reward to help save that soul. May we work and labor as if it were a privilege and duty rather than for the reward or to try to merit salvation by our works. Let us be in the condition meant in Matthew, when in that great day He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

Are you doing what you can where you are? or are you depending on someone else, saying, "They can do it better than I can," or "I will do something sometime?" There is a work for all to do, and "the harvest truly is great." May the Master count on you?

See the harvest now is ready,
There's a work for each to do;
Now are reapers greatly needed,
May the Master count on you?

From the first until the present
Laborers have been scarce and few,
And today His voice is calling,
May the Master count on you?

Many records are behind us,
Many men like me and you;
Failed and died in sin and sorrow,
May the Master count on you?

Samson had a glorious object
When a thousand men he slew,
But he failed in time of trial,
May the Master count on you?

King Saul was a useful servant
Until he for honor flew;
But he died at last, forsaken,
May the Master count on you?

So we see that many failers
Started in as pure as dew;
Let us profit by their record,
May the Master count on you?

Many more like these are noted,
They were one time useful too,
But they all became unfaithful,
May the Master count on you?
Denbigh, Va.

ONE DAY'S WORK AT BEIRUT

By Orie O. Miller

For the Gospel Herald.

While every day that we spend here so far from home and loved ones, we hope, is fraught with some good done to the physically needy ones whom we came over here to help, some days stand out in our minds on account of some especial work done or some special need filled. One of these, a little over a week ago, will be the theme of this short message.

On Thursday evening, June 12, Capt. Nelson, who is in charge of the relief work in the Tripoli district, which is the section north of Beirut, sent a telegram to us saying that on that day over a thousand refugees had come down to Tartus. This is a small village just north of Tripoli. Tripoli is the center of the above relief district and about eighty miles from Beirut. All that the telegram stated was that these people had come in from the mountains just back of Tartus and were in desperate need of food, clothing, and bedding. A number of us immediately got busy.

That evening Dr. Williams made ready two small cases of various kinds of medicines. An order was sent to the clothing depot to prepare what would be needed for a mixed crowd of a thousand. Making up the rest of the shipment was left to me. The next morning by ten o'clock I had a small sailing vessel chartered to carry the supplies. About this time Bro. Hertzler appeared with the Reo truck, and we began loading. Previous to this time he had gathered from the various warehouses 500 woolen blankets, six cases of condensed milk, ten cases of crackers and graham biscuits, 2 bags of rice, 2 bags of beans (native), 2 cases of soup, 4 cases of soap, and 30 bags of clothing. By the way, is these bags were complete outfits for 250 boys, 250 girls, and 250 women. By two o'clock in the afternoon the boat was loaded.

From the fact that Beirut is in territory occupied by the allied armies, there was some red tape to go thru before the boat could sail. This took a few hours time. With an interpreter

I went to see the customs officials and the French military authorities. By four o'clock we had all the necessary papers, including a pass for the escort who was to go along, and aid in distributing the goods. Then followed some haggling with the owner of the vessel over the price for the trip. In the morning he had agreed to make the trip for us for \$35.00. His contention for another \$5.00 was based on the fact that the load was bigger than he had thought it would be when he made the bargain in the morning. With this settled, we finally had the pleasure of seeing the boat leave port about 6 o'clock in the evening. Early the next morning, or about thirty-six hours after the telegram first reached us, the goods were in the little harbor of Tartus.

We later learned that these thousand destitute ones represented what was left of a tribe of people living up in the mountains who claim direct descent from the Ishmaelites. They are neither Mohammedans, Jews, or Christians. Lately there had been considerable fighting between this tribe and another in that same section. The other tribe finally won out, drove these people away and burned their village. Those that could get away escaped to Tartus. The rest were murdered and burned. Tartus is only a small place. You can imagine how crowded and filthy all the empty houses and stables were after they came in. The French are giving them wheat, and a limited amount of other things to eat. For the bedding and clothing they depended on us.

When the news came, however, no one stopped to inquire into the reason for the distress, or about the race or belief of those so found. To know that some one is in distress is enough to call out a response in the heart of any Christian. In the fact that the Committee under whom we serve does this, I feel it makes its largest contribution to the cause of Christianity among these people. In this country of clans, sects, and nationalities it is very difficult, in fact impossible in cases, for people to conceive of such a work as we are doing without some ulterior motive in view. They simply can not understand why we should work here as we do, unless we wish to create sentiment in favor of American control of Syria, or to create a market for American goods. We are often approached with both these suggestions. They can not at all understand why any one should come from America, the land that represents to them wealth and a good time, and spend a year here for the mere purpose of saving physical lives. Our endeavor is, however, to go on serving as best we can, and saying little, trusting that our lives among them may be

living witnesses of the truth so dear to us. In this endeavor the day described above, we hope, has its part.

Beirut, Syria.

REMORSE

I bless the Hand that smote me,
The wound was made in love;
I bless the pain that caused me
To halt—for I did rove.
I bless the tender Shepherd
Who lamed the wondering sheep;
For though I keenly suffered,
Now close to Him I'll keep.

But, oh, His tender mercy,
And, oh, His wondrous grace;
He has each sin forgiven,
And shown His lovely face.
He wounded, then He healed me;
He bruised, then bound me up;
He chastened me, then sealed me.
His own—how full my cup!

And now He leads me gently,
And smooths for me the way,
Nor chides me once for wandering
From His dear side away.
But, oh, I feel so wicked,
So thankless, and so bad,
That I should ever grieve Him,
Should e'er have made Him sad.

To think that I should wound Him,
My dearest Friend of all,
And turn in coldness from Him,
And scorn His warning call;
That I should gladly wander,
And wilfully should choose
The bypaths and the meadows,
And all His love abuse.

Lord Jesus, canst Thou ever
Forgive my sin again,
Forgive my wilful folly,
Forgive my causing pain?
And yet I know 'tis answered
This prayer before I ask,
To love like Thine forgiveness
Is never once a task.

But I can not forget it;
Long I will grieve and weep
That I did prove a Judas,
And faithless fail to keep
My vows and tokens,
My many words of love—
The scar it leaves will linger
Till I am safe above.

—The Witness.

Teaching Street Waifs in Cairo

Sunday schools for children of the streets in Cairo are meeting with great success. Miss Jeannette McCrory, of the United Presbyterian Mission, goes every Sunday afternoon with her Egyptian teachers to the slum section of the city, gathers the children about her and teaches them Bible stories and texts. She gives them picture cards, supplied thru the World Sunday School Association, Surplus Material Department, and prays with the little waifs. Some are boot-blacks, some are beggars, and most are Moslems. Now they go down the streets singing, "Create in me a Clean Heart," instead of quarreling and swearing. More of such street schools are soon to be opened in other centers.—Sel.

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

PARENTS AND HOME

As the Bible has a "right" way of behavior for children in the home so there are directions given for every other member of the family. Servants are told how they can be pleasing to God and both as father and master the head of the home is instructed how to act. The least direct mention appears to be of the mother as mother. What her conduct as wife shall be is clearly outlined but in recognizing and honoring mother separately from father the Bible is quite different from the present-day custom. In loving submission to her husband a wife lays the foundation for an obedient spirit in the children she may bear and on every hand can be seen proof of the fact that when a woman is a true wife, with due reverence for her husband according to Bible teaching, it naturally follows that she is also a good mother, by example and precept leading the children in loyalty to the God-appointed head of the family.

* * *

Whatever our relation to others may be in the home life, we should remember that we owe first allegiance to God. It is "in the Lord" and "as unto Christ" that we are to accept our allotted place and be found faithful. In homes where not all are of one mind to serve Him this may bring persecution but that is no reason for a lowering of standards. Peter declares the followers of the Lord are called unto suffering and Jesus Himself said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me" (Matt. 10:34-38). "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful creator" (I Pet. 4:19).

* * *

Nothing destroys the peace of home more quickly than selfishness. As

Christ came not to be ministered unto but to minister, so His people should live the same life and home is the place to begin.

* * *

As a Divinely-imparted love is the badge by which God's child is known to be one of His great family (Jno. 13:35) so human love is the secret of congenial companionship in the natural family life on earth. In the ideal home one's peculiarities are understood, weaknesses borne with and, if at all possible, even sins hidden from the eyes of the world, simply because with blood relationship goes a love that shields and protects its own. If there is friction in the place you call home, try pouring a little more love on the creaking machinery. It is the best family lubricant yet discovered and no patent or copyright restricts its free manufacture and use.—Gospel Herald and Saturday Evening Call.

PRIDE

By Edna Schlosser

For the Gospel Herald.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world.—I Jno. 2:15, 16.

We feel impressed when we think of the Church today. When we see the rising generation going on in pride and the musings of this world we are made to wonder what will the end of these things be. Dear young people, I wish you would often recall your baptismal vow, made upon bended knee.

Oh, how grieved must Jesus feel to see you turn your back and go on in pride and pleasures of this world again. Dear young people, ask the heavenly Father to give you an earnest desire to live for Him who died for thee. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

"Jesus is coming, we know not how soon, Coming at midnight, or morning or noon; Evening may bring Him to bear us away, Let us be waiting and watching each day."

I once heard a minister say, "When we see a faithful young man or woman, that gives us courage." Yes, it is always encouraging to see the faithful ones, but it seems they are getting so few.

But, oh, the responsibility that is resting on us as mothers. I believe that many a would-be Christian would have lived the overcoming life, were

it not for the proud, godless mother that led the young soul in the wrong direction.

Christ said, "Ye must be born again." It is only when we are born again that we can see in the light of God's Word, His will concerning us. It should be our prayer every day that the Holy Spirit may have His way with us, for His purpose, and it is only then that we will enjoy our Christian life. "If ye know these things, happy are ye if ye do them," so we see the blessing is not in the knowing but in the doing.

Please read the 8th chapter of Romans. We read in that chapter, "For as many as are led by the Spirit of God, they are the sons of God." It is then that we will have no desire to put the things on our little ones that are for nothing but the lust of the eyes. Some one may say, "What harm will a little lace or a little edging do?" Dear mother, let us ask ourselves the question, "What good may I do with this trimming?" If we put trimming on our little ones that we would not wish to put on our own bodies, we are teaching the child to become vain and proud. And what of ourselves? Are we appearing to be plain and in reality are proud in heart?

Truly we can see the desire of the mother's heart on those little jewels. What a pity so many are led out in pride, instead of being led on the heavenward way as is the duty as well as the privilege of every God-fearing mother! Whatsoever we do, we should do all to God's glory. I Cor. 10:31.

"BE SUBJECT, BE SUBMISSIVE"

By R. J. Heatwole

For the Gospel Herald.

Jesus was subject to Joseph and His mother (Luke 2:51) a beautiful example for children to parents. Peter was a bishop, and he said to the younger, "Submit yourselves unto the elder, yea all of you, whether young or old, be subject one to another, and be clothed with humility" (I Pet. 5:5). "In lowliness of mind let each esteem other better than themselves" (Phil. 2:3).

Last, but not least, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy and not with grief" (Heb. 13:17). By this submitting one to another we honor God! I am reminded of what I heard Bro. Mininger say once at our conference: "The greatest mission in the world is not home mission, or foreign mission, but submission."

Windom, Kans.

Sunday School

For the Gospel Herald.

Lesson for Aug. 10, 1919.—Acts 16:9-15; Jas. 5:19, 20

WINNING OTHERS TO CHRIST

Golden Text.—Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Introductory.—In our last lesson we had an example of tactful, faithful work in winning others to Christ. What Christ did for the woman and the "many" who came to Christ through her influence, we should endeavor to do for as many as we can win for the Master. Our mission in this world is (1) to give ourselves to Jesus, (2) to win for Jesus as many others as we have opportunity to win.

Lesson Story.—Paul had been forbidden to preach the Gospel in Asia. This time it was not the persecuting Jews that stood in his way, but the Holy Ghost had forbidden it. Could he understand what it meant? Evidently not, but he obeyed; and while he was quietly waiting for the will of the Lord to be revealed to him still further, he saw a vision in the night. In his vision there stood a man from Macedonia saying, "Come over into Macedonia and help us." He hesitated no longer. In company with others, he made immediate preparations to start, being assured that the Lord wished them to preach to the people of Macedonia. Coming to Philippi, the chief city in that part of Macedonia, they remained certain days. On the sabbath they went to the riverside where "prayer was wont to be made," and they spoke to the women who resorted to this place of prayer. Among those to whom they talked was Lydia, who accepted the religion of Jesus and her house became headquarters for the disciples. This was the start of permanent work in Europe. It was the beginning of a wave which in the course of a few centuries swept across all Europe and later crossed the Atlantic and planted the Gospel in America.

The blessedness of winning souls for the Master is stated by James as follows: "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Lessons for Us.—From this simple narrative of the beginning of mission work in Europe, there are a number of lessons to be learned, among them the following:

1. The Lord sometimes withholds our hands from doing things which in themselves are all right because He needs us at a place where we can accomplish more for the Master. Thus

in the case of Paul: it was not wrong to preach in Asia, ordinarily, but in this case he would have done wrong to attempt it, because there was more urgent need for him in Europe. Our work should be determined by three things: (1) Is it heaven-approved work? (2) Has God endowed us with talent to accomplish it? (3) Has God, through the Spirit and through the Church, called us to it or are we doing it because of our own desires?

2. Behold the modest Luke. Though of recognized ability and useful service, and though, being the writer, he might have gotten himself in the lime-light in the way he described this trip to Macedonia, he says nothing of what he did, tells much about the work of Paul and of Silas, the modest "we" being the only evidence we have of his presence on this journey. It is a trait of character worthy of our imitation.

3. The patience and faith of Paul and his companions must have been tried as they came to Macedonia and found themselves practically unnoticed. With that striking vision and that urgent invitation "help us" they might have had reasons to expect that all Macedonia was ready to receive them and humble themselves before these men of God much as the Ninevites did before Jonah. But when they got to Philippi they found apparently little to do. This did not discourage them, however. They took hold of what they found, and though the beginning was small the ends accomplished justified the effort. Our business is not to do the great things, but the things which God wants us to do.

4. We can not always see what the Lord has in store for us. In fact, it is often the case that the seeming leadings of the Lord promise less than the program which we have mapped out for ourselves. But though the rainbow seems more attractive than the sun, only fools think of chasing it because of its attractions. The glittering things of earth often blind the eyes of youth to the brighter things of heaven.

5. "Behold how great a matter a little fire kindleth." This little beginning by the riverside has kept on spreading until it has covered three continents. "Mighty works" sometimes consist in telling the simple story of the cross.—K.

We account the Scriptures of God to be the most sublime philosophy.—Sir Isaac Newton.

In the economy of God, no effort, however small, put forth for the right cause, fails of its effect.—Whittier.

Our Young People

BIBLE PROPHECIES FULFILLED.
(Junior).—Luke 24:44-48.

Topic for August 10.

MOTTO

"All Scripture is given by inspiration of God."

THE STUDY HOUR

I. Prophecy and Prophets.—One of the wonderful things about the Bible is that it tells things that will happen before they do happen. Such foretelling of future events is called a **prophecy**. The man to whom God makes known the prophecy and who wrote it and told it is called a **prophet**. God used many men as prophets in the times which are past. These men were godly men who lived very near to God. God sent his Spirit upon them and moved them to speak as they spoke. No man could have told how things would happen unless God had showed it to him. This is one of the great proofs that the Bible comes from God. It is comforting to know that we have a book which makes no mistake and which is God's sure word. Every prophecy of the Bible comes true. Many of these prophecies have already been fulfilled. There are some still unfulfilled. We can be sure that every prophecy will come true just as it has been made because God never has failed to foretell things just as they are to happen. In our study at this time we want to look at some of the prophecies which were made and which afterward were fulfilled. There are so many that we will not be able to study them all in one lesson, but we shall pick out a few that we can understand and then sometime you can search out others and read and study them.

II. The Text, Luke 24:44-48.—Here the disciples were puzzled about Jesus being crucified and resurrected from the dead. Jesus told them that they were very ignorant and slow of heart to believe all that the prophets had spoken. They only had noticed a part of what had been written. Jesus showed them how His death and resurrection had been foretold.

PERSONAL THOUGHT

God's prophecies are true and faithful records of what would come to pass and is yet to come. It should fill us with courage to make all preparation for what is yet to be.

SUGGESTIVE ASSIGNMENTS

This is a Junior Topic, but it might be studied with profit by older persons. In fact there is need that the older ones be present and help the Juniors in the discussion of the topics. It might be well to hand out a number of the texts beforehand for study. Let some one older give a simple talk within the understanding of the young about prophecy. Let the practical side be emphasized. It is best to leave speculation out of the program and discussions. Let the Word speak for itself.

1. Text word, **Fulfilled**.

"Those who expect some day to be leaders of others, should begin early in life to learn to follow."

Genius is patience.—Sir Newton.

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John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, JULY 31, 1919

Field Notes

Sister Ada Martin and two sons, Lloyd and Floyd, of Green Castle, Pa., are at this time visiting among relatives at Scottdale, her former home.

Two of the ministers connected with the Publishing House filled appointments elsewhere last Sunday—Bro. Loucks at Schellburg, Pa., and Bro. Ressler somewhere in Lancaster county.

Brethren Asa Hertzler of Denbigh, Va., and Arthur Diller of Elida, Ohio, are among the latest arrivals from among those doing reconstruction work in France. Others are scheduled to arrive later.

A letter from Versailles, Mo., dated July 22, says, "We are expecting a spiritual feast next Sunday by way of an all day Sunday school meeting." Our prayer is that the brother's expectation may have been realized.

One editor left on Thursday of last week while another one returned. Bro. Reist returned from a trip to Indiana and Illinois in the interests of Goshen College, while Bro. Ressler left with his family for a two-weeks' sojourn in Lancaster county.

A two-day Bible instruction meeting has been arranged for by the brotherhood of the Strasburg, Pa., Mennonite Church, the meeting to be held Aug. 21, 22. All invited to attend and take an interest in the work.—H.

Bro. S. M. Lefever and family of Ronks, Pa., spent a few days recently at Scottdale, visiting among friends and relatives. Bro. Lefever has, from the beginning of the publication work here, taken an active interest in the cause.

The sympathy of the brotherhood is with the little flock at Alpha, Minn., in the damage done to their house of worship recently. It is fortunate that the fire was detected in time to save the building from being a total loss. The letter from Alpha, which we print on another page, will be read with interest.

A letter from Goshen, Ind., brings us the following news item from the Clinton Frame Church: "Bro. D. D. Troyer preached an impressive sermon on Conversion, using Matt. 18:3 as a text, after which nine souls were received into church fellowship by water baptism, July 20, our bishop, Bro. D. J. Johns, officiating. May the cause of the Lord prosper here at Clinton Church."

Bro. D. W. Slagell of Flanagan, Ill., had a very narrow escape from death recently. He was in the act of siphoning coal oil out of a barrel endeavoring to start the flow by drawing it out with his mouth. The barrel having lain in the hot sun, a poisonous gas had developed and Bro. Slagell very quickly discovered that he had been "gassed." Relief was promptly provided, and last reports represent him as safely recovering. We thank God for his deliverance.

Arrangements have been made for an all day Sunday school meeting, to be held at Providence Church near Yerkes, Pa., on August 21. Every-body invited.—M.

Announcement has been made at the Diller Mennonite Church near Newville, Pa., relative to the ordination of a deacon, as follows:

Sunday, Aug. 17, votes will be taken.

Tuesday, Aug. 19, ordination.

In the Lord's hands. Amen.—C.

Sisters Martha Mumaw and Edith Driver of the Publishing House force left last Thursday morning for Mifflin Co., Pa. After visiting a number of communities in central and eastern Pennsylvania and in Virginia, Sister Mumaw expects to return to the House, while Sister Driver expects to return to her former home in Missouri.

Correspondence

Carstairs, Alta.

(West Zion congregation)

Dear Herald Readers:—On June 28 Bro. Geo. J. Lapp came into our midst and had meetings every evening for 7 days. On Sunday, June 29, we had an all day meeting—preaching in the morning, and in the afternoon Bro. Lapp conducted a children's meeting and gave an interesting address on his trip thru the holy lands. We had preaching again in the evening. The meetings throughout the whole week were well attended, with good interest. Although there were no visible results, yet we believe the many truths that the brother presented to us will not soon be forgotten and will be the means of spurring us on in our Christian life. May the Lord bless our brother in His great work, and make him a blessing. We all unite in saying, Come again, Bro. Lapp. Yours in His service,
July 17, 1919. N. R. Weber.

Alpha, Minn.

Dear Herald Readers, Greeting:—We at this place are enjoying the blessings of beautiful summer weather at present, after a very wet spring. The attendance at church and Sunday school is fairly good, but just at present under difficult circumstances. Our church house was set on fire by lightning July 3, which did a great deal of damage. The fire was discovered in time to save the building from total loss, by faithful work of the brotherhood who were summoned by telephone. The cost of repair will be somewhere between \$300 and \$400, as near as we can tell at present. We thought it would not be out of place

to let the brotherhood know of our loss, and give any who felt so inclined an opportunity to help in a small way. Any one so inclined can send same to the writer at Jackson, Minn., or to C. J. Garber at Alpha, Minn., R. 1. We ask an interest in your prayers.

July 20, 1919. Chas. M. Bute.

Lewiston, Mich.

Dear Herald Readers, Greeting:—We have much in this little town to be thankful for. I wonder if we all appreciate enough how good the Lord is, although not often do we have the Word of God preached to us. Sunday, July 20, Bro. Sommers of Fairview met with us and cheered our hearts with a good sermon from II Cor. 5:20, 21. He tries to meet with us every two weeks.

I was reading in the Gospel Herald the future described as everlasting punishment. The thought came to me we should not serve God through fear of hell, but with love to God for His loving kindness and love for His Son for giving His life for us. Pray for this place, that the children of God may be faithful ambassadors; also for our pastor, that he may be encouraged. Yours for the Master,

July 21, 1919. Julia E. Wood.

La Junta, Colo.

(East Holbrook congregation)

On June 22 Bro. J. D. Charles of Hesston, Kans., was with us in his capacity as S. S. field worker. One week later, Bro. C. D. Esch was here and gave us a number of instructive and interesting lectures on various phases of the work in India. Friday, July 18, Bro. J. D. Mininger of Kansas City spent one day visiting relatives and friends here and also preached in La Junta in the evening. We are sorry he could not remain with us longer but his time was all taken up. Sunday evening, July 20, Bro. T. M. Erb of Hesston preached for us. At the same time, Bro. Ben Miller and wife of Newton, Kans., and Bro. G. L. Bender of Elkhart, Ind., were here. We are always glad for these visits from brethren passing through and extend to them all a cordial invitation to come again.

Fraternally yours,

July 21, 1919. J. H. Shank.

Midland, Mich.

Dear Readers, Greetings:—Bro. and Sister B. B. King of Ft. Wayne Mission were with us July 14-16. Bro. King preached every evening. Sister King gave us a very interesting talk on the work at the Mission. May these talks spur us on to do more and better work for the missions. We can hardly realize what the real conditions are, that are to be found in our cities. But we know that there are many

souls who have never heard the Gospel and Jesus wants them too.

The Sunday school meeting held here July 4 was well attended and much interest shown. It is expected that we have another meeting of this kind somewhere in Michigan some time this fall.

Bro. Jacob Hershberger of Indiana preached here several weeks ago.

Quite a number of visitors were with us July 20, among them Bro. and Sister Swartzendruber of Pigeon, Mich. The brother preached both morning and evening.

To those who are thinking of moving to a different locality and would like to know about the country around here, the best way to find out is to come and see. Most people who have been here for the first time say it is not like they expected to find it. So we invite anyone to come and see for themselves. Most of the people here like it very well.

Wishing God's blessing upon His work and workers everywhere, I am,

Yours for His work,

July 21, 1919. Clara Emmert.

Hubbard, Oreg.

Dear Herald Readers, Greeting:—We can praise the Lord for His goodness. We have Sunday school every Sunday at ten o'clock, preaching services at eleven, and young people's meeting and preaching in the evening. Things seem to be on the increase, yet there is much room for improvement.

Bro. N. A. Lind stopped here on his way home from the Conference at Cresston, Mont., and preached several inspiring sermons for us at Hopewell and at other places.

Bro. D. B. Kauffman of Kenmare, N. Dak., was with us last night and preached a good sermon at Hopewell.

Death has again entered our home and taken away our son, Adam Mishler, aged 42, a member of Hopewell congregation, leaving a wife, a son, and a daughter.

Bishop I. I. Troyer of Lagrange Co., Ind., has been among us during the past few weeks. He intends to go to the coast in a few days. We trust that the Lord may be with him.

Pray for us that we may hold out faithful to the end.

July 21, 1919. J. D. Mishler.

Bloomfield, Mont.

Dear Readers of the Herald, Greetings in the Name of Christ:—Since our arrival at this place we have enjoyed the choicest blessings of God. We can say with David, "The Lord hath been mindful of us." We find the work in this part of the vineyard of the Lord very interesting and the Lord is blessing our feeble efforts.

Our little flock here is growing in grace and in the knowledge of the truth as well as in numbers. Prospects for building up a nice congregation at this place are good. Let all who have the great work of the Lord at heart pray that His choicest blessings may rest on our efforts so that all that is done may be to the glory of His name.

Soon after we arrived here Bro. I. S. Mast of Minot, N. Dak., came here and preached two inspiring sermons and officiated in the communion services.

On the evening of July 1 Bro. J. M. Kreider of Palmyra, Mo., arrived here and had charge of a three-days' Bible conference followed by a series of meetings which closed on the evening of the 13th. The meetings were all well attended and interest was very good. As a result of these efforts there were two confessions on the part of members whose lives were not as consistent as they might have been, but who wished to renew their covenant and endeavor to live more closely to Christ. Also one who hitherto was a member of another denomination but wishes to be admitted as a member of our little flock here, and who will be received as soon as arrangements can be made. In other respects also the results of the meetings were very gratifying.

On Thursday, July 10, we were also favored with a visit by Bro. L. S. Glick and wife of near Surrey, N. D., who remained with us till the close of the meetings mentioned above. The Sunday morning following their arrival Bro. Glick preached a helpful sermon. Bro. Glick's were on their way home from Calkins, Mont., where a series of meetings was held with Bro. G. in charge. Early the following Monday morning Bro. Kreider and Bro. and Sister Glick left for their respective homes. May the Lord abundantly bless them for their labor of love and send them into our midst again.

The Lord willing, there will be a series of meetings held at Coalridge, Mont., in the near future, these to be in charge of the writer. This is a place about 150 miles from here. Will you pray earnestly that the Lord may bless us in the work there?

The weather continues to be hot and dry. In most parts of this state crops of all kinds are almost a total failure because of drought. In this immediate vicinity there will be less than a half crop.

May He who is able to keep us from falling continue to sustain us in the great battle against sin that we may come out victorious, yea, more than conquerors through Christ.

Yours till He come,

July 22, 1919. Rhine W. Benner.

Miscellaneous

SHOULD THE MENNONITE CHURCH HAVE A GENERAL HOSPITAL?

By D. H. Bender

For the Gospel Herald.

At the recent meeting of the General Mission Board the question of building and maintaining a general hospital by the Church was presented and a committee appointed to look into the matter. Since then some discussion on the subject has been heard in sections of the brotherhood, and I believe sufficient interest in the proposed movement is apparent to warrant further consideration.

Important Church-wide movements need careful consideration before they are launched. The Mennonite Church, as a rule, is not inclined to act hastily unless an emergency is thrust upon her, as for instance the recent call for relief work occasioned by world conditions. This is as it should be, but to those who have given the subject of a general hospital consideration, it is clear that the time has come for the Church to bestir herself and do some serious thinking on the subject.

That objections to the launching of another institution in the Church can and will be raised, there is no doubt. As I see the situation and regard the brotherhood, the following are a few of the unfavorable points that will naturally arise on the question of starting a general hospital:

1. We are not in position to undertake a project of this nature.

2. The Church has more on her hands now than she can properly take care of.

3. The running of a general hospital is not strictly a religious work and so does not come within the province of Church activities.

4. We do not have the trained professional men and women in the Church to properly take care of an institution of this nature.

5. The work of a general hospital is largely local in its scope and so the Church at large would derive very little benefit from such an institution.

6. A general hospital would necessarily have to be open for the general public in a large degree and the presence and influence of worldly doctors and possibly other workers would not have a good effect upon our own workers.

7. The expense entailed in building and maintaining a first-class general hospital would necessarily be heavy and this would tend to rob other institutions of their full support.

Having looked upon the more un-

favorable side of the question, let us view the other side.

In answer to the above questions, it could be said:

1. If the maintaining of a general hospital is a part of Christian work we are either ready to begin this work or it is our Christian duty to get ready. God never lays a responsibility upon His people but that He opens the way for them to meet the same.

2. There has never yet a movement been launched by the Church but that many misgivings and questionings presented themselves as to the possibility of properly taking care of another institution bringing with it added work and responsibility, and yet it has been clearly demonstrated that the more the Church undertook, when it became clear that it was her duty to do so, the better the older institutions were cared for along with the new one just launched. The more the Church has to do, the more general will be made apparent the need of support, the better the work will be brought before the brotherhood, and the more general will be the interest in Church work. There is always a way to care for the next child legitimately born into the family, provided those responsible are faithful to their trust. There is a standing cry on the part of some to have "something to do."

3. While the running of a general hospital may not be considered strictly a religious work, as general hospitals are now conducted, yet this work will admit of a strictly Gospel basis and humanitarian purpose that is in perfect harmony with the spirit and teaching of the Master. "Inasmuch as ye have done it unto the least of these ye have done it unto me." It is our religious as well as our human duty to take care of the suffering and needy. Under no other circumstances can a truly consecrated Christian worker meet with such an open opportunity to exemplify the spirit of the Good Samaritan than in an institution especially conducted for the relief of suffering, the cure of disease and the saving of life. As such it certainly falls to the lot of the Christian to support this work.

4. It is true that we do not have many trained doctors and nurses in our Church who are fully consecrated and qualified to successfully conduct a well-equipped, up-to-date general hospital. Neither did we have brethren and sisters qualified for general mission, publication and educational work in the Church at the time when the Church found it her duty to launch these institutions. She had to make them. But we do have some doctors and nurses who could undertake this work while others are completing their

preparation. Moreover, the religious responsibility of a general hospital does not rest primarily with the doctor and the nurse but with the management. Given a strong Christian superintendent with a corps of consecrated workers, the professional work of prescribing medicine or performing a surgical operation is secondary to the spirit of the institution. It might be mentioned at this point that the Mennonite Church has at this time more than a dozen consistent, loyal, consecrated young sisters who are taking nurse's training with the full purpose of being helpful to needy humanity. Half of these would be ready at almost any time to enter a hospital as registered nurses.

5. The primary purpose of a church hospital would not be to make it an institution to benefit the Church only but for suffering humanity generally. We do not establish missions in our cities and in foreign fields for the benefit of the Church or its members, primarily, but for the benefit of those who know not God and the blessings of true church membership. The hospital must necessarily be considered a mission work. Christian benevolence and philanthropy after the Gospel order must be the impelling force and purpose for building and maintaining such an institution.

6. To make a general hospital a success in any community it would have to be open to the general public, just as our schools are. Local doctors would have the privilege of bringing their patients to the hospital and treating them while there. This would contribute to the efficiency, usefulness, and finances of the institution. The management, however, would be absolutely in the hands and under the control of the Church.

7. The question of expense must be taken into consideration. It would cost a good many thousands to erect and equip such an institution. Then it will be a question as to whether it will be self-sustaining after it is built. It costs money to build any institution of the Church. The Church has the money, and if it becomes clear that the Lord wants us to build a general hospital, it is equally certain that He will move the hearts of His children to contribute the amount necessary for its erection. There are always those who would contribute to a work of this kind who would not give to some other work. Some well-to-do men have already signified their willingness to liberally support a work of this kind. A general hospital properly located and carefully managed ought to be self-supporting. While it is true that most city hospitals run short, it is also true that they are not run on a Church or religious basis. The management, doc-

tors, and nurses are highly paid and no sacrifice is made especially for the cause. This would be different in an institution where the management, nurses, and even the hospital doctor or surgeon all serve on a mission basis. Yet, if it did not pay out, that would not be sufficient reason why the work should not be undertaken. Very few Church institutions are self-supporting.

A Few General Thoughts

The Church is at present maintaining two hospitals; one in connection with our sanitarium at La Junta, Colo., and one in India. The former is not a general hospital. It is especially intended for consumptives and asthmatics, though some other cases are treated. The India hospital is general in its nature. It seems to me that the time is here and conditions ripe for the Church to seriously consider the establishing of a general hospital in the homeland. This hospital could be run independently of any other institution located at a convenient place, or it could be conducted in connection with our sanitarium if located near enough to this institution.

Aside from the fact that the Gospel demands that Christians care for the suffering and needy, the Church is facing another condition that she must meet, and which can not well be met without the consideration of a general hospital. More than a score of our young sisters have taken nurse's training, entered the profession and are now lost to the Church. We believe this is largely due to the fact that their training was gotten in other than our own institutions. We have now a half dozen who are just finishing their training and about a dozen who are beginning. We are maintaining a nurse's training school in our sanitarium at La Junta, but this not being a general hospital, these sisters are obliged to spend from one to two years in training in a general hospital conducted by other than our own people in order to get a diploma. This arrangement is not satisfactory, neither to the Church, nor to the sisters, nor altogether to the state. Since we hold, and rightly so, that a Christian nurse has a place in the Church as well as in the community, does it not follow that it is a part of the duty of the Church to see that our sisters get this training in the Church, instead of compelling them to be exposed to the dangers attending such training in worldly institutions?

We all recognize the fact that the demand for trained nurses is constantly growing. The demand is in excess of the supply. We need a trained Christian nurse in each of our Church institutions—our missions, home and foreign, our charitable institutions,

our schools and in every community. Many hours of suffering, much danger of life could be overcome and a great deal of worry and concern prevented did parents and friends know that a Christian nurse with ample training was on hand for any emergency. This demand will continue to grow. It is right that our sisters should consecrate their powers for such a laudable service. Will the Church provide an institution in which they may receive the necessary preparation for this worthy work?

The real purpose for establishing and maintaining a general hospital in the Church is because it is a Christian duty to care for the suffering and needy; because it provides the means by which our sisters who feel called to this work may acquire the necessary preparation under our own management for this noble work, and because the relieving of suffering and the giving of needed help in time of bodily suffering always affords an excellent opportunity of reaching the soul. We should be ready to meet every Christian duty and embrace every opportunity to serve our fellow men and win souls for Jesus.

Hesston, Kans.

IN THE WEST

By Geo. J. Lapp

For the Gospel Herald.

Since June 6 it has been the writer's privilege to enjoy the fellowship of the brotherhood of Minnesota, North Dakota, Montana, and Western Canada. It was gratifying to note the spiritual sturdiness of the members of the small congregations scattered throughout this great West and Northwest.

We were very much impressed with the spirit manifest in all the conferences. The individual congregations are scattered far and wide and yet in conference session they spoke of each other as being almost next door. Especially is this true of the Pacific Coast Conference. A number from Oregon and Idaho had over five hundred miles to come and they met the great expense cheerfully in order that they might have a few days of fellowship together. Our brethren from California had much farther to come. The congregations worshipping in Idaho (Filer and Nampa), in Oregon (Hubbard and Albany), and in Montana (Creston) form a great triangle, each group of equal distance from the other making it very difficult for them to become a unit in every detail. Each, however, is a great center for live missionary activities of all kinds. They are eager to develop such church and Sunday school activities as will strengthen the young people

and enlist their hearty co-operation and interest. They are eager to reach the lost of all classes living around them. They are very faithful to their trust. We have often wondered whether some of our large communities of the central and eastern states could stand the strain of isolation and standing alone as these our dear brethren and sisters have through all these years of trial and hardship. We certainly would be tried to the utmost.

The distances are not quite so great in the North Dakota, Missouri-Iowa District, except for the brotherhood at Alpha, Minn. Yet they are scattered over considerable territory of North Dakota, South Dakota, Montana, Manitoba, and Minnesota. The conference sessions of both North Dakota and Montana manifested a strong spirit of unity and a desire to strengthen the Church in the vital principles of nonconformity, non-resistance, non-secrecy and non-swearing of oaths for which we as a Church stand as well as in the unity of the body on all other Bible teaching. The conferences were decidedly constructive, which is very essential in these days. We must safe-guard the highest interests of the Church as a whole, even to the sacrificing of personal petty jealousies and prejudices. The Word of God must be ever before us and we must seek to follow its teachings in their entirety as they apply to our own Christian experience and our relations both with our brethren and sisters and with the outside world. And while we put forth greater effort to win souls for Christ, we must put forth as great effort to witness against evil and show by our daily walk and life that we are not of the world nor following its allurements.

There is plenty of room for our brethren to find good, cheap homes in this great West. The old days of wild cow-boydom, Indian war whoops, brawls and booze are all a thing of the past. Even the proverbial hobo is seen no more in the land. A few ranchmen are found here and there but many of them are men of integrity and strict honesty. The towns are well regulated and disciplined. No houses need be locked for fear of plunderers. Purchases of land can be made on easy terms. The West appeals to any one who is in need of a cheap home and is ready to undergo the hardships which always attend life in a new country. But by persistent effort and stick-to-it-iveness the people in these parts win out.

There is a great spirit of restlessness manifest in these western states. People move into a community and if it does not come up to their preconceived notions of how it ought to

be they pull up stakes and go elsewhere. Some keep going till they have little to go on. Others make the mistake of moving their family into an isolated region expecting that soon a number of others will follow. They may live thus isolated for years and their family is lost to the Church.

Now that there are a number of well established communities throughout the West and since reliable information can be had from our own brethren who live there, it would be wise for our brethren who contemplate going West or Northwest to consult them freely in regard to finding a location with either good church privileges or hopes of having them soon. Then, **carefully and prayerfully make their choice of a location and stick to it.**

Could not the General Conference see fit to appoint a colonizing committee of brethren who have been successful residents of these parts of the West and Northwest, together with a few others who live in the Middle and Eastern States, who could act as an advisory and colonizing committee with such necessary powers as would enable them to suggest settling in certain areas as would insure ministerial help?

We reserve reference to the visit with the Western Canadian brethren for a later article.

Goshen, Ind.

OUR TRIP TO FRANCE

By Vernon Smucker

For the Gospel Herald.

A few remarks concerning our trip to France may be of interest to Herald readers. A report of the work as we found it will be given in a later issue. The object of this short sketch is to outline our trip in a general way and to give a few points of possible interest in connection with it.

Traveling in France, or in any other European country, is not at the present time an especially pleasant experience. The unsettled conditions existing everywhere, the uncertainties of transportation, the difficulties of language, the necessity of registering and securing the proper police and safe conduct papers, as well as standing in line and waiting for visas of pass-ports, etc., soon become very tiresome and require an almost unlimited amount of patience. Yet in all of these things we were particularly fortunate and our unpleasant experiences were reduced to a minimum under existing conditions.

Our Sundays in France were spent in religious services with our brethren. Owing to distance it was not always possible for all of them to be present, except for a few meetings

which all but one or two attended. We expect to report in more detail on these Sunday meetings in our later report.

It was our privilege to visit most of the equipes in which our brethren are working and to spend the most of our time among them, seeing them in their daily work, living at the different equipes for a few days at a time and thus getting pretty well acquainted with conditions. In this way many opportunities for personal interviews and talks presented themselves, and these we value not the least among our experiences there.

Another interesting experience which we enjoyed was the opportunity of getting into the homes of a number of French Mennonites. There are quite a number of them in France, and the experiences of some of them have been very touching indeed. Through our getting in touch with Pre. Pierre Sommer of near Belfort, we were able to get a good deal of information on the subject. It was at the earnest solicitation of Bro. Sommer that Bro. Allgyer decided to lengthen the time of his stay and spend some time visiting among more of the French Mennonites, and possibly also among the Mennonites of Alsace and Switzerland. A report of these visits will be given in these columns.

In all our travels and experiences we were continually blessed with good health and a sense of God's protection and care. We are especially grateful to the Church at large for your prayers in our behalf and trust that you will continue to remember Bro. Allgyer and pray for his safe return, as well as for the brethren who are engaged in relief work.

The writer left Bro. Allgyer at Clermont, France, on July 1 and proceeded to Paris. On July 3, I left Paris for Brest and after a stay there of three days boarded the U. S. S. troop transport Kaiserin Auguste Victoria—a former Hamburg-American liner but now engaged in carrying soldiers back to the United States. We had on board almost 6,000 soldiers and officers. After a smooth and uneventful voyage we reached New York harbor on July 18, and a few days later found me at home again with friends and loved ones.

Bro. Allgyer intended to stay a few weeks longer for the reasons mentioned above, and may be at home soon after this reaches the eye of the reader, though the uncertainties of transportation and other circumstances make it impossible to tell. He at least planned to be at home for the Ohio Sunday School Conference held Aug. 12-14.

Besides our general report soon to follow, we hope to be able to furnish

articles on special phases of the work which may be of interest. We invite any questions you may have, and will be especially glad to give all information possible to parents of the brethren in France. May God's richest blessings continue to rest upon the work.

Orrville, Ohio.

THE POWER OF A CONSECRATED LIFE

By Ellen Sommer

For the Gospel Herald.

Consecration means a full surrender to Christ, a life of service to others. The strait gate of consecration leads into the blessed life.

A true, devoted Christian is one who is entirely consecrated to the interest of the kingdom of God. A holy, consecrated teacher is the only one that is successful in his work. Therefore the Christian life has a far-reaching influence. And we know that all along the Christian life come sufferings, caused by the thorny crown, mockery, sneer, the cross. All these fall to the lot of the followers of the King, and perhaps they come most plentifully to the saints and the most likely to the Lord. But certain it is that those who thus suffer are they who reign. Their sufferings are not for a moment to be compared to the glory revealed in their lives. When we see how much good can be done in this present age, and how we are to lay hold on the God-given opportunities, we must come to the conclusion that it can only be done through the power of a consecrated life.

There is a niche which only we can fill, a crown only we can wear, a service only we can render. God alone knows what these are, and He is giving us opportunities to prepare for them. When the power of the new life of Christ is once allowed to work in us the consequence will be a yielding to the Divine Power as the electric motor yields to the mysterious power conveyed by the wire. It is just as these wires come in touch with us that we give out light. It is through these wires that we give out heat—the warmth of love, sympathy, compassion for the multitude. It is through these wires that we get the ability to go about doing good. It is stepping aside and letting God work through us according to His plan. It is the removal of hindrances and obstructions so that we can be channels of blessing for Him. It means the spiritual quickening of powers with which we are endowed of God.

With the power of a consecrated life we rise higher in the realms of spiritual life, and there alone our life is hid with Christ in glory. God only

knows what can be done through the power of a consecrated life. It is wonderful. Let us consecrate our lives that we may exert a Christian influence over the lives of others, that their influence will have a powerful effect on the world—those who are not only themselves pure amid temptations but the center of purity shielding others; those who stand to their post of duty, who meet the demands of tasks with gentleness and unselfishness, and with a strong, true heart are preparing for the front ranks of heaven's nobility. It will then be discovered that you have lived a great life and you will be greeted on the threshold of heaven with the "Well done" of the Lord.

Daltón, Ohio.

JUST "MOTHER"

It was only a single word written with trembling hand on the margin of a small Bible found by a guest in a spare room of a farm house. A line was drawn by the side of a passage which evidently was "mother's" text—one of many verses which no doubt were dear to her soul. The entry in that plain little Bible is full of sacred suggestions. The hands that once turned those pages have ceased to be occupied with earthly service, the eyes that scanned the fine type, dimmed to this world, have opened on the glories of a higher and happier sphere. But mother's influence lives on. We today are the better and the braver for her faith and life. The old Book which brought a smile to her careworn face, and on which now and then a hot tear dropped, is today our hope and our help, our guide and our comfort. The verses on which at night she pillowed her head give us, too, rest after labor, peace after tears. We shall do well if we have half of her faith, or imitate a tithe of her good works. Yet somehow God expects us to do better, if that be possible, than did mother and father. We are farther along in history than were they, there is more behind us, perhaps we see better what is ahead of us. But it is still the old Book on which we must build; if we grow, it will have to be growth in the old faith. Dear mother! We cherish her Bible; we love her texts; we are trying to follow her example; and by and by we hope to meet her in glory.—Northwestern Christian Advocate.

What about it? Are we giving to God the things which belong to Him, or are we robbing Him?—C. D. Esch.

"The surest way to be happy in heaven is to keep busy making others happy on earth."

AMEN

—Sel. by Ella M. Miller.

I can not say,
Beneath the pressure of life's care today,
I joy in these:
But I can say
That I had rather walk this rugged way,
If Him it please.

I can not feel
That all is well when dark'ning clouds
conceal
The shining sun:
But then I know
God lives and loves; and say, since it is so,
"Thy will be done."

I can not speak
In happy tones; the tear-drops on my
cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en permit some things
to be,
When He is love;
But I can see
Tho often dimly, thru the mystery,
His hand above.

I may not try
To keep the hot tears back; but hush that
sigh,
And try to still,
Each rising murmur, and to God's sweet
will
Respond—Amen.
Nampa, Idaho.

There are a number of young people in the Church in preparation for future mission work, some whose period of preparation covers from two to six years. With that motive continually before them and actually possessing them, and with their example in doing what they can during preparation, they will lend a quiet, helpful influence to others, which must bring results. What a power for good, if all these remain loyal to the faith, devoted to the cause, separated from the enticing things of the world. These are perilous times when the faith of many waxes cold and the allurements of the world proves irresistible to some, and it behooves every one of us to watch and pray and hold on by faith for our own sakes, for the brethren's sake, and for the sake of the many millions yet unsaved.

Jacob K. Bixler.

"When one is alone, he should be on the lookout for Satan's temptations. It is good for us to remember at all times that God is with us."

In our community, if we want to do foreign mission work, we have a wonderful field within two miles of our door.—E. D. Hess.

"To succeed in life, find out what work the world wants done, and do it better than anybody else."

PROVED A FOOL IN THREE MINUTES

It is told of one of our early American evangelists that in the course of an address he made the broad statement that all infidels are fools, and that he could prove it in any given case in ten minutes. A man in the audience asked if he might interrupt, and remarked that he must take exception to the statement, since he was himself an infidel and thought he was no fool. The preacher looked him over rather curiously and said, "So you are an infidel? Will you tell me just how much of an infidel?" "Certainly, sir; I deny that there is anything at all in religion."

"Nothing at all in religion? Are you willing to go on record as saying that?" "Going on record?" the infidel replied, "why, I have been writing and lecturing against religion for these twenty years." The evangelist glanced at his watch and said, "Well, I said I could prove an infidel in ten minutes and I have seven minutes left. I'll leave it to the audience if a man isn't a fool to write and lecture for twenty years against a thing that has nothing whatever in it!"—Sel.

When the devil is no longer able to persuade a person that he does not need to think about God's claim upon him, or at all events, the time for doing so has not come, then the tempter turns around and tries to deceive in some other way. And one of his devices it to make the penitent sinner think he has committed "the unpardonable sin." Every now and again the writer receives a letter from one who is being fooled with this absurd lie. It is always a lie because the mere fact that the sinner is penitent, is willing to confess sin, and anxious to be reconciled to God is proof positive that the Holy Spirit is trying hard to bring the love of God to bear on the heart of that sinner.—Sabbath Reading.

ANNOUNCEMENT

Mennonite Publication Board Meeting

The Lord willing, the next regular meeting of the Mennonite Publication Board will meet at Zion Church near Linville Depot, Va., Thursday and Friday, Aug. 21 and 22, 1919. Arrangements for meetings as follows:

Thursday, meeting of Executive and Publishing Committees.

Friday forenoon, Business Meeting of the Board.

Thursday evening, Friday afternoon and evening, meeting for the public, before which some vital themes connected with the Literature problem will be discussed.

Members of the two committees will please be on hand for work at 9 A. M. Thursday.

All who are interested are invited to attend.

J. S. Shoemaker, Pres.
S. H. Miller, Secy.

ARE WE COMING TOGETHER FOR THE BETTER OR WORSE?

(Continued from page 331)

strive for God's truth till death. But so many turn their faces to the world and try to learn how much they can keep up with the world and still hold their membership with the Church. Sisters, I am not trying to find fault with you, but I love you and the souls of your children. My heart is bleeding in sympathy for you. Let me ask you to count up how much you spent last year for lace and trimming for each child, and see how many years it would take to save enough to buy a Bible for each child.

"Oh the good we all may do,
While the days are going by."

If I live till conference I want to be on time to hear all that is for the public. I want to learn all I can. I have many friends and relatives that I will be glad to meet with and welcome them. We that can remember back fifty years have to wonder what things will reach to if another generation is allowed to grow up, if the world stands that long. The parents fifty years ago told the children how to do—today the children tell the parents how to do. What will the next generation do? The mother that loves her daughter will teach her to cook, bake, sew, clean house, and do all kinds of work. In that way mother will be a help to the daughter after mother is dead and gone. The mother that does not teach her daughter to work has no love for her daughter and does not know what mother love is. Mother love will live as long as the daughter lives. If the daughter is taught merely to keep her hands white and sit at the organ it makes life hard for her and her family after she is married. I am glad I was taught to work. Let us help the rising generation wherever we can. Let us come together for the better and not for the worse.

Harrisonburg, Va.

MEDITATIONS FOR CHRISTIANS

By Bressler Buchwalter

For the Gospel Herald.

The Words says, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." The subject needs much prayer and meditation. What is the motive which prompts Christian people in what they say and do?

I wish to call your attention to a few things: When money is spent for overly large houses it takes a great deal of furniture. What is it intended for?

What about the costly autos when

at the same time there is a good horse, harness, and carriage at the home?

I remember well when our Conference rule was against members having organs and pianos. Now if we have better house keeping all is well. We still have some Amish Mennonites that hold to that doctrine.

Are those things I have mentioned luxuries? If so, some meditation is needed. Christians, could not this vast amount of money be spent for better purposes? "That which is highly esteemed among men is an abomination in the sight of God." May we have due respect for God's Word at all times.

We may learn a lesson from the camel. He is very docile when his master wishes to take a journey with him. He kneels down to be loaded. Oh, if we were always in a state of mind to kneel to God, when it does not go the way we would have it. Or does it always go the way we would have it? Let us become more humble, is my prayer.

Groff's Store, Pa.

ALBERTA-SASKATCHEWAN CONFERENCE

For the Gospel Herald.

The Annual Church Conference of the Alberta-Saskatchewan Mennonite Conference District was held with the Mount View congregation near High River, Alta., on June 24, 1919. The conference members were all present, also the following brethren from other Conference Districts: Geo. J. Lapp (returned missionary to India), L. J. Miller (Missouri) Fred Gingerich, Jno. Steckley (Oregon), N. Gerber, Chr. Snyder (Montana), Jonas Wenger (Kansas), who were considered conference members of this session. Bro. Abr. Reist of Reist, Alta., who was recently ordained to the ministry for the Clearwater congregation, was also accepted as a member of this Conference district.

A number of brethren and sisters from the different congregations in this conference district and from Montana, Ontario, and other places were also present and welcome visitors.

The conference sermon was delivered by Bro. Geo. J. Lapp, basing his remarks on I Cor. 3:11, to which the Conference members testified, and expressed a desire to continue to build upon the foundation which is laid, of which Christ is the chief corner stone.

Closing exercises.

Afternoon Session

Devotional exercises, after which were considered the following questions:

To what extent does this Conference deem it advisable to prescribe more definitely to the form of dress?

The leakage in the Church, its cause and cure. (Assigned to Bro. L. J. Miller.)

The relation of the minister to his congregation.

The relation of the congregation to the ministry. (Assigned to Bro. Fred Gingerich.)

The Brethren A. Good, N. E. Roth, and I. Miller, were chosen a committee on resolutions.

The minutes of the last Conference session were read and adopted; also the ses-

sion of the Executive Committee. The reports of the various congregations were read and adopted. The committee on Bible study gave their report, which was adopted, and the same committee retained. The Conference Sec.-Treas. read his financial report which was adopted. The financial report of the Home Mission Fund was read and adopted—and the same treasurer retained. The committee on vocal music gave their report and the same committee was retained for further work.

The committee on resolutions then brought in resolutions on the former questions.

1. Since the tendency is to drift into worldliness, be it

Resolved, that we, the Alta.-Sask. Conference District, seek to do more personal work among our members and stand for the plain doctrine of the Word on non-conformity, and stand by Art. 12 in our Constitution.

2. That we as a church, both ministry and laity, put forth greater efforts to protect the Church in the simple teaching by a faithful ministry and consecrated laity, subscribing to every doctrine, word of truth, also considering every need of the soul and spiritual life of our young members.

3. The minister, according to I Tim. 4:16, is to take heed (1) to self, (2) to doctrine, (3) continuation. Result is salvation for self and others, burdened for souls, above all an exemplary life delivering the pure Word of God.

4. Congregation.—Retain submission, honor, above all intercessory prayer, in behalf of the ministry, the brotherhood, and the extension of its borders, which make the increase of the body unto the edifying of itself in love. Eph. 4:16.

5. That the matter of ordaining a minister for the congregation at Duchess, Alta., be left in the hands of the Executive Committee.

6. That Bro. Milo Stutsman be re-elected as evangelist for ensuing year.

7. That the money received from the sale of the Mennonite Church property at Mayton, Alta., be accepted by the Sec.-Treas. of the Alta.-Sask. Mennonite Conference District. That the said money be again expended on the building of church property in the said Conference District, according to the discretion of the Executive Committee.

8. That the committee on printing be again retained and that they see to printing church calendars, and Constitution and Discipline.

9. That a delegate be elected to represent this Conference District at the next General Conference.

10. That Bro. N. B. Stauffer be delegate to next General Conference.

11. That Bro. A. H. Wambold be re-elected Conference Sec.-Treas. for ensuing term.

12. That the next annual Conference for this district be held with the Sharon congregation, Guernsey, Sask., June, 1920.

13. That Bro. N. E. Roth be moderator of next annual conference.

Closing remarks by the moderator, N. B. Stauffer. Prayer led by Bro. Geo. J. Lapp.

A. H. Wambold, Secy.

I read in the Bible that Christian people are "the light of the world"—not a part of it but all of it.—C. A. H.

True life consists not in self-preservation but in self-dedication.—A. M. Eash.

REPORTS OF BIBLE MEETINGS

(Following are brief extracts of reports of Bible Conferences, Bible Meetings, Bible Instruction Meetings, etc., shortened because of a lack of room.—Editor.)

Calkins, Mont.

Held with the Mennonite Church at Calkins, July 5-8, 1919.

Organization: Mod., Frank Roth; Secy., Emma Birky; Chor., Chris Nafziger; Instructor, L. S. Glick.

Topics considered: Faith, Prayer, Book study of James, The Fall of Man, Regeneration, Ordinances, Separation or Christian Conduct, Believers' Reward.

Surrey, N. Dak.

Held at the Fairview Mennonite Church, June 12, 13, 1919.

Organization: Mod., L. S. Glick; Secy., Stella E. Sharp; Chors., A. H. Weaver, R. E. Myers; Query Manager, C. Ringler; Instructors, J. R. Shank, J. M. Kreider.

Subjects considered: Prayer, Ministry and Laity, Social Life, Signs of the Times, Non-conformity, The Christian Home.

A sermon each evening by one of the instructors.

Wolford, N. Dak.

Held at Lakeview Mennonite Church near Wolford, June 17-19, 1919.

Organization: Mod., J. C. Gingerich; Secy., Stella E. Sharp; Chor., R. E. Myers; Query Manager, John Hostetler; Instructors, J. M. Kreider, J. R. Shank.

Subjects considered: Life Insurance, Book study of James, Authenticity of the Bible, Politics and Litigation, God's Grace, Christian Assurance, Social Ideals.

Sermon each evening by one of the instructors.

Frazer, Pa.

Held at Frazer Mennonite Church, Chester Co., Pa., May 30 to June 1, 1919.

Organization: Mod., Jesse Mack; Secy., Harry G. Brackbill; Chors., Leidy Hunsecker, E. C. Hertzler; Instructors, Noah H. Mack, John W. Weaver, A. O. Hestand, Henry Bechtel.

Opening sermon by Noah H. Mack.

Subjects considered: A Daily Living Witness, The Christian Home, Prophecies Fulfilled and Unfulfilled, Influence of Literature, Christian Conversation, The Observance of Bible Ordinances, Blessings of Obedience, Keeping Power of God, Non-conformity to the World, Amusements, Power of Prayer, Second Coming of Christ, Consecration, The Christian's Victory.

This was the first meeting of the kind ever held at Frazer. The power of the Spirit was present. There was good singing and good attendance.

Atglen, Pa.

Held at Maple Grove Church, near Atglen, June 13-15, 1919.

Organization: Mod., John A. Kennel; Chors., J. K. Mast, J. G. Umble; Instrs., John S. Mast, John W. Weaver, John B. Senger, Sanford B. Landis.

Topics considered: The Power of the Praying Church, The Faithful Church in Her Time of Trial and Her Influence on the Future Generations, The Vine and Its Branches, The Importance of Faithful Church Leaders as Examples to the Flock, Scriptural Giving, Pride, The Value of Faithful Young Disciples.

Children's Meeting (Subject—The Two Ways) conducted by Aaron Mast.

The meeting was well attended throughout and many good thoughts were presented.

Married

Schrock—Yoder.—On Sunday, July 6, 1919, at the home of the bride's parents, near Yoder, Kansas, Bro. Fred P. Schrock and Sister Susan Yoder were united in holy matrimony, Bro. L. O. King officiating. May the Lord bless their wedded life.

Schrock—Yoder.—On July 10, 1919, Bro. Ed. P. Schrock and Sister Fanny Yoder were united in holy matrimony, at the home of the bride's father, Bro. Jonas Yoder, near Yoder, Kans., Bro. L. O. King officiating. May God's Word be their daily guide.

Obituary

Metting.—Mary, daughter of Isaac and Sarah Weaver, was born in Lancaster Co., Pa., April 9, 1835. On June 7, 1853, she was married to Bernard Henry Metting. To this union were born 4 sons and 3 daughters. At an early age she united with the Mennonite Church and was faithful until death. She died at the home of her daughter in Wadsworth, Ohio, on June 28, 1919, aged 84 y. 2 m. 19 d. Funeral services in the New Mennonite Church in Wadsworth, conducted by I. J. Buchwalter, J. M. Kreider, and ———— Lehman.

Dettwiler.—Noah B. Dettwiler was born near Bloomingdale, Ont., Dec. 7, 1842, and died at his home in Breslau July 14, 1919, aged 76 y. 7 m. 7 d. He united with the Mennonite church over 50 years ago, and remained a faithful member until God called him home. He leaves his widow, 5 children (one son preceding him) 6 grandchildren and a large number of relatives and friends. The funeral was held from his late home on July 17, the interment taking place in the Breslau Cemetery. Brethren Woolner, Fry and Burkholder conducted the services.

Ricker.—George Ricker was born in Germany, Feb. 15, 1865; died at his home near Roseland, Neb., July 6, 1919; aged 54 y. 6 m. 20 d. He emigrated to the United States in 1882. For a time he lived near Sterling, Ill. In 1887 he came to Nebraska. In 1888 he was united in marriage to Ella Martin. To this union were born 7 sons and 2 daughters. Wife, 6 sons and 2 daughters survive him.

He was a member of the Roseland Mennonite Church, where funeral services were held July 8, conducted by Bro. D. G. Lapp. Interment in the adjoining cemetery.

Hostetler.—Madie (Schrock) Hostetler was born in Elkhart Co., Ind., July 2, 1895; died July 12, 1919; aged 24 y. 10 d. She united with the A. M. Church in her youth and was faithful to the end. She was united in marriage to Dan Hostetler Jan. 28, 1915. She leaves a loving husband, 2 small children, father, mother, 2 brothers, 3 sisters, and a number of friends, but they mourn not as those who have no Hope. She was a kind and loving wife and mother and a great lover of children. Funeral July 14 at the Mt. Herman Church of Shelbyville, Ill., conducted by J. W. Kennell of Woodford Co., Ill., assisted by the home ministers. Text, John 14; I Thes. 4:13-18, and Rev. 7:14-17.

Eshbach.—Barbara B. Eshbach of Millersville, Pa., died April 22 from the effects of a cerebral hemorrhage with which she was stricken April 21. She was born May 17, 1858, a daughter of John B. and Barbara K. Eshbach, and was in her sixty-first year. She was a member of the Mennonite Church for 41 years. Funeral services April 24 at Millersville Church. Interment in the adjoining cemetery. She leaves three sisters and two brothers to mourn her departure. While she will be greatly missed in the home and church and community, we humbly submit to Him who doeth all things well.

"Earth has lost its looks of gladness
Heaven seems to us more bright
Since the spirit of our sister
Took its happy homeward flight."

Garber.—Ethan Richard, oldest son of David and Ellen Garber of Waynesboro, Va., was born in Wayne Co., Ohio, May 31, 1897; died July 12, 1919, at Denbigh, Va.; aged 22 y. 2 m. 11 d. Drowning with the cramp while bathing was cause of his death. He accepted Christ as his Savior at the age of 10 years and his great concern was to imitate the meek and lowly Savior. In life's fair morning he was called into His presence. His death occurred Saturday eve and he had planned to help dig a grave early Sunday morning for a little child, had then attend preaching service, and in the afternoon go and hold a song service for an afflicted person; but, behold! Providence orders that a grave be prepared for his mortal remains, and the angelic choir sent to welcome this young pilgrim home to a place of comfort. While living in Texas he gained some knowledge of the Spanish language, and it was in his heart to do mission work among our needy neighbors right at our door—Mexico. His daily practice was to begin, and end the day with God by kneeling at his bedside. All glory to God for these evidences of saving grace. He leaves father, mother, one brother, 2 sisters, and Grandfather. Burial at the Springdale Church, Augusta Co., Va. Services by the brethren, A. P. Heatwole, E. C. Shank, J. R. Driver.

Leshner.—David S. Leshner, son of Daniel and Christena (Sherk) Leshner, was born near Scotland, Franklin Co., Pa., Aug. 21, 1841. He was married to Mary Dettwiler Dec. 12, 1865, who preceded him to the spirit world Nov. 2, 1909. They had one daughter. He died in Chambersburg, Pa., June 22, 1919; aged 77 y. 10 m. 1 d. He is survived by one sister (Mary Geist) out of a family of nine who grew to manhood and womanhood. She stood by and helped to wait on her only earthly brother the last few weeks of his life. He often expressed the desire to depart and often said he did not know how people could have a desire to remain in this world at the present time. Uncle Dave, as he was called by many, united with the Church in 1863. He was ordained as a deacon at and for the Rowe Church, Franklin Co., Pa., Nov. 5, 1898, in which capacity he served faithfully for nearly 15 years, when on account of declining health with asthma, of which he was for many years a sufferer, he called for a helper and successor in office and in which the Lord called to his assistance Bro. Solomon Horst. Bro. Leshner lived near the Rowe Church nearly 43 years. He had been in the lot 5 times until the Lord saw fit to call him to the office of deacon. His advice and counsel was often sought by many, even outside of the Church. Funeral services June 24 at his late home where he quietly and peacefully fell asleep, by Bro. Daniel Kuhns at the house and Bro. John S. Burkholder and Joseph Martin at the Chambersburg Church with interment in the adjoining burial ground. Text, II Tim. 4:6-8. By a Nephew.

MOUNT OF JOY

By Anna G. Metz.

While on the mount of joy I stand,
Looking heavenward where all is grand,
I see the beauties that ne'er decay,
That last throughout the endless day.

Let others seek a home on earth,
Where sinners love to swear and curse,
And where vainglory takes an end,
When all its earthly life is spent.

While going on from day to day,
Trying to keep the narrow way
Which leads to heaven our resting place
When all we've won our earthly race.

The spirit utters to the saint,
"Lift up thine eyes lest thou shouldst
faint,
Behold the home, as has been told,
The celestial home with streets of gold."
Souderton, Pa.

Items and Comments

The strike of 225,000 British coal miners, which threatened to paralyze many business industries, has been happily settled, to the apparent satisfaction of all concerned. As a result the miners get higher wages and the consumers pay the profits.

These are days of stupendous figures. Now comes the report that the German government is preparing to float a loan of \$50,000,000,000—all citizens to be forced to subscribe according to their means. Such figures are a most eloquent commentary on the folly of war.

The aerial mail service is rather young, but to be in fashion it must have a strike. For several days the mail service between New York and points farther west was held up because of dissatisfaction among carriers. It was a small affair, but shows the possibilities after this has been installed as one of the regular means of carrying mails.

The shortage in sugar supplies, which for a time threatened a crisis, has been relieved temporarily by the government supplying 75,000,000 pounds of army sugar to the U. S. sugar equalization board. It is suspected that the sugar trust knows of a little more sugar that could be released for public consumption, and would readily do so but for the hope of controlling the market for high prices.

The following will be of interest to many of our readers:

"To our friends, the Mennonites of America:

"The Yearly Meeting of the Religious Society of Friends for New England, has heard with deep appreciation of the splendid assistance which your members have given to the Reconstruction Work in France. We are grateful for your generous financial aid, for the devoted band of workers from your body and not less for the Christian fellowship which is the fruit of our united effort together.

"Walter S. Meader, Clerk."

"The Child Welfare Special," is the name given an automobile truck, furnished with remedies for ailments of children and supplied with a number of specialists commissioned to make a tour of the country and consult with parents as to the best methods of treating children's diseases and taking care of babies. Great interest is being taken in this experiment. There is no doubt that much good may come from such a policy. Neither is there any doubt that much good might come if people would do all they already know with reference to the care of children. The advice of the home physician and the liberal supply of milk would still further reduce the mortality among children.

BOOK REVIEW

THE HOME

By Clayton F. Derstine

This is an interesting 20-page booklet, being a sermon on the Christian Home preached at the La Junta, Colo., Mennonite Church March 9, 1919, and reported by J. H. Shank. The message is divided into four parts as follows:

1. The Atmosphere of the Home.
2. Biblical Command in the Home.
3. God's Promise to Respectful Children.
4. Courtship, Marriage, Home.

A very helpful message for the home. Price, 10c.

Address all orders to Clayton F. Derstine, Eureka, Ill., or Mennonite Publishing House, Scottsdale, Pa.

CONFERENCE ANNOUNCEMENT

Southwestern Pennsylvania

The annual Church Conference of the Southwestern Pennsylvania District will be held, the Lord willing, at Springs, Somerset Co., Pa., on Aug. 14 and 15, 1919. The tentative program for the week is as follows:

Monday evening, Aug. 11. Meeting of the Bishops and Executive Committee.

Tuesday forenoon, Meeting of Conference Members.

Tuesday afternoon, Meeting of District Mission Board.

Tuesday evening and all day Wednesday. Sunday School Conference.

Thursday and Friday, Church Conference. Wm. C. Hershberger, Secy.

Those expecting to come, either by train or auto, will please notify Ira J. Stevanus, Elk Lick, Pa. Those coming by train will stop off at Meyersdale, thence by trolley to Salisbury (Elk Lick). Those coming by National Pike will leave the Pike at Grantsville. Springs is three miles north of Grantsville. N. E. Miller.

MENNONITE GENERAL CONFERENCE

According to present arrangements, the Mennonite General Conference will be held in the vicinity of Harrisonburg, Va., beginning Aug. 27, 1919. Come prepared to remain for three days conference if necessary.

All reports of committees are requested to be made in writing. All committees having any new thing to present to conference shall present the same in writing to the Committee of Arrangements which meets on Monday, Aug. 25.

Other meetings of conference week will be as follows:

Missionary program, Monday evening.

Relief Commission, Tuesday forenoon.

S. S. work program, Tuesday afternoon and evening.

All the meetings of the week are open to the public after Monday afternoon:

S. G. Shetler, Moderator.

J. S. Hartzler, Secretary.

The tabernacle on the grounds of Eastern Mennonite School is to be used for holding the larger sessions of the Conference and those of other public meetings usually held in connection with the Conference.

Our local committees on transportation and safety are making out their plans for conveying all delegates and visitors from trains as well as to provide space for all such belongings as auto-cars and other vehicles, as well as baggage.

Mail will be collected and delivered twice a day at the Conference, and those expecting mail should order same addressed to Harrisonburg, Va., in care of Mennonite General Conference.

For further information address,

L. J. Heatwole,
Dale Enterprise, Va.

ANNOUNCEMENT

The twenty-fifth annual Ohio Mennonite Sunday School Conference will be held (D. V.) with the brotherhood of Logan and Champaign counties at West Liberty, Ohio, Aug. 12-14, 1919.

I. W. Royer, Secy.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allger, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(*1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., T. E. Martin, Supt.

Job.—Job, W. Va., Supt.

Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

Knoxville.—(*1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(*1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria.—(*1919) 900 Garden St., Peoria, Ill. John Roth, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(*1901) Marshallville, Ohio, Jos. M. Nissley, Supt.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(*1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII

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Established 1864

SCOTSDALE, PA., THURSDAY, AUGUST 7, 1919

(Gospel Witness)
Established 1905

No. 19

EDITORIAL

"I determined to know nothing among you, save Jesus Christ, and him crucified."

It depends largely upon how you look at anything as to what your impressions or conclusions will be. The Jews were sure that Christ's miracles were not genuine, for "we know that God heareth not sinners." Many people are sure that the Bible contains many errors, for they refuse to believe that there was anything supernatural in its makeup. When you suspicion a man as being untrue you look at him in a different light and read his actions entirely different from the way others do who believe him to be sound. The color of your eyes has much to do with the apparent color of the things you look at. You get most out of life, will contribute most to the lives of others, and are surest of the life to come, if you will look at all things from the heavenly viewpoint.

Singing.—One of the most important factors in public worship is the song service. In the first place, it is a good barometer. A congregation that sings heartily as unto the Lord is in good condition for an inspiring service, while a congregation that sings as though it had to shows that it is in need of a revival. Singing may be a help or a hindrance to the other parts of the public service, depending on what kind it is.

We wish to speak of three things that will help to make the singing helpful, enjoyable, and invigorating.

1. Select hymns that the congregation can sing easily. The public service should never be converted into a singing school. Let that be attended to at other times. Hymns that are familiar, appropriate to the occasion,

and of a kind to fit the temper of the congregation are the most liable to draw out the best response and awaken the liveliest interest.

2. Be sure that the pitch is right. Too high means strained voices, discouraged singers, unnatural efforts. Too low means flat music, no spirit, and hard work to pull through. A right pitch means half the value of the singing. If when singing the first verse you find the tune is pitched too high or too low, get the proper pitch before trying the second verse.

3. "Sing with the Spirit, and with

MENNONITE GENERAL CONFERENCE

Those expecting to attend the coming meeting of the Mennonite General Conference at Harrisonburg, Va., will be interested in the following announcement coming from Virginia brethren:

"In order that the brotherhood in Virginia may be able to make arrangements for lodging and transportation, they desire that all coming from a distance notify Bro. A. G. Heishman, Harrisonburg, Va., at once and state whether they are coming by rail or car."

We trust that there may be an immediate and general response to this request.

the understanding also." There should be worship and intelligence as well as melody in the music. Singing is more than "an exercise." It is the proper thing to make an "exercise" of it in a class in vocal music, but in the public assembly let it be the voice of the soul, going forth to God in praise and worship. When all join heartily in singing, throwing their lives into it, the house will not only be filled with melodious sound but the soul is refreshed and brought into tune with God, hungering and thirsting for the bread of eternal life.

THOUGHTS ON THE COMMUNION

Our Sunday school lesson on this subject, several weeks ago, aroused considerable thought. Even now, though a number of subjects have been before our schools since that time, some phase or other of this subject is still being discussed in a number of our exchanges. As the time of the year when our congregations usually observe this ordinance is approaching we deem it fitting to submit a few thoughts by way of meditation.

The wisdom of God is manifest in this as well as in every other religious ceremony which He instituted. We know of no Christian ordinance which has been more fruitful than the communion as a thought awakener. The eating of a few crumbs of bread and the drinking of a few drops of the fruit of the vine is a very simple thing; and yet there has been no end of discussion of the numerous questions raised concerning this impressive ceremony. Books, pamphlets, articles, sermons without number, private discussions along various lines, have been a feature in the thought-life of every generation since this ordinance has been instituted.

This may be helpful or harmful, depending upon the spirit in which these discussions have been carried on—helpful, if in the spirit of reverence and true devotion to and search for Scripture light; harmful, if in the spirit of unsanctified controversy and partisan seeking of advantage. We have had both kinds.

But to our subject. As we read what the inspired writers have to say about the communion a number of thoughts are awakened in our minds. These we shall now proceed to notice:

1. The communion is typified in the Jewish Passover feast.

Every year, as directed by the Lord, the Jews kept the Passover in memory of the slaying of the paschal lamb and the great deliverance from the bondage of Egypt. "As often," as we keep the simple memorial of the bread and the wine we do it in remembrance of the slaying of Jesus Christ the great Paschal Lamb and our deliverance from the bondage and curse of sin. It was while Christ and His disciples were eating of the Jewish feast that He most impressively instituted the Christian ordinance. When the Jewish Passover passed away with all other Jewish ceremonies by being "nailed to the cross," the Christian ceremonial was left to take its place. Both the Passover in Egypt and the Jewish ceremony kept in its memory are matters of history. The Christian ceremony remains as a living witness of the suffering and death of Jesus Christ, "the Lamb of God which taketh away the sin of the world."

2. Did Jesus eat the Passover?

Though Matthew (26:17-29), Mark 14:12-25), and Luke (22:7-20) all said that He did, and none of the other inspired writers question it, we have chosen to put this in question form because some have chosen to put a question mark after the teaching of these three inspired men of God on this subject. What puzzles some is the statement in Jno. 18:28—"They themselves went not into the judgment hall, lest they should be defiled; that they might eat the passover." If Christ ate the Passover, they say, at the regular time when this should be eaten, why need the Jews be so particular about defiling and unfitting themselves for eating a feast that is already past? This verse clearly indicates that for them the eating of this feast was yet future.

If this verse were the only Scripture light we had on this subject, and if the English language were the only means of conveying light on our understanding of Scripture, then we also would most emphatically come to the same conclusion. But, as already said, Matthew, Mark, and Luke plainly teach that Christ did eat the Passover, and no other inspired writer questions it. The apparent conflict presented in Jno. 18:28 vanishes when we refer to the German version for investigation. In the English language the word Passover may refer to the seven days' feast of unleavened bread (as in Luke 22:1) or to the paschal lamb (as in Luke 22:7). But the German language has two words for these: "Ostern," meaning the feast of unleavened bread, and "Osterlamm" (Easter lamb), meaning the paschal

lamb. Let us now turn to Jno. 18:28 to see which passover was meant. As one might expect, it is "ostern," not "osterlamm," teaching us clearly that the reason why the Jews refused to enter the judgment hall that morning was because there were still six days of the feast of unleavened bread left and they did not wish to disqualify themselves to complete the eating of that feast. So it is clear that Jno. 18:28, instead of conflicting with Matthew, Mark, and Luke, confirms their testimony.

3. The communion is a memorial of the broken body and shed blood of Christ.

"This do in remembrance of me," said He as He handed the bread and the cup to His disciples. Could we not remember Him without these symbols? Possibly. But Christ knew that we would be more liable to remember Him with these symbols before us than without them. Even if we had no other evidence of the wisdom of this memorial than Christ's own words, the fact that He instituted the memorial is proof enough; we ought never to call His wisdom in all that He did into question. But every child of God who has had a part in a communion service knows that the fact of Christ's suffering and death, and what this meant to us, has been impressed more vividly upon us through the instrumentality of this ceremony than we ever would have been impressed had there been no such ceremony. When we reach forth our hands to partake of the few crumbs of bread we think of Christ's broken body—His suffering, persecution, and death! When we reach forth our hands to partake of the few drops of the fruit of the vine we think of the blood that was shed freely and lovingly as the atonement for the sins of the world. Every communion, conducted in the name and the Spirit of the Master, impresses upon us the fact of the sacrifice and atonement for the sake of our deliverance from the bondage of sin and death and hell. Blessed be God for favoring us with this simple, solemn, impressive, helpful memorial. Let us keep it reverently, and remember the great sacrifice gratefully, to the end of our days.

4. The communion is an impressive witness to Christ's death for our sake.

"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death." We not only remember Him ourselves, but we "shew." How do we show? By the fact of our keeping this simple ceremony in memory of His death, we witness to the great sacrifice for our redemption. It is the missionary idea of witnessing. But let it not be forgotten that the witnessing, to be effective; must be by

those who themselves are "dead to the world and alive unto God," or the value of the "shewing" of which Paul speaks is lost.

5. The communion is an impressive witness to Christ's second coming.

By this means "ye do shew the Lord's death until he come." Looking one way, we see the suffering, dying Savior upon the cross. Looking the other way, we see Him "descend from heaven with a shout, and with the voice of the archangel," accompanied by His saints and by His holy angels, meeting in the air the unnumbered hosts of the ransomed of God of all ages. It is an impressive witness, not only of the sacrifice, but also of the triumph of Christ and all that follow Him to the end. God has ordained that all who follow Him in sacrificial love and service shall also follow Him in the glorious triumph awaiting the faithful in the end.

6. The communion typifies fellowship and common union.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The break which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." In other words, being partakers of that one bread we of necessity are the one bread, the body of Christ. As the many individual grains of wheat are crushed, ground, bolted, mixed, kneaded, baked together, so that the individuality of the several grains is entirely gone, so the communicant members of the Church of God should be so completely united into one that the whole presents one solid body in Christ—in faith, in purity, in love, in aim, in fellowship, in one common hope of the glorious triumph to come.

7. The communion emphasizes the necessity of separation from the world.

"Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? . . . The things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." We have only to change a few names, and the present day application of this is clear. The communion goes farther than a mere social bond; it involves spiritual life. It means more than good will; it signifies that those who commune have been saved from sin, are upon the altar of the Lord, are knit together in common faith and love, and hence can not be in fellowship with the world or with worldlings. The idea that it matters not what the condition of your fellow communicant is so that you yourself are right before God finds no Scripture support. "I

would not that ye should have fellowship with devils."

8. The communion emphasizes the necessity of right relationship with God.

"Let a man examine himself, and so let him eat." The importance of this is set forth in the fact that "whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord . . . he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." In other words, whoever lives the life of a sinner, and by partaking of the holy communion pretends to be holy before God and man, thereby proves himself a hypocrite and stands in line to meet the hypocrite's reward. "It is a fearful thing to fall into the hands of the living God." It is a fearful thing to live a careless, sinning life, disobedient to God and living after the lusts of the flesh, and lightly and irreverently go through the motion of the solemn memorial that "shews the Lord's death till he come."

The devil would have us learn this lesson to our own destruction. If it is such an awful thing to commune while living an inconsistent life, he suggests, you had better not commune, and thus save yourself the condemnation which eating and drinking unworthily brings. But that would not take away the stigma and condemnation of the sinning life. The communion simply emphasizes the inconsistency of pretending to be a communicant with the Lord while "walking according to the course of this world." "The soul that sinneth it shall die," communion or no communion. The thing to do is to repent of the sins, thank God for this means of reminding us of the importance of having right relationship with Him, and then in the spirit of meekness and true holiness and submission to Him, in our Savior's own appointed way "shew the Lord's death until he come."

9. Those having the Lord's table in charge should exercise care that all is kept in Gospel order.

We are reminded that the communion altar is the table of the Lord, not some denominational table. From this some would preach open communion, denying that any church has the right to exclude members of other denominations. To us, it emphasizes the fact that since it is the Lord's table, we should be very careful to observe the Lord's rules. Those who advocate open communion are as a rule much more negligent with reference to the Lord's table than they are with their own denominational table. They exclude from membership all who are not baptized by a certain mode, but invite these same people to fellowship

them at the table of the Lord. Whatever restrictions they do have in the way of disciplining members are ignored when it comes to inviting people to commune. All this comes from the mistaken idea that to insist on the idea of maintaining Gospel order in the Church and exclude from the communion those who are not subject to such rules of order is "selfishness." God never intended that His Church should run as a wide-open house, nor that His sacred ordinances should be reduced to the plane of mere human sociability. Of the communion, as well as of all other ordinances of the Lord's house, it should be true that all things are done "decently and in order." People who are not near enough one in faith and sympathy to fellowship one another in the same denomination are not near enough one in faith and sympathy to fellowship one another at the table of the Lord. "Close communion is not a matter of selfishness but of consistency."

10. The communion calls forth the noblest impulses in man.

Our hearts are melted together in sympathy as we remember the Son of God in dying agony on the cross. Our souls are thrilled with ecstatic joy as we look forward with blessed hope to the glorious time when Jesus Christ will come again to claim His own. We feel anew the responsibility resting upon us as soldiers of the cross when we meditate upon our solemn duty and blessed privilege to "shew the Lord's death until he come." The fellowship of God and of saints experienced in the communion inspires us to press on to greater heights and nobler service. And as we are thus thrown together in a united service to the praise and glory of God and the uplift of man, we are made to feel that this delightful fellowship is but a foretaste of the blessed fellowship to be enjoyed by the saints of God in eternity. Praise God for the communion. May we hail with delight each opportunity to have a part in it. And may we never cease to pray that both ourselves and our fellow communicants may be in position and condition to eat of the bread and drink of the cup of the Lord worthily.

"HONOR THE LORD WITH THY SUBSTANCE"

"Honor the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10).

"There is that scattereth, and yet increaseth."

"The liberal soul shall be made fat. He that watereth shall be watered also himself" (Prov. 11:24, 25)

Martin E. Gray was a sickly boy and man till he reached twenty-five, when he became strong, and though he had promised to give God one-tenth of all he made, his debts were so heavy and the amount due so small that he thought it unnecessary to do it, but constant disaster until he lost a whole farm brought him to his senses, and he began paying his tithe to the Lord, not waiting till he got out of debt. Then he found everything went straight. He lost no cattle, in fact he so prospered and so saw it was the Lord's doings that he determined to increase his giving and sent one subscription of \$1,000. So God blessed him. He told me he never made a penny except from off his 200 acre farm and yet under God's blessing during his life he gave \$100,000 to religious work.

Nathaniel R. Cobb of Boston, Mass., resolved at the commencement of his religious life, that he would serve the Savior with all his power in that sphere which seemed to be particularly assigned to him.

He made this pledge:

"By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses.

"If I am worth \$20,000, I will give one-half of my net profits; and if I am ever worth \$30,000, I will give three-fourths, and the whole, after \$30,000."

On his death bed he said to a friend, in allusion to the resolutions quoted above, "By the grace of God—nothing else—by the grace of God, I have been enabled under the influence of those resolutions, to give away more than \$40,000. How good the Lord has been to me."

A certain merchant says: "I decided to balance my accounts as nearly as I could every month; and reserving such portion of profits as might appear adequate to cover probable losses, to lay aside, by entry on a benevolent account, one-tenth of the remaining profits, great or small, as a fund for benevolent expenditure, supporting myself and family on the remaining nine-tenths.

"As capital was of the utmost importance to my success in business, I decided not to increase the foregoing scale until I had acquired a certain capital, after which I would give one-quarter of all net profits, great or small; and on the acquisition of another certain amount of capital, I decided to give half, and on acquiring what I deemed to be a full sufficiency of capital, then to give the whole of my net profits.

"It is now several years since I adopted this plan, and under it I have acquired a handsome capital, and have been prospered beyond my most sanguine expectations."—The Way of Faith.

Preacher's Page

A PASTOR'S REQUEST

Beloved in Christ:

May I ask this of you
As I am asking it of all
The members of our church?

First,

That you will keep some stated time
Of every day,
To read the Good Book and to pray—
Some "quiet hour," alone with Christ.
(The time of parting matters not),
The time of meeting with the Lord—
The time and place—should be the same
each day.

Sweet, holy tryst! Blessed trysting place!
The Savior waits thy coming, heart,
Delay thou not!

Second,

That every Sabbath I may meet thee
In the house of God, morning and even-
ing, both.

(Except that—aged, infirm, and little
tots,
Should come what hour is best for
them.)

But all—except the sick—should come.
Omission here shows lesser love for
Christ,

And larger love for other things;
And this the Good Book calls "idolatry."
The sick shall have their church at home
If some kind friend will let the pastor
know,

Where sick folks are.

Third,

That you will always be at mid-week
prayers,
Let work-day wheels stand still an
hour—

Meet thou with those who banish care
And draw new strength and courage
From the founts of praise and prayer.
A half-dozen evenings missed in one
whole year

Is more than any earnest Christian can
afford,

(Yet more than many who profess His
name now use).

Beloved, may we count on you?
The cause of real devotion needs you
so!

And you—and I—need Christ.

Fourth,

That you will do a Christian's part
To win the wide, wide world for Christ.
He said, "Disciple all the nations,"
"Heal the sick,"

"The naked clothe," "The hungry feed,"
"Be thou a light"—

And many other things.
All this His Church has gathered up in
that sweet word:

Benevolence.
Beautiful word! O'erflowing with a thou-
sand treasures

For a needy world!
Do thou a Christian's part of the world's
benevolence.

Fifth,

That you will also do a Christian's part,
To win our own community for Christ,
By word and deed.

Patience, unflinching, forward let us
go,

Sharing, "according to our strength,"
the load,

(If load it seem,
Although in very truth, it is a privilege).

Embracing every opportunity with cheer-
fulness,
Inspiring all to larger effort,
Luring the lost to Christ,
As fragrance of the clover lures the bee.

Beloved in Christ,

Daily my prayer for thee ascends,
(Pray thou also for me)
That you and I be faithful in all things,
Each day, and week, and month, and
year—

Until the end.

That, so, in holy fellowship with Him,
We make safe journey on the pleasant,
holy way,
Until we reach the heavenly land.

—A. D. Burkett in Evangelical Messenger.

THE CHURCH

Acts 2:37-47

(S. S. lesson for July 6, as taught from
chart by Jos. E. Lehman, Chambersburg,
Pa., at weekly Bible Study Meeting, re-
ported by John L. Horst. No originality
is claimed for the acrostic.)

The Church (Ecclesia).—Acts 2:37-47;
I Thes. 5:11-15.

Called out ones.—Gen. 12:1,3; II Cor. 6:
14-18.

Christ's—

The Founder.—I Cor. 6:20; I Pet. 1:
18; Rev. 5:9.

The Foundation.—Matt. 16:15-18; I
Cor. 3:11.

Cornerstone.—Eph. 2:20.

The Head.—Col. 1:18.

Lord and Master.—Jno. 13:13.

Holy—

II Cor. 6:14,16; I Cor. 3:17.

Isa. 35:8,9; Eph. 2:21.

Col. 1:22; II Tim. 1:9.

Undivided—

Jno. 15:4,5; 17:9-11,20,21.

I Cor. 1:10; Eph. 2:21; I Cor. 3:3.

Rom. 16:17.

Righteous—

Matt. 5:20; Phil. 3:9.

Gal. 2:20.

Christian's—

Acts 11:26.

Habitation—

A place of dwelling. Conditions for
entrance—

v. 37—Conviction.—Rom. 10:14.

v. 38—Repentance.—Luke 13:5.

v. 39—Room for all.—Ezek. 33:11; Jno.

6:44; I Tim. 2:4; Jno. 14:4.

v. 40.—II Tim. 4:2.

v. 41—Baptism necessary.—Luke 16:16.

v. 42—Steadfastness.—I Cor. 15:58; Jas.

1:8. The Apostle's doctrine.—Matt.

28:20. Observed the communion.

—Luke 22:19,20.

v. 43—Influence of true Christianity.

vv. 44-47—The bond of Church fellow-
ship brings all members to one

common level.—I Jno. 3:16-18;

Jas. 2:1-5; Jas. 1:9,10.

SEED-THOUGHTS FOR SERMONS

HOW TO BE SAVED

All we like sheep have gone astray.—
Isa. 53:6.

He that believeth and is baptized shall
be saved.—Mark 16:16.

Men go astray like sheep in flocks but
are saved as individuals. They follow
leaders who gather them in societies, as-
sociations, unions, clubs, and lodges. In
this way they lay aside the burden of in-
dividual responsibility and get a sense of
security. Men who follow wrong leaders

are sure to go astray but when they awake
to the fact and come to Christ they come
one by one and take up personal responsi-
bility in His name. As saved men they
find better leadership and better associa-
tions than they left.—L. K.

USE OF WORDS

Matt. 12:36

A philologist declares that nine words
do one-fourth of our verbal work for us,
and forty-three words, one-half. The
nine useful words are: And, be, have, it,
of, the, to, will, you. The thirty-four
more that, with these nine, do half our
literary work, are: About, all, as, at, but,
can, come, day, dear, for, get, go, hear,
her, if, in, me, much, not, on, one, say,
she, so, that, there, they, this, though,
time, we, with, write, your.

It will be noted that these are words of
one syllable, and that, strangely, the list
does not contain the egotistical pronoun
I.—Sel.

A BOY'S BEST CREED

Be honest, lad, in word and deed,
In all you say and do;
Treat others in your walk of life
As you'd have them treat you;
Don't steal another's precious time,
Or blot a spotless name—
You may not think that stealing, 'tis
Dishonest just the same.

Be true—there's nothing half so grand
As character of truth;
Let never trace of falsehood stain
The glory of your youth.
Let every thought you harbor be
As clear and pure as day,
Sincerity of purpose gleam
In every word you say.

Be brave—don't be afraid to stand
Up boldly for the right,
And evil firmly to oppose
With all your fearless might;
For real courage only fears
What is wrong to do—
To live a hero's life, my lad,
Be honest, brave, and true!

—L. M. M.

FOR CONSCIENCE' SAKE

I Pet. 2:19

It ought to be possible to find a tribunal
that can distinguish between treachery
and principle. This is not a day when
England can afford to shut her conscience
in prison. There are men now in our
prisons serving long terms at hard labor,
before whom I should take off my hat, and
they are placed alongside of life-long crim-
inals, often in solitary confinement. A
tribunal can be found which will dis-
criminate between the coward seeking
shelter from danger, and the idler refus-
ing to share the burden of the task and
the men—with martyr blood in their veins
—who suffer because of their conscience.
I would be false to myself and to my con-
gregation if I failed to urge immediate
action by our government looking to their
release.—Jowett.

"Plant blessings, and blessings will bloom;
Plant hate, and hate will grow;
You can sow today—tomorrow shall bring
The blossom that proves what sort of
thing
Is the seed, the seed that you sow."

POINTERS FOR PREACHERS

(These "pointers" are not clothed in the kind of language that we would like for a teacher of preachers to use. There is a lack of grace and reverence in the wording that makes one feel that the defender of Gospel methods and truth speaks in borrowed language. Yet there is so much truth embodied in this message couched in unsanctified phraseology that we pass it on to our readers, trusting that it may be read with profit.—Editor.)

I know a man who would make a good preacher but for two faults: 1. He has no delivery. 2. He has nothing to deliver.

Make no apologies. If you have the Lord's message, declare it, if not, hold your peace. Have short prefaces and introductions. Say good things from the first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in.

Ventilate your meeting room. Sleeping in church is due to bad air oftener than bad manners.

Do not repeat sentences, saying, "As I said before." If you said it plainly before, say something else after. Do not end sentences, passages of Scripture or quotations, with "and so forth." Say what you mean, and stop.

Stop preaching, and talk to folks. Come down from your stilted ways and sacred tones, and become "as a little child."

Have a clear head and your words will be clear. Know what you are talking about.

Aim at a mark: hit it. Stop and look where the shot struck, then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes him edgewise.

Do not abuse people for believing what you once did. Respect honest convictions. Judge no man harshly. Be patient toward all.

Keep clear of gluttony, dyspepsia, and pious grumbling.

Remember, each sermon may be the last you shall preach or your hearers shall listen to. Keep the judgment in view.

Preach the Word. Preach the Word.—E. P. Marvin.

PREACH THE WORD

(II Tim. 4:2)

The words before us were the words of the great Apostle Paul—just prior to his execution, to Timothy his son in the faith. The solicitation and anxiety which Paul entertained, in his day, for the propagation of the pure, simple, unadulterated Gospel, was not without foundation, for already, false

teachers had sprung up, and false doctrines and perversions of the truth were being disseminated among the people, even to the delusion and deception of some in the early church.

The leaven of false doctrine has ever since been quietly but effectively working among the sons of men, even taking possession of many who pose as ambassadors of Christ. It is necessary still to reiterate the words of the apostle to Timothy: "**Preach the word.**" If you pick up the daily paper and notice the announcement of subjects for the Sabbath in the city churches, if not in fact, all through the land, it is alarming to what extent the "Word" is lacking, and in many instances, if it is mentioned at all, it is so shamefully emasculated as to miss the purpose for which it was intended.

We are anxious that all the ministers of the Gospel should give the Gospel trumpet no uncertain sound. We may, with ease and without loss, miss much and neglect many things which those who wish to be popular and "brilliant" think so necessary, but we can not afford to hear the penalty for neglecting to "**Preach the word.**"

Dissertations on, "Reconstruction," "The Achievements of Modern Civilization," "German Militarism," "The League of Nations," "President Wilson's Fourteen Points," "The Safety of the World for Democracy," etc., ad infinitum, may tickle the itching ears of a fastidious congregation; but they will never produce conviction for sin, cause a sinner to repent, create a hunger in the heart of a believer for sanctification or superinduce a Christian to seek and obtain the baptism with the Holy Ghost and fire. Oh, let us stand by the old landmarks and preach the stern, uncompromising and unrelenting truths of the "**Word!**"

How to Preach It

Not in excellency of speech or worldly wisdom, but in the wisdom and power of God. (I Cor. 2:1-4). Not merely in a display of eloquence, but under the inspiration and unction of the Holy Ghost whose power alone can make the Word effectual.

Not shunning to declare all the counsel of God. (Acts 20:27). In his valedictory address to the Ephesian elders, Paul challenged them that he was free from the blood of all men. Verse 26. There are some truths which the people do not **care** to hear, but which it is **necessary** for them to hear. So let a false modesty or sentimental love (?) keep us from proclaiming the whole truth.

With tears. (Acts 20:19). If we would water the Word with the tears of sympathy, compassion and inter-

cession our messages would, no doubt, often be more acceptable as well as more effectual. The cold, heartless, unsympathetic and dry-eyed sermons of today are no doubt, a great hindrance to the cause and progress of Christian work among the masses.

With prayer. (I Thes. 1:2; 3:10). Prayer is the arm that moves God, who in turn moves the world. Many seek to be **great** preachers and some to be **great** singers, but those who seek to be **great** prayers are indeed very scarce. We feel, as did the disciples: "Lord, teach us to pray." Shall we not seek to devote more time to the ministry of intercession?

Motives for Preaching the Word

Because the time has come when men will not endure sound doctrine. (II Tim. 4:3). Whether people will hear or whether they will forebear, we are responsible to give them the truth, not only to save us from blood guiltiness, but also to save our own souls.

The coming of Christ is drawing near. Wealth, popularity, eloquence and social position will fade into insignificance and be discounted then, but there will be a premium placed upon holiness when the trumpet sounds. One soul, or one star in your crown, truly saved through the faithful preaching of the Word, in that day, will out-weigh a whole platoon of superficial professors of religion.

Let our motto be, all the time: "**Preach the Word.**"—A. Traub in Gospel Banner.

OUR GOSPEL MESSAGE

The world is aching for a gospel, and it is the labor of the Church to present a gospel that can reach the world's most awful need, that can get down to its deepest depravity, and bring cordials and balms to its most appalling sorrow. And the old Gospel can do it! Yes, the old Gospel, in working attire, proclaimed by a Church which believes it, is gloriously efficient to meet the most tremendous needs of this most tremendous day. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." That Gospel, preached by a Church that believes in it, a Church that is redeemed by it, a Church that will give its blood for it, is the sure and certain secret of a comforted, purified, unified, regenerated and transfigured world. In her preaching of an atoning Savior, the Church must on her part fill up that which is lacking of the sufferings of Christ.—J. H. Jowett.

"It isn't what people say about you that makes you happy; it is what God knows about you,"

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE HOME, FROM FOUR ANGLES

(The following was first delivered as a sermon by Bro. C. F. Derstine. It was reported by J. H. Shank of La Junta, Colo., and printed in book form. The suggestion was made that we publish it on the Family Circle page of Gospel Herald, to which suggestion we gladly assent.—Editor.)

For the message of this hour we have chosen four texts which occupy a large place in the Word. The first message is to everybody that is interested in the influences of home; the second is to the fathers and mothers; the third is to the boys and girls, young men and young women; the last one for everybody.

I. The Atmosphere in the Home

"What have they seen in thine house" (II Kings 20:15)?

I don't know of any subject that everyone in this world is interested in excepting the subject of home. I have met all classes of men, from the lowest to the highest, men that love and men that hate, and I realize that there is a stream in the heart of every man that flows in response to the memories of home.

I remember when I said good-by at the home where I had lived for twenty years. There were several farewell meetings, but near our home, where lived the tramps, we so often talked with. I will never forget their last good-by as they said sometimes, "Good luck" and others, "God bless you." In their home-life experience there are more often evil influences than good.

There are four institutions that God ordained. The first one is the home. The second institution was marriage, and through that He also established the home. He gave the Lord's Day with all its blessing. It means rest for body and mind and refreshment for the soul. He also instituted the Church where the saved have brotherhood and fellowship. And the fourth, government to keep under the sinful propensities of men.

The subject of home brings to my mind the song which the Lawrence Mills girls sang when the building burned down. When the girls knew their end was approaching they knelt down in the last word of prayer and then amid the flames they sang this song, "Let others seek a home below, where flames devour and waves o'erflow, be mine a happier lot to own, a

mansion near about Thy throne." Then they sang the chorus, "I'm going home: I'm going home." When conditions are what they ought to be, the earthly home is a suburb to our heavenly home.

If you will allow, I will give a little experience. I went past a certain home. It was in the midst of a revival meeting. I said to the driver of the car, "Will you stop, please? Is that man a Christian?" He said, "I don't know." I said, "Let us go and speak to him," after which we went in. We invited him to the meetings. He said, "I am quite a distance from church, about ten miles, but I am going. Our little girl was taken to church by one of the members and you preached about an hour and a half, and she said, 'I wish he would have preached all day.' If there is anything in religion that a child can sit down to listen with interest, all day, I am going to come and find what it is."

In the Civil War, the Federals and the Confederates lay on both sides of the Rappahannock River—those men that were seeking each other's lives. The bands of both armies played; and the Confederate bands played this song: "Away down South in Dixie." The other band played "The Star Spangled Banner." One of the bands then started to play, very slowly, that song written by James Howard Payne, "Home, Sweet Home." And on both sides the bands began to play that song and the men sat down, and wept. Every man has either a warm spot in his heart for home, or sometimes an empty void because of the lack of a Christian home. It is said of the man that wrote the song, "Home, Sweet Home" that the inspiration to write those beautiful words came to him because he had none, and was standing outside a brightly lighted home, seeing the happiness and cheer within. "Mid pleasures and palaces, though we may roam, be it ever so humble, there's no place like home." And often as he went along the streets he could hear, in other homes, people singing that same song. There is in every man and woman an instinct that craves a home. There is a peculiar blessing in a home. What if everybody would be the same to us, and we would look over this large world and think, no Fire-side, no Father, no Mother, no circle where I am loved better than any other place in this world? We would think this world was but a barren wilderness. I think, this morning of the home where I was born and brought up, where Christ's love is the center. I think of my wife and children, where Christ's love and the Bible are the center. I appreciate both.

"What have they seen in thine

house?" When the Babylonian men came to Hezekiah he showed them everything, but the things of God. The prophet said to him, "What you have shown these men, will some day be carried down there to Babylon. His mistake was instead of showing them the house of God, he showed them the things of the worldly life. Those things were the ruin of Israel and others since."

The atmosphere of every home ought to be love. A little boy was asked the question in Sunday school, where heaven is. He answered, "Down our back alley, since mother became a Christian." Jacob's marriage with those two women illustrates this point. He first married Leah whom he never loved, and their children showed the effects of this lack of love. Afterwards he married Rachel, whom he loved and the characteristics of those children, Joseph and Benjamin, picture love in fruition.

Old fashioned homes with the family altar are so rare today. A missionary had been gone from this country 25 years. Upon his return he was in California and was asked by a newspaper reporter for a statement of the most striking thing he had seen since his return. He expected him to mention some of the modern inventions. But the reply was, "Twenty-five years ago, in nearly every Christian home there was an altar, but today it is the exception rather than the rule." "What have they seen in thine house?" In a certain Ohio home there were two boys, and the family hardly known outside of their own country; but, morning and evening, the family gathered around the altar of worship. Those boys left home, but in the Church, wherever the Gospel is known, they are known as men of power. Henry Grady, a southern man, came to New York City. One day he came to his boarding house and he saw crepe several doors down street. He asked his landlady whether she knew who was dead. She did not know. He asked her whether she was going to the funeral. She said, "I don't think so." He said, "If that is the kind of home-life you have in the North, I am going back to the South." He went to Georgia, and I recently saw the building of the "Atlanta Constitution," the paper of which he was editor. In that city he backslid, but one day the Spirit of God arrested him and he turned his feet towards his home in Virginia where his Christian mother lived. When he got back, he told his experience, and he requested his mother to do as she used to, when he was in her home as a boy. He stayed at home three days. While he was there, his mother put him to bed at night; she had him say

(Continued on next page)

Sunday School

For the Gospel Herald.

Lesson for Aug. 17, 1919.—Acts 1:8;
14:8-20

CHRISTIAN MISSIONS

Golden Text.—Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

Introductory.—Our lesson for last Sunday prepares us for this. In fact, what is mission work but winning others to Christ? The lesson text contains the Great Commission as recorded by Luke, and also a glimpse into the life and labors of the two whom God ordained should be His special messengers to the Gentiles. It was on their first missionary journey. Having been driven out of Thessalonica, Paul and Barnabas escaped to Lystra, where the events recorded in this lesson took place. The narrative found in today's lesson is valuable, for the reasons which follow.

Lessons for Us.—Let us look at this day's lesson with especial view to present day application:

1. **The Great Commission.**—For other versions of Christ's great command to His Church, read Matt. 28:18-20; Mark 16:15; Luke 24:46, 47. Christ Jesus expects us to be His witnesses—in testimony and in life, at home or abroad, in adversity and in prosperity, in peace or amid conflict, at all times and under all circumstances. Assurances: Christ will be with us to the end, and power will be given us to do the work which Christ commissioned us to do. It is remarkable that the command is to commence at home. When one claims to have a call from God to enter mission work, you can have some idea of the genuineness of his call by his degree of faithfulness at home. When the members of the home family, the brotherhood in the home church, and the people in their home community, are among those who esteem him highly as a real Christian and faithful worker for God, then you have good evidences of the genuineness of the call. Begin at home—for if for some reason you with others are sent from home, may you be among the number of whom it can truthfully be said, "They that were scattered abroad went everywhere preaching the Word."

2. **Called by the Holy Ghost.**—The ordination of Barnabas and Saul to the apostleship gives us a sidelight on how the Spirit works through the Church. We see a praying Church, and in the midst of the congregation two faithful brethren whom the Lord especially qualified and called to the work. The Holy Ghost speaks to the Church, "Separate unto me Barnabas

and Saul." The Church obeyed. Barnabas and Saul obeyed. In fact, Saul had been called years before; but not until the Holy Ghost gave directions and the Church conferred the authority did he feel himself called upon to go to this work immediately. Every child of God holding a place of authority in a Spirit-directed Church is called by the Holy Ghost to the place that he fills. Let us respect our church officials as servants of God whom the Holy Ghost set apart to their work.

3. **Faithfulness to Duty.**—No sooner had Paul and Barnabas received their commission than they went about their work. They knew but one thing, and that was to be faithful to their charge. They did mighty works for Jesus, because their lives were "hid with Christ in God," and therefore the power of God was their power. Fear of persecution did not deter them, but they kept on faithfully, though their lives were threatened and more than once they were at death's door. When we meet the Christian requirement of faithfulness, God will take care of the rest. We need no other recommendation to give us standing before God.

4. **The Drawing Power of God.**—"Stand upright on thy feet," cried Paul as he beheld the cripple at Lystra. The young man obeyed. The miracle was noised abroad. This manifestation of the power of God convinced the people, and they thronged the welcome strangers. There is tremendous drawing power when the servants of God are fully under the power of heaven.

5. **Man Worship.**—But the people at Lystra made the same mistake that people of the present time so often make. They ignored the power of God and began to worship the men whom God had so wonderfully empowered.

6. **A Sore Temptation.**—Here was a real trial of faith for Paul and Barnabas. All they needed to do was to keep silent, and they would be worshiped as great heroes. One of the human weaknesses is to court rather than disallow man-worship. What a wonderful blessing it would be if every one bearing the name of Jesus were as eager as were Paul and Barnabas that God should have all praise and glory.

Scarcely had Paul and Barnabas made an end of persuading people to worship God rather than themselves, than the minds of the people were turned against these faithful messengers, by emissaries of the devil from Antioch and Iconium who poisoned their minds and they were persuaded to persecute them instead—K.

Our Young People

THE USE OF THE TONGUE.—Jas. 3;
Psa. 34:13.

Topic for August 17.

MOTTO

"Let your speech be always with grace, seasoned with salt."

THE STUDY HOUR

I. **The Tongue** is a small member of the body. It has a very active and vital part in the work of the body. By the tongue food taken into the mouth is tasted and also manipulated in process of mastication. By the tongue the sounds of the throat are shaped into words in the mouth in cooperation with the lips and palate. The welfare of the body, in what is eaten or drunk, depends upon the judgment as made known by the taste as found in the tongue. The welfare of society depends upon the words shaped by the aid of the tongue. Tongue is used metaphorically for speech. It is this metaphorical use of the word which we wish to notice at this time.

The power of words for good or evil is so marked that the whole of society is affected thereby. It is no wonder that we have a very large number of exhortations and words of warning on this very subject. Yet we must go deeper than the little instrument the tongue or the words shaped into language by it to find the cause of all the good or evil caused thereby. "Out of the abundance of the heart the mouth speaketh." The heart is either under the control of the Spirit of God or the spirit of the Devil. Well can we understand, then, why James should say in reference to the evil influence wrought by words, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." But there are also great blessings possible thru the tongue. These also are given favorable mention in the Word.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Tongue.
2. How to Use my Tongue.

For Young People—

1. The Source of the Tongue's Activity.
2. The Remedy for Wrong Uses of the Tongue.

3. The Blessing of a Well Used Tongue.

For Older People—

1. The Tongue of Edification.
2. When to Keep the Tongue.

THE HOME

(Continued from preceding page)
the same prayers he said as a boy, she sang the same songs, and he went to sleep peacefully as when a child. In that atmosphere, he went back to his Christian experience. Prior to this he had given a lecture on the steps of the Capitol at Washington, in which he said, "that Washington is the home of the nation." But in an editorial he reversed it thus, "The home of the nation is where Christ is known and the Bible the center."

(To be continued)

Gospel Herald

A Religious Weekly

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by

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Editor, Daniel Kauffman.
Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Middlebury, Ind.
Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication
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House, such as subscriptions, changes of address,
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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, AUGUST 7, 1919

Field Notes

Bro. Amos Mumaw and family of Dalton, Ohio, spent a few days with relatives and friends at Scottsdale recently.

Bro. John K. Smoker of Christiana, Pa., spent a few days at this place recently, attending the funeral of his nephew, Lloyd Smoker.

The next session of the Missouri-Iowa Conference is to be held with the Mt. Zion congregation near Versailles, Mo., Oct. 7-10. A well attended and interesting conference is hoped and prayed for.

Services are announced at Zion Church, near Broadway, Va., for Wednesday evening, Aug. 20. This is the evening before the meeting of the Publication Board at that place.

Bro. E. F. Hartzler of Marshallville, Ohio, filled the regular appointment at Union Hill, Tuscarawas Co., Ohio, on Sunday, July 27.—L.

Bro. Vernon Smucker addressed the Orrville, Ohio, Mennonite congregation on Sunday morning and evening of July 27. Subjects, The Children of France, and Our Aid to France.—L.

Bro. P. E. Baumgartner and family of Salem Church near Smithville, Ohio, worshiped with Kolb's congregation, Holmes Co., Ohio, on Sunday, July 27.—L.

Bro. J. A. Liechty of Orrville, Ohio, gave a talk on City Mission Work at the young people's Bible Meeting at Martin's Church near Orrville on Sunday evening, July 27.—L.

Bro. D. H. Bender of Hesston, Kans., who spent the past month at Manitou, Colo., has left his temporary Colorado home and gone back to Hesston. He expected to be at Thurman, Colo., over last Sunday and reach home by the middle of this week.

The next annual meeting of the Kansas-Nebraska Conference is to be held with the brotherhood near Roseland, Nebr., Sept. 3-7. It begins with the Mission Board meeting Sept. 3 and closes with a Sunday school conference Sept. 7. The regular Church Conference is to be held Sept. 6 and 7.

Two meetings just ahead of us which are attracting considerable attention are the Ohio Sunday school conference to be held at West Liberty and the Southwestern Pennsylvania Conference to be held at Springs. Both meetings are to be held next week. Let our prayers ascend in behalf of both.

A cloud is hanging over the home of Bro. M. K. Smoker of the Publishing House force. Their youngest son, Lloyd, was ailing for several days but none suspected that he was seriously ill. On Friday night he grew rapidly worse and early Saturday morning he passed away, bronchial pneumonia being assigned as the cause of his death. He was buried in the Alverton Cemetery on Sunday afternoon. Bro. and Sister Smoker have the sympathy of all who know them. The comfort is in the sure promise that "of such is the kingdom of heaven."

Bro. Christ Hege and wife of Freeman, S. Dak., spent the greater part of last week with relatives and friends in Scottsdale. Bro. H. is in charge of a congregation at Freeman, but expects to return to his former home in California in the near future.

Bro. J. F. Leatherman and wife of Doylestown, Pa., are on an extended visit to the central western states, expecting to go as far as Colorado before returning. They spent Sunday, July 27, with friends and brethren in Lancaster, Pa., and paid a friendly visit to the Publishing House on their way west.

Correspondence

Windom, Kans.

Bro. G. B. Landis of Hesston preached today (July 27) on the text, "Take heed, and beware of covetousness. Our aged brother and sister, Jerry Troyer and wife, of the Shore Church, Indiana, were also present, as was Bro. A. O. Miller of western Kansas. To have those of like precious faith with us and help swell the songs of Zion makes us feel like thanking God and taking courage, as Paul did when the brethren from Rome came to meet him.

Today our Sunday school teachers were all invited to meet at the church a few minutes earlier than usual to consider the matter of having teachers' meeting once a week.

July 27, 1919. R. J. Heatwole.

Springs, Pa.

Dear Herald Readers:—We are glad to say that at present especial interest is being manifested in the work of the Sunday school and young people's meeting at this place. The several organizations formed in connection with this work—the teachers' meeting, leaders' meeting, and junior missionary society—hold their respective meetings once a month and are usually well attended.

For some time past members of our congregation have been assisting in the Sunday evening programs at the Oak Grove and Casselman churches. These meetings are given over to leaders from this place, who regularly fill their appointments on Sunday evenings for one month. Frequently special singing is also provided by our young people. At present the Oak Grove meetings are in charge of Bro. Ernest Miller and the Casselman meetings of Bro. Fred Bender. Tho our own young people's meetings suffer slightly in numbers since this movement was started, yet we are glad to be able to help elsewhere.

Some time in August we expect

Bro. Chester Lehman from Lancaster county to be with us for a short time, in order to give us some special training in singing. Rhoda Bender.
July 28, 1919.

Minot, N. Dak.

Greetings of Love:—On July 24 and 25 we were favored with a few talks on India by Bro. G. L. Lapp, the same was very much appreciated and we trust they have been an inspiration and an encouragement in missionary activities for India. From here Bro. L. went to Wolford over Sunday (27) for similar work.

On May 20 our Sunday school was reorganized with about same officers re-elected: R. E. Myers and Saul Zook Supts., Edith Yoder Sec.-Treas., Floy Kauffman Asst., Alpha Yoder and D. G. Kauffman Chors.

Bro. L. J. Miller and wife of Cass Co., Mo., spent a few days in our midst from July 12 to 16. Bro. M. preached each evening while here, also on Sunday morning, giving much inspiration and encouragement to the child of God. May God bless our dear brother in His service for many years to come.

We have not had rain in this immediate community for over a month now, but much sunshine, wind, and a few days of hot wind. Crops are dying. There has been rain over various parts of the state, crops in places reported good. We know God controls the elements and He makes no mistakes.

May we learn the lesson with Paul in Phil. 4:11—Praise God for His unspeakable gift.

Health is fair.

In His name,
L. S. Glick.

July 28, 1919.

Fairview, Mich.

Greetings to all Readers:—On Thursday, the 17th, Bro. and Sister B. B. King of the Ft. Wayne Mission arrived at this place and held meetings every night with good attendance. On Monday the brother left for Vestaburg, Sister King remaining with us until Friday, when Bro. Esch's took her to Greyling where she left for Chief, Mich. On Tuesday the sewing circle met with good attendance and Sister King gave a talk to the mothers, on Thursday night she gave a talk to the girls, and on Sunday night to the little children. We appreciated their short stay with us very much and were very much encouraged. May the admonitions given be riveted on our hearts and minds that we may grow and prosper in His service.

We were also glad to have Bro. J. Hershberger and wife of Middlebury, Ind., with us the few last Sundays. The brother assisted Bro. King with

the services. On Sunday, the 20th and 27th, he preached edifying sermons.

We are thankful for the encouraging words given us in the past. We also feel encouraged to think that the dedication of the new church may take place Aug. 10, the Lord willing. May we ask an interest in the prayers of His children. In His name,

July 30, 1919. Mary M. Zook.

Versailles, Mo.

Dear Herald Readers, Greeting in Jesus' name:—Last Sunday, July 27, we had an all day Sunday school meeting which was appreciated by us all, notwithstanding the warm weather.

Bro. Henry Diener and family of Proctor, Bro. Ezra Bowman and family of Carver, and Bro. J. R. Shank were with us in this meeting. Bro. Shank remained Monday and he and the committee that was appointed arranged a program for our Sunday school conference which will be held at this place this fall.

We extend a hearty invitation to all who can come and be one with us in this important work, trusting we will be helped by being together.

Yours for the extension of His kingdom,
John S. Kauffman.

July 30, 1919.

Alto, Mich.

Greeting:—Last Sunday morning and evening Bro. H. A. Miller of White Cloud, Mich., preached for us at the Bowne Church. Sunday, July 20, one sister was reclaimed. May the Lord give her grace to hold unto the strong arm of faith. If present plans hold out there will be a mission meeting held at White Cloud some time during the month of August and a Sunday school meeting at Pigeon, Huron Co., some time during September, and a Sunday school meeting on Thanksgiving day at the Bowne Church near Elmdale. The brethren thought perhaps in that way the churches could encourage each other along the way. I think it will be all right.

S. J. Speicher.

July 30, 1919.

New Paris, Ind.

(Salem congregation)

Greetings to all Herald Readers:—We were much pleased to have with us Sister Mary Burkhart of Goshen, Ind., to give a talk on "Neglected Childhood in the City" on July 27 in Bible meeting.

One of our aged grandfathers, Bro. Henry Pletcher, passed to the eternal world after a long siege of suffering. Nearly a month ago, just one week after his burial, their house burned down. While they have the sympathy

of the brotherhood, yet there is no one that can bring them the comfort in time of trouble like the heavenly Father can.

It has been very dry here this summer. But we are very grateful to the Lord for sending us a little rain and we trust Him for more.

They are putting a basement under the house of worship at this place, so we will be deprived of holding services for a week or two.

Pray for us, is our great desire.

Aug. 1, 1919.

Cor.

Skippack, Pa.

Greeting to all Herald Readers:—We have reason to say, "Hitherto hath the Lord helped us." "Blessed be the name of the Lord." We thank all friends for the love manifested toward us on our trip.

Having been gone on our trip for thirty-six days and covering 2100 miles, we arrived safely at home on July 16. We had three flat tires on our entire trip. Outside of this we had no trouble.

Our trip was north through Pennsylvania and New York by way of Rochester to Niagara Falls and then through different parts of the province of Ontario; then through eastern Ohio and western Pennsylvania, including Scottdale. From here we went over the National highway through Maryland, stopping off at Springs and around Hagerstown and then through Lancaster Co. home.

We found the folks well around home on our return. One sister in our Skippack Church was called to the great beyond while we were gone.

The harvest services will be held at the Skippack Church on Aug. 12.

Aug. 1, 1919. A. B. Mensch.

Westover, Md.

Dear Herald Readers:—We were permitted to have Bro. Joshua B. Zook, wife, and two daughters, come into our midst Thursday, July 24. Bro. Zook preached three very impressive sermons at the school house. We are again made to see the necessity of a new church building, as the school house was full to overflowing each time.

Bro. Zook also held services at the home of Bro. I. M. Zook Tuesday evening, and at Bro. A. C. Ogburn's Wednesday evening. Just the members were present at the last two meetings, owing to the lack of room.

Bro. Zook and family left for their home in Belleville, Pa., Friday morning, Aug. 1. Their presence was greatly appreciated while here and we feel they were a blessing to us.

Pray for us that the work may prosper in the Lord.

Yours in the Master's service,
Aug. 2, 1919. Cor.

Miscellaneous

TWO WAYS OF TELLING A STORY

By Silvanus Yoder

For the Gospel Herald.

Some time ago the writer was much impressed with the reading of a poem entitled, "The Coronation." It made special reference to the coronation of King George and after reveling in the glories of the occasion asked the missionary whether he was there. The missionary, however, had not been to the coronation. His time had been absorbed in the work of the Lord who had sent him to the uttermost parts of the earth. The coronation back in England sank into insignificance when he compared it with the coronation yet to come when from the uttermost parts of the earth there will be representatives to witness the coronation of our Lord and Savior Jesus Christ as Lord of lords and King of kings. The glory and bliss of coronation was to the two individuals a vastly different affair.

The above illustration is but a complete witness with regard to the people of God and those who are absorbed in the affairs of this world. We glance over the pages of history as written by men of the world and everywhere do we find the wonderful achievements of civilization extolled and commended. The wonderful builders of Egypt whose structures remain with us to this day surpass even modern mechanism.

The splendor and wealth of Babylon as recorded by historians discuss no topic of shame and dishonor in connection with Nebuchadnezzar or any of its rulers. The Medes and Persians in like manner pass over the same monotonous view. The culture and refinement of Greece, its architecture and learning, its philosophy and oratory are looked upon as wonderful beacon lights in the remote times of history. Rome is looked upon in its earlier history as the giver of democratic law, and for fear of monotony, we shall refrain from rehearsing the achievements of Charlemagne and other European monarchs and turn our attention to the other side of the story.

Daniel in the vision which was given him as he describes it in chapter seven likens Babylon to a lion, Media and Persia to a bear, Greece to a leopard, but Rome was beyond comparison to any wild or ferocious animal. Not one nation that has ever existed has been compared to a dove or a lamb, neither have any ever adopted them as emblems; but go where you will, the opposite is always

sought for that of military characteristics.

Moses, although he knew the mathematics and astronomy of Egypt, "Chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." He had a different story to tell of Egypt. He speaks of the hard heart of Pharaoh and of his defiance to God. The persecution of God's people ended only when he was overthrown in the Red Sea. Nebuchadnezzar even though he built the Hanging Gardens, is held out in God's Word as an emblem of pride. Read Daniel's story of Babylon and may we beware of the pride and haughtiness of Nebuchadnezzar and Belshazzar. May the student of history not forget that the insanity of Nebuchadnezzar was the direct result of pride.

As we read of the culture and refinement of Greece—of Aristotle, Plato, and Demosthenes—we can not help but ask, What meaneth then the shrieks and cries of innocent people and children who were slain for conscience' sake? Have you ever read in connection with Grecian history of the Jews who were persecuted? Did you forget that the Greeks did all they could to profane and defile the temple of God which to the Jews was so sacred. Surely the child of God must have looked forward to a brighter day and as Abraham "for a city whose builder and maker is God" else they could not have endured.

I have wondered already as I meditated upon the work of our beloved Apostle Paul whose education was far-reaching, if at the close of his life he would have been permitted to write a history of Rome what manner of book it would have been. Have you any idea that it would be used as a text book in our public schools? No; Paul, like the missionary in the illustration, looked for a better and more glorious time than Rome with all its wealth could afford. He certainly would have had no flatteries for Rome. His epistles most of which were written in a disagreeable prison which are so dear to every believer, tell us the opposite side of the story.

Dear high school pupil, the history of the world has a different ring when given by God than when given by men of the world as we have it in our text-books, and may our Church schools not overlook the fact. May past history suffice as examples in the way of warnings to every believer and may the line of separation be distinctly kept in view.

Goshen, Ind.

"Just because you can never hope to be a sun is no good reason why you should be a cloud."

AMERICAN RELIEF COMMISSION TO THE NEAR EAST

By Chris Graber

For the Gospel Herald.

He who would write of life and happenings in Syria today, risks writing what today is and tomorrow is not. We are in an era of transformation whose end is not yet. People come and go. Until these lines are before your eyes many changes may have taken place. This is perhaps more true here at Aleppo than farther south. It was to this country, just outside Armenia, to which the refugees fled when threatened with massacre and it is through this country that they are again passing in going to their former homes.

Our refugee camp in an old Turkish barracks, had a population of over 6000 on June 1. Today it has scarcely half that number, while in a few days its population may even exceed six thousand. Here people are housed and fed, not luxuriously, while waiting to go to their homes farther north. In American terms this might be called a "clearing house" for refugees. Like in an American clearing house when counterfeit money fails to pass, so here too there are refugees who fail to pass—not counterfeit refugees, but the real heart of Armenia—boys and girls—who, though homeless and without parents, are yet a bundle of possibilities for the future if properly trained.

These orphans are gathered together in a tent orphanage under the management of Dr. and Mrs. Daum. Here are about one hundred tents to accommodate the ever increasing population. Orphans come not only from this refugee camp but also through our Investigation bureau which investigates poor cases and recommends either employment, direct relief, or a home in the orphanage.

Right in connection with this Bureau should be mentioned the American Rescue Home. Just a word about Islam first. One opportune time for the spreading of Islam is during a war or a deportation. All Moslems capture as many Christian children as possible and keep them in their homes. The result is all of them become Mohammedans. The Moslems are polygamists. During a deportation these men capture girls and take them into their harem. This is then a case of forced Islam. The girl becomes a Moslem against her will, but because of threats and all sorts of evil lies she is afraid to run away. Here is Twentieth Century slavery! Not slavery for the purpose of cheap labor but slavery of the moral and religious liberty of an individual which crushes all possibility of rising

to the highest plane of civilization and Christian experience. I can't describe a Turkish harem now. That will make an article in itself.

These evil practices have been going on during the last few years to the extent that many children and girls are held in Turkish homes. Parents now are finding out where their children are. Brothers locate their sisters. All these finds are reported to the Investigation Bureau of which I spoke before. This Bureau with the help of the Arab police force goes to these homes and upon proper identification take the unfortunate ones away. The girls now often immoral and diseased are gathered in the Rescue Home where through treatment and training we hope to reclaim many of them.

I know what you are thinking now. You think how glad they must be to see their rescuers come to free them. Not so. Many of these girls who were taken at 5 or 6 years of age, now perhaps 12 or 15, have forgotten all about their friends. They are afraid of Christians (used here in the broad sense meaning non-Mohammedan). These girls are often taken away by force amid struggles and cries. Once away for a few days and placed among girls whom they formerly knew, their childhood memories come back, as was the case with one girl I just now recall. At first she struggled, and cried and vowed she would run away from the Rescue. Now when Miss Shayeb, who is in the rescue work, goes to the Home this girl falls at her feet and kisses her hand. This is joy at moral and physical release. These girls are not yet free. Only when Christ hath liberated them are they free. "If Christ hath made you free, ye are free indeed." Their sinful nature still remains.

I must omit telling about our medical work, clothing distribution, facilities for travel, etc., and tell about my own work. I have two jobs at present. My quartermaster work is only temporary during the absence of Mr. Brown. My permanent work is Superintendent of Industries—industrial supplies and products produced in this department. I have three distinct lines of work going on:

1. A serving home where 300 women are employed at sewing garments for our orphanages, hospitals, and relief distribution. Miss MacNeill, an American lady, has direct charge of the work. These women with the aid of some 20 Singer hand sewing machines turn out a great many garments in a day; in fact, so many that our material is running low. But the requests for more clothing still come in. Today three thousand yards of gingham came from Beirut, which will be a great help.

2. A weaving factory. This is superintended by Hoohanes Nondjian, an Armenian. They use American cotton thread for warp and spin thread from native cotton for woof. This makes a good, strong cloth, excellent for trousers for orphan boys. Raw cotton is selling very high here in Aleppo, so last week I sent a man to Adana, in the cotton-growing section, to buy a car load for us. This factory with its 18 hand looms has turned out about 5,500 yards between May 15 and June 15.

3. The knitting industry at the refugee camp. Here, according to a report of last week's work lying before me, 230 women and girls were employed, producing during last week forty-six sweaters and one hundred fifty-two pairs of stockings. These are stored for distribution next winter. This work is under the supervision of Mr. Bakkalian, also an Armenian.

In all this work we pay from 15 to 25 cents per day. Some few skilled workers get a bit more. This is a low wage, but our idea is not to raise the wage so as to induce the better classes to come for work but simply to give employment to the very needy, thus giving them a chance to earn a little money to pay their way. This may not be sound economics, but theory and practice never have agreed in many things.

God has wonderfully blessed us thus far, for which we thank and praise Him. Pray for us and for a blessing of our feeble efforts.

Aleppo, Syria.

TURNING SORROW INTO JOY

By Levi Blauch

For the Gospel Herald.

Turning sorrow into joy is indeed a great and important subject. We wish to call your attention to a number of Old Testament instances where sorrow was turned into joy. In Ex. 14:10 the Children of Israel were sore afraid, so much so that they cried unto the Lord. The Lord spoke to Moses. Moses in return spoke to the people giving them encouraging words. When the Lord had shown them what he could do they began to sing. (Ex. 15:1-19). Here fear and sorrow were turned into joy and praise to the most high God.

In the 16th chapter of Exodus we find the Israelites in trouble and fear because there was no bread. Imagine how we would feel in a strange land without bread for ourselves and children. But the Lord provided by giving them quails at even and manna in the morning.

But now let us look at the 17th chapter, and they are in trouble again.

This time they have no water to drink. God through His servant Moses provided a way by which the water came and brought joy to their hearts.

In II Kings 4 we have two incidents where sorrow was turned into joy. First, we find that there was a widow who was in sore financial need. The prophet Elisha came along and increased her oil until the debt was paid. Then the widow and her children could rest with joy. Second, there was a great woman who had an only son who took sick and died. Imagine the sorrow in her heart; but she goes in haste to see Elisha the man of God. Elisha comes. Here is what he did: He prayed unto the Lord, but he did more, he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child; and the flesh of the child waxed warm. In v. 35 we find the man of God walking to and fro, no doubt but that he was deeply concerned, for he went up and stretched himself upon the child again. The child sneezed seven times and opened his eyes. The mother went in and fell at his feet and bowed herself to the ground and took up her son, and went out with her heart filled with heavenly joy.

In the turning of sorrow into joy in the case of this child we have two people who were deeply concerned: (1) the mother who sent in haste for the man of God, and (2) the man of God who came immediately, did all in his power in order that life might be restored, and brought joy to this home.

Now we want to think of the sorrow and the joy of Jacob in Gen. 37. Joseph was sold by his brothers and the father was mercilessly deceived. The father knew the coat, for he said, "It is my son's coat; an evil beast hath devoured him. Joseph is without doubt rent to pieces." And Jacob rent his clothes and put sackcloth upon his loins, and mourned for his son many days. All the comfort his family could give availed nothing, for he would not be comforted. Here is a large family. Likely the mother had died, but they are all passing through a severe sorrow. The first one to be sorry was poor Joseph who was sold by his cruel brethren and then taken away from his father's home. Second, the poor aged father; oh, how he mourned for his son! The daughters, no doubt, were sorry for the loss of their beloved brother. How about these false, unkind, untruthful brethren? It seems to me that their sorrow must have become great by this time—when father refused to be comforted by them. How they must

have choked the sorrow away and tried to hide it from their father.

Joseph is now down in Egypt, away from his acquaintances and friends, passing through some severe trials still increasing his sorrow, but the Lord was with him. As time rolls on the folks at home partly forget Joseph. But a famine breaks out. Joseph is saving corn in Egypt. His brethren come for corn, and finally Joseph makes himself known to his brethren. This brings fear and sorrow to their hearts. They remember how cruelly they treated their brother in years gone by. But Joseph speaks very kindly to his brethren, saying, "Come near to me, I pray you. . . . I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved nor angry with yourselves, that ye sold me hither; for God did send me to preserve life. . . . Haste ye and go up to my father and say unto him, Thus saith thy son Joseph God has made me lord of all Egypt: come down unto me, tarry not, and ye shall tell my father of all my glory in Egypt. "And he fell upon his brother Benjamin's neck and wept. Moreover he kissed all his brethren and wept upon them."

This was a weeping of joy, not of sadness. Pharaoh encouraged Joseph to have his friends come down to Egypt and abide there. Oh, what a sorrow is now turned into joy! They go home to their father with good, glad, encouraging news having their hearts filled with joy. When they came home and told their father that Joseph was yet alive he fainted, for he believed them not. Upon being convinced he said, "It is enough. Joseph my son is yet alive. I will go and see him before I die."

Oh, what a joy comes to the heart of this aged pilgrim, after having lost all hope of ever seeing his son Joseph again! What a burden must have been lifted from his heart! Israel took his journey with all that he had. God spoke to him, assured him that all should be well with him, and that he should not be afraid to go down to Egypt. Joseph made ready his chariot, went to meet his father, fell on his neck, and wept on his neck a good while. These were tears of joy, because now that great sorrow which was hanging over this large family for years is all turned into joy.

Reader, let us remember that sorrow is turned into joy when God and His children work harmoniously together. This teaches that if we want to turn sorrow into joy we must have God on our side and work harmoniously with Him. May God help us to be more joyful, and help others to be the same.

Johnstown, Pa.

INDIA FAMINE RELIEF

By John H. Mellinger

For the Gospel Herald.

According to accounts available there is no doubt that famine again prevails in India, or at least in some parts of it. Where our missionaries are located the shortage of the necessities of life is already keenly felt according to the account given by Bro. Shank. The failure of the rice crop and consequent high prices have made it extremely difficult for the people to obtain the grain and much suffering naturally follows such conditions.

During the last year our brethren have shown quite a liberal spirit in contributing for the relief of the suffering people of France and Belgium and the Near East, and which was no doubt much appreciated by the ones that profited by their liberality.

At a meeting held by the bishops of the Lancaster Conference on Monday, July 28, in Lancaster, a resolution was offered and passed unanimously, recommending and urging our congregations to contribute liberally to this worthy cause. This should surely not fall on deaf ears and cold hearts. Let us remember that our Mennonite brethren in India are actually suffering for food, while we are reveling in plenty. (I almost wrote luxury.)

We hope our churches will respond heartily and generously to this appeal. Our ministers can be a great help by explaining to their congregations the circumstances and urging liberal giving.

One peculiar advantage in this case is that our missionaries will have charge of the funds for distribution in the famine districts as they are situated where the famine is raging.

The Eastern Mennonite Board of Missions and Charities has been designated by our bishops to take charge of the work for the Lancaster Conference district and all funds to be sent to our treasurer, Eli G. Reist, Mount Joy, Pa., who will promptly remit the funds through the proper channels.

We hope there will be no delay. Let us go to work at once.

Lancaster, Pa.

The kingdom of prayer covers the entire range of man's activities, including all unselfish and holy desires, needs and equipment, and connects these with omnipotence.

—Gospel Banner.

"The joy of the Lord will prove our strength in adversity as well as prosperity and in trial as assuredly as when all men speak well of us."

IN MEMORY OF H. G. BRUNK AND HIS FAVORITE SONG—"HOMEWARD BOUND"

By R. J. Heatwole

For the Gospel Herald.

Out on the prairie I sought for a home,
Long, long ago; long ago;
As a young orphan boy I went forth to roam,
Long, long ago; long ago;
Far from my own native land I had gone,
But having a pilot I was not all alone,
For good, faithful Brunk with me had come,
Long, long ago, long ago.

Although an orphan boy in the state of Illinois,
Long, long ago, long ago,
Brunk as my partner imparted much joy,
Long, long ago, long ago.
Early and late we kept at the toil,
Five years we labored and divided the spoil;
Brunk teaching me how Satan's plans to despoil,
Long, long ago, long ago.

Then farther west we were minded to come,
Long, long ago, long ago.
Till out in Kansas we founded a home,
Long, long ago, long ago.
There we decided to journey along,
He as my pilot, so firm and so strong,
Brightening the way with courage and song,
Long, long ago, long ago.

But sickness and death brought forth sorrowful cries,
Long, long ago, long ago.
This world he left for a home in the skies,
Long, long ago, long ago.
Companion and children were left alone,
The faithful husband and father was gone,
No more was his loving voice heard in the home,
Long, long ago, long ago.

As our dear friend on earth we bade him adieu,
Long, long ago, long ago,
God's plans are settled for me and for you,
Long, long ago, long ago.
But we have learned of the bright Canaan shore,
Where the sorrow of parting will be known never more,
This fact he had spoken of o'er and o'er,
Long, long ago, long ago.

We've suffered the parting of friend after friend,
Long, long ago, long ago,
Their earthly career has come to an end,
Long, long ago, long ago.
But Christ prepared a mansion for the blest,
Where nothing, no nothing, can ever molest,
Long, long ago, long ago.
Windom, Kans.

"It is safest to let the will of God rule in your life—bringing your own will always into quiet submission."

"There is only room for one to rule upon the throne of my heart, and self must disappear before God will reign."

THE MORAL LEAD

By Frank Monroe Beverly

For the Gospel Herald.

The standard of morals is becoming too lax. With all the books that have been written with a moral tendency, with all the sermons that have been preached for the uplift, and with all the lectures that have been delivered for the moral benefit of mankind, one would naturally think that this age would not be lacking in virtuous qualities.

But is it So?

Many, perhaps, mean to walk in the path of rectitude, but having business or other interests in hand, lose sight, and vary from the true way—it is so easy, having other things uppermost in mind. There is really an ethical significance in every act we perform with a motive, in every thought we have along the line of the practical. There is a distinct moral standard, which all may know, but it requires a steadiness of purpose to live up to it. There are certain concessions being made, which are conducive to a spirit of laxity in living up to the right principles. To make my meaning clear, let me explain: suppose a crime has been committed, a murder, possibly; there are some who will stand by the criminal, trying to shield him from a just punishment by bringing about a miscarriage of justice, which they must know is wrong, if they regard the right principle of action. Then there are those who observe a more distinct moral code themselves, but concede to the first the right to do as they please in regard to the case of the criminal on the ground that they see differently, and are honest in their convictions. This is most decidedly wrong, for he who runs may read, the line is so distinctly drawn between right and wrong, where principle is concerned.

It is high time that this tendency in the moral world were realized, and an earnest effort made to avert the extremely dissipated condition with which we are threatened.

Freeling, Va.

LAUNCH OUT

By Emma H. Rudy

For the Gospel Herald.

"Whatsoever thy hand findeth to do: do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

Solomon, after some experience of seeking to find the satisfaction of his heart in the temporal things of this life—having set his heart to know mirth, riches, possessions, and wis-

dom, he found that all these are vanity. He turned, and in face of the fact that to know God, and to do His will, **alone**, is the real joy of the heart, bursts out with the far-reaching exhortation, whatsoever."

It was no longer the task whereby he gained the highest honor. It was no longer the task that brought to him the greatest wealth. It was no longer that which afforded the most ease, and pleasure. It was simply the undone work that moved him, regardless of its prominence.

Should not the very truth that we have been transplanted from the kingdom of darkness to the kingdom of light, be an incentive to move every one of us to work for that same cause? Knowing that the world lies in wickedness and distress, and that the great commission of that kingdom is "Go," which implies activity, there is no reason why any one should withhold even the least of service.

In view of this may we ask ourselves the question: Is the church which we hold dear, going forth in her full might, in this great work for the Master? If not, perhaps it is because we as individuals have failed to give her the "whatsoever" service, and are thus robbing her of her full strength. While it is true that the Church is broadening in the missionary spirit, yet does it not still remain a sad fact that there are those who can not see any work beyond that of caring for their immediate homes? Others possibly have become so farsighted that the great needs and privileges of the heathen lands are recognized **only**, and the work that lies at our very doors is ignored.

Did not the same Jesus that said, "Go ye therefore and teach all nations . . . and lo I am with you alway," also say, "whosoever shall give . . . a cup of cold water in the name of a disciple . . . shall in no wise lose his reward?" Will we be content to leave here a gap? God forbid. Paul says, "Lift up the hands which hang down and the feeble knees; and make straight paths for the feet, lest that which is lame be turned out of the way."

Everywhere there are calls rising up, and beckoning hands awaiting us. There are many still to be won for Christ; there are homeless ones to be cared for; hungry ones to be fed; destitute to be clothed; sick to be comforted; lonely ones to be cheered. To every one of these we owe a duty of love. We should look upon every one of these as if he were the Christ. For He said, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me." Our duty to them may be nothing more than the showing of a kindly spirit in our manner, or the expression of a

cheerful countenance. But however small the service may be which it is ours to render, it is a divine service, and its value to the person we may never know. And may we remember that nothing is small that helps a human life.

Therefore let us reach out, and while we live also live the life for others. However limited our capacity may be; let every one of us go forth, doing **with all our might** the duties that are within our grasp, "so that we come behind in no gift; waiting for the coming of our Lord Jesus Christ."

Manheim, Pa.

BLOOD SACRIFICES

Through the Old Testament revelation, blood-sacrifice stood for atonement for sin, the cleansing from sin, the removing of sin. We hear much talk in these days as to blood-sacrifices of the Old Testament being "crude" or "primitive." They were ordained of God to typify or foreshadow the eternal sacrifice of the Son of God, the Lamb slain from the foundation of the world (Rev. 13:8), as the only way by which He could become our Savior. The modernist who says that the Old Testament blood-sacrifices, and the New Testament application of these to Christ, are unpleasant or abhorrent to men and women today, simply sets himself above God and rejects God's own and only way of atoning for the sins of the world. Such a one tramples under foot the blood of Christ (Heb. 10:29).—Sunday School Times.

TEMPTATION

We are never out of the reach of temptation. Both at home and abroad we are liable to meet with allurements to evil; the morning opens with peril, the shades of evening find us still in jeopardy. They are well kept whom God keeps, but woe unto those who go forth into the world, or even dare to walk their own house unarmed. Those who think themselves secure, are more exposed to danger than any others. The armor-bearer of sin is self-confidence. Be not secure. We need a watchman for the night as well as a guardian for the day. Oh, for the constraining love of Jesus to keep us active and useful.—Spurgeon.

Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not.—Jer. 33:3.

There is a difference between being visionary and having a vision.—I. W. Royer.

REPORTS OF SPECIAL MEETINGS

Johnstown, Pa.

Annual mission meeting held at Blough Church, July 4, 1919.

Organization: Mods., E. J. Blough, C. A. Graybill; Chor., D. D. Stoltzfus; Sec., J. E. Martin.

Subjects considered: Purpose and Benefits of Mission Meetings; Systematic Effort in Mission Work; A Missionary Reading; Christ as an Ideal Missionary (1) In Rural Districts, (2) In the Cities, (3) In the Foreign Field; What can the Johnstown District do for Mission Work? The Value of being True to our Convictions and the Result of Disregarding Them; Present World Conditions and Our Privileges and Responsibilities.

Speakers: W. C. Hershberger, S. G. Shetler, Nora Blough, Nora Weaver, Aaron Loucks, Hiram Wingard, J. S. Hartzler, J. E. Martin, D. S. Yoder.

Walnut Creek, Ohio

Annual mission meeting held at Walnut Creek A. M. Church July 3 and 4, 1919.

Organization: Mods., W. R. Mast, A. W. Hershberger; Secys., H. C. Miller, Clarence Troyer; Chors., Alvin W. Miller, Iva Hostetler.

Subjects considered: The Meaning of Christian Brotherhood; The Call of India; Every Christian a Missionary; The Challenge of the Mission Field to Young People; Development and Present Needs of Our India Mission; Supplying the Needs of Others; The Work of the Willing Workers; Rebuilding the Waste of War; Famine Conditions in India; My Part in Missions; Christian Work among Indian Women; The Plan for Human Redemption.

Speakers: P. E. Whitmer, Chas. L. Shank, A. W. Hershberger, Lloyd Hershberger, Crissie Y. Shank, Mrs. Otis Sunthamer, Mae Hostetler, P. R. Lantz, C. C. Glick, Milton B. Hostetler, John H. Weaver, Noah A. Mast, W. J. Hershberger, John F. Miller.

The meeting was well attended and full of interest.

Denbigh, Va.

Mission meeting held at Warwick River Mennonite Church, July 6, 1919.

Organization: Mod., Lewis Burkholder; Secy., Elizabeth Shenk; Chor., Milford Hertzler.

Subjects considered: Conditions in the Near East and the Church's Opportunity; How may I be Falling Short of My Duty? The Vastness of the Field; "Go Ye"—Our Greatest Commission.

Speakers: Harvey Yoder, Mary Shenk, Myra Hahn, Daniel Shenk, Coffman Shenk, Anna Hostetter, George Hostetter.

Milford, Nebr.

Annual S. S. Conference of Nebraska, held near Thurman, Colo., May 28 and 29, 1919.

Organization: Mods., W. R. Eicher, Geo. S. Miller; Secys., M. J. Eicher, Simon Schultz; Chor., William Kuhns.

Subjects considered: Why We Meet in S. S. Conference Session; Problems I Meet in S. S. Work; What are the Most Important Factors in Successful S. S. Work. What Benefits has the S. S. been to You? The S. S. Worker's Need of Consecration to God and Separation from the World; How does the S. S. Affect the Growth of the Church? How can the S. S. Counteract Worldly Influences on the

Young Christian? How does John 13:17 Apply to Conference Teaching? Round Table Discussions.

Speakers: N. M. Birkey, J. B. Jantzi, Anna Rediger, Katie Saltsman, Christian Spenser, Katie Roth Los, Hauder, Belle Yoder, Geo. S. Miller, Rosa Stutzman, Simon Schultz, Emma Oswald, Abe Roth, Annie Spenser, John Troyer, Ben Roth, Clara Stutzman, L. O. Schlegel.

Reports from the Sundays schools indicated a slight decrease in attendance, but a very decided increase in contributions.

It was decided that the next Sunday school conference for the district be held with the Plum Creek Sunday school near Beemer, Neb.

Organization for the coming year: Mods., Wm. R. Eicher, G. S. Miller; Sec-Treas., M. J. Eicher; Bible conference committee, Peter Kennel, Joe Zimmerman, L. O. Schlegel.

Closing address by the moderator.

RELIEF NOTES

Conducted by Vernon Smucker.

Eight Days with a Reo Truck in Beirut, Syria

(From the diary of Bro. Silas Hertzler)

Friday, June 13. Loaded medicines, clothing, wheat, condensed milk, crackers, canned soup, beans, blankets and soap on a small sailing vessel for refugees at Tartus, in response to a telegram stating urgent need. In P. M. went to Suk El Gharb, about fifteen miles up the Lebanon mountains, with provisions for use there.

Saturday, June 14. Took a Syrian physician, a mechanic, and a missionary to Shebaneyeh, about 22 miles into the Lebanon mountains, where is located the only Sanitorium for consumptives in the Turkish Empire. It is under the direction of the missionaries. Also took some provisions.

Sunday, June 15. The day was spent quietly at Beirut.

Monday, June 16. Took seventeen bags of clothing, made by natives in the work-room here, to Sidon, about 30 miles south of Beirut, for distribution in that district.

Tuesday, June 17. Took a load of wheat to Sidon to be used for food there. Also a little girl who had been in the hospital at Beirut, but was now being sent back to the Girl's Orphanage at Sidon.

Wednesday, June 18. Took ten boys and girls from the "Children's Shetler" at Beirut to the Children's Home in the mountains, about six miles beyond Junieh and about 21 miles from Beirut. Also took their mattresses and clothing.

Thursday, June 19. Hauled a load of wheat to Deir El Kamer, a village in the Lebanon mountains about thirty miles from Beirut. On July 1 an orphanage for girls will be started here, with accommodations for two hundred girls. One hundred and eighty girls are already waiting to be transferred there, and many more could be found if we had room for them.

Friday, June 20. Hauled gasoline to our headquarters from the British Army ware-

house. In the afternoon I turned my car into an ambulance by placing a stretcher on the floor of the car and hauled a typhus case from the Syrian Protestant College Hospital to the Contagious hospital in another part of the city.

A Touching Incident

A touching scene occurred at Neuilly a few days ago when one of the German prisoners who was stationed at a French prison camp near our equipe and was accidentally killed by falling timbers (not while in our employ) was buried in the cemetery of this village. He and his comrades as well as the French guards having become acquainted with us, it was their desire that we conduct the services which were held in the remains of the shattered church. On the morning of the funeral a French officer marched the prisoners to the church in military style. A number from our equipe had already assembled there, as well as a number of the French residents of the town. Preceding the cortege six of the prisoners carried the coffin which was constructed of plain, uncovered boards. The services were conducted in three languages. The prisoners first sang a German song. Bro. J. C. Meyer then read I Cor. 15:12-23 in the German, followed by a French translation of the same passage by Paul Whitley. After a German prayer the unit boys sang in English, "Jesus Lover of My Soul." Bro. J. Erwin Gnagey then made some remarks from John 14:16 in the German. The French then sang in their own tongue and after another prayer interment was made in the French Cemetery. While the coffin was lowered his comrades sang in the German. Before separating the unit quartette sang, "My Faith Looks Up to Thee."

The ceremony was impressive from the fact that a spirit so vastly different from the idea of national hatred was manifested.

(Extract from a letter written by Bro. Jesse Smucker, located at Mardin, Mesopotamia.)

You might be interested in learning something about my work. I have been given charge of the Boys' Orphanage. It had been run by Miss Dewey and one Mahlon Isaac, a native and a very capable man. I have just completed a card index with a card for each boy and something of his history. I am planning work for them and have rented several rooms in the city where we will teach carpentry and shoemaking. I organize the boys in gangs and show them how to work about the premises. I will have an office down in the school so I can be right with them and there plan the work. Have an interpreter who looks after much of the routine of the work. Bro. Miller and I also have a lad each to be our—what shall I call them? They are with us all the time and run our errands and do anything there is to be done. They both speak German, so we get along with them real well. They enjoy it and would do anything we would wish. There are 78 in the orphanage now. They come in right along, as high as eight a day. I always try to get as much of their history as I can and sometimes if I

ask them if there are any relatives their eyes fill with tears as they say all have been killed. Some come dressed as Arabs, others in rags—in fact, in every imaginable way. Then too I have charge of boys' work outside of the Orphanage. Each day about fifty or more boys from the city come here and I start them working on the road, picking stones, etc. In this way they earn a little to help them live. Besides this there are all sorts of improvements to be looked after, carpenters, plasterers, etc., so that it keeps one going pretty well all day looking after everything.

The following appeal to sewing meetings has been sent out by the London War Victims' Relief Committee. It is worth our serious consideration:

"Dear Friend:

"With the approach of peace the query is continually arising, 'Is it necessary for us to continue to collect, or to make garments for the victims of the war upon the Continent?' This question has recently been so persistent that we feel a special answer is necessary.

"The need in France for clothing is now certainly much less, and will soon be at an end. But as one goes further east in Europe, in Poland, Roumania, Serbia, towards Russia, and in Russia itself—conditions are very dire indeed; to say nothing of the terrible conditions that prevail in the countries with which the Allies have been at war. The economic conditions prevailing in these countries are such that for the poor to buy clothes is almost impossible. The cost (even when obtainable) is simply enormous. And so one hears of babies wrapped in pillow slips, through lack of baby linen; and of older orphaned children with no one to sew for them, even if material is available. The cry for baby and children's clothes comes continually, so that we feel any work done in answer to this (either by individuals, or by groups in sewing meetings), will be work that is as necessary, as beneficent, and as valuable as anything done hitherto.

"To Poland we are soon sending a unit to fight typhus. Its immediate work will be sanitary and medical; but here again clothes are urgently needed; and to be able to send these with our workers will strengthen their position as messengers of hope and loving goodwill.

"With the coming of peace we had hoped that such efforts might no longer be necessary. But the field is now opening wider than ever. This war has been too long and too terrible for its ravages to be immediately stayed with the laying down of arms. And so to these civilian populations in their terrible hour of need we must send the help that we can. And we believe that this help, small as it may be, will have a spiritual value that no one can calculate. It is not the clothing alone that is received by the sufferer. There is also the knowledge that somebody far away, who has never seen them, who can not speak their tongue, some one who can do no more than imagine their distress, has heard their cry of need and has answered it with concrete help. This knowledge is surely one of the great healing forces, perhaps the greatest force of healing, amongst the nations today.

"Yours sincerely,
"Reginald C. Price."

"His life is most successful who never thinks about success or failure, but gives all his attention to his task."

Married

Landis—Miller—Jacob S. Landis of La Junta, Colo., and Lela Miller of Garden City, Mo., were united in marriage at Manitou, Colo., on July 15, 1919, by D. H. Bender.

Good—Wenger—Abraham Good and Anna Wenger, both of the Sanitarium, La Junta, Colo., were married at Manitou, Colo., on July 27, 1919, by D. H. Bender.

Nyce—Ziegler.—On June 15, 1919, at the home of the officiating minister, Bro. Jacob M. Moyer, Souderton, Pa., Bro. Raymond S. Nyce and Sister Mary G. Ziegler were united in holy matrimony. The Lord bless them through life.

Greaser—Clemmer.—On June 15, 1919, at the home of the officiating minister, Bro. Jacob M. Moyer, Souderton, Pa., Bro. Howard Z. Greaser of the Franconia congregation to Sister Mary L. Clemmer of the Souderton congregation. May God bless this holy bond.

Obituary

Clauser.—Jeanette Marian Clauser of Rockton, Pa., was born June 18, 1862; died July 17, 1919; aged 57 y. 29d. She suffered much during her last sickness but bore it all with Christian fortitude. She was a faithful member of the Mennonite Church and left bright hopes that all is well with her in eternity. She leaves 7 children, 18 grandchildren, 5 brothers, and 2 sisters. Funeral services conducted by Bro. J. A. Brilhart. Texts, Rom. 1:12; I Cor. 15:22.

Saltzman.—Henry Saltzman was born Feb. 3, 1851; at Lafraibnal, France; died at Shickley, Neb., July 10, 1919, after a five-day illness of paralysis; aged 68 y. 5 m. 8 d.

He leaves his sorrowing companion, 6 sons, 2 daughters, 15 grandchildren, 4 brothers, 2 sisters, and a host of relatives and friends. One son and one daughter preceded him in death. He united with the A. M. Church in his early youth and remained a faithful member until death.

Funeral services July 13, at the A. M. Church conducted by Bro. Jos. Zimmerman of Wood River, Neb., and Bro. William Schlagel of Milford, Neb. Interment in the adjoining cemetery. D. J. T.

Baker.—Adam, son of Peter and Margarette Baker, was born in Holmes Co., O., Oct. 22, 1863; died at his home near Shipshewana, Ind., July 12, 1919. Aged 55 y. 8 m. 20 d.

On Nov. 6, 1885 he was united in marriage with Susana Hostetter. To this union were born 6 children (Ida, Mrs. Emma Yoder, Frank, Mehl, Samuel, and Ralph who preceded him to the spirit world six months ago). In 1895, he accepted Christ as his personal Saviour, united with the Mennonite Church, and remained in this faith until death.

He leaves a bereaved wife, 2 daughters, 3 sons, 4 brothers, 8 grandchildren and many relatives and friends. Funeral services at the Shore Church by D. J. Johns assisted by J. P. Miller, Y. C. Miller, and Josiah Miller. Interment in the Miller graveyard.

Showalter.—Bro. Samuel J. Showalter died of paralysis at his home near Waynesboro, Va., July 7, 1919; aged 65 y. 11 m. 18 d. He had been in failing health for several years, but was able to go about most of the time, but could do very little work.

On Friday he went to town (as he often had done) came home at noon acting strangely, could not talk, soon became unconscious, and remained that way until early Monday morning when the end came. He will be missed much everywhere—was very sociable, and did much visiting, always at church services when able, was much concerned for his church and family. A sorrowing widow, 2 sons, 5 daughters, 1 sister, 4 brothers,

and many relatives and friends, mourn their loss, which is his gain. One son preceded him about 12 years ago. Funeral services at the Springdale Church on the 8th where a very large crowd of people gathered. Services conducted by the brethren, A. P. Heatwole and E. C. Shank. Text, John 11:25. Interment in adjoining burying ground.

Breahm.—Philip Breahm was born in Lancaster Co., Pa., Jan. 20, 1883; died at his home in Medway, Ohio, July 18, 1919. He was stricken with apoplexy on the 18th, and calmly fell asleep the following day. He came to Ohio when twenty years old. In 1857 he was married to Anna A. Harnish. To this union were born five sons and one daughter, all living and all present at his funeral. He and his bereaved wife lived a happy life together over 62 years. Soon after marriage he was converted and united with the Mennonite Church. He remained steadfast in the faith until death. He was the oldest member in the Medway congregation. His seat in church was seldom vacant as long as he was able to attend. He often gave testimony at the close of a sermon, and with tears admonished the members to be faithful. He leaves wife, 8 grandchildren, and 10 great-grandchildren. Funeral services in the Methodist Church at Medway, July 22, conducted by Mosos Brenneman. Text, Job 16:22. Buried in the New Mennonite cemetery near Medway.

JEHOVAH

And we of this lower creation would raise
To Thee, ever-loving, our anthems of
praise.

Thy power and glory, Thy wisdom and
love,
Are hymned by the glorified spirits above.

How great is Thy love! How unspeakably
deep,
The love that gave Jesus o'er sinners to
weep;
That brought Him to earth from His
glory with Thee.
The Just for the guilty to die on the tree.

How great is Thy power, exalted on high,
Controlling all nations beneath the blue
sky!
Thy mandates go forth—ah! who then can
withstand
The might of Thy mystic, omnipotent
hand?

How great is Thy power, exalted on high,
Controlling all nations beneath the blue
sky!
Thy mandates go forth—ah! who then can
withstand
The might of Thy mystic, omnipotent
hand?

How great is Thy glory! Thou dwellest
in light;
Too dazzling its shining for mortal man's
sight.
Tho in heaven our vision Thy Well-Belov'd see,
No child of the dust can e'er gaze on
Thee.

How great is Thy wisdom! Thou work-
est Thy will,
Directing all things by Thy consummate
skill;
And man's highest wisdom, tho great it
may seem,
Is folly compared with Thy wisdom su-
preme.

—W. J. Hunnux.

And he said unto them, Follow me, and
I will make you fishers of men, and they
straightway left their nets, and followed
him.—Matt. 4:19, 20.

Items and Comments

Excellent prospects for a heavy yield in nearly all kinds of grain is reported from Manitoba.

The Canadian Government has decided to issue another financial loan amounting to at least \$250,000,000.

Following the race riots in Washington, D. C., there was a similar scourge in Chicago. There were several days of rioting, causing loss of life and property, and the disorders were quelled only after state troops had been called in to maintain order. Though it is generally believed that these race riots were due to local causes, yet back of them is the feeling of race enmity which is not a healthy sign.

The Christian Cynosure publishes the following letter from Jos. Tumulty, private secretary to President Wilson:

"May 14, 1919.

"My dear Mr. Phillips,
"I have your letter of May 12th. The President is not a member of any secret organization or fraternity except a college fraternity.

"Sincerely Yours,
"Jos. Tumulty."

According to statistics from the labor bureau at Washington, D. C., food has advanced an average of 88 per cent since 1913 and 14 per cent during the past year. Of the staple products sugar, pork, beef, potatoes, flour, etc., have advanced from 100 to 154 per cent. A commission appointed by one of the largest cities reports that the advance has been due to exportation, to hoarding, and to profiteering. These causes are generally conceded; but how to remove the causes is a problem upon which the doctors are not all agreed. The national authorities are now at work in the interests of normal prices.

The first month of prohibition in the United States shows a remarkable decrease in crime. In Pittsburgh, Pa., the official record shows a decrease of 60 per cent in arrests for crime. Other cities where saloons had been in full blast prior to the time when wartime prohibition went into effect show similar results. And yet the law has only been partially enforced. It is convincing evidence of what a load a nation carries that tolerates the traffic in intoxicating liquors. The indications are that the saloon will again be turned loose for a season after demobilization and before national prohibition is to go into effect. It is to be hoped that the results of having a nation saloonless will be so manifest before this respite comes that no one will ever think of going back to license after national prohibition comes in force.

ANNOUNCEMENT

Mennonite Publication Board Meeting

The Lord willing, the next regular meeting of the Mennonite Publication Board will meet at Zion Church near Broadway, Va., Thursday and Friday, Aug. 21 and 22, 1919. Arrangements for meetings as follows:

Thursday, meeting of Executive and Publishing Committees.

Friday forenoon, Business Meeting of the Board.

Thursday evening, Friday afternoon and evening, meeting for the public, before which some vital themes connected with the Literature problem will be discussed.

Members of the two committees will

please be on hand for work at 9 A. M. Thursday.

All who are interested are invited to attend. J. S. Shoemaker, Pres.

S. H. Miller, Secy.

All persons coming by rail will be met at Broadway by Lewis Shank, Broadway, Va.

CONFERENCE ANNOUNCEMENT

Southwestern Pennsylvania

The annual Church Conference of the Southwestern Pennsylvania District will be held, the Lord willing, at Springs, Somerset Co., Pa., on Aug. 14 and 15, 1919.

The tentative program for the week is as follows:

Monday evening, Aug. 11, Meeting of the Bishops and Executive Committee.

Tuesday forenoon, Meeting of Conference Members.

Tuesday afternoon, Meeting of District Mission Board.

Tuesday evening and all day Wednesday, Sunday School Conference.

Thursday and Friday, Church Conference. Wm. C. Hershberger, Secy.

Those expecting to come, either by train or auto, will please notify Ira J. Stevanus, Elk Lick, Pa. Those coming by train will stop off at Meyersdale, thence by trolley to Salisbury (Elk Lick). Those coming by National Pike will leave the Pike at Grantsville. Springs is three miles north of Grantsville. N. E. Miller.

MENNONITE GENERAL CONFERENCE

According to present arrangements, the Mennonite General Conference will be held in the vicinity of Harrisonburg, Va., beginning Aug. 27, 1919. Come prepared to remain for three days conference if necessary.

All reports of committees are requested to be made in writing. All committees having any new thing to present to conference shall present the same in writing to the Committee of Arrangements which meets on Monday, Aug. 25.

Other meetings of conference week will be as follows:

Missionary program, Monday evening.

Relief Commission, Tuesday forenoon.

S. S. work program, Tuesday afternoon and evening.

All the meetings of the week are open to the public after Monday afternoon.

S. G. Shetler, Moderator.

J. S. Hartzler, Secretary.

The tabernacle on the grounds of Eastern Mennonite School is to be used for holding the larger sessions of the Conference and those of other public meetings usually held in connection with the Conference.

Our local committees on transportation and safety are making out their plans for conveying all delegates and visitors from trains as well as to provide space for all such belongings as auto-cars and other vehicles, as well as baggage.

Mail will be collected and delivered twice a day at the Conference, and those expecting mail should order same addressed to Harrisonburg, Va., in care of Mennonite General Conference.

For further information address,

L. J. Heatwole,

Dale Enterprise, Va.

ANNOUNCEMENT

The Ohio Mennonite Sunday School Conference will convene (D. V.) Aug. 12-14 near Bethel Church, West Liberty,

Ohio. Those coming from a distance will write to Elmer King, West Liberty, Ohio, R-2.

All superintendents of the Y. P. B. Meetings are urged to be present for special conference on their work.

I. W. Royer, Secy.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.

Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Miner, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

God's presence is very real to those who give themselves unreservedly to carrying out the Master's will.

Sacer, sacred; Facerem to make. Sacrifice, to make sacred. That ought to be the basis of all our work connected with bringing a lost world to a living Christ.

Mission Days and Missionary Conferences have increased in number very rapidly in the last few years. This is as it should be, but have you decided what the real test is of a successful Mission Day or Missionary Conference? It is not the good dinner, the well arranged program, or even the good talks that are given. The "acid test" of such a conference is, What does it accomplish within the next year? Fruit is the thing desired.

Why are you thinking of becoming a missionary? Some want to enter that field because of the opportunity of travel and sight-seeing, some because of the popularity involved, some to make the most of their lives, some for the pity they have for the poor, ignorant heathen; but he who enters the field because he loves Him who first loved us, to serve Him who served us, is one who is most likely to succeed in winning men to Christ which is after all the supreme objective in all mission work.

You noticed a statement in these columns last month that there would be but few editorials because the space would be needed for reports, then you noticed that nearly three pages were devoted to other matter. "There's a reason." The general report was shorter than usual, the Relief Commission report was quite condensed, and the Report of the Woman's Home and Foreign Missionary Committee gave only the financial report of their work. But such blunders must be expected when a man lives

between four and five hundred miles away from his work.

Have you read the article from India in another column? It is only short but it tells a long story. Can you imagine what that veranda looks like? Think of yourself in the room adjoining trying to get some rest for an overworked body with the thermometer at one hundred six in the shade, then imagine that you hear the groans of that rheumatic, and the disheartening conversation of those whose hungry stomachs are gnawing for even a small morsel of food. Did you notice that both letters say that the famine is getting worse? They can well say, "There are yet four months, and then cometh harvest," but what about those four months? If help does not come before then many will be where they will not need that "harvest." Again, suppose that your children were in school where that disease is, hundreds of miles away from your home, what would you do? You can help in both cases. Send your money very quickly to help stay off the ravages of famine, and speak to the Great Physician about the disease.

Here is a little poem which should be read by every one connected with the mission cause, from the one in the front ranks to the one behind the plow at home:

Somebody said it couldn't be done,
But he with a chuckle replied
That maybe it couldn't, but he will be one
Who wouldn't say so till he'd tried.
So he buckled right in with a bit of a grin
If he doubted at all he hid it;
He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands to tell you it can not be done,
There are thousands to prophecy failure;
There are thousands to point out to you one by one
The dangers that wait to assail you.
But just buckle in with a lift of your chin,
Just take off your coat and go to it;
Just start in to sing as you tackle the thing
That can not be done, and you'll do it.

Did you read Bro. Shank's article in last month's issue on "The Girls' School?" Read it again. The problem of educating foreign missionaries' children is one that has been puzzling the workers on the field and the mission boards at home for many years. That some provisions must be made from time to time so that the children can get an education is a foregone conclusion, but what shall these provisions be? It is very clear that it is not advisable to keep the children on the plains of India where our mission stations are on account of the great heat. Shall they be sent to some hill station and be taught by other denominations where they will be under that influence for nine months of the year, several hundred miles away from their parents? Shall we establish a school in one of those hill regions? This may not trouble you, but suppose you were in the place of the missionaries, then what? Their problem ought to be yours. This same problem is already confronting our missionaries in South America. Climatic conditions are different there. Should the Board send a missionary there to establish an English school in the mission primarily for the missionaries' children and secondarily for others? A careful study of the subject will show you that there are many things to consider. The Board has more to solve than simply the sending of another missionary and the maintaining of a school. This should be made the object of much prayer by the Church at home.

The war has had a deteriorating effect on nearly everything that it noble, uplifting, and holy. Missions have been robbed of men and money. Mission Boards have problems before them that are almost overwhelming. Never before has the world made such desperate efforts to enlist the best talent in overcoming the evils resulting from the war so far as trade, enterprise, and good government are

concerned. But with the back-set which missions have received, and the stigma which the heathen can show up in the fact that the larger part of the twenty-three nations involved in the conflict were called Christian nations, the problem of bringing Christ to the heathen is increased many times. To overcome this evil, and at the same time make progress in the mission cause that will come anywhere near that which will be made by the world from the material side requires the strongest arm, the finest quality of brain, and the most devoted heart on the part of those who enlist in this work. But what can Mission Boards do? They are but administrators. They can not disburse that which they do not receive. They can not send the best brain and brawn to the mission field if that element is not available.

Again, our best young men and women might offer themselves by the scores and urge the Board to send them; they might prove to the Board their call from God to that work: what does all that avail if some others do not furnish the means? Money is needed. God has not designed that some should give all their time to spread the Gospel, often denying themselves of the necessities of life, while others are hoarding up wealth and living in luxury. All should share an equal responsibility in the spreading of the Gospel, their ability being the only difference-gauge. You say that you do not have the talent. Possibly not, but if the other party gives all his time, getting nothing except his support, is there any reason why you should not give all your income aside from what you actually need for your support? Or is the Lord a respecter of persons, requiring of another more than of you? The Bible says not.

Little is known of the mighty efforts that are being made to break down the Christian religion and the influence of the Bible. In New York City a number of Sunday schools have been established with the sole object in view of discrediting the Bible and Christianity. Meetings are held with a greater or less degree of regularity in nearly all the large cities for this same purpose. At one of these the

speaker said, 'Churches are the institutions which we ought to destroy as the first step in our attempt to bring about a revolution in the United States.' You need have no fear of such efforts destroying the Bible. That has been tried from its beginning. That is not the point of danger. But think of the thousands who will be eternally lost because of such work. There needs to be a mighty forward movement of the Christian forces, a thorough awakening of the latent talent in the Church to active, earnest, prayerful service—service that is well enough organized to make it effective, well enough financed to assure continuity, and well enough manned to make its influence felt against this wave on non-Bible, non-Christian movement. This should be done, not because we fear the combined powers of hell and earth against the Bible, but because the present movement means loss of many souls. Nothing will do so much to destroy and prevent such meetings and such teachings, public or private, as plenty of good soul-stirring Gospel services accompanied by practical, consistent, Christian life.

EXTRACTS

From Letters from Dhamtari, India

By Crissie Y. Shank

For the Gospel Herald.

May 27.—Bro. Lehman too went to the high hills for a month and we are trying to do all the work of the station.

Sonu is now sitting on the verendah begging to be admitted to the Old Men's Home. Another blind man is also sitting on the verendah. One woman who has been pounding stone is lying on the verendah with inflammatory rheumatism, another woman with two children who were almost starved are on the verendah. Do you get the picture of my office verendah? The famine is getting worse and many are suffering. It is trying to have to turn people away. I wish I had work for them. You see we have more work than we can do, yet to have more work would be easier in some respects.

We received word that Bro. M. C. Lapp's were to sail May 31. Hope it is true. The hot season has not been so bad—about 106 degrees. Last evening we had a nice shower and it is still cloudy but it is early for the rains.

June 4.—We have been having very hot weather. There are a few cholera cases in Dhamtari and famine is growing worse.

Irene Lehman is just recovering from the measles. Russel Kaufman too had them and Paul Kaufman is having them now. We are very anxious about a new disease that has broken out at the school the children are attending. The doctors are puzzled, not knowing what to call it or the cause of it. It is contagious and not one of the patients is able to walk perfectly as before. About fourteen children have been attacked. You can understand our concern.

SOME AIMS AND PROBLEMS OF RELIEF WORK

By Jacob C. Meyer

For the Gospel Herald.

At this time when a large part of the world is suffering because of the lack of the necessities of life it is well to consider the problems and aims of relief work. Often men are willing to help the suffering but they do not know how to do so. Honest and sincere effort may compensate a part for lack of understanding the principles of relief work, but these can never take the place of an understanding of the issues.

It seems to be one of the failings of humanity to be short sighted. When people are hungry the simple remedy is to give them bread. When they are in need of shelter few would think of doing more than to provide for shelter. If they need clothing the simple remedy is clothe them. But these simple remedies do not always work out as they are intended. The relief program in order to be successful must be planned with a definite aim in mind. We now see the evil of almsgiving. The man who has little ambition is made into a pauper by the system which makes it possible for him to get the necessities of life without applying his own energies. In this way indiscriminate almsgiving tended to perpetuate poverty while the aim of any form of relief work should be to make relief work unnecessary. Any system that does for a person that which he could as well do for himself robs that man of his opportunity. Doling out food to people who seem to be in need may be a positive evil. It seldom is a positive good. It may help some who are really in need and harm many who are not in need but who labor under the delusion of thinking that they are needy.

The only recourse is to study the individual case. This system may demand a knowledge of psychology and it may necessitate a seemingly

unnecessary amount of work but in the course of time it is the best system. The relief worker must find out who the really deserving are. To dole out food to the man who is strong and healthy is not a good policy except for a very brief period. What that man needs is an opportunity to earn his livelihood, so he need not pose as a dependent before his brethren. His self respect demands that he be independent. Men live not "by bread alone," and any one who attempts to develop manhood by feeding them on that diet will soon discover that he has developed a group of dependents—shadows of men.

Few adults are in need of support for a long period of time. There is a class of paupers and dependents but this class is small and should by no means be increased by a misguided system of relief.

Poverty does not consist in the lack of material things alone. An example will illustrate the fact. Here is France and people who need relief, yet they have some property. On the other hand some of us who are trying to help these people have more liabilities than assets in a material sense. If poverty were due to a lack of material things it would be but a natural sequence that these people should support us and help us get a new start in life. Poverty is a mental condition, at least to a certain degree.

These people who became refugees because of an invasion of a foreign army have lost much of their property but that is only one part of their loss. They have lost many dear friends. In some cases the hands that provided for them lie still and cold in a soldier's grave. Their dwellings are in ruins. They cannot have as their custom was "avant la guerre."

Their greatest loss however is of a different nature. They are discouraged and need a new viewpoint in life. Their hopelessness must be transformed into a faith in themselves, their fellowmen and above all in their God. They must be made to feel that even in spite of destruction, devastation, desolation and death this life is worth while. I recognize the fact that some would preach to these people the doctrine of "man as a worm of the dust," whose home is in heaven. As far as I am able to ascertain they feel their helplessness fully as much as the preacher who preaches that doctrine. Especially those preachers who have not even seen such conditions as obtain here. These people need faith to tide them over this period of crucial test. Here in France gloom and unrest must give way to peace and hope. Not so much the peace of plenty as plenty of peace and good cheer.

This recalls to my mind a thought often expressed by one of my university professors in a course of American Charities. He held the view that all charitable work must be free-will work and the spirit in which it is done is very important. For a state to tax the people in order to care for the poor may be a form of relief but it is not charity. Material things are needed in a relief program but the spirit must ever be given pre-eminence if the work is to succeed. The relief workers must work with the people rather than work for them. In fact sympathy is all that some refugees need. When once they feel they have a friend the clouds vanish and then lives are brightened.

Sympathy must be unaffected. This is the test of the worker. Unless he is able to sympathize with people whose nationality, customs, manners, and language are different from his own he is handicapped. It demands a strong conviction to make the worker sympathetic and keep him ever ready to do his part.

Let us pray that those who serve by giving at home as well as those who give my serving in the field, may be moved by a conviction that expresses itself in unaffected sympathy.

Neuvilly, Meuse, France. Care of Grange-le-Comte par Rarecourt.

THE PRINTED PAGE

"If it were possible," says James L. Barton, "to bring together in one place samples of all the grammars, dictionaries, hymn books, Bibles, schoolbooks, and works of general literature of every kind and from all parts of the world, which have been written or translated during the last century by missionaries or under their supervision, it would make one of the most complete exhibits of the languages and dialects spoken by more than five-sixths of the people of the world. On the other hand, if there could be collected all that has been done in this direction by others than missionaries, or by those working with them, we could find but a meager exhibit; showing conclusively how indebted we have been and yet are to the missionaries for their persistent, scholarly, and accurate endeavors along philological and literary lines."

The magnitude of the literary work which missionaries have accomplished is shown by the fact that they have translated the Bible, or portions of it, into five hundred languages and dialects.—Home and Foreign Fields.

The Bible is a matchless volume: it is impossible we can study it too much or esteem it too highly.—Boyle.

DESERTED IN SIBERIAN WILDS, RUSS CHILDREN REDUCED TO SAVAGERY

Of all the terrible revelations of human misery that have seeped out of Russia none wrenches the heart as does the story of the thousands of helpless children abandoned in the Siberian wilds, the fate of many of whom is still unknown but can be conjectured. The cables have carried fragmentary accounts of how these helpless little ones were sent out of Petrograd and Moscow last year in the hope that they would find food in the rural districts, how when their guardian-teachers sought to take them back to the cities, the Bolshevik front stood as a barrier, and how, maddened by their inability to find refuge for their charges, the teachers finally deserted them. But it remained for Louis D. Kornfield to reveal the full horror of the plight that killed hundreds of these innocents and reduced the terrified and starving survivors to a state more than bordering on savagery. Telling of the rescue of some of these pitiful victims of what Russia is today, Mr. Kornfield writes in the June number of the "New Red Cross Magazine:"

"Near the Urals peasants ran across flocks of them suddenly trailing over a hill; ragged, dirty, staring children running from human approach in fright and clinging to each other for protection like sheep in the wind. Hundreds were captured—wild, uncontrollable creatures who had lost all sense of intimacy with human touch. Red Cross workers with great difficulty assembled them in factories, in houses, gave them food, clothing and medicine, but could not win their confidence, for rather than children being cared for after such suffering they acted like tired little animals suddenly tricked into some sort of captivity from which they would willingly escape if they only had the strength.

"Being cold and hungry, they seized at the food and clothing and ran off into corners, afraid of the very hands that would caress them. Kicking and screaming they would resist any friendly approach as though in mortal fear that it would end in deception. . . . Some of them soon died of disease, wracked with fever and distrust, under the very hands that would save them. Others, whose whereabouts are not yet known, are hiding somewhere—starving with hunger—and suspicion."—Outlook of Missions.

"Very frequently others are better able to estimate the value of our services than we are."

A MAN WHO PRAYED

In passing through Northampton I went into the old cemetery, swept off the snow that lay on the top of the slab, and I read these simple words: "Sacred to the memory of David Brainerd, the faithful and devoted missionary to the Susquehanna, Delaware, and Stockbridge Indians of America, who died in this town, aged thirty-two years, October 8, 1747." That was all there was.

Now that man did his greatest work by prayer. He was in the depths of those forests alone, unable to speak the language of the Indians, but he spent whole days literally in prayer. What was he praying for? He knew that he could not reach these savages: he did not understand their language. If he wanted to speak at all, he must get somebody who could vaguely interpret his thought: therefore he knew that anything he should do must be absolutely dependent upon the power of God. So he spent whole days in praying, that the power of the Holy Ghost might come upon him so unmistakably that these people should not be able to stand before him. What was his answer? Once he preached through a drunken interpreter, a man so intoxicated that he could hardly stand up. That was the best he could do. Yet scores were converted through that sermon. We can account for it only that it was the tremendous power of God behind him.

That man prayed in secret in the forests, and a little while after, William Carey read his life, and he was so moved by it that he went to India. Henry Martyn read his life, and by its impulse he went to India. Payson read it, as a young man of twenty years, and he said he had never been so impressed by anything in his life as by the story. Murray McCheyne read it, and was powerfully moved by it.

Let me simply enforce this thought, that the hidden life, a life whose days are spent in communion with God in trying to reach the Source of power, is the life that moves the world. Those living such lives may be soon forgotten. There may be no one to speak an eulogy over them when they are dead. The great world may take no account of them. But, by-and-by, the great moving current of these lives will begin to tell, as in the case of this young man who died when only a little over thirty years of age.—A. J. Gordon in *The Gospel Message*.

A certain writer claims that 50 per cent of the thinking class are not in full sympathy with the Roman Catholic Church.

SLUMS ARE THE SHAME OF MODERN CIVILIZATION

The slum is the tragedy and shame of modern civilization. In presence of such a breeding place of evil the Christian should have a permanently troubled conscience. More and more the modern conscience must feel the reproach of this evil, and all people of good will should give themselves no rest till they have found some way of curing and preventing these plague spots.

The causes of the slum are not hard to find. It should be remembered that people do not live in these dismal places from choice. As a rule, people of the slums are unskilled workers, and so people of uncertain and limited income. They must secure cheap accommodations and live at a low level. It is true that they pay very much more in proportion for the same space than their more fortunate fellows who can afford better accommodations. But often they are driven by hard necessity to crowd a family in one room, and sometimes even two or more families in one room—"the destruction of the poor is their poverty."

Then many workers today have a limited income and must live near the place of employment. They can not afford either the time or the expense of residence in a better section far from their work. They must live near their work, uncertain as it is. If cheap and rapid transportation could be had they could live in better quarters.

Then the price of land and housing is forced up by speculation. Private individuals own the land around cities and towns and force up the price beyond reason. The average family can not afford to buy land and build a house in the suburbs. The result is that there is serious overcrowding and slums. Things have causes, and the slum has definite, real, human causes.

The cure of slums is possible; but it demands vigorous and resolute action.—Sel.

WELFARE WORK FOR NEGROES

When the representatives of the American Chain Company of Virginia were prospecting with the idea of establishing a million-dollar plant near Norfolk they were advised not to employ Negroes on the ground that they are unreliable, shiftless and indifferent. It was claimed that they are unwilling to work more than three days a week if they can thereby earn enough to satisfy their immediate wants. Before reaching a decision in the matter a conference was called with several of Norfolk's public-spirited Negro citizens, among them a

successful physician who argued that each employee be compensated just in proportion to his service, while the employer must give a return commensurate with the service he has a right to expect. "If a man lives in an unsanitary house, and is only a day ahead of the bill collector," said this doctor, "what real motive can he have for being anything but indifferent toward his employer's interests?" Largely through the persuasion of this progressive physician the employment of Negroes as chain makers was attempted as an experiment. It has proved a notable success because of the disposition of the company to provide every facility for making the living conditions of employees satisfactory. A well-equipped, modern dormitory is provided, with recreational and educational facilities, but the outstanding feature of the company's attitude is its concern for the health and moral welfare of its workers. The workers themselves have organized a club for social, literary and religious development, and frequently invite speakers to address them. Their fine spirit and devotion have a wholesome influence in the community.—The Southern Workman.

MORMONS IN KHAKI

(The following is an exact reproduction, editorial comment and all, of an article that appeared in the *London Daily Express*, date of April 20, 1919. It is from the pen of the well-known English writer, thirty of whose books have already been sold extensively, two or three of which have been on the Mormon question, on which she is an authority. She has consented to act as Chairman of the World Commission on Mormonism and will be present in person to report and speak at the Third World's Christian Citizenship Conference in Pittsburgh, Pa., Nov. 9-16, 1919. We have just been talking with her in her own home, near London.—James S. Martin, April 21, 1919).

Women are very daring—never more so than when they fall in love. So it is not surprising to learn that British-born maidens are yoking themselves in marriage to American Mormon soldiers, and going back with them as wives.

These girls will have to embrace a so-called "religion" which has never expunged polygamy from its doctrines, and whose leaders recently appointed a polygamist president in place of the defunct Smith—husband of five wives and father of over forty children.

A marked revival of Mormonism is on foot in our much-disturbed country, for the proselytizing elder is keenly alive to opportunity. He knows husbands will be scarce, and that this is the moment to replenish the harems of Utah with girls who will walk blindly into the net, believing the old

story that polygamy no longer exists.

The priests of the "Church of Latter-Day Saints," as a revised name for Mormonism, are flocking into England as fast as they can, while numbers of British converts are waiting to secure passage out under the supervision of the traveling elders, who will pay their fares to Salt Lake City.

Mormon Rites

Once they arrive, these unfortunate dupes (owing passage money) are unable to escape on account of this debt to the church, while the English wives will be forced to submit to the stern rules of the cult. English women will be amazed when their soldier husbands introduce them to civil life in Utah. How can girls, brought up in this country, stand the initiation ceremonies of the Endowment House, so ridiculous and degrading in their pagan profanity?

Let the Mormon's fiancée picture herself, after the public cleansing, when she will be disrobed and washed in the presence of her companions, having to take the oath of obedience to the priesthood, with its pledges that bind her forever in the toils of a blasphemous creed. Then, when her Mormon "boy" casts a covetous glance at a younger charmer, it will be the fate of the wife to join her husband's hand to that of her rival, in the secret ceremony of his second marriage. Unable to protest, she will find herself enslaved by a system of unspeakable degradation.

And it is these people who are spreading broadcast thousands of tracts, leaving them from door to door, holding meetings in public halls (to the disgrace of many a mayor and corporation), starting Sabbath-schools and conducting regular Sabbath services, which, by their simplicity artfully conceal the pitfalls, never divulged till the victim is across the Atlantic.

I would ask the girls, when their soldier suitors tell them they scorn polygamy, how it came to pass that a notorious polygamist was sent to England as chaplain to the troops? If these Mormon soldiers disapprove of plural marriage, they would have hounded such a man out before they listened to his preaching or tolerated his ministry!

Mormonism is run by polygamists. It is the root and groundwork of their faith. For years these degenerate men have sent out their disciples to draw on the peasant blood of Europe, and it is appalling to know that our own countrywomen are being daily enslaved by an organization which violates the sanctity of the home, makes marriage a farce, luring thousands into unspeakable degradation.

Utah's Mission

To the Mormon, Utah is "God's Zion," and her greatest ambition is to compass the downfall of the United States. It is really a kind of Kaiser rule, and the Hohenzollern bully might well stand as a replica of the Mormon Church power, working its evil for personal gain, and using God's name as a weapon and boast.

Some years ago Parliament was appealed to, but nothing was done to stop the growing Mormon menace. Now it is of vital necessity that English people should wake up to the danger in their midst. If the brides who are "sealed" to Mormon soldiers had been put on their guard before Cupid shot the dart, they might have steeled their hearts against the wooer, and armed themselves to meet the menace.

Mormonism is spreading rapidly through great centers of population, and, in the words of Bishop Weldon, who has visited Salt Lake City, and knows more about "Latter-Day Saints" than any other English ecclesiastic:—"Girls who emigrate from England to Utah find themselves members of an immorally constituted society," and he knows its secrecy, its assiduity, and its success.

Fear of Publicity

Though frequently invited to do so, the Mormon elders, who are working their big revival throughout Great Britain, will never come into the open and argue with those who condemn them. They have asked me to discuss their faith with them privately, but when I suggest that the press and public be admitted they close up and drift away like a vapor across the great Salt Lake which laps the shores of their mysterious stronghold.

English girls never return to tell how they have fared in the bosom of Mormonism, and one of my saddest possessions is a drawer full of sworn affidavits from heart-broken parents and despairing husbands, whose women folk have gone forth, drawn by the magnetic seduction and hypnotic power of the Mormon octopus.

Revival of the Mormon Pest

(The following, with the above title, is an editorial Comment on the foregoing in the London Daily Express.)

The Mormon missionary is a pest that is always with us, but from time to time his activities become more dangerous. We print today a powerful article on the evils and perils associated with this objectionable body of Latter-Day Saints, and it should be remembered that it was largely due to the efforts of the "Daily Express" some years ago that a similar campaign was rendered fruitless. These evils flourish in darkness. Once the

light of publicity is turned on to them, two-thirds of the danger is destroyed. The Mormon elders are trying to begin a great revival or recruiting campaign here in England, and every English family, of whatever class or creed, should be on their guard against them. There is no return from Utah; after a while not even letters come. Utah is the threshold of the grave for body and soul—but it is an unpleasant death to die.—The Christian Statesman.

BIBLE STUDY IN A POLICE STATION

"The most inspiring piece of extension work ever given me to do," testifies a missionary worker, "was in securing Bible study among the police force of Atlanta, Ga. For many days my heart had been burdened with our neglect of the blue-coated men who guard our cities. When I interviewed the Chief of Police in regard to getting the men to promise to do regular Bible reading he said, 'You can't do a thing with them, but you are perfectly welcome to try, if you don't mind being turned down.'

"When I asked him to lead off by giving me his name to head the list he shook his head and promised with a feeling of perfect safety, 'Not now. When you get the rest of the boys I'll follow.' As I stood before the three watches that day as they lined up in those strong blue lines, the innate awe of uniformed authority was swallowed up in a great longing to be able to arm each one of these men with the sword of the Spirit ere he went out to his day of duty and of danger. I told them that there were some of us who wanted to add this other weapon to the equipment which the city of Atlanta furnished them. When I had finished more than half of the men signed the card for regular Bible reading and the surprised chief made good his promise to join them.

"Jubilantly I went on into the detective department. Every man there save one promised to join us in regular Bible reading. It was a great experience to be able to place on the desks of those detectives in unaccustomed surroundings the Word of God.

"One policeman said, 'Since I have been on the force you are the first person who has acted as if a policeman had a soul.'

"Another man said: 'I was walking down Capitol Avenue one day wearing my helmet with a civilian suit. A little boy rushed to his mother and yelled excitedly, 'Oh, mother! come see a policeman with human clothes!' 'Sometimes I think,' added he, 'that people think a policeman is just a uniform without a human heart.'—Sel.

MISSION NOTES

For the Gospel Herald.

Youngstown, Ohio

We need help to teach classes in the Sunday school. A number of young girls who formerly attended our Sunday school dropped out because there was no teacher to meet them when they came. We are writing this with a prayer that some one who reads it may be moved to say, "I will go and help." To do the best for such as these it is very necessary to get in touch with them through the week and know their home surroundings. For that reason a resident worker has a great advantage over an occasional visiting teacher.

On Sunday, July 7, J. L. Yoder's auto brought a load of young people whose presence and assistance were greatly appreciated.

On Sunday, July 14, we were very pleasantly surprised to see the David Zook auto from Wayne Co., O., which also brought a load of young people among whom were two teachers for classes in the Sunday school, whose presence and help were very timely.

On Sunday, July 21, Sister Metzler and Bro. and Sister Jos. Metzler and two daughters, from North Lima, O., were present at the services and assisted in the work of the Sunday school.

Bro. Henry Smith, one of our regular Sunday school teachers, spent several weeks at Bremen, Ohio.

Instead of the regular young people's meeting on Sunday evening during July, we are giving a "song and story hour" to the boys and girls who formerly played on the streets near the Mission. Quite a number of them are on hand every Sunday evening and some have found their way into the Sunday school. Bro. Elban Lehman is helping to furnish the stories.

One of the most interesting events of the year occurred on Saturday, July 20, when 72 boys and girls between the ages of 5 and 12, who lived in the vicinity of the Mission, were

loaded into autos and carried to the "fresh air camp." This camp is one of the best institutions the city has for the welfare of children. It is located in the country—near to woods, water, and park—and has well equipped play-grounds in care of efficient supervisors and teachers. It has accommodations for about 100 at one time. The Settlement workers of the city select the children who are allowed to go, taking only those who need it most, many of whom would not get an outing any other way. Each group of children spend two weeks there, then go home and their places are filled at the camp by another group. A number of crippled and bed-fast children from the hospitals spend all summer there. Provisions are made also for convalescent mothers with small children. It is supported by the city and no distinctions are made as to race, language, religion, or nationality among those who are admitted. Anyone visiting Youngstown at this season of the year should not fail to see the fresh air camp.

C. K. H.

A telegram received from Dr. W. F. Baldwin, of Nome, Alaska, Nov. 13, brought the shocking news of the death by influenza of every adult native in that town, leaving over one hundred orphan children. Concerning the work of caring for these children, Mrs. H. F. Kirk, Secretary for the Bureau of Alaska Eskimos, says: "I was not sure that it was best to undertake the care of children. I mean, to maintain Eskimo orphanages, because of the very high cost of all supplies in Alaska. But this work is thrust upon us, and we have no choice. After teaching the parents of the Christ and His love and our love for them, we can not do other than care for the children. It may be the great opportunity given us to reach the neglected Eskimos—it may be that from out this company of children will go a band of missionaries to their people."

REPORT

Of Woman's Missionary Society for Quarter Beginning April 1, 1919, and Ending June 30, 1919

For the Gospel Herald.

Foreign Missionary Support Fund

Hopewell Aid Society, Hubbard, Ore.	\$ 13.70
Sarah Weidman, Pigeon, Mich.	1.00
Mt Zion Sewing Circle, Versailles Mo.	19.15
Sugar Creek Sewing Circle, Wayland, Ia.	58.75
Pleasant Grove Sewing Circle, Ill.	15.28
Md. Branch per Susan Stauffer	27.00
Sisters Bethel Cong., West Liberty, Ohio	7.50
Sewing Circle, Milford, Nebr.	35.00
Sisters of Walnut Grove and South Union Cong.	60.65
Sewing Circle, Elkhart, Ind.	5.00
	\$243.03

Sister Friesen Support Fund

Sisters' Aid Society, Springs, Pa.	\$ 28.00
Stahl Sewing Circle, Pa.	15.00
Sewing Circle, Martinsburg, Pa.	10.00
Girls S. S. Class, Walnut Grove S. S.	9.70
East Bend Sewing Circle, Fisher, Ill.	20.00
East Union Sewing Circle Kalona, Ia.	30.00
Lower Deer Creek Sewing Circle, Wellman, Ia.	25.00
West Union Sewing Circle, Wellman, Ia.	46.25
	\$183.95

General Missionary Fund

Md. Branch, per Susan Stauffer	\$ 17.50
Goshen College Y. W. C. A.	50.00
Mennonite Ladies' Aid, Sugar Creek, Ohio	20.00
	\$ 87.50

Home and Foreign Missionary Fund

Fairview Sewing Circle, Fairview, Mich.	\$ 7.70
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Home Missionary Fund

Sarah Weidman, Pigeon, Mich.	\$ 1.00
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Bible Woman Support Fund

Bowne Sewing Circle, Alto, Mich.	\$ 5.35
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Total \$528.53

Gratefully acknowledged,
Ruth A. Yoder, Treas.

Ye shall know the truth, and the truth shall make you free.—Jno. 8:32.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

June, 1919

EVANGELIZING FUND

Midway S S Ohio	\$ 1.00	Warwick River Cong Va	40.30
Springs Cong Okla	5.45	Lower Deer Creek S S Ia	43.35
Pleasant Valley Cong Kans	2.00	Freeport Cong Ill	64.21
Penna Cong Kans	22.00	Science Ridge S S Ill	25.50
Larned Cong Kans	2.00	Willow Springs Cong Ill	30.43
		West Zion Cong Alberta	56.48
		A M Cong Fulton Co O	145.00
		Goodfield S S Ill	45.25
		Leetonia Cong Ohio	28.54

GENERAL FUND

West Union Cong Ia	\$ 60.42	Union S S Ill	17.15
A Sister West Union Cong Ia	1.00	Midway S S Ohio	15.41
		Ben Springer	25.00

Manson S S Ia	13.85	Roseland Cong Nebr	6.00
Annual Mission Board Meeting in session Kalona Iowa	538.35	Protection Cong Kans	25.00
Jonas Wenger	4.04	Larned Cong Kans	10.00
Quarterly Mission Meeting Logan & Champaign Cos Ohio	510.10	Pleasant Valley Cong Kan	3.00
Souderton Cong Pa	63.37	Pearidge Cong Mo	2.15
Clearspring Cong Md	9.59	Bethel Cong Mo	7.50
Forks Cong Ind	33.90	Cherry Box Cong Mo	1.47
Oak Grove Cong Md	2.75	Liberty Cong Ia	.50
Levi Mann	1.00	Coal Ridge Cong Mont	4.00
Middlebury Cong Ind	29.50	Alpha Cong Minn	27.21
Midland Cong Mich	12.00	Spring Valley Cong N D	1.00
Salem S S & Cong Ind	23.00	Mt Zion Cong Mo	8.00
Clinton Frame Cong Ind	52.73	N D & Mont S S Conf	5.53
Holdeman Cong Ind	38.50	Surrey Cong N D	18.35
Hesston Cong Kans	24.66	Berea Cong Mo	1.75
		White Hall Cong Mo	4.00
		Bethel Cong Mo	23.00
		Cherry Box Cong Mo	2.50
		Liberty Cong Ia	5.75

Spring Valley Cong N D	8.18
Mt Zion Cong Mo	2.50
Berea Cong Mo	2.00
White Hall Cong Mo	1.55
Weaver Cong Pa	15.60
Wm. C. Hershberger & family	10.00
Scottdale Cong Pa	26.05
Martinsburg Cong Pa	3.70
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	\$2,181.67

INDIA MISSIONS

India—General

Junior Meeting West Union Ia	\$ 13.71
Sugar Creek Cong Ia	97.37
Warwick River Cong Va	19.50
"In His Name" (Auto Upkeep)	60.00
Walnut Creek S S Ohio	50.00
A Bro. and Sister	25.00
A Bro & Wife	100.00
Zion Cong Oreg	6.00
T. J. Wenger	100.00
19th Annual S S Union held at Salem Cong O	44.46
J B Stutzman	5.00
J O Grieser & Wife	23.65
Midway S S Ohio	2.15
A Bro. and Sister	
Towamencian Cong Pa	10.00
Manson Cong Ia	67.60
D L Christophel	10.00
Manson Cong Ia (Head Master)	50.00
East Fairview S S Neb	111.77
Waldo Cong Ill	50.00
Salem S S Ohio	4.90
Class No 3 Primary Dept	
Manson S S Ia	5.00
Allensville Cong Pa	15.70
Conference Session Mt View Cong Alberta	126.39
Cressman Y P B M Ont	25.00
Mrs. I Detweiler	5.00
Waterloo Cong Ont	121.23
Latschar Cong Ont	64.85
Hagey Cong Ont	15.00
Ontario Annual Conference	21.76
A Sister Vineland Cong Ont	7.00
Mount Joy Y P B M Pa	9.05
Lititz Pa S S	50.00
Bossler's Y P M Pa	2.50
A Friend	5.00
Kinzer S S Pa	5.75
Salunga S S Pa	32.50
Millersville Y P B M Pa	40.00
Mary E Herr	25.00
M D Kendig Estate	105.67
Souderton T M Pa	37.72
A Bro Marion Cong Pa	10.00
A Bro Reiff Cong Md	5.00
Maple Grove Cong Ind	32.00
Fairview Cong & Y P M Mich	12.14
Spring Valley Cong Kans	60.68
La Junta S S Colo	29.60
Pleasant Valley Cong Kans	10.00
Alpha Cong Minn	60.00
Cherry Box Cong Mo	2.45
Liberty Cong Ia	13.55
Coal Ridge Cong Mont	10.00
Wolford Cong N D	.50
Spring Valley Cong N D	7.60
Mt Zion Cong Mo	17.00
N D & Mont S S Conference	18.00
Surrey Cong N D	6.25
Berea Cong Mo	1.75
White Hall Cong Mo	.85
Carver Cong Mo	1.00
Oak Grove Cong Md	2.00
Masontown Cong Pa	2.00

Casselman Cong Md	2.60
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	\$1,867.20

India Missionary Support

Spring Valley Sewing Circle Kans	\$ 25.00
Young People of Roanoke Cong Ill	25.00
C D Esch Friends in Ill	75.00
A Bro Plain City Ohio	150.00
Lititz Pa S S	25.00
Hettie Ranck	30.00
Anna N Ranck	20.00
Lititz Hess & Hammer Creek Congs Pa	125.00
Elkhart Cong Ind	23.60
Y P C A Girls Goshen Ind	30.00
Pleasant Valley Cong Kans	4.00
Blooming Glen S S Pa	100.00
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	\$632.60

India New Missionaries

York Ontario Mission Meeting	358.83
Brethren Salem Cong Ind	50.00
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	\$408.83

India Missionary Children Support

E J Swartzendruber Ia	\$145.00
East Union S S Ia	5.00
Quarterly Mission Meeting Logan & Campaign Cos Ohio	8.45
A Sister Lancaster Co Pa	10.00
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	\$168.45

India Native Worker Support

Hopedale S S Ill	\$228.72
J S Yoder	60.00
Harmony Young People's Meeting Ill	24.16
E H & Martha Brunk	40.00
Young People of Roanoke Cong Ill	5.00
A Brother Ohio	60.00
Hagey Wanner Y P B M Ont	15.00
Esther Groh	15.00
Baden Mission Ont	15.00
Manheim Bible Class Pa	5.00
E Petersburg S S Y M B C Pa	5.00
S H Horst's S S Class Pa	7.00
A Bro & family Holdeman Cong Ind	30.00
A Bro Olive Cong Ind	10.00
C A Shantz & Wife	5.00
Fort Wayne Cong Ind	9.75
J I Weldy & Family	15.00
Larned S S Kans	5.00
Larned Cong Kans	1.00
Pleasant Valley Cong Kans	1.00
Spring Valley Cong N D	5.00
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	\$561.63

Daniel's Medical Education

Young Men's Class Roseland S S Nebr	\$ 15.01
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India Bible Women Support

Old Sisters Class Oak Grove S S Wayne Co Ohio	2.00
A Bro & Sister Ohio	24.00
Logan Co Sewing Circle Ohio	4.00
M L & Elizabeth Troyer	6.00
Sherman Swartz and wife	2.50

Old Sisters' Class Aurora Ohio	6.00
H C Deffenbaugh	4.00
Salem S S Ohio	2.00
Jonas Wenger	24.00
Mrs J H Loucks	24.00
Class Nos. 6 & 7 Howard Miami S S Ind	24.00
Helping Hand Class Elkhart S S Ind	2.00
Bowne Cong Mich	3.00
Clinton Frame S S Ind	6.00
Class No. 10 Olive S S Ind	2.00
Holdeman S S Ind	6.00
Holdeman Cong Ind	4.00
Bowne Cong Mich	3.00
Weaver Sewing Circle Pa	12.00
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	\$160.51

India Famine Sufferers

Jacob K. Leichty & Family	\$100.00
John J Shetler	15.00
P P Swartzendruber	25.00
Aurora Plainview Y P M Ohio	40.00
Warwick River Cong Va	69.75
Pleasant Grove Cong Ill	58.10
Bethel S S Ore	8.26
Katie Litwiller	100.00
A Bro Ill	10.00
Mr & Mrs Albert Smith	20.00
Mrs. J. N. Musser	10.00
A Bro Sask	120.00
L D Ebersole	4.00
Ben Springer	50.00
Nellie Beachey	50.00
A Sister Pa	4.00
Moses S Halteman	10.00
Whistler Cong Nappanee Ind	121.50
A Bro Bean Cong Ont	60.00
Young Sisters Class Elizabethtown S S Pa	10.00
Slate Hill Cong Pa	132.50
A Sister Lancaster Co Pa	10.00
A Bro Marion Cong Pa	10.00
Hettie Bixler	25.00
Daniel II	11.25
A Bro & Sister Clinton Frame Cong Ind	10.00
Spring Valley Cong Kan	100.00
Pleasant Valley Cong Kans	15.00
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	\$1,199.36

Hindi Central School Bldg

Class No 3 Warwick River Cong Va	\$ 75.00
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India Leper Asylum

Five Sisters Allensville Pa	\$ 10.00
Moses S Halteman	10.00
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	\$ 20.00

India Medical Work

J B Stutzman	\$ 15.00
Two Sisters Ohio	12.00
Y Mothers' Class Forks S S Ind	3.00
A Bro & Sister Middlebury Ind	10.00
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	\$ 40.00

India Hospital Work

Pleasant Valley Cong Kans	\$ 2.25
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India Orphans

East Union S S Class Ia	\$ 43.00
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India Widows' Home

Ada Hershberger	\$ 50.00
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India Widows' Support

E H & Martha K Brunk	\$10.00
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India Native Woman Teacher

Marv Landis	\$ 3.00
Marv K. Zimmerman	3.00
A Sister Souderton Pa	6.00
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	\$ 12.00

India Native Nurse

Two Sisters Lansdale Pa	\$8.00
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Total recd for India	\$5,273.84
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SOUTH AMERICAN MISSION

Warkick River Cong Va	\$ 7.00
A Bro (Sharon Cong) Sask	100.00
Lower Deer Creek Cong Ia	125.00
A Sister Lancaster Co Pa	10.00
Howard Miami Cong Ind	23.00
Holdeman Cong Ind	.29
Pleasant Valley Cong Kans	4.00
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	\$269.29

CITY MISSIONS

Canton Mission	
Two Brethren Ohio	\$ 19.00
Salem & Pike Y P B M Ohio	22.21
Berlin S S Ohio	11.09
Tri-County S S Conf	2.00
Crown Hill Y P M Ohio	10.00
Alice Christophel	5.00
Mary Burkholder	1.00
J S Wise	3.00
Martins Y P M	8.50
Lizzie Stoltzfus	1.00
A D Helmuth	1.00
John Harshberger	.50
Various sources	5.00
Harry Sommers	5.00
Monroe Hostetler	2.00
Provisions	
D D Miller Sugarcreek Ohio	3.30
Mrs A D Hochstetler O	9.00
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	\$108.60

Chicago Missions

Bethel & Guilford Congs Ohio	\$ 40.50
Tiskilwa Cong Ill	11.60
Fairview Cong Ore	16.00
Waldo Cong Ill	77.00
A R Miller	1.00
Visitors	5.00
Lena Augsburg	10.00
Provisions to Home Mission	
Cash value	18.00
Ernest Lehman	10.00
Roanoke Cong Ill	25.00
Tiskilwa Cong Ill	11.60
Provision to Gospel Mission	
Eureka Cong Ill	11.11
Roanoke Cong Ill	6.04
East Union Cong Ia	5.09
Fisher Cong Ill	.50
Flanagan Cong Ill	4.81
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	253.25

Fort Wayne Mission

Roanoke Cong Ill	\$ 20.60
Bethany S S Mich	3.00
Hopewell S S Ind	13.50
A R Miller	1.00
Holdeman Cong Ind	3.00
A Bro Shore Cong Ind	5.00
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	\$ 46.10

Kansas City Missions

J O Grieser & Wife	\$ 20.00
Larned Cong Kans	.50

Pleasant Valley Cong	
Kans	11.50
Barbara Miller Estate	100.00
Sugar Creek Cong Ia	22.50
S W Raber	25.00
Edna Harder	4.00
West Liberty Cong Kans	25.02
M M Shetler	1.00
P M Herschberger	1.00
Bethel Cong Mo	5.40
Cherry Box Cong Mo	1.60
Liberty Cong Ia	6.00
Coal Ridge Cong Mont	3.00
Wolford Cong N D	.50
Spring Valley Cong N D	2.00
Mt Zion Cong Mo	7.10
N D & Mont S S Conf	26.53
Surrey Cong N D	.60
Berea Cong Mo	1.00
White Hall Cong Mo	1.35
M J Quigley	5.00
M M Buch	2.00
Emily Harder	4.00
Cash Value of Provisions	33.25
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	\$309.85

Lima Mission	
19th Annual S S Union	
Salem Cong Ohio	\$ 44.46
Quarterly Mission Meeting	
Logan & Champaign Co Ohio	100.00
John Byler	20.00
Mrs. Hartman	2.00
Menno Troyer	5.00
Anna Wengart	1.00
Special	14.00
C D Brenneman	1.25
Provisions	
Eli Troyer	1.40
Mrs Chas Van Pelt	.50
Frank Ream	.75
Henry Mueller	1.15
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	\$191.51

Youngstown Mission	
Eastern A M Conference	Beech Cong O \$ 30.25
Aurora Cong O	32.00
Samuel Whitmer	10.00
Sonnenberg Cong O	1.00
House income	5.00
Day Nursery	15.80
Sunday Evening Offerings	9.77
Provisions	
Eli Blosser	7.00
Henry Detweiler	1.80
J L Yoder	1.50
Bro. Shaffer	1.20
Clothing—Portage Co	
Sewing Circle Ohio	11.00
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	\$126.32

Knoxville Mission	
Pearl Kaufman	\$ 1.00
Peoria Mission	
Morrison S S Ill	\$ 15.35
Roanoke Cong Ill	28.26
Waldo Cong Ill	105.00
Illinois Conf Offering	51.75
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	\$200.36

Norristown Mission	
Lower Salford Cong Pa	\$ 85.00
Deep Run Cong Pa	32.18
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	\$117.18

Toronto Mission	
Bean Cong Ont	\$ 37.69
Wideman S S Ont	9.37
Kitchener Cong Ont	58.55
Wanner Cong Ont	15.31
Floradale Cong Ont	47.00
St Jacobs Cong Ont	42.35
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	210.27

Pond Bank Mission	
Marion S S Meeting Pa	\$ 10.00
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Total for City Missions	\$1,574.44

CHARITABLE INSTITUTIONS

Children's Welfare Home	
Joseph & Mattie Grieser	\$10.00
Larned Cong Kans	2.50
Pleasant Valley Cong	
Kans	7.00
Alta M Erb	5.00
Y P M Jasper City Mo	2.00
Sugar Creek Cong Ia	16.50
Dedication Offering	29.59
West Union Cong Ia	94.62
Katie Yoder	5.00
Martin Weaver	5.00
Junior Meeting Wellman	
Ia	28.00
George Schweitzer	1.00
Zion Cong Ore	4.00
Dr Brunk	3.00
M M Buch	2.00
F I Smucker & Wife	5.00
Palmyra Cong Mo	15.00
Bethel Cong Mo	10.50
Cherry Box Cong Mo	.75
Liberty Cong Ia	2.75
Spring Valley Cong N D	2.00
Wolford Cong N D	1.50
Mt Zion Cong Mo	5.90
Surrey Cong N D	.20
Berea Cong Mo	1.75
White Hall Cong Mo	1.50
Special Support	233.50
Provisions	
West Liberty Cong	
Kans	12.00
Roseland Cong Nebr	12.00
Home Coming Committee	
Argentine	40.00
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	\$559.56

Orphans' Home	
F. I. Smucker	\$100.00
Midway S S Ohio	.95
Sycamore Grove Cong	
Ohio	32.54
Pleasant Valley Cong	
Kans	2.00
Cherry Box Cong Mo	1.25
Liberty Cong Ia	1.00
Spring Valley Cong N D	.50
Mt Zion Cong Mo	4.50
Berea Cong Mo	.50
White Hall Cong Mo	.25
Blough Cong Pa	20.00
Special Support	347.16
Friends	4.95
Kathryne Readings	3.00
Noah Showalter	4.00
John P Zook	10.00
Donations	7.75
Provisions	
Jake Detweilers	10.00
Amos Hartzler	13.20
Nancy Yoder	2.64
Elmer Smucker	1.50
Clothing	
Maugansville Md Sewing	
Circle	18.10
Archbold O Sewing	
Circle	41.20
Dalton O Sewing Circle	15.50
Clinton Frame Sewing	
Circle Goshen Ind	9.75
Special Support	347.54
Friends	7.10
D Z Detweiler	2.00
Mr & Mrs John Schweitzer	15.00

John V Byler	10.00
Emma J Byler	.50
Birthday Offering Salem	
S S Ohio	12.26
Ralph More & Mary Frey	5.00
A Brother	100.00
A Brother	1.25
Jonas C Peachy	5.00
Moses E Halteman	25.00
Furniture Store Refund	2.70
Logan & Champaign	
Co O Mission Collection	200.00
Special Support	50.00
Farm Income	111.60
Clothing	
Walnut Creek O Sewing	
Circle	10.00
Maugansville Md Sewing	
Circle	12.75
Maple Grove Ind Sewing	
Circle	39.00
East Petersburg Pa	
Sewing Circle	19.00
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	\$1,627.94

Old People's Home	
Holdeman Cong Ind	\$ 1.00
Pleasant Valley Cong Kan	4.10
Liberty Cong Ia	1.00
Calkins Cong Mont	2.00
Mt Zion Cong Mo	1.75
Berea Cong Mo	.25
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	\$ 10.10

La Junta Sanitarium	
Spring Valley Cong Kan	\$25.00
Palmyra Cong Mo	5.00
Cherry Box Cong Mo	.50
Mt Zion Cong Mo	1.50
Hospital Fees	629.30
Lower Deer Creek Cong	
Ia	125.00
Sadie & Mable Hartzler	1.00
Archie Byer Estate	500.00
Litwiler Income	10.00
Merchandise	1.00
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	\$1,298.30

Total for Charitable	
Institutions	\$3,495.90

MISCELLANEOUS

Mary Burkhard Support	
Logan Co Sewing Circle	Ohio
	\$ 2.50

Old People's Home Bldg	
Net Proceeds from Public	
Sale Jan. 31, 1919	\$656.98
Siberian Sufferers	
J K L Friesen	\$ 16.65

Sisters' Missionary Support	
Fund	
A Sister Miller Cong Md	\$3.00
A Sister Reiff Cong Md	5.00
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	\$ 8.00

Jewish Mission	
Pearl Garber	\$ 5.25
Anna Gehman	.25
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	\$ 5.50

Educational Fund	
Bro. "O"	\$500.00
Rural Missions Fund	
Bowne Cong Mich	\$ 17.09
A Bro. New Paris Ind	\$ 10.00
Holdeman Cong Ind	2.00

Bowne Cong Mich	17.40
Pinto Cong Md	1.65
Cherry Box Cong Mo	1.75
Schellburg Cong Pa	3.00
Mt Zion Cong Mo	2.75
Martinsburg Cong Pa	4.70
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	\$ 60.34

Church Buildings Fund	
Forks Cong Ind	\$ 5.00
Annual Ind-Mich Mission	
Board Meeting Ind	82.05
Yellow Creek, Salem &	
Nappanee S S Meeting	
Ind	2.76
Clinton Frame Cong Ind	172.50
Holdeman Cong Ind	29.41
Bowne Cong Mich	136.00
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	\$427.72

S. S. Field Worker Fund	
Larned Cong Kans	\$ 2.00

Home Support Fund	
Pleasant Valley Cong	
Kans	\$ 1.00

Hesston College	
White Hall Cong Mo	\$.50

Our Boys in Camp	
Cherry Box Cong Mo	\$ 1.00

Altoona Mission	
Stahl Cong Pa	\$ 24.30
Rockton Cong Pa (debt)	6.40
Maple Grove A M Cong	
Pa (debt)	40.00
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	\$ 70.70

Southwestern Pa Conf Fund	
Weaver Cong Pa	\$ 10.00

Jewish Fund	
Pleasant Grove Cong Pa	\$ 4.00

S S Conf Missionary Fund	
Martinsburg S S Pa	\$ 10.14
Casselman S S Md	3.33
Masontown S S Pa	5.52
Scottsdale S S Pa	32.22
Weaver S S Pa	17.61
Blough S S Pa	8.00
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	\$ 76.82

Eastern Mennonite Home	
Springs Cong Pa	\$ 5.50

Home Mission Fund	
Pleasant Grove Cong Md	\$4.83
Thomas Cong Pa	24.75
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	\$ 29.58

Total for Miscellaneous	\$1,878.79
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SUMMARY

Canadian Treasurer	\$ 575.11
Eastern Mennonite Bd	
of M & C	657.97
Franconia Mission Bd	326.27
Franklin Co Pa & Washington	
Co Md Mission Board	59.59
Illinois Mission Board	264.57
Ind-Mich Mission Bd	1,550.62
Kans-Nebr Mission Bd	433.25
Mo-Iowa Mission Board	393.82
Southwestern Pa Mis Bd	299.90
General Mission Bd	10,145.28

Total	\$14,706.38
Gratefully acknowledged,	
G. L. Bender, Treas.,	
Elkhart, Ind	

GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

That article on "Coldness toward God" should be read by every one who has a living zeal for the cause of the Master—also by all the 'neither cold nor hot,' that they may be awakened to the dangers and results attending their course.

"We must have a living wage," say the railway unions who have combined in their demand for more satisfactory conditions. There are few people who deny the right of any man to the earning power to support himself and family. But the question naturally arises, What is meant by "a living wage?" What is included in the necessities of life? If men would quit spending money for such things as tobacco, theater and "movie" patronage, "soft drinks" (with an occasional spike in it), and a number of other things that detract from rather than add to the highest interests of man, this question would not be nearly so acute as it is at present. To eliminate profiteering and monopoly on the part of both capital and labor would solve the rest of the problem.

The Coming General Conference.—This theme is discussed in a very timely and pointed article by Bro. S. G. Shetler, moderator of the Mennonite General Conference. We trust that every reader may turn to the article, found elsewhere in this issue, and give it careful reading. One point which he makes is especially worthy the attention of those who may be interested in other church enterprises, and that is to allow nothing to interfere with the work of General Conference. As Bro. Shetler says, there are other meetings to be held just previous to the General Confer-

ence, but they are not a part of it. The reason they are being held at this time is to conserve time and talent and save traveling expenses. Every member of the Committee on Arrangements should be in the meeting on Monday morning and continue uninterruptedly with the committee until its work is completed. When the General Conference convenes all other church activities should be laid aside until the work of General Conference is done. With united prayers, united deliberations, and united service on our part, God will accomplish great things through this meeting.

For Conscience' Sake.—We were interested, not long ago, in reading the following item in one of our valued exchanges:

"We are glad to report the release of Bro. Verne L. Kessler on June 21st, from the U. S. Military prison at Ft. Leavenworth, Kans. where he had been confined for a time for refusing to do military service in violation of his faith."

Such statements have been quite common during the past year; in fact, so common that they no longer provoke serious comment. They are an indication that people are becoming accustomed to restrictions on their liberty of conscience. We thank God that there are those who are loyal enough to God that they maintain their liberty of conscience even though that may mean slavery or imprisonment for the body. Whether America will ever return to her constitutional guarantee of religious freedom is a question upon which people are divided; but the people of God ought never to be divided on the conviction that we should at all times be true to God no matter what the costs. The apostle Paul is the spokesman of all who suffer for conscience' sake when he says, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed."

WHAT THEY SAY

The power of literature, and the importance of keeping the home supplied with the proper kind, are two things now generally recognized. Not only is the Mennonite Publishing House dedicated to the cause of supplying literature that is serviceable in promoting the highest interests of home and Church, but many of our most active workers are thinking along the same line. A question that is continuously before us is as to what we may do to add to the usefulness of our publications. It is a question similar to that which confronts other lines of church activities, for both as individuals and as organizations we owe it to God and man to make our service as effective and as helpful as we can.

For years there has been a conviction on the part of some of our people that there is a need for other periodicals not now on our list of publications. As people were thinking along various lines, some thought that we should have a preachers' paper, others a missionary magazine, others a missionary Sunday school paper for the juniors, others a "teen age" paper; and several other periodicals were also suggested as different workers thought of different needs.

It has been the policy of the House to keep as near to our people as possible and to represent the Church as faithfully as we know how in doctrine and in policy. In doctrine, we feel that we can do this heartily, for we are in hearty accord with the doctrines of the Church as voiced through our conferences and various organizations. In policy, we feel that this is our only right course, for we recognize the right of the Church to shape her own policies and ourselves as servants. In accordance with this settled policy of the House, Bro. Loucks, as

General Manager of the Publishing House, sent out a letter several weeks ago, to the bishops, ministers, and deacons of the Church, together with about a hundred laymen, asking a number of questions, hoping from the answers to learn the wishes and judgment of the body of the Church. Following are among the questions asked:

"1. Do you favor the immediate starting of more papers in addition to what we now have? If so, which?"

"2. Do you favor the discontinuance of any of our papers now published? If so, which?"

"3. What changes, if any, do you advocate in our Sunday school literature?"

"7. What further suggestions have you to offer with reference to the work here at the Publishing House?"

More than a hundred letters were written in response to Bro. Loucks' questions. They will be given consideration at the coming Publication Board meeting, and we shall not here attempt a discussion of the nature of the brethren's replies concerning the launching of new periodicals or the discontinuance of old ones. Suffice it to say that on the whole these letters gave evidence of interest and soundness of judgment which is commendable. It is the "further suggestions" that interested us most and which we believe will make profitable material for meditation on the part of our readers. They present a wealth of material that will be profitable not only to members of the Board but to our readers as well. For this reason we will pass a few of them on for your consideration. These suggestions cover a wide range, as the following will show. We have room for a few of the many suggestions only.

Proper Use of Sunday School Papers

This subject, especially the time of their distribution, came in for its share of discussion. One brother, commenting on this, says:

"It is a mistake to give them out at the close of the Sunday school, so that while the church services are going on these papers are being read, and the readers miss the sermon."

This has been a problem in many Sunday schools. Whatever disposition is made of the problem, care should be taken that these papers are not allowed to interfere with the church services. The most practical method which we have seen is to hand out the papers at the close of the church services.

Not too many Papers

This point was emphasized by not a few. One brother says:

"As for myself, my experience teaches me that it is not the best thing to be getting too many papers, for the reason that our time for reading is limited. When we get too many papers we generally want to see what is in them, and we hurriedly

glance over them, and in fact are not able to digest what we do read."

The evils of surface reading is our brother's big point. Others added the thought that too much absorption in reading matter outside the Bible means the neglect of the Bible in our daily readings. One brother raises the same point, but from a different angle. He says:

"I know that there is a tendency at the present time to specialize. But on account of our number (membership) we can not afford to specialize to the detriment of our common interests."

The thought which this brother emphasized (and in this he voiced the sentiments expressed by others) is that with our limited membership we had better centralize on a few publications and bring them to the very highest point of efficiency possible, rather than to have a large number of publications poorly supported. From this viewpoint there are publications that we might have if we were a denomination numbering hundreds of thousands but which we should not attempt since we number less than 40,000.

Sound Doctrine

A larger number of replies touched on this subject than on any other. An aged brother writes:

"I would suggest that the editors at the Publishing House continue to contend for the faith which was once delivered unto the saints, counteract higher criticism, new theology, and all spurious doctrines, and promulgate the pure Gospel of Christ."

A group of brethren, discussing the several questions put to them, authorized one of them to write. This is one of the extracts:

"We want to encourage the Publishing House to continue to send out literature of the conservative type, giving our people wholesome teaching and safe-guarding against the trend of the day."

One brother, who for years has been active in bearing "the burden and heat of the day," writes:

"I would suggest that our Sunday school lesson helps have an occasional lesson on Bible doctrine and ordinances as held dear by our Church, such as Feet Washing, The Devotional Covering, Baptism by Pouring, Anti-Secrecy, Modest Apparel, Nonresistance, etc. If these teachings are not to be lost to the Church they should be taught to the children and young people and kept before them from time to time."

Another worker, younger in years but none the less active in service, says:

"Since people are slow to learn the lessons which God would teach us, especially the lessons of separation and confidence in God, which we should have learned so thoroughly these last years, I would suggest that all periodicals of our Publishing House be valiant for the cause once for all delivered unto the saints. May no literature be tainted with 'the way of Cain.' May God's Word, not popular sentiment, be made the standard."

One brother, having his eye on

the young people, makes a plea for them as follows:

"Since the young people of today are the Church of future years, it is very important that they be furnished with reading matter that will develop spiritual power."

To all of these practical suggestions we all say amen. The Lord help us to maintain the purity of the faith and a constant witness for the truth.

Contribution of Articles

The question of sound faith and efficient teaching naturally brings up the question as to who shall write the articles and how these articles should be prepared. Every paper has just so much space. This space may be well or poorly supplied, depending upon a number of things. Quite a few of the brethren had something to say on this subject. The following, though a little lengthy, is about the most forceful expression of the suggestions offered along this line, hence we publish it entire:

"Strong articles by people who know what they are writing, when they write for our papers, is as yet not an extensive fact. Were it not for the seeming presumption, I could wish others would follow my example. I throw ten times as much written material into my own waste basket as gets from me into the hands of editors for publication. Yet I have been tempted to think at times I threw some away that was better than some that actually got into print. But I could not consent to send anything of the kind. Too many of our writers, it seems at times, fail to consider the limit of publication space as well as the unlimited number of their readers, and so fail to appreciate both the necessity and the importance of writing only the best and putting this into the best possible composition.

"Weak and poorly composed articles can not demand general reading, neither can it have the weight of authority and so must fail in convicting the readers. Then, too, many weak articles will give the entire publication a stamp of weak character, for which the stronger articles of that same publication will have to suffer from the prejudice of its critics. Writing a letter to a personal acquaintance, for his own reading, and not for general circulation, is quite a different matter from writing for thousands who never met, much less understand the ways and view-points of the writer. Because of the size of the audience, the dimensions of the preparation should not be curtailed. Imagine a speaker looking forward to an audience of 25,000 people, making no preparation for the occasion. Do you suppose such an one to get a return date? The size of the opportunity increases the worth while of an unlimited preparation, both in general as well as the immediate preparation.

"The writer also should know enough to presume to write upon any given subject for publication. If the reader is made conscious that the writer doesn't know what he is writing about, he is at once prejudiced against the authority of the writer, and so the results may be inferred without further argument."

This is not a new question, yet it is both a live and an important one. We know of no better illustration than to look into an ideal conference.

It is composed of several different kinds of brethren. All are heard, but there are some whose voices are heard above the rest. Why? Because they have a clear grasp of their subject, have the qualities of leadership, are looked up to as being in positions of authority. No one who is not blinded by self-seeking ambition envies them for their recognition, and all are glad to hear from them. Such is also the case with writers in our several church periodicals. Some have suggested that only solicited articles be published and only a certain class of contributors be solicited. But while this might get a higher grade of articles, judged from a literary and intellectual standpoint, it would also result in a stiffness and coldness from which we pray to be delivered. We want to hear from all classes of people, but those in positions of authority ought not to remain silent. Finally, whoever writes should weigh well what they write and get it into good shape before they send it. Ninety per cent of the articles hastily written and sent in this crude form are unfit for publication.

Dependence upon the Bible

One big point, not as frequently mentioned as some others but worthy of mention here, is the matter of keeping all church workers close to and dependent upon the Bible for their information and spiritual illumination. One brother, in discussing the value of helps, has this to say:

"The teacher needs to feel very definitely his dependence on original sources for his truth, and if his quarterly sends him to his Bible constantly his teaching will naturally be more helpful."

In other words, the nearer the teacher stays with his Bible the more liable he is to give forth sound teaching; and the practical value of a Sunday school quarterly depends upon how fully it succeeds in sending both teacher and pupil to the Bible for information. Stay near the Bible if you would draw others to it. "Helps" are a fine thing for healthy people; "props" are for cripples.

We are loath to leave off quoting from these brethren, but space forbids further consideration. May these suggestions prove to be of interest and profit to many readers, and may your prayers ascend in behalf of the work of the coming meeting of the Publication Board, to the end that all problems before it may be solved in a way that will mean glory to God, strength to Zion, and salvation to many souls.

"When we open our hearts to God, He changes our groanings to singing, so that our mouths declare His wonderful works."

"It is in Christ that we find the life which is life indeed."

THE COMING GENERAL CONFERENCE

By S. G. Shetler

For the Gospel Herald.

The eyes of many are already turning towards Virginia, and plans are being made to attend the General Conference to be held near Harrisonburg, Va., during the week beginning Aug. 24, 1919:

Importance of the Meeting

There are a number of strong and active agencies in the Church, which hold their meetings at different places and at different times of the year. The General Conference is, however, the most representative organization of the Church. During the great issue just gone through, practically every agency or board worked in perfect harmony with the decisions of the Conference. This is indeed a very favorable consideration as thus all the activities of the Church centered in one central power or organization. This may be true in every other great problem that concerns the Church as a whole. Thus it can readily be seen that the meeting is very important.

Preparation to Attend

The most important preparation to make to attend the meeting is prayer. Every one interested in the welfare of the cause of Christ and the work of the Church in this cause should remember in prayer the meeting to be held, whether expecting to attend or not. Some physical preparation is necessary, of course, but no one need get ready to move.

Motives in Attending

The famous Shenandoah Valley of Virginia may appeal very strongly to some. Why not go at this time when others are going? I could enjoy the sights along the way, arrange for a number more in the Valley, and probably I can have a little time left somewhere to take a "peep" at the work of the General Conference. . . . This is a hint at the wrong motives in attending a meeting of this kind. Let the motive be to attend for the good of the cause and let sight-seeing be a secondary matter.

Some Side Meetings

On account of the large representation, it has become an understood fact to have a number of other meetings just before or immediately after the Conference. We believe that this can be done very profitably. From the requests already in, there will be an unusual number of these side meetings. A few things ought to be kept in view with holding these meetings. Only such meetings as cover a scope of work in which the whole Church is concerned or engaged should occupy the time that is generally so well

taken up. It looks as though there would not be time enough for all to have a slice of time. No meeting should be held at the expense of time or interest of any other meeting, especially the work of the Conference. I recall the effect of such a meeting held previous to the meeting of the regular session of Conference, in which there was such a stir made that it became the subject of discussion between sessions, in homes, everywhere.

Not a Speculative Ground

No doubt the same general standard for religious work and not for temporal gains will be held that has been held in the past. That is not a place for news-stands, general agents, etc., etc. While the church papers should be in every home, this is not a good time to solicit subscriptions. Much less should book agents or any other agents push their claims. Let us continue the good record of the past along this line.

Committee on Arrangements

This committee is composed of the Executive Committee of the Conference and one member from each District Conference, elected by the individual conference. This gives an opportunity for a representation of the whole Church, because each conference may elect her own member on the Committee on Arrangements, and there can be no opportunity of "bottling up" matters. This Committee considers all matters that are properly presented for consideration.

What should be Presented, and by Whom

It has been the experience in the past that a number of people not connected with our church have presented matters for consideration. In several cases, the claim had a slight or direct personal interest, financial or otherwise. Several times individual members presented matters that were either personal or local, though we believe their motive was good in presenting the subject. So far any member in good standing could present what he considered important. Conferences could appeal for help. Committees that report to conference could present any matter relative to their work. A few suggestions may be helpful. Only such matters that pertain to the welfare of the whole Church should be presented, unless it is an appeal from a District Conference. Such appeals should not be made unless absolutely necessary, neither should they be made a "creep hole" to unload a burden that might be disposed of at their own meeting. All committees should have their petitions, requests, and resolutions and similar matters for the Conference to act upon, separate from their report,

so that nothing comes before the Conference on the spur of the moment.

Disposition Made of Matters Presented to the Committee on Arrangements

Every matter presented to any member of the Committee on Arrangements or to the officers of the Conference is brought up for discussion. The most important questions generally are considered first. Matters that are considered of minor importance or that might gender strife rather than edify as well as the local or personal interest matters are not presented to the regular session for discussion or action. Some one, generally the assistant secretary, is selected to answer every one who had presented some matter which was not considered in open conference. The committee gives suggestions or directions as to how each answer is to be. Reasons are given why the matter was not presented to the open Conference. By this method every member may be heard and no one is flatly turned down.

New Problems

There are always some general problems to consider, but each Conference has had before its door some worthy new problem. The World's War placed a number of such problems before the Conference in its last two sessions. New responsibilities as witnesses of nonresistance will present themselves this year. The brethren returning from France and the Near East will likely have important things for the coming session. Some open doors for mission work and a few closed doors will also need their due attention.

Conservation and Unification

The unity proportion found in the Bible has not lost its force at the present day. In Lev. 26:8 and Deut. 32:30, the united effort stands to the single effort as 5 to 1. Yet it must be remembered that unity must be based on the Bible. With a very low percentage of exceptions, the brethren in camp, in prison, at home, everywhere stood uncompromisingly during the trying times just gone through. This Bible conservatism should certainly be used in a united effort to relieve the suffering, in spreading the Gospel everywhere, in equipping our young people for service, and in maintaining the true standard of faith.

Opportunities for Defenders of the Faith

There never has been a greater need for witnessing for the orthodox faith than there is right now. An army official has said that the war put us back one hundred years. We are not aiming to discuss that statement, but we do realize that we seem to be

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.
(614 8th Ave.)

Dear Herald Readers, Greeting in Jesus' Name:—"Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men." We are glad for the opportunity to be back in Altoona again for six weeks. We find the problems of a city mission none the less and the interest in the truth of God no greater than when we left nine months ago. To view the unsettled industrial conditions of any city, the perplexities among nations, pestilences, wars, rumors of war, and anarchy should be sufficient to cause every Christian to become more alert in the Master's service, knowing that such things are evidences of the end-time. May the Lord's people become stirred up in these last days as never before.

Following will be found a list of contributions received during June

Allensville Sunday School Meeting	\$22.66
No. 298	1.50
Kaufman Congregation	28.60
Thomas Cong.	20.00
Rockton Cong.	2.00
Blough Cong.	18.00
Maple Grove Cong.	47.70
No. 299	2.00
Stahl Cong.	24.30
No. 300	5.00
Martinsburg Cong.	2.00
No. 301	5.00
No. 302	1.00
No. 303 (Sister 7718) Gap, Pa.	2.00
No. 304	.50

and July:

Coveting an interest in the prayers of God's people on behalf of the work and workers here, I remain,

Yours in His service,
John L. Stauffer.

placed in almost an entirely different age. The religious world is affected just the same as the financial and political world. Thus there is an open door for such as stand on the Bible principles that can not be doubted by any one. May the General Conference help to advance the cause.

What shall be Her History

What we do shall lay the foundation for her history. Again we say, let every one pray and use such efforts that her history may be helpful to man and a glory to God.

Johnstown, Pa.

FUNERAL CUSTOMS OF THE JABA TRIBE IN NIGERIA, WEST AFRICA

By F. E. Hein

For the Gospel Herald.

That thru death He might bring to naught him that had the power of death, that is, the devil; and might deliver all them who thru fear of death were all their lifetime subject to bondage. Heb. 2:14,15.

The last part of the above quoted Scripture exactly describes the condition of the heathen. For an example I will describe in some detail the sickness and death of the chief of Kwoi where the Sudan Interior Mission has a station.

Several months after the station was opened the chief took sick very gradually with what turned out to be the dreaded sleeping sickness. He tried many kinds of native medicines, but only grew worse. He then suspected that evil spirits were trying to kill him, and in trying to hide himself from them he went by night through the tall grass where there was no path, to a near by village and hid in the house of a friend; but when he got not better he concluded that the evil spirits had discovered his hiding place and were again tormenting him, so he went back to Kwoi again secretly and hid in a hut about half way up the side of the mountain at the foot of which the town is built. But it was all of no avail. The spirits could not be deceived and as he kept getting worse he was finally carried back to his own house where he went to sleep and slept for several weeks without waking up enough to recognize even his own relatives. Thus he passed away out of heathen darkness into eternal darkness. Oh how sad! While he was still able to comprehend it I often told him the story of Christ and His love, but it seemed to make but little impression on him.

During the night he died, and at daybreak the friends and neighbors gathered in the compound and began to wail out aloud for about an hour or so. Then they retired to an open space in the town reserved especially for that purpose where one of their priests had set up a drum which was about four feet tall. As he began beating it the mourners began marching around it five or more abreast, one company after the other, until the circle was complete. They all kept step to the beating of the drum, marching slowly and singing in a sad tone, something I could not understand. Many of them wept while they sang, the tears running down their black cheeks. Some of the women, relatives of the deceased, broke out in loud, frantic screams and with their hands thrown up in the air ran to an ash heap near by and threw themselves

into the ashes, squirming as though they were dying with grief.

The above described mourning was kept up until the second day at noon. During this time the corpse was being prepared for burial by some of their priests who acted as undertakers. The body was first wrapped in a clean, white cloth and over that a grass mat was wound and tied with thin ropes. The two big toes were left exposed but tied together for some special reason not known to me. A grave was dug inside of a hut in his own compound in the following manner: First a round hole was dug about four feet in diameter and two feet deep. Then in the centre of this a small hole was made which was about two feet in diameter and about four feet deep and at the bottom of this a cave was made to one side about six feet in length into which the corpse was laid and then the small hole was covered with a flat stone and the wide part filled in with earth packed hard and pounded so as to be even with the rest of the floor in the hut. In the middle of the grave an empty beer bottle was put in upside down to mark the grave in case it would be needed again to bury some of his successors.

In the afternoon of the second day the corpse was brought for burial, carried on the heads of four natives, and placed in the hut where the grave was. At the door of the hut stood two guards with large leather shields and long wooden spears and helmets on their heads made of straw caps covered with long horse-tail hair and several short horns fastened to the top which gave them a frightful appearance. These men were supposed to prevent evil spirits from doing harm to the dead chief. There was considerable loud wailing going on all the time, but just when the corpse was lowered into the grave a signal was given to those outside and guns were fired and a terrible shrieking followed, especially by the wives and relatives of the chief. Some of the women threw themselves flat on the ground, screaming and scratching the ground in their terrible grief. The older men were sitting around, smoking their long pipes and weeping quietly with the tears running down their sad faces. It broke me all up too as I was standing there and looking on and seeing how utterly hopeless these poor people were. And I thought, no wonder the apostle Paul said we were not to mourn as those who have no hope. I thought if only the people at home could see such a funeral they would do much more to bring the Gospel to these benighted souls.

The day after the burial is the big day of feasting and general merri-

ment. They gather again at the place of mourning and begin drumming and the women and girls start to dance (but never with the opposite sex) which continues until about noon, when some food is served to all who wish any. While they are resting, suddenly a woman arrayed in men's apparel comes along with a spear and shield and dances and makes sport. Soon she is followed by a large band of old warriors and young braves who have arrayed themselves in the most ridiculous manner, armed with all sorts of native war implements consisting of wooden spears, leather shields, bows, wooden arrows, and all sorts of war clubs. After marching around the place of mourning several times they go out into the open where they form into two parties. Then a sham battle ensues, when they rush at each other as though in real earnest, and one side will give way and flee and the others chase them for a little distance. Then suddenly the fleeing ones will turn around and put their pursuers to flight and thus it is kept up for several hours. During this time several women dressed up as men act as slave catchers catching other women and binding them.

These sham battles give one a good idea of how native warfare was carried on in former times before the British took possession of this country, when one tribe used to go against another and even natives of the same tribe would fight against each other over some of the most trifling things. But the Mohammedans were their chief enemies for they used to devastate whole towns and villages in order to supply the demand for slaves. But thank God for the persistent efforts of the British officials who have put an end to this awful traffic in human souls and have freed nearly all the slaves who wished to be freed.

But, as will be seen from the foregoing, the people are still in worse bondage than that of Mohammedan slavery. For they are bound by heathen customs and superstitions which Satan has used as a means to hold them in his powerful grip. While there are hundreds who have already accepted Christ's redemption, there are yet millions who are still without hope and their lost and deplorable condition cries out to every follower of Christ, "Come over and help us." Dear reader, have you done all you can to fulfill Christ's command to "go and preach the gospel to every creature?"

Buhler, Kans.

In my opinion, the imposition of such obligations as Freemasonry requires should be prohibited by law.—Daniel Webster.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE HOME, FROM FOUR ANGLES

II. Biblical Command in the Home

(continued)

There are four things every home ought to be: a church, a school, an industrial shop, and a kingdom. The last point first. Every home ought to be a kingdom. The father ought to be the head of the house. Show me a home where woman is the head, and I will show you a defective home. I have heard women say, "I have a little more sense than my husband." I think they ought to have more sense than to henpeck their husbands. I remember a home of a minister, a man who is respected and whose counsel is taken beyond the average. He suffers the experience of having a wife that is rather one like the one the Bible speaks of, "It is better to live in the corner of the house top, than with a brawling woman in a wide house." They had a girl—in high school then. We were driving along the road and we came to a fork in the road. He took the road to the right. She turned to him, and said, "Why didn't you take the road to the left? Lots better road." We came to one of those rough places in the road, and it bumped her somewhat. Then she flew off the handle. After a while we got to a place where they were just making the road and we got to the side. Then she blew off without a muffler. I pitied the girl, as I could see that she felt disgraced by such action. I never tell people to shut up, but I felt like telling her to keep quiet. The best place to give men a sermon, or a sermonette, if you please, is to take us somewhere in a room alone. I know a man whose wife gives him periodical sermonettes, but she takes him off alone. The day may come when the father's sternness may have to be manifested in the home, and if his God given power is broken by a woman that doesn't know her place, it is a sad thing for those children. Every woman ought to be queen of the home and the father the head. Both revered in their place. Every husband ought to love his wife as himself and generally he will be scripturally recognized and loved.

Every home ought to be an industrial shop. Every child ought to know how to work. A child that does not

know how to work, and is thrown into the world, may turn out to be a criminal. What is the reason of so many divorces in this country? Bro. E. D. Hess tells about an Irishman that criticised the American girls. He said, "The only thing they are good for is to sit in the par-r-lor and cr-rochet lace and play on the piano, and they couldn't cook water-r." I am positive that every girl ought to learn what it is to make a home, even tho she may never expect to have one of her own. If I were a girl that is a maiden lady, I would want to know the things that make profitable and pleasant home-life. I have no respect for any man or woman that speaks of a maiden lady as an old maid. Whenever anyone speaks about an old maid in my home, I feel like telling them I don't want such expressions in the presence of my girls. I have respect for a woman that doesn't marry. There may be physical reasons: many a time it is because there is no one in the community she cares to marry. It is not right to tease children about the opposite sex—the boys about the girls and the girls about the boys. Too many youthful marriages are brought about because of that atmosphere in the home.

Every home ought to be a school. Someone says, "We have schools enough." Parents ought to keep in touch with what goes on in the school room. In our own city we have a high school, and in that school evolution is taught. In the science class one day, the professor said this: "You sometimes in your sleep, get scared and grab hold of something, thinking you are falling. That is the old monkey instinct. When they lived in trees and felt themselves falling, they grabbed hold of a limb and saved themselves." The reason why they are establishing a school in Harrisonburg, Virginia, is because of teachings that disparage the Bible. In Wadsworth, Ohio, a girl came home and said, "My teacher said there is a Santa Claus." The mother said, "There is not." The girl replied, "Mother, there is a Santa Claus. My teacher said so and she knows more than you do. She knows, but you don't." With all those things in our school life, in our college life, in our university life, every father and mother ought to know what their boys and girls learn, from whom they learn, and what they study. As I go around among men some of the saddest experiences I have come in touch with, were because parents shut their eyes and say, "They are in school now; they are in high school now; they are in college now." Many of the schools of today are mere halls of infidelity.

Every home ought to be a church. If I should take this boy (indicating

a boy in the audience) and hold him up before this audience, the father and mother ought to be able to get up and answer the question, "What does this boy know about Jesus Christ?" If I would mention things in the Bible, the father and mother ought to be able to say, "I know that child has been taught that." Every father should be a pastor and every mother a class leader in their own family.

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19).

The Bible says Abraham was a man whose children would walk in the ways of the Lord. Generations and generations in this world have been blest thru that holy man's influence. Fathers and mothers are responsible for the future of their children. The Bible states they are responsible for their training. Fathers and mothers go down to their graves but they live in the lives of their own children. A certain boy once took his father's hat, coat, and trousers and put them on, walking into the parlor where his father was. Instead of laughing at the odd sight, the thought struck the father, "That is I, after I am dead and gone." Our influence goes out, and we are responsible for our influence and teaching. In that sense, every one of us here may never cease to exist. "I know him, that he will command his children and his household after him." The only influence some people have over their families, is if they have the stick and can reach it. Abraham had a command over his family that was deeper. Someone says, "Don't you believe in the use of the rod?" Yes. The Bible does. There are four Scriptures that practically state that the rod is to be used and not spared. My father used it on me. The only trouble was he didn't use it often enough. It is true, so far as the stick is concerned, that in many homes they could put up a sign like this, "I need thee every hour." That is the command some people have over their families. A man that rules his family through terror is brutal. I once took a meal with a family where the children were actually afraid of their own father. Any little move brought resentment from him. Those children are to be pitied. A man said some time ago that his children did not need the rod; he never used the stick, and the children all acted like it, too. Another man said one time, that he did not need the rod for his children; his little boy spoke up and said, "Ja, der pop braucht der stecker net, aver er schlackt uns iver der kop bis es rapped." (Yes, father don't need the stick, but he hits us over the head that

it rattles). I tell you a man had better use the stick at the place God provided for its use. There are some children that do not need the rod. I know a preacher in the Mennonite Church, that has seven children, boys and girls, about all out of their teens, and that father can say that his children never needed the stick and they are living real Christian lives. But those families are the exception. There is a command I am speaking about that is not the rule of the stick. I am not telling you to use it or not to use it. A certain man, a brick manufacturer, whenever his children needed the rod, sat himself down quietly and said to the boy, "Go over and get the strap." The boy gets it; he explains to the child why punishment is necessary and punishes him in a God-like way. After it is over the child takes him around the neck and kisses him. They are strong willed children yet each one respects its father.

Punishment prolonged is the best kind of punishment. There is a woman who has a daughter that does not behave herself in church. The mother said to her, "If you don't behave yourself in church on Sunday, I will have you punished on Monday." The child did the same thing again. She said to her, "Tomorrow you will have to suffer that whipping I said would be your lot if you did not behave." The child began to think over it, towards evening penitence began to begin and she said, "Mother, if I have to be whipped will you give it and not let papa give it?" The mother finally consented. "The next day when the time arrived she did not need much stick." The object of punishment is not the stick but the penitence that precedes and follows the use of it.

Just to illustrate what real Bible command is: it is something you have to have when you can not reach your children with the stick; something you have to have before you give your children the last good-by. My wife and myself were speaking some time ago of the sadness of leaving all the children here as orphans. I said, "I hope that God will never take us from them, until we have gotten the children started off in life, and given them that impulse that will help them on." She said the same thing. That is a sad thing when the parents are taken away. We had an occurrence at our church recently, where five children are fatherless and motherless. The text used to comfort the children was, "I shall go to him but he shall not return to me." The little boy said, "Who is going to pray with us tonight? Father used to pray with us; who is going to pray with us now?" An orphan child is to be pitied every time.

(To be continued.)

Sunday School

For the Gospel Herald.

Lesson for Aug. 24, 1919.—Luke 10: 25-37

THE GOOD SAMARITAN

Golden Text.—As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Gal. 6:10.

Introductory.—"Social Responsibility," is the way some have named this lesson. We chose the more direct title for the lesson, for we like to call things by their right name. You are understood best when you "call a hoe a hoe and a spade a spade." In the matter of doing good, the Samaritan did a work similar to that of Christ who "went about doing good." It is a part of practical religion, as Paul aptly summarizes in the words of our golden text. In the good Samaritan we see a type of Christ, and some see in the conversation between Christ and the lawyer a direct reference to Christ Himself. We may profitably divide this parable into three parts: (1) the introduction; (2) the story; (3) the lesson.

1. The Introduction (25-29).—When one succeeds well in drawing people to God the devil is active in trying to thwart such efforts. This was especially true of the opposition to Christ. All classes of people came to Christ, most of them to hinder Him in His efforts. On this occasion it was a lawyer, and one who evidently had much confidence in his own shrewdness. Here was his first question: "Master, what shall I do to inherit eternal life?" What he expected Christ to say, we are not told. Evidently he expected an answer that would get Him into the toils of the law on a charge of blasphemy. But this did not disturb Christ in the least. He took the lawyer back to the law and asked him what he read on that subject. The lawyer quoted the law of love, including love to God and man. "This do, and thou shalt live," said Christ. The lawyer saw at once that he was beaten, and he began to hunt for something to justify himself. "Who is my neighbor?" he asked.

2. The Story (30-35).—In answer to the lawyer's question, Christ told him the story of the priest, the Levite, and a Samaritan who went along the Jericho road and saw a man who had fallen among the thieves. The priest and the Levite went by without helping the unfortunate victim, but the Samaritan, notwithstanding the fact that he was of different nationality and belonged to a people with whom the Jews had no dealings, stopped and stooped to giving the unfortunate victim the needed aid. It is a very pathetic story, and no doubt the lawyer

could see, long before Christ completed it, that he was fixing up another question that would still further drive the truth home to the lawyer. The story completed, Christ asks, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

3. The Lesson (36, 37).—This is our question, as well as the lawyer's. We are interested in his answer, for from the beginning it is evident that while he was trying to entangle Christ and get Him to commit Himself to something that would put Him subject to a charge considered criminal by the Jews, his own hypocrisy was becoming more and more apparent. The story which Christ related was so simple, so direct, teaching but one lesson, that the lawyer could give but one truthful answer: "He that shewed mercy on him."

According to this answer, the good Samaritan was more of a neighbor to him that fell among the thieves than were the very countrymen who so shamefully fell short of the Christian standard of helpfulness. The lawyer was confronted with a two-fold conclusion: (1) Since that Samaritan was neighbor to the Jew's, it was the duty of the Jews, according to the lawyer's own testimony, to love the hated Samaritans like themselves. (2) Since this parable typifies Christ, the Great Samaritan who came from a distant land to help the millions who in this dark and sinful world fell among the thieves he must, according to his own definition, love this despised Christ as himself. He must confess his Savior or stand condemned as a self-confessed hypocrite. Christ was completely free, but the lawyer, to be free, was yet to take this advice from the despised Galilean whose destruction he had helped to bring about: "Go, and do thou likewise."

Here we leave the lawyer and take up the case for ourselves. Whether we take the parable in its natural or typical setting, it brings home to us a most solemn and pressing duty—to love our neighbor as ourselves. According to this standard, we can not live in luxury while our neighbor is starving; we can not enjoy the hope of eternal salvation while our neighbor is perishing for want of the bread of eternal life; we can not take our ease while our neighbor needs our help. "Neighbor" here means not only Jew but Samaritan as well; not only the one who joins farms with us but the one within our reach whether he be a thousand miles away. Let us not lose sight of our lesson. "Go, and do thou likewise."—K.

"Obedience to Christian duty is one secret of Christian happiness."

Our Young People

LIFE LESSONS FOR ME FROM NEHEMIAH.—Neh. 1.

Topic for August 24

MOTTO

"The God of heaven, he will prosper us."

THE STUDY HOUR

I. Nehemiah.—Nehemiah lived in the land of Persia. He was of the captives of Judah who had been carried away by Nebuchadnezzar. Possibly he had been born since his fathers were carried captive or was quite young when the captivity took place, for he seems to be in the prime of life when we have the history which his book records.

Whatever his circumstances were he was thoroly a Jew from the heart. He shows unmistakable signs of acquaintance with the history of his own nation and with the promises of God concerning them. He was genuinely religious and had a strong faith in God and his power to help. At the time when the events of the history open, he was a servant of the king, holding the most trusted office which could have been held by any person in the kingdom. He was the king's cupbearer. This office required that the one who bore the cup taste it first to see whether it was poisoned. Only the statesmen or courtiers held the position of a cupbearer.

There are lessons for us to learn from the life of Nehemiah for our own profit. His faithfulness, his devotion to his people, his prayers to God, his courage in asking for large things of God and of those over him in authority, his strength of purpose and vigilant activity in the execution of his work, his uncompromising character, all mark in him things we need in our lives for the accomplishing of the work God would have us do in the world today.

II. The Text, Neh. 1.—Nehemiah's brother visits him. He inquires about the returned captives in Judea and about the city of Jerusalem. Learning of the affliction and reproach and of the ruins of the city walls and gates he mourns and weeps and fasts and prays. His prayer is directed to the covenanting God of his fathers. He confesses sins. He acknowledges God's faithfulness in the punishment of their sins. He pleads God's promises for the penitent and makes special request for God's blessing in the enterprise which he must undertake with the consent of the king. This prayer lays the foundation for all the works which follow in the history of the man.

PERSONAL THOUGHT

Let us undertake all our enterprises by the hand of God upon us and we shall be sure of prosperity whatever the opposition.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Prayed.
2. Nehemiah Brings his Sorrows to God.

For Young People—

1. Lessons for Me in Prayer.
2. Lessons for Me in Service.
3. Lessons for Me in Separation.

For Older People—

1. Lessons on Orderly Work.
2. Lessons on Vigilance.

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, AUGUST 14, 1919

Field Notes

Change of Address.—Bro. Rufus Buzzard, from Goshen, Ind., to New Castle, Ind., Box 34.

Sister Elizabeth B. Horsch of the Eastern Mennonite School faculty is spending a few weeks' vacation with her parents in Scottsdale. While here she is lending a hand in the work at the Publishing House.

Sister Mary Mensch of Skippack, Pa., well known to many of our readers and a prospective teacher in Hesston College, has recently undergone an operation for appendicitis. Latest reports tell of her satisfactory improvement.

The brethren, J. W. Weaver and H. F. Reist, preached at Erb's Church, Lancaster Co., Pa., on Sunday, Aug. 3.

Bro. J. H. Bare of Nappanee, Ind., filled the regular appointment at the Yellow Creek Church, Elkhart Co., Ind., on Sunday, Aug. 3.

Sister Lulu Reist of Scottsdale, Pa., after a five weeks' stay in Lancaster county, Pa., left with her children for Goshen, Ind., their future home, on Tuesday of last week. Bro. Reist accompanied them as far as Pittsburgh.

Hymnals.—Those who expect to attend the coming General Conference at Harrisonburg, Va., will please remember to take their Church and Sunday School Hymnals and Life Songs with them.

Bro. Geo. J. Lapp of Goshen, Ind., has returned from his extended trip to the Northwest and is visiting among friends and brethren farther east. He was at Roseland, Nebr., last week, stopping for a brief visit while on his way still farther east.

Bro. J. S. Shoemaker of Dakota, Ill., expects to spend the next six weeks among the brotherhood in the East. During this time, until about Sept. 15, he should be addressed at Scottsdale, Pa., in care of Levi Mummaw, and his mail will be forwarded to him.

Ordination services have been announced at Hammer Creek Church, Lancaster Co., Pa., on Thursday, Aug. 14. Votes for a minister to fill the vacancy caused by the death of Bro. Jonas Hess have been taken in the several congregations in the district, and the lot will be cast on the date named. The Lord direct in this important work.

A meeting of the Executive and Mission Committees was held at Elkhart, Ind., on Thursday of last week. There were several other committees that met in consultation with them. A profitable meeting is reported. Among other things, Bro. S. H. Musselman of New Holland, Pa., was appointed to accompany Bro. S. C. Yoder of Kalona, Iowa, to South America.

Correspondence

Protection, Kans.

On July 27 our Sunday school field worker, Bro. J. D. Charles of Hesston, Kans., was with us. In the forenoon he preached an instructive sermon from Rev. 1:5 and Acts 1:8. In

the evening he took up Sunday school work, giving us many helpful thoughts and suggestions, which will be valuable to us if we put them into practice.

John Schrock.

Aug. 2, 1919.

Wolford, N. Dak.

Dear Herald Readers, Greeting:—Again we feel to tell you of the good things that come our way. On July 18 Bro. L. J. Miller and wife of Garden City, Mo., came into our midst and remained over Sunday, preaching three Gospel sermons for us, richly admonishing us from God's Word. Then on July 26 Bro. Geo. Lapp was with us and gave two talks on India, which were very much appreciated by us here; also preached a Gospel sermon on Sunday morning. We pray God's blessing on him and his work as he goes from place to place.

Harvest is on in full blast and people are very busy. Pray for us that as we gather the natural grain we forget not the harvest field that Jesus speaks of. Your sister in Christ,

Aug. 2, 1919. Lina Gingerich.

Herbert, Sask.

Dear Herald Readers, Greeting:—Although it seems the showers of rain which the thirsty land seems to need so much have been withheld, so that crops are suffering greatly and in many instances are a failure, either total or nearly so, we have recently enjoyed spiritual refreshing which, for the time being, made us forget in a large measure the many inconveniences and disappointments which shortage in crops naturally produce. On June 30 Bro. Isaiah Rosenberger of Guernsey, accompanied by his wife, came into our midst and a service was arranged for and held at the home of the writer, and was much enjoyed. Bro. and Sister R. were on their way home from Alberta, but pressing duties at home made it impossible to stay long, though we appreciate their thoughtfulness in stopping over anyway.

On July 19 Bro. G. J. Lapp came and, not being pressed so much for time, remained several days, during which time four services were held, including communion, of which eleven partook. Bro. Lapp's messages on mission work, of which he delivered two in the town of Herbert, were greatly appreciated by all who heard him, and many have expressed regrets that he could not stay longer and tell us still more. We were very glad to have an opportunity to review some of the phases of Church work together, and also to talk of the activities in which we were engaged together in Church work while in Elkhart, Ind., when the Elkhart Institute (now Goshen College) was in being

there. What changes have taken place since! But memories last, and it is a deep satisfaction to know that seed sown then is now bearing fruit.

On July 26 Bro. Norman Stauffer and wife of Aldersyde, Alberta, accompanied by Bro. and Sister Samuel Snider, of Waterloo, Ontario, came among us and spent several days, during which time Bro. Stauffer spoke to us twice. It seemed almost as though we were located in a community of our own people, where those of like faith meet regularly in divine worship, to be favored so frequently with messages from our own ministering brethren; and while we know we are not so fortunate as to be able to have regular services, these visits have created a wholesome appetite for more, and a cordial invitation is extended to any of our ministers who may have occasion to pass this way, to stop over with us. You will find a cordial welcome. The remark has been made that during the last month we have enjoyed more sermons from our own ministers than we have been privileged to hear during several years. The Bread of Life tastes sweet to us. Our appetite for more has increased, and we trust there may be still others who will come and break it unto us.

Aug. 2, 1919.

A. C. Kolb.

Imlay City, Mich.

To all Herald Readers, Greeting:—On July 9 Bro. B. B. King of Fort Wayne, Ind., and Sister King came into our midst and Bro. King held meetings till July 13. Four souls confessed Christ as their personal Savior. May they ever hold fast to the faith.

On Sunday morning Sister King gave us a talk on the work at Fort Wayne.

May we ever try and give of our means to help that people may learn to know Christ.

Pray for the work at this place that more souls may be brought to Christ.

Aug. 4, 1919.

Cor.

Wadsworth, Ohio

Greetings to all Herald Readers:—We were privileged recently of having several ministering brethren with us. On the evening of July 20 and in the morning of July 27 Bro. D. M. Friedt of Dundee, Ohio, was with us and preached for us.

On Tuesday, July 29, Bro. and Sister J. D. Mininger of the Kansas City Mission, came into our midst and Bro. Mininger let himself be used that evening in preaching for us.

We are thankful to the brethren for the messages they gave us. May we be not only hearers but doers of the same.

Cor.

Aug. 4, 1919.

Mt. Joy, Pa.

Greeting to all Herald Readers:—Saturday afternoon, Aug. 2, our harvest praise service was held at Kraybill's Church. Bro. Isaac Brubaker was present and broke the bread of life to us. The evening of the same day Bro. Christ Martin of Lancaster was with us at our Y. P. M. and gave us an inspiring talk on "Our City Mission Work."

Sunday afternoon Bro. Hiram Kauffman preached at our regular service at Mt. Joy, using Heb. 12:1,2 as a text. Bro. Samuel Oberholtzer preached at the evening service from I Pet. 1:18,19, the greatest theme the world has ever known, "The blood of Jesus Christ."

In His service,

Aug. 4, 1919.

R. R. E.

Bremen, Ohio

Greetings to all Herald Readers:—We are nicely located in our new field of labor for the Master. Bro. Jacob Good, the shepherd of this little flock, has labored faithfully here with good results. We trust it shall continue so. We were agreeably surprised Saturday, when two auto loads came from Elida, O. Bro. Geo. Ross of Elida preached morning and evening. We started our Y. P. M. two weeks ago. The brethren from a distance gave us much encouragement. Bro. Eugene Moore gave us an inspiring talk on the Sunday school lesson.

Bro. Samuel Blosser is locating here and a few others are considering the work here. We are always glad for these visits from brethren and extend to them all a cordial invitation to come again. Fraternal yours,

Aug. 5, 1919. S. L. Christophel.

Harrisonburg, Va.

Dear Readers, Greeting:—The brotherhood of Virginia are now busy at work preparing for the General Conference to be held here the last week in August. Reports from many different centers indicate that there will be a large attendance. The food and lodging committee is making special request of all those who expect to attend to send a card to Bro. A. G. Heishman, Harrisonburg, Va., so that adequate provision may be made for their comfort. Other committees are also busily engaged in working out the details which are always necessary to facilitate the work of General Conference.

In addition to preparing for Conference, the new school building is demanding the time and attention of a number of brethren. Much of the building material is on the ground. The result of the canvass thus far indicates that the brethren in other

states are no less interested than the Church of Virginia in providing school facilities under the control of the Church for the education and training of their children, and we believe that when the canvass has been finished we will have, in addition to our new building, a substantial sum to place to the endowment fund. Many of the subscriptions received so far, however, are on the five-year basis and cash donations coming in immediately will allow us to place much more of the amount pledged into the endowment fund than we otherwise could.

In order to give visitors an equal chance with home folks the trustees decided to defer our second lot sale to Aug. 30, 1919.

H. N. Troyer.

Aug. 7, 1919.

Scottdale, Pa.

Dear Herald Readers:—The past few weeks have witnessed the exodus and return of a number of the workers at the Publishing House. Brethren Aaron Loucks and Levi Mumaw spent the latter part of last week in Indiana in the interests of Relief and Mission work. Sister Estie Miller is spending her vacation near Springs, Pa. Sister Alice Bucher has returned from her home in Lancaster Co. and is again at her place of duty. Bro. Reist recently spent a few days in Lancaster county, his family having been there for some time. Sister Reist and the children have gone to Goshen, Ind., their future home. Bro. J. A. Ressler and family have returned from their visit in the eastern part of the state. We are glad to see them back. Bro. Ressler's cheerful disposition never fails to bring happiness.

We are also glad to report the presence of a number of recent visitors. Bro. Christian Yoder of Grantsville, Md., paid the Publishing House a pleasant visit last week. Bro. F. E. Hein and wife, returned missionaries to Africa, spent a part of last week visiting friends here. On Thursday evening he delivered a missionary address at the church. Sister Lydia Driver and two sons of Versailles, Mo., are spending some time here visiting her brother, Bro. Daniel Kauffman, along with other friends. Bro. and Sister J. S. Shoemaker are stopping at Scottdale now. Bro. Shoemaker expects to go to points east while Sister Shoemaker will spend some time with their children, Sister Fannie Mumaw and Bro. Chas. Shoemaker. Bro. S. preached at both morning and evening services last Sunday.

May all remember the work at this place in prayer.

A. B. C.

Aug. 11, 1919.

Miscellaneous

THE HARVEST

The time of the harvest again has drawn near,
For the ripening grain in the fields doth appear,
The summer has come and the daylight is long,
The birds have returned with their warble and song;
The woods now are clothed in full verdure of green,
And the fulness of nature around us is seen,
We planted the seed and trusted the Lord
Would give the increase and our labors reward.

The harvest is here and it seems but a day
Since the grain in the earth had been hidden away;
Not long since the days were short and severe;
Not long since the snows of winter were here!
But Spring brought new life to grasses and flowers,
And the corn was refreshed by its dews and its showers;
For the whitening fields we are debtors to-day,
To the frosts of December, and the sunshine of May.

The harvest is sure, we know it is so,
God's promise is seen in the beautiful bow,
The covenant made in life's early day,
That while earth remains the harvest should stay;
By summer and winter, by day and by night,
The truth of His Word is revealed to our sight;
'Tis the finger of God that moves every sphere,
All nature proclaims it—the harvest is here!

A harvest of wrath upon Sodom was poured,
When the wickedness there could no more be endured,
What a manifestation of vengeance and ire,
Was realized there in that harvest of fire,
A type of God's wrath which at length will be hurled,
In the fulness of time on a sin-stricken world;
The heavenly warning they then did despise,
And a like fate awaits us if we are unwise.
When the harvest of sin had ripened full well,
The earth was o'erwhelmed by the deluge that fell;
The depth of the flood then could not be gauged,
It covered the hills ere the waters assuaged,
Then all were destroyed who would not embark
With those who had entered the life-saving ark;
How small was the number whom mercy did save,
What multitudes there found a watery grave!
The harvest is round us—the harvest of souls,
The grim reaper's hand the sickle controls,
How vast is the number who've yielded their breath,

And passed through the valley and shadow of death;
By famine and war and pestilence too,
The old and the young have passed from our view;
Our lives have been spared, but we know not the day,
When we too, the debt of nature must pay.
The harvest is coming when the angels will reap,
When the vintage of earth will be cast in a heap.
When those who've forsaken the law of their God,
Will be gathered without where the wine-press is trod,
The blood then will flow—we shrink from the thought,
And look to the plan which redemption has brought;
If we walk in the way that was trod by the Lord,
The harvest will yield us a lasting reward.
—David Mohler in *The Vindicator*.

AN EXILE

By Vernon Smucker

For the Gospel Herald.

An interesting story has come to light concerning a brother Mennonite in France which ought to prove interesting to the Church in America.

Pierre Kennel was a member of the Mennonite congregation near Belfort, France, when the war broke out. At the time, however, he was a student at Geneva, Switzerland, where he had already done considerable work. The call came to return to France at once and take up military duties, or forever be an exile from the land of his birth. Parents, friends, and loved ones live there—what should he do? He sent a letter to the military authorities, stating his position on the question of militarism and asking whether they could not promise him non-combatant work if he should return. The answer came that the law made no provision for non-combatant work and that none could be assured him. Brother Kennel felt that he could not be true to his Master and take up arms against his fellowmen, so the decision was made. Rather than betray his Master he would become an exile from his country and remain a stranger in a foreign land. Put yourself in his place, dear reader, and ask yourself whether you can realize what his decision must have cost. One of the brethren in relief work got in touch with him by correspondence, told him of the work they were doing, of our position on the military question, and of the Conference of Mennonites in Reconstruction in France which was to be held in June. Brother Kennel then wrote a letter to the Conference a translation of which follows. It was originally written in French. A reply from the Conference also follows.

Geneva, Switzerland.
5 Rue Verte
June 9, 1919

To the President and members of the conference of American Mennonite churches, in France at Clermont-en-Argonne:—

Very dear brethren in our Lord Jesus Christ:—It is with the greatest joy that I address to you this message from the hospitable land of Switzerland where I have had to take refuge in order to remain faithful to the principles proclaimed by our Master Jesus Christ, the Son of God, and recalled to the Church by the revered Menno Simons the founder of our communities.

Dear American Mennonite brothers, you have held fast to your convictions; in place of taking up arms you are handling peaceful instruments and are rebuilding the devastated regions. History will mark your noble actions; posterity will, I hope, pass a favorable judgment on your attitude, and before all and above all God will bless you from Heaven.

May the Eternal be with you. May He guard you and the members of your families in the United States. May He make His presence felt among you and may your conference bear fruit for the advancement of His Kingdom upon the earth.

I salute you, dear brethren, very cordially,

Pierre Kennel.

REPLY.

Clermont-en-Argonne, Meuse France
June 22, 1919.

Dr. Pierre Kennel:—

Dear Brother:—We as Mennonite brethren in Relief work in France assembled in conference hereby acknowledge your kind message of sympathy and good-will.

We recognize that you have been called on to make great sacrifices for your convictions and we take this opportunity to extend to you our word of encouragement. May God bless you as His ambassador in a foreign land.

We have been led to France to bring a message of peace and constructive service while you have been exiled from that country to carry the message to a neighboring country. It is our special desire to meet you personally and regret that it is impossible for you to attend the sessions of our conference.

May the blessings of our God rest upon you and hold you true to our common cause.

Very Sincerely,

Chauncey Kaufman,
Ralph Snively,

Secretaries.

Gen. Conf. Mennonites in France in Relief.

COLDNESS TOWARD GOD

Its Cause and Cure

One of the most prevalent and destructive sins of the day is coldheartedness toward God. This sin springs from unthankfulness and has its foundation in pride; and pride—conceit of superiority, arrogance, a sense of one's own worth, a haughty bearing—is a terrible sin in God's sight and leads to a separation from the fellowship of Christ.

A proud man is never a thankful person, for when we sincerely give thanks we lift up our benefactors and we take a lowly place. True thanksgiving warms the soul, and one who is thankless is always cold-hearted,

and a cold heart makes us unfit for any service for Christ.

Pride is the most wretched and the most common of all sins, and God has thundered against it in His Book.

Uzziah was proud of what he was, of what he had come to be, and in the 26th chapter of II Chronicles, we are told that while he entered upon his kingship when he was young, he sought the Lord and was marvelously helped until he was strong, but when he was strong, his heart was lifted up to his own destruction, for, trying to usurp the office of the sons of Aaron, he went into the Temple of the Lord to burn incense, but the Lord smote him and he came out a poor leper, and thus he remained until his death. Friends, are there any white burnings of leprosy on us today because of our pride?

Nebuchadnezzar was proud of what he had done. The 4th chapter of Daniel tells us that walking in the palace of his kingdom he said, "Is not this great Babylon that I have built by the might of my power, and for the honor of my majesty?" But while the words were in his mouth, a voice from heaven told of his doom, and the same hour the proud Nebuchadnezzar was driven from men, and did eat grass as oxen, till his hairs were grown like eagles' feathers, and his nails like birds' claws. Sister, remember Nebuchadnezzar when you take down your tresses tonight, and see if there are any feathers beginning to develop. Brother, watch your finger nails, and pray for a humble heart.

Herod was proud of the praises of the people. In the 12th chapter of Acts, we learn that sitting upon his throne he made an oration to those of Tyre and Sidon, and the people shouted, "It is the voice of a god, and not of a man;" and immediately—so the Book tells us—the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost. He was indeed "Tickled to death," but a sad and awful death, as though the worms began their orgies before his breath had left him. It is wrong to slander, but also wicked to flatter. Those who are in truth our enemies sometimes say, "That was a fine sermon." We try to look unconcerned, but inside we are pleased. In one of the large Conferences held lately a speaker had hardly taken his seat before he whispered to a friend, "How did I do?" In many a person the horrible worms of pride are crawling and eating while they appear to be very much alive.

The disciples were proud of what they hoped to be, and though they were in the immediate fellowship of the lowly Man of Nazareth, in the 9th chapter of Mark it is related that they disputed among themselves who

should be the greatest. No wonder that they held their peace when the eyes of the Master looked upon them and He made inquiry concerning their discussions, and sitting down He called them to Him and said, "If any man desire to be first, the same shall be last of all, and servant of all." What of the air castles that we have built? do we not generally ourselves sit within them as the heroes?

The people of the last days will be proud of their knowledge and ability. It is written in the 3rd chapter of II Timothy—In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, unthankful, heady, highminded and thus they will be prepared for the final departure from the Lord God, and a confederation with the man of sin, the antichrist. We think too well of self and this is a position of peril.

There is nothing more repugnant to God than cold orthodoxy, and this sad condition is rooted in pride, while there is a fragrance about humility beyond description, but it is now not only sadly lacking among the new theology ministers, but also among orthodox preachers. David Brainerd sometimes pitied the people who had to listen to him, while we sometimes pity ourselves because of the small and poor crowd we have to preach to.

Nothing should so thoroughly humble us and give us truly broken hearts, as the grace of God, but often God's mercy in Christ and the workings of the Holy Spirit for us seem to puff us up and make us proud of our experiences and attainments. Of Paul it was written, that lest he should be exalted above measure through the abundance of the revelations, there was given to him a thorn in the flesh. As our salvation is all of grace, as we have never perfectly carried out any one of God's holy requirements, as our holiest exercises need to be washed in the precious Blood of Christ; there is in God's plan of salvation no place for pride. Every rule and regulation of God, whether it be in the Old or New Testament, is a ministration of death, and its primary purpose is to humble us and bring us to the Savior, so that we may be justified by faith, and then because of forgiving mercy, we should with a loving heart do the things that are pleasing to our heavenly Master, as revealed in His Word.

The 3rd chapter of Romans tells us that, All have sinned and come short of the glory of God, and the black mark of guilt and judgment is on every doorstep, but there follows immediately the joyful information that we are justified freely by His grace, through the redemption that is in Christ Jesus; the Blood is applied and

we are safe. It is God's plan that with one eye we should look upon our sins, and say with David, "My sin is ever before me," but with the other eye behold the crucified Savior, and rejoice humbly but with joy unspeakable and full of glory. This was the experience of the godly men who helped to lay the foundations of the Church of Christ, and because of their sincere conviction of their own sinfulness, they were able, under the blessing of God to bring a solemn conviction of sin to the hearts of the unsaved.

Oh that our God might yet move upon His orthodox servants, so that they would sorrow and weep over their sins, repose in the Blood, and preach a crucified Savior with a crucified heart.

Pride is bold and self-evident, but humility is such a tender flower, that the moment it is disclosed by the possessor, it drops to pieces and is gone. When Moses came down from the mount his face did shine, and the children of Israel were afraid to come nigh him. **His face shone, but he wist it not.**

Let it be remembered, that if we are sincerely thankful we will not be coldhearted toward God, and if we have cold hearts Godward, it is certainly true that we are not thankful and that pride is doing its terrible work in our minds.

Yonder I see a strange sight, a baby lying in a blanket and a woman kissing a man's hand, while his face is horribly burned and his eyes appear to be sightless. There is a story back of it. The woman with her children lived neighbor to the man, but there had been some little feuds between the families and they did not get on well together. They became so cold and distant that they would not speak when they met, but one day the woman left her children for a little time, and while she was gone a fire breaks out in her home. The two older children escape from the house, but the third, a baby, is asleep in its crib. The firemen thunder down the streets, the hose is unwound and a stream of water has just begun to be played upon the fire, when the neighbor man rushes over, and with a cry tells them that one child is yet within the burning building. "Too late now to save life," the chief replies, but the man pushes by the firemen, rushes into the building, and through fire and smoke battles his way to the crib, gathers the child in his arms and staggers to the door, there, as he falls, to be caught with his precious bundle by the strong armed men. He is carried, with his charge, to a place of safety, when a running mother, with a face of fear and terror, reaches the scene. She gives one quick look at

the older children, casts an eye upon the little babe safe in its blanket, sees the burnt face of her estranged neighbor, and falls at his feet to kiss his hand with true thanksgiving and affection. In one moment thankfulness has broken through the icy wall of a cold proud heart, and the mother is warmed to sincere love for her benefactor who, risking his own life and at the cost of his sight, has rescued her child. The days that follow find no high fences between the woman's yard and her neighbor's house, and years after a young lad and his mother may be seen leading about and caring for a blind man, with looks of tender regard and thanksgiving.

There is another strange scene that comes to view. A cross outside of the city, and a Man, the Son of God, lifted up to die. The fires of rebellion and the lust of every evil thing were burning up my soul, and the fires of the second death were close to my feet, but He came from heaven to earth to put His loving arms about me, and to gather to His own heart all of my wicked rebellions and passions and carry them to the tree, that in my place and stead He might bear the penalty of my sins, so that I might be free both for time and for eternity. That angels may grow weary in their songs of praise, I might not doubt that the seraphs might cease their adorations, I could imagine, but that I, a redeemed sinner, should ever forget or grow cold toward my Lord who bought me with His own life's Blood, I can not understand. And here on this earth, still bearing about some of the fetters of the flesh, my heart would be a stream of thanksgiving and warm affection flowing out to such a Savior, and throughout eternity, when these fetters of the flesh are removed, then, please God, I shall with loving heart praise Him as I ought.

We hear a good deal about the chill of these times and coldness of heart, but there is little blushing or sorrow connected with the confession. This is sad enough, for the harlot and the drunkard do not have more need of shamefacedness when confessing their sins than does the one whose heart is cold Godward.

In the Book of God it is written:

II Cor. 9:15, "Thanks be unto God for his unspeakable gift," and we bow our heads to cry Amen!

Col. 3:15, "Let the peace of God rule in your heart . . . and be ye thankful." We remember the unrest, the jealousies and the bitterness of our life of unbelief, and now coming into the sweet peace of God our hearts are filled with gratitude.

Col. 2:7, "Stablished in the faith, as ye have been taught, abounding therein with thanksgiving." Out of the

quicksand of modern unbelief our feet are placed upon the Rock of Ages, and we rejoice and give thanks.

Col. 4:2, "Continue in prayer, and watch in the same with thanksgiving." What a great privilege God has offered us in prayer, and while few people do pray, the most of people can not pray, because they do not say, "Thy will be done!" This is a prayerless age, but he who understands what it cost the Son of God to open the door to the holy of holies, so that we may in His name make our requests known to the Father, will surely watch and pray with a thankful heart.

Col. 3:17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God." A thankful spirit in our service drives away murmuring, repining, and complaining, and makes the work of God a happy service.

Daniel knew that the writing was signed, and the deadly den of lions not far distant, but before the open window upon his knees he prayed three times a day and gave thanks before his God. No wonder the wild beasts would not so much as break the skin of this man, who had about him the sweet odors of heavenly thanksgiving. Lions delight to suck the red blood of pride and unthankfulness, but the lowly man with a heart of gratitude Godward need not fear their roarings.

Jonah in the belly of the great fish, a bed that was no doubt narrow and short, while the billows and waves passed over him and the weeds were wrapped about his head, there he sacrificed unto God with a voice of thanksgiving, and the great fish could not longer retain such a strange being. Brothers, sisters, if great billows seem to be surging over you, if all the lights of earth appear to go out, lift up your voices and sing the song of thanksgiving and God may grant you too a great deliverance.

Paul had been tossed about on a rough sea for many days, neither sun nor stars appeared, and also saving hope was taken away, but God stood by him, and in the midst of the howling of the gale, he took bread and gave thanks. O storm-tossed mariner, there is never a sea so tempestuous but that God is able to rescue from its power those who trust in Him with thanksgiving.

And concerning our Lord and Savior, it is written, He took the cup, and gave thanks, saying, Drink ye all of it; For this is my blood which is shed for the remission of sins. And on that solemn, sad, but joyful night, the Man Christ Jesus gave thanks to His Father God for the privilege of bearing our sins to the tree, that they might be washed away in His pre-

cious Blood. Here is a wonder beyond all wonders, for the cruel mockings, the jeers and the stripes, the cross with its arms outstretched for death, the thirst, and above all, the breaking of heart, when our sins like a black pall hid away His Father's face, were plainly before Him. And yet, with all this in view, our Redeemer gave thanks for the joyful privilege of being our Substitute and making a full and eternal atonement for all our iniquities and sins, even the most wretched and destructive of them all, those of pride, unthankfulness and coldness toward God.

"Jesus who left His throne on high,
Left the bright realms of bliss,

And came to earth to bleed and die—
Was ever love like this?

Oh may the sweet, the blissful theme,
Fill every heart and tongue,

Till strangers love Thy charming name,
And join the sacred song."

—Geo. S. Fisher in The Gospel Message.

SHOULD CHRISTIANS EXPECT TO ESCAPE TROUBLES?

By Aldis A. Gerber

For the Gospel Herald.

(Written by one of four brethren who were imprisoned for conscience' sake, but who hoped soon to gain their bodily freedom.—Ed.)

A Christian should not try to escape troubles for it is only through much tribulation that we can "enter into the kingdom of God." "No man should be moved by these afflictions; for yourselves know we are appointed thereunto. For verily when we were with you we told you before that we should suffer much tribulation, even as it came to pass and ye know" (I Thes. 3:3, 4).

When Christians are on the right hand of God it means that it is impossible for them to escape his troubles. "Yea, and all that live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

During the recent war there were some persecutions and much false accusing that Christian people were called to endure. So it is for each individual to stand up for his trials that he may endure in times of trouble. (Read Matt. 24:5-24). For many shall come in my name saying, I am Christ, and shall deceive many. And yet there shall be wars and rumors of wars, and see that we are not troubled. There will be perilous times to come and great tribulations, such as were not since the beginning of the world to this time, no, nor ever shall be. And there shall arise false christs, and false prophets, and there also shall show great signs and wonders. This coming of Christ will be a great day, where all troubles and sorrows shall be turned into joy,

where there will be no more sorrow for the righteous.

Many want to be Christians but at the same time they do not believe in the teaching of the true Gospel. They say that the Bible contradicts itself, but by the teaching of God's Word is not contradicted. He is "the same yesterday, today, and forever," and so is the Bible. In my experience I find that the Bible is denied in places where I have been getting in contact with the world. They are ashamed of God's Word, it is too sharp for them. They use the Lord's name in vain, and condemn even the Son of God whom they accuse. Should we Christian people escape our troubles? By no means. Are we as Christians who have stood faithfully during the testing times remaining steadfast, since the struggle is past? Are we sure that we have not hid ourselves, in these trials? Are we all free from bad habits that we held aloof from in camps and prisons? Let us be sure that we are all freed from those habits. God knows our hearts. We can not live a hidden life for God always knows. Do Christians who suffer back of iron bars, or in solitary confinement, have anything to worry about if they are with the Lord? Experience will tell if God is with us; and if we are in God we have nothing to worry about, for He will help us if we will keep continuing instant in prayer: "If God be for us, who can be against us?"

When you worry, read Matt. 6:19-34, which gives us a good counsel. "Let us hold fast the profession of our faith," as the apostles did. They also had many trials and were persecuted. Did they try to escape troubles? "Confirming the soul of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts 14:22).

I praise God that He has permitted me to have a few words with the readers of the Gospel Herald. We are four brethren here at this place, and we expect to have our freedom in the future. We also praise the almighty God for the watchful care over us, as we are enjoying fine health and many privileges. We also appreciate our ministers and our loved ones, for their visits during the past.

May God help them and bless them for their work and kindness. Let us continue most steadfastly in prayer. Warrensville, Ohio.

OUR PLACE IN SUNDAY SCHOOL

By Anna Gerig

For the Gospel Herald.

There is a place for everyone; and the question comes to every individ-

ual, Do I fill the place as I should? It ought to mean more to us than a mere place to go. We do not go to entertain or be entertained; if we do, we miss our calling.

In John 9:4 we read, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." As superintendent or teacher, when I get up to teach with unprepared lessons, have I asked the Lord to give me wisdom and understanding? Can I as a scholar fill my place as I should when I come with an unprepared lesson, and often times late? Do I fill my place as I should, when I'm called on to lead in singing and refuse, or get up to lead looking around to see what's going on, not thinking what I'm singing about?

If we want to worship God, we must worship Him "in Spirit and in truth." Let us be on time, and remember the admonition, "Whatsoever thy hand findeth to do, do it with thy might."

Albany, Oreg.

REPORT

Of the Slate Hill and Churchtown Sewing Circle, Held at Mechanicsburg, Pa., For the Year Ending June 26, 1919

For the Gospel Herald.

No. of meetings, 23.	
No. of members enrolled, 45.	
Average attendance, 16.	
No. of garments made, 129.	
No. of quilts, 3.	
No. of comforts, 11.	
Contributions for circle,	\$181.26
Contributions for War Sufferers Relief	42.00
Expenditures	110.32
Balance on hand	70.94

Three meetings were postponed on account of the influenza epidemic.

Sarah E. Cockley, Secy.

REPORT

Of the Leo, Ind., Mennonite Sewing Circle for the year ending Mar. 31, 1919

For the Gospel Herald.

No. of meetings, 8.	
No. of members, 34.	
Money received, \$112.23.	
Home Mission, \$18.10.	
Material for Foreign Relief, \$84.78.	
Members present, Average, 23.	
Visitors present, average, 3.	
Garments made, 223.	
Aprons made, 10.	
Diapers made, 24.	
Dresses made, 55.	
Skirts made, 50.	
Shirts made, 3.	
Trousers made, 9.	
Comforters made, 2.	
Quilts made, 1.	
Pads made, 24.	
Baby Blankets made, 12.	
Hoods made, 28.	
Jackets made, 5.	
Balance in Treasury up to year ending March 31, 1919, \$47.52.	

Mrs. Caroline Beck, Secy.

REPORT

Of Receipts of Eastern Mennonite Board of Missions & Charities for July, 1919

For the Gospel Herald.

Children's Home, Millersville, Pa.	
Ephrata Y. P. M.	\$ 10.00
Ft. Wayne Mission	
Ephrata Y. P. M.	\$ 10.00
For Specified Person (Personal use)	
Ephrata Y. P. M.	\$ 10.00
India Mission	
E. Chestnut St. Cong. & S. S. Lancaster, Pa.	\$ 76.93
Kauffman's S. S.	17.00
Old Road S. S.	48.00
Bowmansville Mission Friends	59.00
Gehman's S. S.	69.15
Maple Grove S. S., Atglen, Pa.	26.00
Ephrata, Pa., Y. P. M.	8.00
	\$304.08

India, Fannie Hershey Support

Mal. 3:10	\$ 15.00
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India Native Workers Support

Manheim Bible Study Class	\$ 5.00
Ephrata, Pa., Y. P. M.	30.00
	\$ 35.00

India Famine Sufferers

A Friend of the Needy	\$ 10.00
A Sister, Slate Hill, Pa.	1.00
No. 2363, Pa.	5.00
Mal. 3:10	5.00
Anna Fridy's Class, Elizabethtown S. S.	5.00
Ephrata Y. P. M.	20.00
A Sister, Lancaster, Pa.	12.00
A. K. Lefever	10.00
	\$ 68.00

India Orphans

Primary Class Belleville S. M. S. S.	\$15.00
Knoxville, Tenn., Mission	
Good's S. S.	\$ 63.14

Lancaster, Pa., Mission

Mt. Joy, Pa., Mission	\$ 8.15
Orphans Home, West Liberty, Ohio	
Ephrata, Pa., Y. P. M.	\$ 10.00

South American Mission

Ephrata, Pa., Y. P. M.	\$ 20.00
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General Mission

Henry Lehman and wife	\$ 10.00
Millersville Y. P. B. M.	40.00
A Bro., Millersville, Pa.	10.00
Mal. 3:10	5.00
East Petersburg, Pa., S. S.	56.00
Bossers Y. P.	3.30
Mt. Pleasant Cong.	61.79
Paradise, Pa., Cong. & S. S.	131.51
East Petersburg, Pa., Cong.	43.80
Hershey's S. S.	49.20
Landisville, Pa., S. S.	20.63
	\$431.23

Total for month \$999.60

Gratefully acknowledged,
Eli G. Reist, Treas.

REPORT

Of Annville Sewing Circle, Lebanon Co., Pa. (for first year)

No. of meetings, 12.	
Average attendance, 10.	
No. of garments made for war relief, 152.	
Contributions for relief, \$97.76.	

Annie Ebersole, Secy.

"A clean heart is a divine creation, not a human development."

RELIEF NOTES

Conducted by Vernon Smucker

For the Gospel Herald.

In the past few years our minds have pictured the awful conditions in the war-stricken countries of Europe, as well as in Armenia and the Near East. Our hearts have gone out in sympathy for the unfortunate ones there—sympathy expressed not only in words but in actual deeds of helpfulness and service. Now comes another call. India, with her teeming millions of sin-sick souls finds herself in the throes of a famine and thousands of men, women, and children, who have never accepted or even heard of their Saviour, are suffering the pangs of physical starvation. Our missionaries there are already overworked—some of them with vacations long overdue. Their letters tell of their strenuous duties and the piteous appeals of the starving ones for a bite to eat. It is necessary to relieve their physical hunger before they can give them the Bread of Life. Will we remember India, as well as France and Armenia?

(Extract from a letter written by Bro. Robert Stemen to his mother.)

"We have been building houses at the rate of one per day. There are about 16 or 18 of us and we have French carpenters helping us and also sometimes German prisoners. Maybe it doesn't sound right, but it sure does work well to have these poor fellows work with us. They get very little to eat from the French, and we always give them more to eat, so they would much rather work for us than anyone else. When I was at Grange la Comte I had some helping me there and it sure is interesting to talk to them. I have to sort out the real German from the Pennsylvania Dutch to talk to them but we get along fine. You ought to see some of these underfed Germans. The other day one fainted and dropped over, he was so weak. They will give most anything they have for something to eat and I often see them pick up beans and other things off the ground and piles of rubbish. One German offered to trade his watch for a piece of bread."

An interesting incident took place at Montblainville in France a few weeks ago. Brethren Robert Stemen and C. J. Gerber engaged several German prisoners in conversatin and found that one was a Mennonite. He had at one time lived in Kansas but returned to Germany for a visit just before the war broke out and was there seized and forced into the army. He protested, but his religious scruples were not recognized and he was sent to the front where he was soon taken prisoner. He spoke of a large number of Mennonites in his home community in Germany and assured the brethren of a hearty welcome if they would visit there after the war was over. On account of the watchful eye of a French guard their conversation was limited to a few hurried moments. The next day they carried a small piece of dry bread to him when

the guard was not looking for which he seemed very grateful. They are making every effort to get an opportunity for holding a satisfactory conversation with him and have promised to give us an account of what they are able to find out.

(Extract from a letter written by one of the brethren in Armenia.)

"There are only three people in charge of the work here at this place (Ourfa) but they are doing a wonderful work. They have over 500 orphans and are taking others in all along. One half day we were there they took in seven. They have lots of refugees knitting and pay them for their work. Ourfa was one of the cities where the persecutions were fiercest. Here 150 young men were soaked with kerosene and burned alive. Was in the ruins of a house where ten of a family were killed. The whole Armenian section is a heap of ruins. The streets are filled with rubbish and piles of stone all about. An earthquake could scarcely make more destruction."

(The following was written while waiting for a train to Mardin,—only the waiting in this case was for days instead of hours.)

"Ourfa is not far to the north of us. Yesterday we sent word to our workers there that if they would come after us in their truck we would go out there for a few days. They have not showed up yet, so I do not know if we will get to go or not. But really, waiting days here is not so tedious as waiting several hours seems to be in the States. We have nice "rooms." Have all our belongings with us and can write, talk, and think—though our reading is somewhat limited. We are having a good rest and will be feeling in good condition to get right to work if we once get to Mardin. Even writing letters seems rather difficult when it is so one-sided. I think I told you that I had one letter from you so far, and of course I wonder about lots and lots of things. It would be quite easy to get home-sick out here on these plains, but I think I am doing pretty well. The drinking-water proposition gets me quite hard but I am learning "in whatsoever state I am therewith to be content." I am in good health and have all kinds of reasons to be thankful. Sometimes it seems quite hard,—so far away from you all, no letters and no way of knowing how you are all getting along. But yet I can feel sure you are in the care of Him who knows just what is best. That is my great consolation."

REPORT

Of Sunday School Conference Held at Mount View Mennonite Church, Alberta, June 23, 1919

For the Gospel Herald.

Moderators, Allan Good, Isaac Miller; Chors., W. A. Wideman, E. Jennings.

Opening exercises, N. B. Stauffer.

Do I need the Sunday School or does the Sunday School need me? J. Brenne-man, J. Steckley.

The Sunday school is that part of the church where the young people can develop their talents for future work.

Sunday school is not perfect in number

until everybody is enrolled in the Sunday school.

The mission of Sunday school is to teach God's Word and win souls to Christ.

Each one should feel they are a part of the Sunday school. Some of us are not satisfied unless we do great things, and while we are thus building castles in the air, we are losing a thousand chances right around us to give a cup of cold water.

The Bible, the teacher's resource and companion. N. Detweiler, H. B. Ramer.

We can not get away from the Bible as our source of help in Sunday school work. We must be filled with the Holy Spirit. To the consecrated Sunday school teacher the Bible is bound to be the dearest companion on earth.

Commentaries differ, the best way is to take the Bible and study it.

How to create a greater interest in class discussion. J. Axt, Ervin Jennings.

Teacher must be intimate with pupils in everyday life. Must have the work at heart, be sincere, and pupils will become interested. Teacher should not have more pupils than can be interested. The teacher must not only consecrate part but all his life, soul, and mind—must lend his whole self to expect returns.

Talk to children. Allan Good.

The Teacher.

(s) Qualification and preparation. Christ Snider.

Two things necessary in the qualifications of a teacher, faithfulness and ability. Many people have spoiled their usefulness in Sunday school service by having a proud disposition. Let us be humble.

(b) Methods (illustrated by teaching lesson). M. Gingrich.

The Superintendent's Review. H. R. Weber, M. Burkholder.

First notice should be given to the children. Superintendent should not do all the talking. The most important is to move as the Spirit moves us.

Sunday School Secretary's Reports of 1918. Ezra Stauffer.

Round table. Methods of teaching that have been helpful to me. Conducted by N. E. Roth.

Emma Bauman,
Gordon Bowman,
Secretaries.

REPORT

Of Clothing Shipped To Mennonite Relief Commission From May 1 To August 1, 1919

For the Gospel Herald.

	Value
Sterling Congregation, Sterling, Ill.	\$ 24.00
Sugar Creek Cong., Wayland, Iowa.	101.16
Shore Congregation, LaGrange, Ind.	18.65
East Union S. Circle, Kalona, Iowa	30.00
Salem Congregation, Shickley, Nebr.	27.69
Belleville A. M. Cong., Belleville, Pa.	17.00
Bethel Congregation, Wadsworth, O.	26.50
Emma Congregation, Topeka, Ind.	not given
North Main St. Cong., Nappanee, Ind.	31.00
Roseland Cong. Roseland, Nebr.	not given
Doylestown S. Circle, Doylestown, Pa.	15.00
West Market St., Cong., Nappanee, Ind.	10.00
Mattawana Sewing Circle, Mattawana, Pa.	not given
Waldo Congregation, Flanagan, Ill.	25.00
Fairview Congregation, Minot, N. Dak.	5.00
Pennsylvania Congregation, Hesston, Kans.	16.50
Dorcas Sewing Circle, Sterling, Ill.	25.00
Blooming Glen and Perkasio S.	

Circles	23.00
Plumstead Sewing Circle, Danboro, Pa.	21.35
Forks Congregation, Middlebury, Ind.	55.00
Catlin Congregation, Peabody, Kans.	not given
Fairview Congregation, Minot, N. Dak.	6.63
N. Lima, Midway, and Leetonia Congs., Ohio	37.10
Mennonite and Mission Congs. Grove-land, Ill.	not given
Flanagan Congregation, Flanagan, Ill.	22.00
Protection Cong., Protection, Kans.	20.53
Oak Grove and Salem Congs. Ohio	13.00
Mennonite Cong., Chambersburg, Pa.	16.00
Mennonite Cong. Sterling, Ill.	18.00
Bethel Congregation, Wadsworth, O.	18.17
N. Lima and Leetonia Congs. Ohio	21.60
Crown Hill Cong., Marshallville, O	16.00
Mennonite Cong., Martinsburg, Pa.	16.50
Trail Mennonite S. C., Dundee, Ohio.	not given
Deep Run Congregation, Perkaspie, Pa.	30.00
Pike and Salem Congs., Elida, Ohio	25.00
Goodfield Cong., Deer Creek, Ill.	7.35
Manson Congregation, Manson, Iowa	23.56
Pleasant View S. C., Hydro, Okla.	28.00
Meridan Cong., Hesston, Kans.	40.00
Salem Cong., Shickley, Nebr.	23.63
Wood River Cong., Wood River, Nebr.	25.00
Belleville A. M. Cong., Belleville, Pa.	17.00
Martins and Pleasant View Congs., Dalton, Ohio.	12.00
Sister's S. Circle, Goshen, Ind.	29.00
North Main St. Cong., Nappanee, Ind.	21.60
Plumstead S. C., Danboro, Pa.	9.50
Spring Valley S. C., Kenmare, N. D.	8.75
Yellow Creek Cong., Goshen, Ind.	14.00
Zion Sewing Circle, Aurora, Oreg.	118.35
Emma Congregation, Topeka, Ind.	30.00
Mennonite S. Circle, Morrison, Ill.	3.59
Weaver Cong., Johnstown, Pa.	62.00
Bethel Congregation, Wadsworth, Ohio.	18.00
Stahl Sewing Circle, Johnstown, Pa.	26.23
Cedar Grove S. C., Greencastle, Pa.	25.50
N. Lima, Midway and Leetonia Congs. Ohio	30.58
Crown Hill Cong., Marshallville, Ohio.	16.60
Wilow Springs Cong., Tiskilwa, Ill.	28.56
West Union Cong., Wellman, Iowa.	53.39
Blooming Glen and Perkaspie, Pa.	40.00
Leo Congregation, Grabill, Ind.	25.00
Salem Congregation, Shickley, Nebr.	34.82
Shipments received at Kitchener, Ont.	
Hager Congregation, Preston, Ont.	15.75
Dorcas Sewing Circle, Kitchener, Ont.	27.00
First Mennonite Cong., Kitchener, Ont.	63.98
Breslau Congregation, Ont.	19.50
Warner Mennonite Congregation, Ont.	12.00
Manheim Cong., Petersburg, Ont.	17.50
Waterloo Congregation, Waterloo, Ont.	5.00
Blenheim Congregation, New Dundee, Ont.	27.64
Rainham Congregation, Ont.	22.25
Waterloo Congregation, Waterloo, Ont.	11.70
Selkirk Congregation, Ont.	4.80
Markham Congregation, Markham, Ont.	5.00
Blenheim Congregation, Bright, Ont.	27.64
Total	\$ 1,774.17
Previously reported,	14,757.01
Grand Total	\$ 16,531.18
Gratefully acknowledged, Levi Mumaw, Secretary.	

Married

Hershberger—Swartzendruber.—On Aug. 2, 1919, Bro. Josiah Hershberger of the Oak Grove, Ohio, congregation and Sister Rosa Swartzendruber were united in marriage at the home of the officiating bishop, Bro. J. P. Miller, Shipshewana, Ind. May the blessings of God accompany them through life.

Obituary

Hersh.—Sister Anna Hersh fell asleep in Jesus Sunday morning, July 27, after a lingering illness. She is survived by her parents, two brothers, and two sisters. Funeral services were held at Strasburg, Pa., and conducted by Bros. John and David Moseman. She was laid to rest in the cemetery adjoining the church.

"Safe in the arms of Jesus."

Schmitt.—Sister Elizabeth Rohr, beloved wife of Bro. Joseph H. Schmitt, was born Sept. 28, 1868; died in the Kitchener-Waterloo Hospital on July 24, 1919; aged 50 y. 9 m. 26 d.

Typhoid fever came into the home, one son having died 6 weeks ago and another son and daughter and two grandchildren also being sick, but are recovering.

She leaves her sorrowing husband, one son, three daughters, and 8 grandchildren. Funeral services on July 27 by Bro. S. S. Bowman at the home and Bro. U. K. Weber at the First Mennonite Church Kitchener, Ont. Text. Rev. 3:1.

Smoker.—Lloyd Joseph, youngest son of Bro. M. K. and Sister Louisa Smoker, Scottsdale, Pa., died suddenly on Saturday morning, Aug. 2; aged 4 y. 4 m. 9 d. He had been ailing for several days, but no one thought him to be seriously ill. Bronchial pneumonia was declared to be the cause of his death. He leaves father, mother, a brother, and 2 sisters to mourn his early departure. His pleasant disposition had endeared him to many, and his departure left a deep impression on many hearts and lives. Funeral services at the home, conducted by J. A. Brillhart, Aaron Loucks, and Daniel Kauffman. Buried in Alverton Cemetery. "Peace to his ashes."

Mishler.—Adam J. Mishler was born in Elkhart, Co., Ind., March 9, 1877, died near Hubbard, Oreg., July 2, 1919; aged 42 y. 3 m. 22 d. He came with his parents to Oregon Oct. 29, 1888. He was married to Gussie C. Miller April 2, 1902. He leaves wife, a son (Marvin), a daughter (Josie Gertrude), an aged father, and two brothers. Mother, 6 sisters, and 2 brothers preceded him to the spirit world. He united with the Mennonite Church at 18, but drifted away from the Church and became indifferent until about two years ago, when he renewed his covenant with God, since which time he lived a faithful life. He chose his own text—Isa. 55:6-9. He made the remark shortly before he died that the happiest day he ever spent was at the last communion which he attended. Funeral services were conducted by D. F. Shenk and Fred Gingerich. Text, Isa 55:6-9. Interment in Hopewell Cemetery.

Zehr.—John Zehr was born near Goodfield, Ill., Apr. 21, 1862; died at his home near Foolsland, Ill., June 30, 1919; aged 57 y. 2 m. 9 d.

In 1890 he was married to Lydia Springer. To this union 5 children were born. Jacob, Silas, and Rosina, together with his wife survive him. One son and one daughter died in infancy. Besides his wife and children he leaves 2 brothers, 3 sisters, and many other relatives and friends.

He united with the Amish Mennonite Church in his younger years and remained a faithful member, always trying to do his part in the home, church, and community where he will be greatly missed.

Funeral services at the house were conducted by J. A. Heiser (Text, II Cor. 5:7-9) and at the church by Daniel Grieser in German and Samuel

Carber in English. Text II Tim. 4:6-8, chosen by Bro. Zehr before his death.

Burial in East Bend cemetery.

Short.—Christian C. Short was born Feb 21, 1850, died July 25, 1919; aged 69 y. 5 m. 4 d. He was united in marriage to Magdalena Lantz Jan. 29, 1878; lived in matrimony 39 y. 9 m. 11 d. She preceded him in death Nov 10, 1917. To this union were born 7 children two having preceded him in death.

He leaves 2 sons, 3 daughters, 13 grandchildren, 2 brothers, one sister, and a large circle of relatives and friends. In his youth he was converted and united with Amish Mennonite church and remained faithful unto the end.

On Nov. 29, 1915 he had his first stroke of paralysis from which he never fully recovered. On the evening of July 23 he went to bed as usual and the next morning at about 3 o'clock he was found unconscious and remained in that condition until relieved by death.

Funeral was held at the Lockport, Ohio, Church July 27, conducted by E. L. Frey and S. D. Grieser. Texts, II Cor. 4:17,18; John 8:51. Interment in Lockport Cemetery.

Buckwalter.—Isaac Buckwalter was born in Lancaster Co., Pa., died July 19, 1919; aged 64y. 10m. 18d.

More than five years ago he was the victim of a stroke from which he again rallied. About six weeks ago and since he was attacked by several successive paralytic strokes. He was a member of the Mennonite Church for many years and before his affliction his seat in the church was seldom vacant. In health he was of genial disposition and when the hand of affliction was laid upon him he bore it without a murmur. He was twice married. His first wife was Mary K. Stauffer and to this union were born a son and daughter, of which the son survives. His second wife was Annie G. Kreider who survives, as do also five children two sons and three daughters.

Funeral services were conducted July 22, privately at his home and at Mellinger's Church by Sanford Landis and David Moseman. Text, II Tim. 4:7,8. Remains laid to rest in the Mellinger Cemetery. We miss him, but

"Some sweet day when life is o'er,
We shall meet above;

We shall meet those gone before,
In that home of love."

Weaver.—Edna Mae, daughter of William and Mary Blough, was born at Greenwich, Ohio, May 18, 1889; died July 11, 1919, at the Good Samaritan Hospital at Gallion, Ohio, where an operation had been performed a few days previous. About a year ago she underwent an operation, after which for some time it seemed as though her health was restored; but after a few months the old trouble again asserted itself and another operation was decided upon. On July 5 the second operation was performed, from which she seemed to be recovering, but she gradually grew weaker until the spirit took its flight. In 1908 she graduated from Greenwich High School, after which she taught school for seven years. It was during this time that she became acquainted with N. H. Weaver to whom she was married July 6, 1917. During the early years of her teaching she was led to accept Jesus as her Savior and became a humble follower of Him. She had a very genial personality and made many friends wherever she went. Her pupils, both of Sunday school and day school, loved her, and the influence of her life was always for good. She leaves husband, father, mother, a brother, 2 sisters, and a large number of relatives and friends. Funeral services at the Church of Christ, July 14, conducted by — Chatley of Ashtabula, Ohio.

Be strong, fear not: Behold, your God will come with vengeance, even God with a recompense; he will come and save you. —Isa. 35:4.

"Happy are the people who let the Lord come and break up every plan that is not divinely born."

"Joseph's character and faith did not shield him from temptation, but they kept him from yielding to it."

Items and Comments

England, like the United States, is beginning to awaken to the dangers confronting her financially. The "high cost of living" is only another name for reckless extravagance and profiteering, and that is the road that leads to national bankruptcy. In the meantime the reckless waste goes on, accompanied by an almost universal effort to make the rest of the people pay the costs. It is to be hoped that the nations will come to their senses before they are beyond the power of relief.

For the time being the problem presented by the high cost of living has overshadowed the question as to how soon the U. S. Senate will ratify the peace pact drawn up at Versailles. In a forceful address before Congress President Wilson stated the causes of excessive prices and submitted recommendations to Congress intended to bring prices down. Honest legislation may help, but the public needs some wholesome teaching on the iniquity of covetousness. We are having a practical illustration of the truth uttered by Paul when he wrote, "The love of money is the root of all evil."

One of the serious problems facing the nations of the world is the labor crisis. Labor has learned to know its power, and at the present time seems to be using politics and the present unrest as tools to enforce its demands. Strikes are becoming more and more numerous, and nations are becoming more fearful as threats of strikes are heard. The general walkout of railroad men threatened in case the U. S. does not speedily adopt government ownership as its policy is a case in illustration. There is no question but that the railroad men have it in their power to paralyze business and cause wide-spread suffering; but there are many who believe that the public had better suffer from such a calamity now than to compromise now and suffer a still greater calamity later on. Industrially as well as spiritually, compromise simply puts off the day of retribution.

In the midst of other pressing duties, the American Congress has again taken up the question of universal military training. Senator Chamberlain and Representative Kahn have each had a bill providing for military training on the calendar for some time. Now comes Secretary Baker with another proposed bill on the same subject. The "New Republic," commenting on this subject, says, "It must be admitted that those who have opposed compulsory military training in the past . . . have a weaker case now that the world has failed to get a peace which discredits armament. It is nevertheless true that these American plans are brought forward at a time when the democratic element in every European country is threatening the downfall of that cabinet which threatens to touch conscription." Militarism can at best but stave off the day of national and international retribution. Only the propagation of peace and righteousness can insure the stability of civilization and nations.

"A living faith and daily prayer and watchfulness are as needful for spiritual success as food is for the body."

"Beloved, stop struggling against God, and get into the full current of divine life and love."

MENNONITE GENERAL CONFERENCE

According to present arrangements, the Mennonite General Conference will be held in the vicinity of Harrisonburg, Va., beginning Aug. 27, 1919. Come prepared to remain for three days conference if necessary.

All reports of committees are requested to be made in writing. All committees having any new thing to present to conference shall present the same in writing to the Committee of Arrangements which meets on Monday, Aug. 25.

Other meetings of conference week will be as follows:

Missionary program, Monday evening.
Relief Commission, Tuesday forenoon.
S. S. work program, Tuesday afternoon and evening.

All the meetings of the week are open to the public after Monday afternoon.

S. G. Shetler, Moderator.
J. S. Hartzler, Secretary.

The tabernacle on the grounds of Eastern Mennonite School is to be used for holding the larger sessions of the Conference and those of other public meetings usually held in connection with the Conference.

Our local committees on transportation and safety are making out their plans for conveying all delegates and visitors from trains as well as to provide space for all such belongings as auto-cars and other vehicles, as well as baggage.

Mail will be collected and delivered twice a day at the Conference, and those expecting mail should order same addressed to Harrisonburg, Va., in care of Mennonite General Conference.

For further information address,

L. J. Heatwole,
Dale Enterprise, Va.

CONFERENCE ANNOUNCEMENTS

Kansas-Nebraska

The Kansas-Nebraska Conference will be held with the brotherhood near Roseland, Nebr., Sept. 3-7, 1919.

Sept. 3.—Mission Board Meeting.

Sept. 4, 5.—Church Conference.

Sept. 6, 7.—Sunday School Conference.

C. D. Yoder, Secy.

Missouri-Iowa

The Missouri-Iowa Conference will meet, the Lord willing, at the Mount Zion Church near Versailles, Mo., with the following schedule and dates:

1. On Oct. 7 the Sunday School Conference will be in session.

2. The Mission Board will meet between sessions Tuesday, Oct. 7th.

3. On Oct. 8, the Young People's and Mission Conference will be in session. The forenoon being devoted to Young People's topics and the afternoon to Mission topics.

4. On Oct. 9 the Church Conference will be in session to continue till the afternoon of Oct. 10 if he work calls for the time.

A number of important matters will be before these meetings. We urge all our ministers and workers to lay aside all secular duties and give their time to the Lord in this important work.

A cordial invitation is extended to all our workers in this and in other districts to be with us in our meetings.

Versailles is on the Rock Island and the Missouri Pacific Ry's. Drop a card to either of the brethren, Amos Gingerich, D. F. Driver, H. J. Harder or Eli Swartzen-

druber, concerning your arrival. Trains will be met with conveyance at Versailles on the day preceding conference or when you may announce your arrival. Address these brethren at Versailles, Mo.

J. R. Shank, Secy.

ANNOUNCEMENT

The Third Annual Sunday School Conference of the Ontario District will be held near Markham, York Co., in the Wideman Church, Aug. 31st to Sept. 2nd. Those coming from a distance by rail please notify Norman R. Burkholder or Chris. D. Smith, Markham, Ont., R. R. No. 2.

Oscar Burkholder, Secy.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgyer, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.

Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., J. E. Martin, Supt.

Job.—Job, W. Va., Supt.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill. John Roth, S. S. Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, AUGUST 21, 1919

(Gospel Witness)
Established 1905

No. 21

EDITORIAL

When men talk of their "bountiful harvest" and of the hindrances to gathering in the harvest with equal enthusiasm, then we conclude that they are fully resigned to the will of God.

Our Tract Messengers.—Years ago our Brother A. D. Wenger delivered an address on "Why I do not Join the Lodge." A synopsis of this address afterwards appeared as an article in one of our church periodicals and later appeared as a tract. It has had at least an average circulation.

The other day Bro. Mumaw received a letter from a man stating that while he was attending a religious meeting in New York some one handed him this tract and he read it. He was so impressed with it that he sent for more, and added that anything we had in the tract line would be welcome.

Here is an example of what a tract may do. In places where our preachers do not enter and our people are unknown these silent messengers find their way, bearing the message of the Cross. They are filling a place in Christian activity which nothing else can fill. Many writers of tracts are not aware of the extent of the unconscious influence they are thus exerting, nor do distributors of tracts always realize what may be the results of their efforts. As this Gospel seed, these messengers of truth, are sent forth, let them be accompanied with a prayer and a trust that God will not let a single one of them fall to the ground unnoticed or unblessed.

Church Duties.—As we meditate upon the Church and its duties we are impressed with a number of very important and very vital points. It is the duty of the Church—

1. To remain loyal to its Head—Christ.

2. To make the Gospel of Christ its Discipline.

3. To yield perfect obedience to all of Christ's commandments.

4. To be faithful and diligent in teaching these doctrines to all people.

5. To direct its activities to the end that the whole membership may be built up in "the faith once delivered unto the saints."

6. To keep on the alert for the open

10. To hold up before the world "the blessed hope," and the conditions under which this hope may be consistently cherished.

Use of the Lot.—Generations ago the lot was greatly abused among our people. When it was decided to ordain a minister or deacon it was considered a settled matter that every brother having a vote and whose conduct was not censurable should be received into the lot regardless of his scriptural qualifications or lack of qualifications. As a result men were taken into the lot and ordained who were no more qualified for the ministry than is a ten-year-old boy to take charge of a high school. This is casting no reflection upon the men thus chosen for men who are far from being qualified for the ministry may be most excellent servants of God when serving in other capacities. We know of some talented men, consecrated brethren, whose talents for the ministry are very meager.

Then, among some people, the pendulum swung to the other extreme. With them it is practically all head work, still hunt for men, the lot regarded as mere chance work. We call for the swinging back of the pendulum. That congregation is the nearest normal, and that ordination the nearest pleasing in the sight of God, where the following have full recognition and voice in the choosing: The Lord, the church leaders, the congregation. Unless the Spirit speaks so distinctly that the congregation, without question, understands whom the Lord has chosen for the place desired to be filled, as was the case when Barnabas and Saul were sent out, then let the Lord speak through the instrumentality of the lot, as was the case when Matthias was ordained to the apostleship. The lot, scripturally used, is the best antidote to factionalism that we know of.

MINISTERIAL LIST

The time of the year has come when we must collect our statistics for next year's Family Almanac. Among the items to be corrected and brought up to date is the ministerial list. We want this as nearly correct in every respect as we can get it. You can help us in this. Will you please—

1. Send us a corrected list of the bishops, ministers, deacons in your congregation or district, giving exact addresses and spelling of names?

2. Send us a list of deaths and ordinations in your congregation or district during the past year, giving addresses of those ordained?

3. Send us a list of removals, telling us where they moved to in case they left your community, or where they moved from in case they moved into your community?

Send this information to Bro. J. A. Ressler, Scottdale, Pa., on or before Sept. 1, and we will be greatly obliged.

door of evangelism and to send of its workers into the world's great harvest fields, especially the neglected ones.

7. To maintain a constant and faithful witness against sin, especially the prevailing sins with which its members come in contact.

8. To keep all positions of responsibility filled with those who measure up to the Gospel requirement of "faithful and able."

9. To improve every opportunity to care for the poor and needy, supplying them with those things especially which are conducive to spiritual life and growth.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

SALVATION—WHAT IT DOES

By Clayton F. Derstine.

For the Gospel Herald.

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Tit. 2:11-14.

In these verses we have eleven things that if we have salvation that it will teach us. II Cor. 5:17: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things have become new. We will now abhor evil and cleave to that which is good; no more living after the flesh, for "If we live after the flesh we shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Now we read in the twelfth verse of our subject, "teaching us"—What teaches us? Why Salvation, the grace of God in our lives, the new birth. Now what does it teach us?

1. "Denying ungodliness." If we still love ungodliness it is a witness to the world that we have not what we profess to have. Do we love ungodly conversation, ungodly associations, ungodly amusements, ungodly dress?

2. "Worldly lusts," or lusts of this age. What are some of them? One of the greatest of this age is pleasure. II Tim. 3:4: "Lovers of pleasure more than lovers of God."

God in heaven and sinners in this world will not more see us going into lustful places. We will no more be seen going in front or back doors of saloons except on missions of rescue. No more in pool rooms, no more at the movies to fulfill the lust of the eye. We read in Eph. 2:2: "Wherein in time past ye walked according to the course of this world, according to the prince of the air, the spirit that now worketh in the children of disobedience." Note, it says, "in times past"—no more. The next verse says, "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath

even as others." Here we read, "we all had" in times past, which means **no more**. Thank God, He never saves us in our sins, but **from** our sins. Another lust of this age is the lust of tobacco. But to the child of God it is, we did "in times past"—but no more. We read II Cor. 7:1 to cleanse ourselves "from all filthiness of the flesh and Spirit." Peter writes (I Peter 1:4) "We have escaped the corruption that is in the world through lust." I Pet. 4:3: "For the times past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness lust, excess of wine, revellings, banquetings, and abominable idolatries." In these verses we have again "in times past"—no more.

3. **Live Soberly** Which means sober-minded; temperate, self controlled, moderation. Are we temperate in all things—eating, drinking, talking and working, etc. If Jesus truly has entered into our heart, yes.

4. "**Righteously.**" We will have this in view, daily to honor and glorify Jesus. I Cor. 10:31, Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." These questions will no more come from our lips: Is it wrong? or is there any harm for me to do this or that, or to go here or there? But we will always have this—Is it to promote the cause of Christ or not? In I Jno. 3:7, We read, "Little children let no man deceive you. He that doeth righteousness is righteous, even as He is righteous." There we have it. If righteousness is the fruit of our life, then we are righteous.

5. **Live "Godly"** That is, to pattern after God. We read in I Jno. 4:8: "He that loveth not knoweth not God; for God is love." We will love our brethren love our enemies. We sometimes sing, "Make me love everybody" That is what salvation does for us. We will be longsuffering because God is longsuffering. II Pet. 3:9: God is longsuffering to usward, not willing that any should perish."

6. "**Looking for that blessed hope, and the**

7... "**Glorious appearing**" of Christ. These two go together. We have a blessed hope of some day meeting Jesus, be with Him in heaven, meet loved ones. One thing sure—if salvation has come into our heart we will not dread the second coming of Christ, but we look for it. Paul says (I Cor. 1:7) "Waiting for the coming of our Lord Jesus Christ." We all know what it means to wait for some friend at a train. If it is a friend we dearly love we can hardly wait. And so I believe it is with Jesus and His coming. If we love Him we will surely be looking and waiting for Him.

8. "**Redeem us from all iniquity.**"

It says, "all." We will not give up a few habits and stick to the others, but we are redeemed from them all. When Peter preached that sermon at Antioch he said (Acts 13:39) "And by Him all that believe are justified from all things"—from which we could not be justified by the law of Moses. God forgives and redeems us from **all** our sins and iniquity. When we read of the iniquity of Sodom—which was pride, fulness of bread, haughtiness, and lack of care for the poor and needy—we see some of the very same things in this present evil age.

9. "**Purify us**" something we of ourselves cannot do, but Jesus can. If we accept Christ as our Saviour and Redeemer, God sees us only through Christ and in that sense of the word we are pure and holy.

10. "**A peculiar people,**" or a people for a possession. We are peculiar in that sense of the word because He is calling out a people for His name. The Children of Israel were to be a peculiar people. Deut. 7:6: "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all the people that are upon the face of the earth." They were to be three things: a holy people, chosen people, a special people. That is what we are in the Church where Christ is the Head. I Pet. 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness unto his marvelous light."

11. "**Zealous of good works,**" or devoted to good works. Here is the last but not the least. Are we devoted to good works? or is our time mostly taken up in the cares of this present evil age? Do we read our Bible daily? Is it our daily bread? Do we take time to speak to some soul about its soul welfare? Do we encourage the work by faithful attendance at God's house of worship? Do we visit the poor, the sick, the needy? Are we giving of our means to God for the extension of His Kingdom? Just recently I heard a minister of the Gospel say that one of the greatest mistakes that people are making is when they receive money. They put it all in one pocket, and behold they have the Lord's and their money mixed up. Then every time an offering is taken they think they must give of their money and behold they have the Lord's money in their pocket.

Now in conclusion, in looking over these four verses we realize more fully that if our ministers, missionaries, teachers, and parents work to their end that more and more sinners may seek after and accept the finished

work of the cross which will result in the new birth, we will not need so much admonition by our ministers, teachers, and parents not to go here or there not to do this or that. Because "old things have passed away" and all things have become new. The world and all its allurments will not be able to entice us. If we are living as we read in Tit. 2:11-14 we can know that some time in our life we must have accepted what we read in the eleventh verse, which is salvation, "not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost."

Eureka, Ill.

DIVORCE AND REMARRIAGE

(The following article first appeared as an editorial in the Lewistown, Pa., Gazette and was forwarded to this office by Bro. David E. Plank. It was recommended for publication because of its clearcut presentation of the subject which it treats. We commend it to our readers for consideration.—Editor.)

One of the greatest signs of the closing up of the Gentile age and the near approach of the tribulation judgments is the rapidity with which divorces and remarriages are multiplying. Multitudes are becoming so corrupt morally and spiritually, that the marriage bond has but little meaning to them. A spirit of profligacy prevails and the standard of morals is lowered to that of the heathen. The displeasure of God is upon any one who marries another while the former companion is living, whatever may have been the grounds for separation. Such persons have an immoral atmosphere about them; and those who associate with them cannot avoid being contaminated.

The children of parents who live in unholy marriage bonds have to suffer. God's laws cannot be changed. He says, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Ex. 20:5). People hate God when they break His laws. The scriptures on divorce and remarriage are so plain there is no excuse for any one. Mark 10:11,12 says: "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." These scriptures are confirmed by many similar passages. Luke 16:17 says: "It is easier for heaven and earth to pass, than one title of the law to fail." Then follows, "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her hus-

band committeth adultery." God foresaw the spiritual degeneracy of people in the last days, and well knew that the looseness of the marriage bond would be one of the great sins of the age.

Therefore Jesus said, as it was in the days of Lot, so would it be at His appearing. Sodom and Gomorrah were destroyed because of their licentious practices. They were so given over to the lusts of the flesh that they would have done violence to the angels who came to hasten Lot and his family from the doomed city. Conditions will be the same when Christ comes again. We should not be surprised then at the multiplicity of divorces and remarriages.

People living in unholy marriage bonds are spreading their leprosy everywhere. Most of the preachers in the churches and holiness movements, so-called, pass by the adulterous lives of such persons without even a rebuke. If there were nothing else in the New Testament but the seventh chapter of Romans, it is sufficient to settle all controversy on this subject. "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." If there are those who want anything plainer than this scripture, it will be found that the difficulty is in their hearts; they love darkness rather than light, because their deeds are evil. Think of them with all the light the Scriptures have thrown upon their pathway, going to the Judgment Bar to give account for their sins.

There may be some excuse for those who are half-witted or totally ignorant of the Word, but after once having learned the truth, there is no excuse.

When Jesus talked with the woman at the well of Samaria, He said, "Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, "Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband." The same may be said of those who are divorced and remarried. Jesus had to strike at the root of the Samaritan woman's sin before she could be brought to repentance.

Those who have been divorced and remarried often ask what they shall

do. Job 34:32 says, "If I have done iniquity, I will do no more." This is certainly a plausible answer to their question. I have known of people who made it their business to steal for a living. If they should ask, when rebuked for their theft, what they should do to make a living for their families, I certainly would not advise them to keep on stealing.

I have never talked with divorced and remarried people who did not confess that their conscience had smitten them and that their peace had been disturbed during the period of their unholy marriage relationship. The ministers of today are too weak and effeminate to thrust the sword into the heart of this great evil.

Sin is the transgression of the law, and the wages of sin is death. There is no possible chance for any one to get to heaven who continues in sin. "And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Then follows, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matt. 5:30-32).

This scripture gives no grounds for the innocent party to remarry. If the wife has been put away by the husband when she is not guilty of breaking the marriage vow, if she should marry again, her husband causes her to commit adultery. He is the primary cause of her action. Of course, if he has put her away for the cause of fornication, he is not responsible even though she does marry, for she was an adulteress already. But if he has put her away for another cause, he is directly responsible for her sin. The Word plainly says that whosoever shall marry her, that is, marry the wife that was put away for some other cause than that of fornication, committeth adultery. What could be plainer than this! If God's Word is not obeyed, the whole body will be cast into hell-fire.

As an excuse for their sin, many persons quote Matthew 19:9, claiming that it gives license to marry, provided the cause for separation is fornication. "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." Contrary to the laws of construction, they make the parenthetical clause, "Except it be for fornication," modify,

"And shall marry another," instead of the leading clause of the sentence. Webster, who certainly ought to be an authority, says: "A parenthesis modifies the leading clause of the sentence, and should it be omitted, the sense is complete without it." The clause, "Except it be for fornication," refers to the putting away instead of the remarrying, and if the parenthesis were omitted, it would read, "Whosoever shall put away his wife, and shall marry another, committeth adultery," which will make the scripture identical with Mark and Luke (Mark 10:11; Luke 16:18).

Jesus does not contradict Himself. Those who try to make it appear so simply want an excuse to break the commandments. The fact is, there is no law for putting away except it be for fornication, and thus Matthew throws in the parenthetical clause.

Matthew, Mark, Luke and Paul wrote at different times and to different people. Matthew wrote to the Jews in the Hebrew language. The other books were written in Greek, to the Gentiles. Matthew did not teach one thing and Mark, Luke and Paul something else. It must be remembered that it was years after these books were written before they were bound into one volume.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Knoxville, Tenn.

(1308 W. 4th ave.)

Dear Herald Readers:—We are glad to say that the work here is encouraging. Bro. Joseph M. Nissley and wife and Sister Anna Kauffman, who after spending some time in the Master's service in Ohio, and also in other places in the west, and who are on their way to attend the General Conference in Virginia, arrived here at the Mission last Saturday morning. More laborers are greatly needed in this part of the Master's field, and the brother and sisters' presence and labor of love is very helpful, and very much appreciated. We wish to say to all who think of attending the General Conference at Harrisonburg, Va., we wish that you might also come to Knoxville. If any ministering brethren should come, kindly inform us in

time that we may be able to meet you at the train, and also announce for meetings. We ask an interest in your prayers.

C. B. Byer.

Aug. 13, 1919.

Philadelphia, Pa.

(Mennonite Home Mission)

Dear Herald Readers:—"O magnify the Lord with me, and let us exalt his name together." While the summer gives a vacation, and an outing, to many, and the Sunday school and children's meetings are not so well attended, yet the real interested ones come regularly and we remember that "He shall not fail nor be discouraged," so are still "Holding forth the word of life."

The evening of the 8th it was our privilege to have the Brethren Charles Shoemaker and Elam Hernley, of the Publishing House, stop with us an hour while passing through the city. On the 10th Bro. Jos. Ruth gave the message, not to a large but to an appreciative audience. The evening of the 11th brought to us Bro. and Sister J. D. Mininger of Kansas City. They had both been teachers in our Sunday school, and helped in the work, in the early days of the Mission. He gave a helpful message from Jno. 4:13, 14. We were glad to have Bro. Samuel Histan and wife, Bro. Al. Detweiler and wife, Bro. Wm. Hallman, and Sisters Sallie Godshalk and Virgie Zimmerman, all of Doylestown, enjoy the sermon with us.

The 12th brought us cheer when Bro. Abram Brubaker, wife, and two children, and Bro. Adam Crills, all of Ephrata, and Sister Catharine Crills of Goodville paid us a short visit. We can truthfully say, "Bless the Lord, O my soul, and forget not all his benefits."

Pray for the work at this place.

Aug. 15, 1919.

Mary S. D.

Millersville, Pa.

(Mennonite Children's Home)

The annual visiting committee of the Mennonite Children's Home is kept busy during the month of August, visiting all the children that have passed through the institution into foster homes. It is the aim of the Home to get into every home, but on account of distance some of the outlying districts may not be reached now. Report of such who can not be reached now will be given by some representative of the community where children are placed. The building fund is on the increase. We are glad to report \$2,900.00, total to date. This is still far from the \$10,000 mark. Who will be next to subscribe?

Aug. 14, 1919.

The workers.

AN IMPORTANT MEETING

By C. Z. Yoder

For the Gospel Herald.

The 25th annual Mennonite Sunday School Conference of Ohio was held at West Liberty, Ohio, Aug. 12-14, and proved to be a rich spiritual feast for all who were present. The Sunday schools of the state were well represented; also a number of Sunday school workers from the sister states were present. All sessions were well attended. The weather was favorable. A good, harmonious spirit prevailed throughout the meeting. The addresses were well seasoned with the love of Christ, and a zeal manifested for His cause. Four of our returned missionaries from India and several of our city missionaries were present, who as always add much to the interest and spiritual welfare of such meetings. A strong missionary spirit prevailed, especially the last half day.

A resolution was passed asking the Mission Board to consider the advisability of establishing a mission station in Mexico. Following this several responsible brethren obligated themselves voluntarily to support at least four workers that would go there for that purpose, if a mission would be launched there.

Also several consecrated workers offered their services for the establishment of such a mission. Liberal offerings were taken for mission work, and other purposes.

We believe this meeting will long be remembered because of the manifestation of the Holy Spirit power.

Wooster, Ohio.

COME OVER INTO MACEDONIA AND HELP US

By a Brother

For the Gospel Herald.

Whose am I? Am I my own? May I do what I please? Should I serve some great man in this world? Can I give my life for any cause? Why not give it for the cause of my Maker? Of my heavenly Father? Of Jesus Christ who died for me?

Hark, what do I hear? Do I hear someone saying, "Come?" What did the apostle Paul hear? Am I better than he was? He laid down his all for the spreading of the Gospel and helping others into the kingdom of God. He was a keen and ready tool in the hands of an all-wise God.

Journeying through Galatia he thought he should go and preach salvation to the heathen of Bithynia, but the Spirit suffered him not. He was willing to give up his own mind. He was led to Troas where the Lord sent him a messenger who said unto him—

what did he say?—"Come over into Macedonia and help us." What then? was he ready? "Immediately we endeavored to go into Macedonia."

Paul saw that the Lord knew where his help was needed most. Paul saw those poor dead souls over there that needed the Life, Jesus the Christ. Paul felt for those poor souls who were in the agony and the grip of sin. Paul didn't say, "I don't have time." He didn't say, "I can't." He didn't say, "Send him." He didn't say, "Let me go to Bithynia." Paul didn't say, "Tomorrow." He lived out the principle of, 'Tomorrow's sun may never rise,' long before anyone thought of saying it.

"Come over into Macedonia and help us." Where is Macedonia of today? In the uttermost parts of the earth. Am I willing to risk a little sacrifice, if not my life, for the saving of the souls who are in darkness? Why not be helpful in carrying glad tidings to those who are crying for help?

Where is Macedonia today? It is just beyond our stakes. There is where there are souls in darkness. Am I afraid of sneers if I offer them a helping hand? Am I willing to sacrifice a little time or earthly goods or pleasure in order that I may lift them out of the miry clay of sin and worldliness when my Lord calls me to go?

Where is Macedonia today? It is right here at home. It is right where we are. Am I doing my bit to bring life to some soul or am I rather doing something to cause them to stumble and to fall? I am standing on the bank of the river holding the rope on which my brother struggling in the waves is depending to be saved. Shall I let go? Nay. Shall I simply hold the rope? Nay. Shall I pull on the rope? Yea, verily. My brothers know that I claim to be a Christian. Shall I turn away when they are in need, and dishonor my heavenly Father and lose my place in glory? Why don't I help him? He may laugh at me. He may not honor me. He may not pay me back. I may lose some pleasure. I may not be popular. Are not these too often my faults?

Oh! that I were as Paul; lowly, meek, humble, ready, willing, fearing God, fearless of man, in subjection to God. God will lead us to the place where we can give the most help. Macedonia may be our place. Macedonia is our place. To Macedonia let us go. Could I reject one the light of a candle when he is in a pit of darkness while I enjoy the light of the bright noonday sun? No I could not. Why then do I reject it spiritually?

"Come over into Macedonia and help us." Let us from this hour resolve to begin at home by carrying

the candle of light lit by Jesus Christ so that those about us may be led to the true source of life and light, instead of casting stumbling blocks for those in darkness and causing them to shun our religion. Am I doing this? Am I willing to speak a word of light to my enemy even tho he does sneer at first. He is in darkness.

God help us to this end. "Come over into Macedonia and help us."

Johnstown Pa.

(The brother who wrote this added, "I wrote about this while I was at camp and I thot of it again when we came to it in our Sunday school lesson of Aug. 10. Let us leave this text ring in our ears: Come over into Macedonia and help us."—Editor.)

A QUESTION FOR YOU TO ANSWER

By Clarence C. King

For the Gospel Herald.

"Come over and help us," is the cry of today. Individuals are not heeding the call in many respects. They simply have forgotten that they have been saved for a purpose, and that God gave Christ for them that they might live. Had not the love of the Master been so great they would not be able to enjoy the blessing of this life. **BUT** do not think that you have this joy all to yourself. There are others that are looking for the same thing that you have. Now stop and think that Christ gave the great, last command to you and the rest of us for a purpose. Did you ever stop and ask yourself the question "Am I doing the will of my father?" Don't these cries penetrate your ears at all?

Some time ago I was privileged to hear a man from Africa. The thing that he wished to impress on the minds of the people was that of coming over and helping them. It seems like there was never a time in the history of the churches, that so many are wanting help of some kind. Did you ever stop and think that nearly every nation is calling for help in one way or another and that they can not find just what they want? I have heard so many people say that all they need is Christ. But where are those people when the call is given to help? Dear reader, it is left to us to give to these people the thing that they need. Do you think that God chose you from a world of sin for nothing? No; He called us and gave us the message of love that we might be able to give others the same message.

Think of it, friends, suppose that you were in the same place that those people are, what would you think of the people that knew better than you and they would not tell you about the

love of the Master and what He will do for you; that you were in their place calling for help and no one to help you. They have the same right to think those same things that you would think if you were in their place. Now a real fair question: Where would you be today if those who knew better than you did in the earlier times of your life would have let you go on in the life that some are living? What would you be doing? Did you ever ask yourself these questions?

Do you know what you are doing when you reject the call that comes to you, dear reader? You are quenching the Holy Spirit. It is the Spirit that is calling you. You may have heard men preaching this same Word and perhaps you thought that it was only a thought that the man had; but those men were moved by the Spirit of God to tell you. If I only could get the people who read this to think about these things I would feel as tho I had accomplished a great thing.

The expression is often made, "Oh, I would like to go to the foreign fields to help there," but don't you know that in the cities of the states there are nearly all nations represented that this old world has? It seems like the Lord saw that the people that He has chosen would not go or listen to Him, so He just sent them over here so that there could be no more excuses made. There is no reason at all for you not to help. The only thing that I can see is that the people who have such a good time are growing selfish with what they have. They have forgotten that God gave them all that they have and that they ought in turn give to their Maker the best they have. What would you do if God would stop giving to you?

Sin is such a great thing in the world today that most of the people just play with it as though it were something to be petted, just as a child plays with the things that it likes most of all, especially in the city they have sin around them all the day long and they hardly know when they are in contact with it.

Just now I think of a young man who went out to rescue the drowning people from a sinking ship. This young man went until he was helpless himself. While he was lying on the ground, not knowing what he was saying, he asked if he had done his part in saving the lost. This young man's whole heart was to save the poor people that were on the ship. The same thing ought to be true of the Christian. He or she ought to be interested in the work of saving the souls of men. When the time comes that they are about gone they will ask if they have done their part. Are you going to spend the best of your life in

(Continued on page 393)

Family Circle

Remember now thy Creator in the days of thy youth.—Ecl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE HOME, FROM FOUR ANGLES

By Clayton F. Derstine

(continued)

We have, in our congregation, a man that got a boy from the Children's Home. The young boys all went out on the porch to give the little laddie goody-by. They all said to the man, "Say, mister, do you know of anybody else that wants any boys?" There was a little fellow there, with defective speech, the most spiritual I have ever met of that age. This man was a big, strong, husky man; you would not think there was anything emotional about him. The little boy got him by the coat and said, "Nobody wants me. Do you know of anybody that wants a boy like me?" The man said to me, "Bro. Derstine, when I got home, I felt like telegraphing back to the Home that I would take that boy also." If you have a chance to help an orphan child, do it because there is a blessing in it. They are God's heritage.

There was a home where the father was taken away and left four sons. The oldest was a preacher and the other two were Christians, but the fourth was a very sinful boy. One day George Stuart had a Conference in their city and this family asked him to come to their home. He went with them. They gave him a large Bible that the father used to read. He sat at the end of the table and after they had read and sang and prayed, he said, "Boys, I wish you would give a testimony of the influence your father has had over you." The oldest spoke about his father's influence; his words and his last prayer. The other two gave a similar testimony. Then they all wondered, "What has Buddy to say?" There was a large picture of the father hanging there and the boy looked at the picture and then he said, "You think I am wayward and bad. I know I am a black sheep; but you don't know every misstep I have taken, I heard in my ears, father's voice. Whenever I was going to places I ought not to go, I could hear audibly, 'Buddy, don't.' The last time he gathered us around him for prayer, he said, 'God bless you, Buddy.' By God's grace I am going to serve the same God my father served." When his father's voice was hushed, he still

had an influence over this wayward boy. That was like the command that Abraham had over his household.

The last illustration in this connection is this: A boy's father died. For a while he supported his mother by selling newspapers, and then his mother died. One day after he had sold his papers he went down to a monument man to get a tomb-stone for his mother's grave. In the shop he saw some fine stones and inquired the price. He was told the price, and he said, "I am a newsboy and I could not afford that." The man took him out in the rear and showed him some broken stones and offered them at a low price and offered to let him pay for it in installments. He selected a piece and wheeled it away with a little express wagon. Every day when his work was done, he would go down to the mound where his mother lay and would scratch something in the stone. He was poorly educated and he misspelled it all. One day he was run over by a street car. He was taken to the hospital, and as he lay dying the nurse stooped over him to hear his last words, "I meant to finish it. I wonder if mother knows it." The nurse kept the statement and someone went to the cemetery. This is what they found he had scratched on the stone the best he could, "Here lies my mother. She died last week. She was all that I had. She said she would wait for me." They took the little tombstone down and put a large one over the graves with this inscription, "Here lies a boy that loved his mother." That is the command you and I need before we leave this world. That is what God expects of us.

III. God's Promise to Respectful Children

"Honor thy father and mother which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:2,3).

There never was a boy or girl that dishonored his father or mother that is not going to pay for it in similar coin. I recently went a long way to go home and see my father and mother. Sometime ago I was holding meetings at S——, Pennsylvania, when a telegram came, "Father is not expected to live." My heart was crushed. A few days prior I had gotten a message, "Father is delirious. Sometimes he gets conscious and he would like to talk to you." S—— was a hard place to work because the people's hearts seemed hard. But there was conviction and I said I would stay there another day and leave in the evening. I said to those people: "I would leave this morning but for your sakes I will stay. If I get home

too late and father is dead, I will not put a single flower on his coffin. My object is to give him his flowers now." I will never forget the last rebuke I got lately from my father. About six months ago he said in a letter, "Clayton, you forgot that one letter and we missed it." I felt that more than anything else. More than that, they look for their letters. Father works hard in a feedstore. In the morning he gets up early and helps mother with the washing, then he goes upstairs and writes me a long letter, sometimes eight or nine pages. If you have a father or mother living, honor them while you have them: the day may come when you don't have them.

I would like to give you two pictures. One of the darkest and one of the brightest I have seen in that connection. I was with a family at Washington, Illinois. At bedtime the father handed me a Bible and we had prayer. Then I saw something I will never forget as long as memory lasts. The oldest boy and girl passed the table and said, "Good-night, Bro. Derstine." They went over to the father and said, "Good-night, papa." They went over to the mother; and that way the whole six went around the table and gave their father and mother a good-night kiss. As I went up the stairs on my way to bed I found myself weeping.

I was called to preach a funeral sermon at a certain place where the mother died. There were about eight sons, several girls. While the other minister was preaching I could see many a burning tear. When I started to preach there was such crying and commotion I could hardly preach. I spoke only 15 minutes. Two of those boys were wayward, and the last concern of that mother was to plead and pray with those boys. It had a deep effect upon them. When everybody had viewed the remains, and those two boys looked at their mother's face the last time, they could not control themselves. They went outside and wept. The undertaker closed the coffin. While I was still standing there, the two boys came back and opened the coffin. I saw one of them look down in the coffin and say, "Oh, mamma, how can I say good-by?" If that boy would have honored his mother while she lived, he could have said, "Good-by, mother, I will meet you in the morning."

(To be continued.)

Eureka, Ill.

"Self-forgetfulness, Christ-contentedness, is the secret of true happiness."

"Happiness lives next door to complete acquiescence in the will of God."

Sunday School

For the Gospel Herald.

Lesson for Aug. 31, 1919—Dan. 1:8-20

TEMPERANCE

Golden Text.—Every man that striketh for the mastery is temperate in all things.—I Cor. 9:25.

The Lesson Story.—Among those who were taken captive to Babylon were Daniel, Hananiah, Mishael, and Azariah. The king had some practical ideas of statesmanship when he ordered that the most favored among the Hebrews be given special attention and care to the end that they might become useful men in his kingdom. It is the wise policy of making the most of all people. But the treatment, though intended to be the very best, did not fit to the convictions of a young man of Daniel's type. He did not propose to defile himself with the king's wine and the king's meat. There may be temperance in this, and there is, but the foremost thought we get out of this is that he did not propose to be defiled with the idolatry of Babylon. Daniel had already won the favor of Melzar, and when he protested against the king's fare Melzar was deathly afraid. But Daniel plead that they be given a ten-day trial on pulse. Melzar consented reluctantly, took away the meat and the wine, and at the end of ten days there was not one among all the number who could compare with Daniel and his three companions who during this time had practiced total abstinence. "In all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in his realm." It was a complete triumph for the cause of true worship and sobriety.

Lessons for Us.—Daniel and his three companions are gone. For several thousand years their story has been told. During all these years the lesson of their life has left its impress upon those who wanted to walk in the way of the Lord. It is for us to take these lessons home to ourselves and make practical present-day applications.

1. It pays to be true to God. Of course, this is not the highest motive which should prompt us. We should be true to Him for righteousness' and loyalty's sake alone. But even if we would have no other than selfish motives, the fact that God has promised never to leave nor forsake His own is reason sufficient why we should be true to God. The case of Daniel is but one among thousands of examples showing that "it is better to trust in the Lord than to put confidence in man."

2. We should not forget the source of all our blessings. The word "temperance," as it stands at the head of this lesson, may be misleading to some. They may get the idea that the reason why Daniel and his three companions were so much better and fairer and wiser than all the rest is because they abstained from the use of intoxicants. That kind of a conclusion is unreasonable, considering that they had only a ten-day trial. This is not to say aught against total abstinence, for that is both right from a scriptural standpoint and wise from the standpoint of good health and morals; but the main thing to remember here is that because Daniel and his companions were true to God they were especially blessed of the Lord, and that in a supernatural way. But whether the blessings come in a natural or super-natural way, we should never forget to remember God as the dispenser of all our blessings.

3. Well meaning heathenism does not make things right. No doubt the rations specified for these Hebrew captives were intended to be the very best for them; but in prescribing wine, they were not wise from a natural standpoint, and in prescribing meat offered to idols they were against God from a spiritual standpoint. Sincerity does not make a thing right. Only that which will stand the test of God's Word will stand as truth. In this we should do as the noble Bereans did—search the Word of God daily to see that the things we hear or come in contact with are true.

4. God cares for His own. Melzar was sore afraid when Daniel proposed that they be allowed to go without meat and wine. But Daniel trusted in God and God protected him. There is an overruling Hand that can stay the hand of the most mighty and wicked king or nation on earth. Fear not to stand for the right. "Lo, I am with you," is your comfort to the end of the world.

5. It is manly to stand for the right. It would have been more popular to have yielded to the prevailing customs, but it was not pleasing to God. That settled it with Daniel, it ought to settle it with us. One of the temptations hardest to face is to do the unpopular thing. People can face danger of physical injury better than they can danger to their reputation. But, like Christ, we should make ourselves "of no reputation" and stand by the right, even though kings and armies are against us. "Dare to be a Daniel."—K.

All weights are not necessarily sinful. They become sin to us the moment they hinder our progress in the Christian life.—J. W. Kemp.

Our Young People

DEVOTIONAL COVERING.—I Cor. 11:

2-16

Topic for August 31

MOTTO

"Let all things be done decently and in order."

THE STUDY HOUR

I. **God's Order.**—God has order in everything which He has done. He made everything in the earth and the heavens after their order and for their place in the great universe. Man was made as the crown of His creation to have dominion over everything on the earth.

After the man was created, God saw that he was not complete alone. So God took from the side of man a rib and made a woman and brought her to the man. Thus God completed the work of the creation of man. She was created as man's helper. Not his lord to rule him, not a slave to be trampled down into bondage, but a companion by his side to be loved and cherished. Man is her leader and hence is called the head. There must be order in society as well as in the material world. Every home has a God-ordained head or leader. That head is man. As a leader, man has the responsibility of commanding his household. The duty of the household is to submit to the God-ordained order. Hence the Scripture says, "Wives be in subjection to your own husbands" (I Pet. 3:1). This is not only true in the household but in society in general. Man whether married or not is naturally constituted for governing. Woman whether married or single is constituted to take the place under the government of the man.

After the plan of redemption was completed Christ as the captain of our salvation leads out the human race in all things. "He is the head of the body the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence." And so Paul speaks of it in the language of I Cor. 11:3, "But I would have you know, that the head of every man is Christ: and the head of the woman is the man; and the head of Christ is God." Woman recognizes her place as God created her naturally by certain womanly signs in her dress and the wearing of her hair long. Man recognizes his place by his general dress and wearing the hair short. The Christian woman goes farther than the non-Christian woman by recognizing her place not only in nature according to creation, but in the Church according to God's order in redemption. The ordinance given her as a special mark of her willing recognition of this place is the covering or veil which she wears in whatever religious activity she may engage whether it be prayer or prophecy. The man likewise goes farther than the mere wearing of short hair by leaving his head without a covering as the woman wears during prayer and prophecy.

PERSONAL THOUGHT

How beautiful is God's order. How happy are those who can find pleasure in yielding themselves to God's order in a way to edify others. "Whosoever shall do and teach them, the same shall be great in the kingdom of heaven."

Gospel Herald

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Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, AUGUST 21, 1919

Field Notes

Bro. C. A. Graybill of Martinsburg, Pa., filled the regular appointment at Schellburg, Pa., on Sunday morning, Aug. 10.

A mistake was made in giving the age and date of birth of Bro. Philip Breahm whose obituary notice was published in the Gospel Herald of Aug. 7. He was born in 1833 and died at the age of 86 y. 5 m. 29 d.

The conference sermon before the Southwestern Pa., Conference was delivered this year by Bro. James Saylor of Hollsopple, Pa.

Bro. J. S. Mast of Elverson, Pa., was in the Johnstown, Pa., district over Sunday, Aug. 10, filling appointments in a number of churches.

Bro. J. E. Martin of Chambersburg, Pa., was one of those in attendance at the Mission Board Meeting of the Southwestern Pa. Conference last week.

Bro. J. S. Hartzler preached at Goshen Colloge on Sunday, Aug. 10, and Bro. Levi Yoder of Nappanee, Ind., was secured for a similar service on Sunday, Aug. 17.

The growth in membership in the Pacific Coast Conference as indicated in the conference report which we print elsewhere in this number of the Gospel Herald, is indeed gratifying.

One of the favorable features of the Southwestern Pennsylvania Conference held at Springs, Pa., last week was the large attendance of conference members at the beginning of the first session. There were very few of them absent.

The Southwestern Pennsylvania Conference met at Springs, Pa., last week. The work started with the meeting of the Executive Committee on Monday afternoon and closed with the completion of the conference work at Friday noon.

Bro. and Sister Charles Shank spent Sunday, Aug. 10, with the Zion congregation, Bluffton, Ohio.

Their addresses on different phases of missionary work in India were greatly appreciated by the audience in both the morning and evening services.—S.

Bro. J. N. Durr of Martinsburg, Pa., has been appointed treasurer of the Mennonite Mission in Altoona, Pa., to serve until a superintendent for that mission has been located there. All funds intended for the Mission should be sent to him at his address at Martinsburg.

A recent letter from Haven, Kans., says: If present plans are carried out, Bro. D. H. Bender will be with us here at Yoder over Sunday, Aug. 17. The same day Bro. C. D. Yoder will be at Ransom, Kans., while Bro. D. D. Kauffman of Montana, who is spending the summer in Kansas, will fill the pulpit at the West Liberty Church in McPherson Co., Kans.

Bro. Henry Weaver of Goshen, Ind., had a painful accident recently. He was thrown out of a wagon, fell on the frame of an old binder, fractured several of his ribs, one of them piercing his lungs. Relief was extended immediately, and at the present time he is reported as recovering nicely. The Lord speed the recovery.

Minister Ordained.—At the Hammer Creek Church, Lancaster Co., Pa., Bro. John S. Hess was ordained to ministry on Thursday, Aug. 14. There were twelve brethren in the lot. Bishops Noah Landis, Benj. Weaver, and C. M. Brackbill officiated in the services. The Lord bless our dear brother in the responsible work placed upon him.

At Rensselear, Ind., is a little group of workers which at this time seems to have a promising future ahead. A recent letter from this place says, "There are nine members here now, and will receive five more into the Church tomorrow. Bro. Jacob K. Bixler is with us now for a few days." The Lord bless and prosper the work at Rensselear.

The brethren, J. H. Moseman and A. W. Myer, have been secured as instructors in the annual Bible reading to be held at Kralltown Church, York county, Pa., Sept. 7 and 8, 1919. Bro. Myer is to present a book study of James while Bro. Moseman is to give a practical exposition on a number of practical subjects that everybody will be benefited to hear. We hope to hear of a helpful meeting.

Ordination at Crown Hill.—An impressive service was held at Crown Hill Church near Marshallville, Ohio, on Thursday, Aug. 7, at which time Bro. Noah Hilty was ordained by lot to the ministry. Bishops D. C. Amstutz and J. M. Shenk had charge of the services. May the Lord grant our brother grace to bear his burden to the glory of His name and the strengthening of the Church.

Bro. David Burkholder of Nappanee, Ind., is above the age when people usually take an active interest in the affairs of life, yet he shows that he still retains his old-time interest and zeal for the cause. Recently he sent a liberal-sized check to Bro. G. L. Bender and directed that it be spent for the relief of India famine sufferers. The money was secured by selling stove wood that he had cut in his 84th year. Accompanying the check was a letter expressing the "hope that it may reach the poor sufferers before they perish with hunger." May heaven's blessings rest upon the aged giver.

Among those who attended the Southwestern Pennsylvania Conference at Springs, Pa., last week was Bro. I. R. Detwiler of Goshen, Ind.

On another page will be found the monthly report of the Mennonite Relief Commission for War Sufferers. We are also in possession of the monthly report of the Mission Board for July. The two reports total \$31,-981.22 for the month. May God add His blessings.

Correspondence

Albany, Oreg.

Dear Readers, Greetings:—We are in the midst of a bountiful harvest, for which we praise the Lord. May we be as earnest in reaping souls for our Lord as in the earthly harvest. Of late we have had a number of visiting brethren and sisters. At present Bro. D. L. Yoder and family of Tofield, Alta., are here; also Bro. Israel Cressman of Guernsey, Sask.

Bro. N. A. Lind and family of Bakersfield, Cal., formerly of Ohio, have cast their lot with us, giving us another minister, for which we feel to say with David, "Our lines are fallen in pleasant places."

The first of October we will hold an all day mission meeting at Albany. All who can, are invited to be with us.
Aug. 10, 1919. Cor.

Lewiston, Mich.

Dear Herald Readers:—The Lord has blessed us with crops and people seem to be buying and settling in to farm and build up the country. We have improved in roads but we are threatened with a famine. This looks unreasonable to you as I just spoke of the crops. It is the Word of God we are going to starve for, as we will have to part with the minister that has been coming to us when weather and roads permitted him to come through—although he lives 16 miles from here and the road can hardly be travelled in winter. How we appreciated the Word when we did hear it. I often wonder what the Lord wants or whom He wants at Lewiston.

There isn't a place in all Michigan where there is a settlement that needs the Word of God more than this country town. We shall have to call on God for help. Will you all remember us in your prayers. How we wish when we read in the Herald of visiting Ministers and Missionaries if we could hear them. We are not a church here. We are just converts gathered in a bunch, and our name is on a book 20 miles from here. We have no church—no, not one officer. We are all like sheep going about without a shepherd. There is all one minister

can do here if he did nothing but attend to the work of God here and it would keep him very busy. Our brother that was here is of the kind whose works and life correspond with his teaching and is well liked. The more we hear him the more we like to hear him. Let us all pray earnestly that God will not let souls die unsaved here. If any minister is seeking to get work for God it can be found here. We don't know what to do. Some of the members that want to be busy as church workers are almost ready to unite with some other denomination where they can help carry on the work rather than be idle.
Aug. 11, 1919. C. E. Tracy.

Goshen, Ind.

(Yellow Creek congregation)

Greetings to all Herald Readers:—On July 13 preparatory services were held at this place and two weeks later baptismal services. Ten precious souls sealed their vow with water baptism. May we ever encourage them to press forward each day with joy in a new found gladness.

Sister Anna Hoover from this congregation is rendering her services at the Ft. Wayne Mission again.

On Sunday, Aug. 3, Bro. John Bare of the Salem congregation preached for us. Yours in His name,
Aug. 11, 1919. Cor.

Imlay City, Mich.

Greeting to all Herald Readers:—On Aug. 12 Bro. B. B. King came and preached a very impressive sermon, and also conducted some business in regard to having Bro. Sommers of Sunnyside, Mich., move in here at this place to help with the Lord's work.

If the Lord wills we expect to have baptismal services on Sunday, Aug. 17. Remember us at the throne of grace that we may be faithful to the Master's cause.
Aug. 13, 1919. Cor.

Elizabethtown, Pa.

The program for the Elizabethtown Sunday school workers' meeting to be held Thursday evening, Aug. 28, is as follows:

Lesson for Aug. 31, Bro. Samuel Frey.

Lesson for Sept. 7, Bro. David Miller.

Lesson for Sept. 14, Bro. Martin Rutt.

Lesson for Sept. 21, Bro. Reuben Miller. Tillie M. Detra,

Aug. 14, 1919. Sec.

Scottsdale, Pa.

To all Herald Readers, Greeting:—During the past week we have been favored with visits from a number of brethren and sisters, for which we

praise the Lord. Bro. J. S. Shoemaker, who preached for us Aug. 10, spent Sunday with the brotherhood in the Johnstown district, his son Charles accompanying him. Sister Shoemaker is still with us. All mail intended for them should be addressed at Scottsdale for the next three weeks.

Sister Lydia Driver, who spent a week here, left last Friday for Virginia.

Bro. Ira Christophel, wife and two children, of Wakarusa, Ind., spent a day at Scottsdale last week. They were on their way home from a visit in Lancaster county.

Bro. J. B. Smith of Harrisonburg, Va., accompanied Bro. Loucks to this place from the conference at Springs and spent a few hours in the Publishing House. He left Saturday for Johnstown.

Among the worshipers at our church last Sunday were Sister Katherine Mumaw accompanied by her children—Anna, Daniel, and John—and Amanda Hartzler, all of Wooster, Ohio, Bro. Chancey Hummel of Rockton, Pa., and Bro. and Sister J. W. Christophel of Goshen, Ind. The latter are here on a brief visit to their son, Allen B., of this place. Bro. Christophel preached impressive sermons morning and evening.

We appreciated all these visits and cordially invite them and others back.
Aug. 18, 1919. Cor.

MISSICNS—Continued from page 389

riotous living and then when you are convinced that it is not the right thing for you to do then turn the poor part of your life over to the Master? What would you think of Christ if He would have done those things that some people are trying to do, live a fast life first then give the remains to God, after the devil has had the best of the life? Don't you think that it must grieve God very much to have you to do such things?

Often you hear people say, "It is too bad that things are going the way they are." They have in mind the world. I think it is too bad that the people who profess to be something, will not allow their eyes to be opened to the fact that it is in their power to help the fallen. They really begin to think that Christ is coming soon and that it is no use any more to do anything, BUT what do you think Christ will say if He finds you sitting down and doing nothing?

If we only could impress this one thing upon the minds of the people, and that is to start them to think along these lines, then I would feel as though something would be accomplished in the future for the Lord. If meditation starts, then something is going to happen.

Chicago, Ill.

Miscellaneous

AMONG THE CHURCHES OF THE NORTHWEST.

By Geo. J. Lapp

For the Gospel Herald.

In company with brethren and sisters from Creston, Montana and also a few from Oregon, Missouri, Kansas, and Indiana (making four automobiles full), we enjoyed the trip from Montana to Alberta, Can., by way of Southeastern British Columbia. The mountain scenery was picturesque. At times we were passing through deep ravines and at other times skirting the mountain sides over passes from which we looked down on the precipitous depths below, ending in the skiftly flowing mountain streams. Above us were great heights topped by snowy peaks. We saw many wonderful formations, all God's handiwork. We not only thoroly enjoyed the scenery along the way but also the blessed fellowship we had as God's children. How different to many a trip made by cars in paths of sin and shame.

Among the places visited during five weeks of traveling and labor among the brotherhood were High River, Carstairs, Duchess, Alsask, Reist, Stettler, and Tofield, in Alberta; Guernsey and Herbert in Saskatchewan; Kenmare, Minot, and Welford in North Dakota; and Ste. Elizabeth in Manitoba. This being an exceptionally dry year, we found all the localities suffering more or less from drought. Parts of North Dakota, Alberta, and Saskatchewan will realize a half crop or less of grain while others will suffer total loss either because of exceedingly dry weather or cutworms. In most localities we found the brethren hopeful of better years in the future because of the good years in the past. It was a great inspiration to meet them in their respective places of worship and visit many of them in their homes and find them so earnestly engaged in the Lord's service. Great fields of opportunity for doing good lie before them. Their earnestness, consistency in walk and talk, and Christian activity will enable them to reach many souls who are so much in need of spiritual help. Each community can do real home mission work. We noted with pleasure, their interest in the missionary activities of the Church. Their intelligent interest in our feeble efforts to bring to them the work in India showed that they had not only followed up the reports and articles by our missionaries but that they have been praying for the work and the workers. They have been giving liberally of their means for the work.

We have every assurance that their interest and donations will increase.

Since visiting the different congregations of the Northwest and consulting brethren of wide successful experience, we are convinced that they are right in their opinion that there should be organized a colonizing Committee or Board whose work it should be to look out localities where our members could find homes at reasonable prices. There are good places where conditions are favorable and by a little organized effort reliable information could be obtained. Should the General Conference in session, appoint a dozen successful experienced brethren, the majority of whom have lived in the West and Northwest, and the others who know of other localities, into a committee who could meet and organize, and together work out plans for getting the proper advice to the brotherhood, it might save many from moving into isolated regions away from church privileges. It is true that there are those who would not heed any one's advice, but should organized effort be provided for, they would have no excuse for choosing on their own responsibility. Localities could be recommended for real colonizing where a half dozen or more families could be permanently located with the hope of having more move in. There is such a spirit of restlessness manifest that it seems more needful than ever that wholesome information by experienced brethren organized for the purpose be provided. Colonizing should become as much a business of the church as any of her other activities. Her healthy, substantial growth depends very largely on how and where our people live. It would be a means of great encouragement to many if they knew that they have the interest and prayers of the body as they seek to establish Christian homes in new regions.

A number of names have been suggested to us which we would be glad to give at the proper time and place. They would be qualified to act on a colonizing Board.

Goshen, Ind.

CROWDING SELFISHNESS FROM PRAYER

By Rudy Senger.

For the Gospel Herald.

Since listening to a recent sermon on Prayer, this thought remained for further consideration.

Intercession, or praying for others, ought to mean the crowding out of selfishness in prayer. In other words, to cultivate intercession ought to make selfishness inconsistent to the conscience of the one praying. For in

time the practice of intercession will come so much into conflict with the motives of self, that the best interest of the two can no longer escape consciousness. In this way the individual will be confronted with the necessity of adjusting the demands of self and the welfare of others so that perfect harmony will be secured. Selfishness, from such a view-point, cannot flourish in the atmosphere where the thought of "OTHERS" persists for any sufficient length of time.

To habitually leave intercession out of our prayers, it would seem, can result in little else than a routine of selfish prayer-saying. Yet it is altogether possible that even intercession may become a mere memorized bit of pious-like phraseology uttered from the direction of the lower nerve centers, leaving the mind free to play to the advantage of self. But to intentionally select certain missionaries, for example, or the heathen, or the unconverted at home, or else any personal enemy and consciously pray for such is what is here meant by intercession, the only kind that could come into serious conflict with self.

Now possibly this thought does not appeal to the selfishly inclined as a desirable prospect. Yet if such should stop to contemplate the accompaniments of a selfish life; its narrowness, its loneliness and its meaning to all social connections, its tendency to shrivel human virtues and its consequent sordidness, together with its ultimate end; then, in spite of its unwelcome aspect, the appeal may yet be a strong point for serious consideration.

So then, why not get out of this circumscribing rut, selfishness, this binding to a narrow and fruitless life. Why not, indeed, get out into the richer and purer atmosphere where spontaneity and an untrammelled will can act and get results? It is not intended that we should tie ourselves to a fixed post, never to move about and get the invigorating exercises of a useful life. Growth, development, broadness of experience, largeness of character, expanse of vision are freely proffered and the invitation to help ourselves is insistently generous. Not to reach out is to fail of the best intended for us by the Divine motive. The avenue of intercession leads to this sort.

So then we have the proposition before us, that intercession is more profitable than selfishness. Shall we experience its reality in practice? Let the spirit of Mal. 3:10-12 encourage the test. Do we need any further encouragement to pray for others daily? Matt. 5:44, I Tim. 2:1-4, II Tim. 1:3, and Philemon 4 will prove themselves suggestive.

Goshen, Indiana.

CONSECRATION—SEPARATION

By Anna M. Snyder

For the Gospel Herald.

Consecration implies two things: (1), a full surrender to God; (2), a bringing to the altar of Christ our bodies, talents, time, possessions, influences and service. The marks of a true Christian are not perfection, but consecration. Every consecrated man should labor for the increase of the faith and for the prosperity of the church and Sunday school.

The Sunday school has been defined as "a department of the Church in which the Word of God is taught for the purpose of bringing up souls in Christ." It has also been termed as "the nursery of the Church." Here the children become acquainted with the Bible, its precepts are implanted in their tender hearts at a time which, if properly taught, will serve as a factor in guiding them heavenward, and as they enter the sphere of young manhood and young womanhood, they will also enter into active service for the Master.

The success of church activity is largely dependent upon the success of the Sunday school. It must, therefore, be equipped with workers who are fully devoted to the cause in which they serve. Its officers should be they who firmly believe and practice every doctrine of the Bible. And without its true, consecrated workers, the Sunday school will be hindered in filling its mission in the world.

It should be the aim of each worker to make the Sunday school a success. Can the teacher whose life and teaching do not correspond be successful? No teacher can lead his class to a higher plane of living than he himself is living. He must live an exemplary life. It has been said that many times our lives speak louder, and have more effect on others than what we say or try to teach.

Can we indulge in worldly things, attend places of worldly amusement during the week, and then come before our class on Sunday and teach the very Word of God which forbids the doing of these things and expect God to bless our efforts? In II Tim. 2:21 we read, "If a man therefore purge himself from these he shall be a vessel unto honour, sanctified and meet for the Master's use." He must put away everything that is not in harmony with the teaching of the Bible.

A life of consecration means a life of sacrifice. We must sacrifice a part of our time for preparation of the work we have to do in the Sunday school. The teacher who has the welfare of souls at heart must spend much time in prayer, the study of God's Word, and thoughtful medita-

tion. A consecrated teacher makes consecrated pupils.

Another very important thing we wish to notice is conversation. Is our conversation "always with grace, seasoned with salt," "as it becometh the gospel of Christ?" I fear careless conversation is too often indulged in, and unbecoming to a consecrated person. And how often are things said about the faults of others. The poet gives us a beautiful thought. "In speaking of another's fault, pray don't forget your own." Remember "they who live in glass houses should never throw a stone." And again,

"There's so much good in the worst of us
And so much bad in the best of us
That it hardly behooves any of us
To talk about the rest of us."

We have said that complete consecration is necessary. This also applies to separation from the world. The first thought that enters our minds along this line is that of attire. While this is not all that is included, it is one of the most important in the advance or decline of the work of the Church and Sunday school. It is a sad fact that the churches are gradually drifting with the tide of worldliness. A little laid aside and a little added, and soon it is hard to distinguish between those of the world and those who profess the name of Christ. Isn't it just as necessary to heed the admonition of Paul to dress in modest apparel which "becometh those professing godliness," as it was at the time it was written? "Be not conformed to this world" is God's command. Shall we not obey it? God does not change. His principles are the same, and the conditions upon which we shall inherit eternal life remain unchanged. Fashion is the god of this world, and we cannot serve God and follow after the fashions of the world. Christ said, "No man can serve two Masters, for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon," (Matt. 6:24). Where our heart is, there will our service be. God cannot successfully use one that is trying to be a Christian, but also wishes to hold on to the things of the world.

Successful Sunday school work is maintained only by the effort of true, consecrated workers. This includes not only the officers and teachers, but every member of the Sunday school is a worker.

My wish and prayer is that we may all work together to make ours a model Sunday school and be among that glorious Church which Christ shall present to Himself, "not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Creston, Mant.

SOME PERTINENT QUESTIONS

How long has the candle of your earth life burned?

Is the major portion of your allotted days before or behind you?

Will the record you have made bear close inspection?

Has your influence always been on the side of right?

Have you any secret sins that are threatening to destroy you?

Are you living as you would have your children to live?

If accident or illness should threaten your life, what about the future?

Have you discovered God's program for the building of Christian character?

Are you willing to openly declare your allegiance to the Son of God?

—Upward.

SEVEN WALKS IN EPHESIANS

1. **The old worldly walk** (Eph. 2:2, 3). Enemies of the cross (Phil. 3:18). Away from God (Eph. 2:13). Complaining, lustful, proud, men-worshippers (Jude 1:16).

2. **Walk in good works** (Eph. 2:10; Col. 1:10). Even as He walked (I Jno. 2:6; Acts 10:38). Up grade (I Cor. 7:17).

3. **Walk worthily of the calling.** With lowliness, meekness, longsuffering (Eph. 4:1, 2). Worthily of God (I Thes. 2:12). By faith (II Cor. 5:7). By the Spirit (Gal. 5:16, 18, 25, R. V.). By the same rule. Literally, "walk in line" (Phil. 3:16). Having shod your feet (Eph. 6:15, R. V.).

4. **The Gentile walk** (Eph. 4:17). An anxious walk (Matt. 6:31, 32). A lustful walk (I Thes. 4:5; I Pet. 4:3).

5. **Walk in love** (Eph. 5:2). After His commandments (II Jno. 1:6). Walk in Him. He is love (Col. 2:6; I Jno. 4:16).

6. **Walk as children of light** (Eph. 5:8). Follow Jesus (Jno. 8:12). And stumble not (Jno. 11:9). And have fellowship (I Jno. 1:7).

7. **Walk carefully** (Eph. 5:15, R. V.). In wisdom (Col. 4:5). Honestly (I Thes. 4:12). Decently (Rom. 13:13, marg.). In the truth (II Jno. 1:4). Charitably (Rom. 14:15). The promise (Rev. 3:4).—The Bible Scholar.

There is a plant in South America called the "pitcher plant," on the stalk of which, below each leaf, is a little cuplike formation which is always full of water, whether it be when it is very small or when it reaches its maturity. All that God asks is that the heart should be cleansed from sin, and full of love, whether it be the tender heart of the little child or the full-grown man.—Christian Advocate.

REPORT

• Of the Thirteenth Annual S. S. Conference of the Pacific Coast District Held at Creston, Mont., June 13 and 14, 1919

Opened by the Moderator, D. F. Shenk. Bro. Fred Gingerich was appointed Ass't Moderator. Opening exercises by singing. Devotion by Bro. J. D. Mishler. Address of Welcome, Bro. Geo. Hoylman. Response by Bro. Eli Shank.

The following officers were elected: Chors., Noah Gerber, Chas. Sieber, Chris Snyder; committee on resolutions, Geo. Lapp, Norman Lind, Chris Snyder. Chas. Sieber was chosen Assistant Secretary.

Election of officers for the Conference of 1920: Mod., Fred Gingerich; Ass't Mod., J. B. Mishler; Sec., G. R. Bebb; Ass't Sec., F. H. Hostetler; Treas., D. W. Hershberger.

Roll Call of Schools: Albany, present; Hubbard, present; Firdale, absent; Nampa, present; Terra Bella, absent.

Report of S. S. Field Worker was given and approved.

D. F. Shenk was elected S. S. Field Worker for one year.

Friday Afternoon

Devotion by Levi J. Miller.

Sunday School Problems: How Solve Them?—Frank Lapp and Chas. Sieber.

Consecrated life. Take greater interest. Prayerful. Many problems solved by our lives. All teachers if consecrated should be willing to do work assigned. Unified teaching.

The Sunday School Worker's Need of Consecration to God and Separation from the World.—Ed Watkins being absent, John Rogie opened the discussion, followed by John Slater and an essay by Anna Snyder.

Should be adapted to a work before we can successfully do a work. Working out what we profess to be. Consecrated to God means that we are separated from the world. Eph. 4:22-24.

Looking back over the Church and S. S. History.—F. H. Hostetler, Chris. Snyder.

As we look back we see a great good has been done which will enable us to stand for the true principles of the Gospel. All should study church history.

A Forward Glance.—G. R. Bebb, D. F. Shenk. G. R. Bebb being absent, N. A. Lind opened the discussion.

We should look forward for unification, that separation from the world be more distinctly drawn, that we be made to stand doctrinally together.

Evening Session

Song service. Sermon by Bro. Levi J. Miller. Text Rev. 1:12.

Saturday Morning

Opened by singing. Devotion by Bro. John Steckley.

Responsibility of Parents for the Success of the S. S.—Sam Hoylman, C. R. Widmer, Grayce West.

The latter was absent.

Training of children in the home is essential for the success of the S. S. Parents are responsible for the education obtained. I Tim. 3:16. Showing a concern for our children by showing a great interest for their salvation. Prayer, the most essential for success. Faithful in teaching God's word. Do not make remarks about teachers, etc., that are not uplifting.

Importance of Doctrinal Teaching in the Sunday School.—G. D. Shenk, Geo. Hoylman, Sarah Kenagy.

G. D. Shenk being absent, Noah Gerber opened the discussion. Sarah Kenagy was absent.

It is in harmony with God's Word to teach doctrine. It is a means to hold our young people. Teach it in the home. Luke 2:23.

How Can I as a S. S. Pupil Make My Class a Success? D. N. Kauffman, John Witaker.

To be as obedient in the class as you would be at home. Be prayerful, attentive, prompt.

Saturday Afternoon

Singing. Devotion by Samuel Honderich.

Childrens' Period.—Sister Geo. Hoylman.

Exercises consisted of recitations and songs by the children, and a talk by the sister.

Prayer, Its Relation to the Sunday School.—G. B. Hilty, Eli Shank.

Geo. Lapp substituted for G. B. Hilty, he being absent.

Prayer is the sincere desire of the soul. Prayer is the connecting to God. By intercessory prayer great things are accomplished.

The S. S. Worker's Aim.—Joe Slatter, Wm. Bond. Both being absent A. M. Shenk opened the subject followed by others.

His aim should be to teach the Gospel and win souls for the Kingdom. To develop a higher standard of living after souls are won for Christ. Leaven as well as teach.

The Help of a S. S. to a Community.—J. P. Bontrager, J. B. Mishler.

The S. S. is a blessing to a community. The help cannot be measured. J. B. Mishler being absent, Samuel Honderich further discussed the subject. A S. S. helps to make a com-

munity a fit place to live in. Prepares the way for evangelistic work. Prepares many for Mission work.

The following resolution was read and adopted: Considering the desire of the District Mission Board to have at least a half-day previous to the meeting of the regular Annual Church Conference, be it

Resolved, that we give them one half-day of our time for their work, and that we reserve but one and one half days for our S. S. Conference business and program.

Saturday Evening.

Singing. Devotion by N. L. Hershberger.

Question Box. Two questions were read and answered.

Thought that caused an impression—Lind.

How the Pacific Coast S. S. Conference carried was on. Honderich.

In our struggles we have helped others elsewhere. Lapp.

Impressed with Spiritual Sturdiness in the efforts put forth. Snyder.

Impressed with good attendance considering the distance we live apart.

Sermon by Fred Gingerich. Text, Phil. 1:9, 10. Excellent Things.

F. H. Hostetler,
Chas. Sieber
Secretaries.

PACIFIC COAST CONFERENCE

Report of the 13th Annual Mennonite Church Conference Held at Creston, Mont., June 13 to 17, 1919

Devotional by Bro. A. M. Shenk. I Cor. 1.

Members of Conference present: **Bishops:** J. D. Mishler, J. P. Bontrager. **Ministers:** N. L. Hershberger, John Steckley, A. M. Shenk, Samuel Honderich, D. D. Kauffman, Joe Whitaker. **Deacons:** Eli Shank, Chris Snyder, D. F. Shenk. **Delegates:** C. R. Widmer, Albany, Oreg.; Ohmer Miller, Nampa, Idaho; John Rogie, Hubbard, Oreg.; Chas. Sieber, Filer, Idaho; Sam. Hoylman, John Whitaker, Creston, Mont. The ministering brethren, N. A. Lind, Geo. J. Lapp, L. J. Miller, Fred Gingerich also two deacons, Noah Gerber, Jonas Wenger—were with us and their presence and assistance in the work was very much appreciated. We were made to more fully realize the vastness of the work in the Pacific Coast Conference District.

Conference sermon by Geo. Lapp. Text, Eph. 5:27. The following passages were used in connection with the text: Matt. 16:13-20; I Cor. 12:28-31; Eph. 4:11-16, 5:17-35. Of the rich and inspiring message given, space will only permit a few of the many thoughts presented. Christ as the head of the Church and Son of the living God received the confession of the disciples at Caesarea Philippi, that he was the Christ the Son of the living God. This confession formed the ground work of the body of Christ.

The Church has been termed the Bride of Christ and His body, and as such she is a called out body separated unto Himself. She cannot afford to stoop to subordinating her effort to any earthly regulations. Her members cannot afford to become entangled in political intrigue. **World powers and organizations are separate and distinct from the Church** and the two cannot consistently lock arms. If so there never would have been occasion for the separation of the Church and State. Therefore as a brotherhood bearing a distinct message to the world as we understand the teachings of the Word on non-conformity, non-resistance, non-swearing of oaths and non-secrecy cannot afford to endanger the power of the Church by allowig ourselves to become affiliated with world powers and thus lose our testimony. A hearty response by all members present.

	Al- bany	Hope- well	Nam- pa	Filer	Mt. View	Terra Bella	Los Ang.	
No. ministers	3	3	1	1	1	2	1	12
No. deacons	1	1	1	1	1	1		6
Ordinations							1	1
Rec. by baptism	2	10	2	1	1	17	2	35
Rec. other cong.	4	17	1	8		12	2	47
Rec. other Deno.		4				4		8
Reclaimed		2				2		4
Lost by death		1					1	5
Lost by letter	2	9	4	2		4		21
Lost by withdr.	3			1	2			6
Lost by excom.							2	2
Inc. of mem- bership	4	23		5		35	2	69
Dec. of mem- bership			2			4	6	12
Total member- ship	109	119	37	38	39	61	18	447

Bishop J. D. Mishler
Bishop J. P. Bontrager

The two bishops equally share the work except in home congregations.

Evangelist's Tabulated Report for 1918

No. of members reported at conf. 1917	351
No. of members reported at conf. 1919	447
Increase over 1917	96
No. lost by death	2
No. lost by letter out of district	24
No. of confessions from conf. to conf.	40
No. lost by withdrawal	6
No. lost by excommunication	0
Decrease reported in reports	12
No. of Churches & Sunday Schools last year	8
No. of Sunday Schools this year	8
Increase over last year	None
No. of places where Bible Normals were held	5
Increase over last year	None
No. of homes visited	32
No. of sermons preached	130
Decrease over last year	36

Report was read and accepted. J. P. B.

S. S. Field Worker's Report for 1918 was read and accepted.

Report of Mission Treasurer from Nov. 1, 1917 to June 1, 1919.

Balance on hand from last Conf. Nov. 1, 1917	\$385.15
Received from the different Congs. to June 1, 1919	612.10
Total	997.25

Paid out from Nov. 1, 1917 to June 1, 1919 for Missions and Evangelistic work	462.94
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Balance

Report was accepted. C. R. Widmer, Treas.

Report of Conference Treasurer from Nov. 9, 1917 to June 9, 1919

Receipts: Nov. 9, 1917 Balance on hand	\$ 24.25
Coll. of Conf. at Nampa, Idaho	32.91
Oct. 1-18 Coll. from Albany Cong. Albany, Oreg.	16.00
Coll. from Hopewell Cong. Hubbard, Oreg.	13.00
Coll. from Firedale Cong. Airlie, Oreg.	4.35
Oct. 15-18 Coll. from Cong. Cresson, Mont.	10.25
Total	100.76

Paid Out

To F. H. Hostetler, expense of Conf. at Nampa, Idaho \$	39.45
Mennonite Pub. House printing Conf. Reports	6.00
To J. P. Bontrager, printing Conf. Programs	8.50

Total

Balance of cash on hand

The Report was read and accepted. J. M. Mishler, Treas.

Report of Children's Welfare Board

This report was read and accepted.

Money in the Treasury \$57.02.

Miscellaneous Business

The committee appointed at Nampa, Idaho Nov. 9-10-17 to investigate the matter of establishing a Church school on the Pacific Coast, as yet was not able to give anything definite, only a six weeks' Bible Normal is in consideration for the first step. It was decided to retain the School Committee for another year.

Moved and carried that all moneys collected in the District for missions and evangelistic purposes be forwarded or reported to our Treasurer of District Board, C. R. Widmer.

Decided that we have the second week of June as a fixed date for our Annual Conference.

New Conference Members: The brethren, N. A. Lind and Joe Whitaker, upon request have been granted full Conference memberships.

Decided that the officers of Church Conference retain their places for another year.

Decided to have a goodly number of constitutions printed, both of the Church and Sunday School Conference.

Decided that the treasurer of the District Mission Board give an itemized account of all moneys received and paid out.

Bro. Geo. Hilty was elected delegate to General Conference.

The Los Angeles Mission was unanimously accepted under the Pacific Coast Conference District Mission Board.

Children's Welfare Board: M. E. Brenne-
man, Chairman; J. P. Bontrager, Secy; N. L. Hershberger, Treasurer; and D. F. Shenk.

Mennonite Board of Missions and Charities, M. E. Brenne-
man 1 year.

Mennonite Publication Board, Harry West, one year.

Board of Education, J. P. Bontrager, 1 year.

District Evangelist, J. P. Bontrager.

Bishop Oversight: J. P. Bontrager, Albany; J. D. Mishler,

Hopewell; The remainder of the District equally shared.

District Mission Board: F. H. Hostetler, President; Eli Shank, Vice Pres.; C. R. Widmer, Treas.; J. B. Mishler, Sec'y; E. E. Good, Geo. Hoylman.

School Committee: S. Honderich, Pres.; Geo. Hilty, Vice Pres.; J. P. Bontrager, Secy; C. R. Widmer, Treas.

Sunday School Conference: Fred Guengerich, moderator; J. B. Mishler, assistant moderator.

Questions and Answers

Committee on Resolutions: Geo. J. Lapp, N. A. Lind, Chris Snyder.

Realizing the danger of becoming involved in political affairs, be it

Resolved, That our brotherhood keep themselves free from any entanglement in Non-partisan League or any other political movements which endanger our adherence to the principles of separation and non-resistance which we hold dear. II Cor. 6:17, 18.

2. What weight has the clause "place themselves in danger of church censure," as used in our resolution on non-conformity passed at our Conference Nov. 9 and 10, 1917, and in our constitution under worldly amusements?

Resolved, that this conference consider members out of the order of the Church when they violate the principles of non-conformity and worldly amusements as interpreted by our constitution and resolutions and that the ministry and all concerned seek by every means to fully restore them. Gal. 6:1.

3. Realizing that each congregation has various problems, be it

Resolved, that we heartily recommend quarterly or semi-annual home conference in each Cong. of the District in which the problems of each congregation may be decided upon and from which questions may be brought for decision to the annual District Conference.

4. Considering the desire of the District Mission Board to have at least a half day previous to the meeting of the regular annual Church Conference, be it

Resolved, that we give them one half-day of our time for their work and that we reserve but one and one-half days for our S. S. Conf. business and program.

5. Because of the importance of good singing in worship, be it

Resolved, that we encourage the study of song and that a music committee of three be appointed to secure the help of competent instructors to promote this cause in our congregations. Music Committee: Geo. Hilty, Chris Snyder, J. P. Bontrager.

6. Realizing the need of having our ministerial force increased, be it

Resolved: That we appoint a lookout committee of three, composed of our present bishops, the other to be elected by our conference body who shall serve in the absence of S. G. Shetler for 1 year to look out in the various places of the field and furthermore that this conference grant them the right to supply help where they see fit. Bro. N. A. Lind was elected to serve on this committee.

On account of the various problems arising which were worthy of consideration, very little time was left for discussing the subjects on the conference program. The two following subjects were discussed, of which we wish to present a few thoughts that were gleaned:

1. The Church. D. D. Kauffman.

(a) Purpose: Glorify God, seek the lost, edify, build up. Eph. 4:12.

(b) Authority, all obedient members will readily recognize that the Church has authority which is God-given. Matt. 28:19; 16:19.

(c) Responsibility, The Church is responsible for the moral, spiritual, and general uplift of humanity.

2. What Constitutes a Call for Service? I Cor. 7:17-22. Sam Honderich.

(a) The call comes from God to every child of His for service.

(b) A Consecrated life exemplified in obedience and service.

(c) God calls through the Church those into active service who are willing to fill the place wherever it may be whether it be great or small.

J. P. Bontrager.

D. F. Shenk
Sam Honderich, Secretaries.

Andrew and John, as the result of a visit with Jesus one afternoon, went out to win their brothers for the Master. We have no evidence that Jesus told them to go to do this, and we are sure that He did not tell them He'd give them so much an hour for their work, but they went to win souls because it was in their very nature to do so, after they had come into contact with Christ.—I. R. D.

THOU SEEST ME

Amid the passing of the years,
Amid the conflicts and the tears,
Amid the burdens and the heat,
Upon my soul one word falls sweet
'Tis, "Thou, God, seest me."

Not always is my vision clear;
Not always seems Thy presence near;
The starting tears bedim the way;
But still assured I can not stray,
For Thou, God seest me

Not always can I see Thy face;
Not ever can I plainly trace
Nor clearly see the way to go;
But humbly trusting, still I know
That Thou, God, seest me

And tho I see Thee not, still Thou
Dost watch o'er me and knowest how
To bring from out the furnace heat
A vessel for Thy service meet,
For Thou, God, seest me.

And while Thou watchest me in love
And guid'st my pathway from above,
'How can I fear or be dismayed?
For safe in Thee My trust is stayed
And Thou, God, seest me.

Oh, let me love Thee and adore,
Oh, let me lean on Thee the more,
Until at last this feeble sense
Is lost in Thine omnipotence,
Thou, God, who seest me.

And some day with a fairer view,
A vision cleared and calm and true,
Amazed my heart shall own Thy grace
When I shall look upon Thy face,
Thou, God, who seest me.

—Archie A. Bolitho.

Married

Freed—Beideman.—On Saturday, Aug. 2, 1919, Bro. Paul G. Freed of Souderton, Pa., and Sister Bertha S. Beideman of the Line Lexington congregation were united in marriage by Bro. I. Frank Swartz, Blooming Glen, Pa. May the blessings of God attend them through life.

Schultz—Nofziger.—On July 9, 1919, Bro. Elmer Schultz and Sister Christina Nofziger, both of the Zion A. M. Congregation near Hubbard, Oreg., were united in marriage at the home of the bride's parents (John Nofziger) Bro. A. P. Troyer officiating. May the blessings of God accompany them thru the journey of life.

Obituary

Ruppert.—Kathryne Ruppert was born May 4, 1844 in Cumberland Co., Pa.; died at the home of her daughter in Omaha, Nebraska, July 19, 1919. Age 75 y. 2 m. 15 d. She was married to John Ruppert Jan. 23, 1869. To this union were born 3 sons and 6 daughters. 3 sons, 1 daughter and her husband have preceded her to the great beyond. She leaves to mourn her departure 5 daughters, 2 sisters, 22 grandchildren, 9 great grandchildren and a host of friends who have learned to know and love her while here on this earth. She was a member of the Amish Mennonite Church near Beaver Crossing, Nebr.

Rev. Herman gave a short talk at the house at Omaha, then the body was taken to Blair, Nebr. Bro. Wm. R. Eicher of Beaver Crossing, Nebr., having charge of the services. Text Rom. 6:23. Interment in the Blair cemetery.

Nissley.—Mary A., wife of David H. Nissley of Maugansville, Md., was born near Middletown, Pa., April 1, 1866; died in Maugansville, Md., July 29, 1919; aged 53 y. 3 m. 29 d. She was a faithful member of Reiff Mennonite Church. She leaves husband, a sister (Emma Coble), and two brothers (Isaac and Frederick Coble). Funeral services were held at Maugansville, conducted by Brethren Geo. S. Keener and David Leshner, after which the remains were taken to Shope's Church near High Spire, Pa., where further services were held, conducted by the brethren, Henry Longenecker of Middletown, C. R. Strite of Maugansville, and Samuel E. Brehm of Hummelstown. Burial in Shope's Cemetery.

Kuhns.—Irvin Christian, son of Samuel H. and Martha (Horst) Kuhns was born Feb. 8, 1911 near Chambersburg, Pa.; died July 12, 1919, at the home of his parents near Denbigh, Va. On Mar. 24, 1919, he was taken ill with "sleeping disease" followed by other complications and after nearly four months of suffering he passed away. Age 8 y. 5 m. 4 d. leaving father, mother, 1 sister and 4 brothers. Funeral services conducted at the house by Daniel Shenk and at the Warwick River Mennonite Church by Geo. R. Brunk. Text II Kings 4:26.

We say "Farewell to Irvin" who has left us sad and lone
But whispered in our sorrow "Dear Lord, thy will be done,"
Some time we'll know the reason if it is best to know
Why he has called our Irvin tho we would need him so.
—By his parents.

Grabill.—Noah Grabill was born in Rockingham Co., Va., May 25, 1850; died at his home near Goshen, Ind., Aug. 4, 1919; aged 69 y. 2 m. 10 d. Death was due to heart complications from which he suffered for several years. He moved with his parents to the state of Illinois in 1856. He united with the Mennonite church in his early years, of which he was a member and active worker until death.

In 1883 he was united in marriage to Emeline Shaum Hernley. To this union was born one son, Francis N. After her death he was united in marriage to Sarah Weaver in 1885. To this union were born 4 sons and 6 daughters, (Joseph, Anna, John, Charles, Amelia, Cordelia, Clara, and Jacob, two infant daughters having preceded him to the spirit world). His wife, 9 children, 13 grandchildren, 6 sisters, and 2 brothers are left to mourn his departure.

Funeral services at the home by Bro. John Garber and at Clinton Brick Church by Amos Nussbaum and I. R. Detweiler. Text, Heb. 4:9.

Crater.—Sarah Kolb Crater, daughter of the late John and Sarah Kolb, and widow of the late Jacob Crater was born near Spring City, Pa., Oct. 9, 1834; died Aug. 1, 1919, in Spring City, Pa., of infirmity of old age; aged 84 y. 9 m. 22 d. She confessed Christ in early life and joined in with Vincent Mennonite church. She was joined in marriage, Apr. 8, 1885, with Jacob Crater of Elkhart Co., Ind. Jacob Crater died Nov. 18, 1893. She lived in Indiana until 5 years ago, when her physical condition required some attention. She was again brought east to Spring City by her nephew, James Kimes, and his 3 sisters who cared for her until the end. Nearly all of 5 years she spent in bed. She being the last of her family and having no children, she is mourned only by nieces and nephews at Spring City, Pa., and the following children of Jacob Crater unto whom she became a step-mother: Ephraim, David, John, Levi, Jacob, Mrs. Mary Ann Motts, Mrs. Lovina Holdeman, Mrs. Emmaline Reed, Mrs. Elizabeth Swoveland. She lived a consistent Christian life, bore her affliction patiently, looking forward to a better time to come.

Funeral services Aug. 6 in the Vincent Mennonite church conducted by Bro. Amos Kolb and Henry Bechtel. Text, Psa. 116:15. Interment in cemetery adjoining. Francis Bechtel.

Reichard.—Eld. Norman H. Reichard was born March 5, 1875, near (Berlin) Kitchener, Ont. When quite young he moved with his parents to Michigan. In the year 1903 he was united in marriage to Minnie Yoder of Canton, Kans. To this union were born six children of which four preceded him to heaven. He with his wife came to India in the fall of 1903 where he engaged in orphanage work and later in evangelistic work. During this term the two oldest children died. After a furlough which was spent in fruitful pastoral work, he with his family returned to India and toiled faithfully for over six years. The home going came rather suddenly. He was called to Mussoorie—a hill station—on account of the illness of his wife, was attacked with bronchial pneumonia, and passed away one week after arriving on April 18, 1919, near midnight of Good Friday. His was a victorious Christian's death, and he was with his resurrected Lord and Savior Easter morning.

The remains were laid to rest in the Landour Cemetery near the two children who were also buried there. He leaves a wife and two children (Florence and Wilbur). Special prayer is requested for these heart-broken ones.

G. J. Franklin,

A fellow-missionary.

Ebersole.—Anna, daughter of David and Fannie Rutt Martin, was born near Elizabethtown, Pa., Aug. 27, 1828; died Aug. 1, 1919; aged 90 y. 11 m. 4 d. Her parents died when she was about seven years of age. After the death of the parents, the family was separated, and Anna was placed in the home of Joseph Ebersole, where she lived for many years. On Nov. 2, 1854, she was united in marriage to David D. Ebersole. To this union were born six daughters and two sons: viz., Adelina, Fanny, Melinda, Ephraim, Anna, David, Martha, and Amanda.

In 1869, she in company with her husband and family moved to the West, locating about six miles north of Sterling, Ill. They lived on the farm until in March, 1902, they moved to Sterling, where she lived in her own home until she passed away.

Anna Ebersole and her husband several years after marriage, united with the body of Christian believers of the Mennonite faith. They reared their children in the fear and admonition of the Lord, and both lived to see all of their children accept the Lord Jesus Christ as their personal Savior. She lived a true, consistent Christian life. She was the last surviving member of the Martin family.

Those of her immediate family who are left to mourn the loss of a beloved mother are: Mrs. A. W. Book and Anna of Oregon, Ill., Melinda and Amanda who reside at home, Eighteen grandchildren and six great-grandchildren.

Funeral services were conducted Aug. 3 at the Science Ridge Mennonite Church near Sterling, Ill. Services were in charge of A. C. Good. A large number of relatives and friends gathered to pay a last tribute of respect to one they had known and loved so long.

A LIFE'S STORY IN THIRTEEN WORDS

"And Enoch walked with God: and he was not; for God took him" (Gen. 5:24). What a short, sweet history of a long life! We are not told what great works he did; these will be known hereafter in heaven; but he had this testimony, "that he pleased God." Enoch believed that "God is a rewarder of them that diligently seek him" (Heb. 11:6).—Exchange.

Secret societies are not needed for any good purpose, and may be used for any bad purpose whatsoever. In my opinion, such societies should be prohibited by law.—Wendell Phillips.

WAR SUFFERERS' RELIEF

Received by the Mennonite Relief Commission for War Sufferers during the month of July, 1919.

General

Alvin Allen	6.00
2 Cor. 9:7	10.00
A Bro & Sister Mo	10.00
H H Sommerfield	50.00
East Fairview Cong	
Nebr	179.50
Defenseless Mennonites	
Meadows Ill	1070.78
Walnut Creek Cong O	25.00
Cressman Cong Ont	40.00
Mission Meeting Pike	
Salem Blanchard Zion	
New Stark and Lima Cong	
Ohio	230.75
Old Order Amish and	
Lake View Mennonite	
Congs Mylo N D	100.00
Upper Deer Creek S S Ia	17.00
Elby R Yoder	100.00
Oak Grove S S West Li-	
berty Ohio	56.10
J F Swartzendruber &	
Wife	250.00
Church of God in Christ	
Mennonites Archbold O	28.00
A Sister Ohio	5.00
Warwick River Cong Va	18.50
J P Zook & J B Peachy	
Congs O O Amish Belle-	
ville Pa	64.84
A Sister Iowa	10.00
Walnut Grove & South	
Union Congs Ohio	183.34
Old Order Amish Wm	
Yoder Bishop Nappanee	
Ind	50.00
Trissles S S Va	1.00
Brethren Roanoke Cong	
Ill	46.32
Midway S S Ohio	4.05
S D Yoder	15.00
Mary B Nafziger &	
Mother	50.00
Isaac Kulp & Wife	10.00
A B Conrad & Wife	20.00
"Smiles" Ohio	5.00
Line Lexington Cong Pa	40.00
A Friend of the Needy Pa	5.00
Holbrook Cong Colo	23.57
Protection Cong Kans	25.00
Milan Valley Cong Okla	6.75
A Bro Foosland Ill	50.00
A Bro Middlebury Ind	5.00
Harriett Blosser	25.00
Salem Cong & S S Ind	100.07
Leo Cong Ind	22.90
Mother's lass No 10 Forks	
S S Ind	6.00
Class No 4 Forks S S Ind	5.00
Yellow Creek Cong Ind	95.00
Bible Class Fairview S S	
Mich	7.41
Levi Mann	4.00
A R Miller	3.00
O O Amish Menn Cong	
Thomas Okla	45.00
D D Zehr	5.00
Brethren Reiff Cong Md	179.00
	\$3,308.88

For Near East

Concord Cong Tenn	6.00
Concord S S Tenn	5.00
Mrs Simon Lehman	5.00
Mt View S S Va	10.00
A Bro & Sister Mo	10.00
Mrs Rosina Steiner &	
Family	50.00
Intermediate & Junior	
Depts Martins S S O	10.00
A R Egfi	5.00

Hesston College S S Kan	10.00
Elmer Wyse & Alliman	
Bros.	60.00
Fairview A M S S Oreg	70.95
Blough S S Pa	30.00
Effie Hoover	5.00
Springs S S Classes Pa	20.00
Stahl S S Classes Pa	70.00
Casselman S S Md	10.00
Ernest Miller	5.00
Myron Livengood	5.00
Springs Sisters Aid Society	5.00
Scottdale S S Classes Pa	35.00
Thomas S S Pa	62.95
Ray F Bender	5.00
Pleasant Grove S S Pa	5.00
Weaver S S Pa	19.70
Jonathan Conrad	5.00
J Z Birky	5.00
Junior Dept Willow	
Springs S S Ill	5.00
Eigsti Bros	5.00
Joseph Yoder	5.00
John A Albrecht	5.00
H V Albrecht	5.00
Wanner S S Ont	5.00
Selkirk S S Ont	10.00
Wideman S S Ont	15.00
Edwin Shantz	5.00
Eph Kinzie & Norman	
Shantz	10.00
Waterloo Y P B M Ont	5.00
Norman Martin & Ervin	
Lichty	5.00
J W Witmer	60.00
St Jacobs Cong Ont	115.77
Cheerful Givers Penna S	
S Kans	2.75
J P Sommer & S S Class	45.00
Adult Bible Class Martins	
S S Ohio	5.00
Old Order Amish & Lake-	
view Mennonite Congs	
Mylo N D	108.00
Canton Mission S S Ohio	5.00
Wm Schlatter	15.00
J G Wenger	15.00
O J Freyenger	15.00
S D Guengerich	30.00
A Bro Old Order Amish	
Iowa	32.00
Oak Grove & Pleasant Hill	
Congs Smithville Ohio	465.00
Pleasant Grove S S Ill	40.00
Aaron Steiner	5.00
A Sister Md	5.00
Oak Grove S S Logan	
Co Ohio	120.00
Mt View S S Alberta	20.00
Bethel Cong Ohio	54.08
W S Stutzman	5.00
J C Stauffer	5.00
J B Stauffer	5.00
J E Kaufman	5.00
Sam Stauffer	5.00
N E Roth & S S Class	5.00
D E & Anna Maurer	5.00
M D Stutzman & Em-	
ployees	5.00
D L Yoder	5.00
Joseph & Fannie Voegtlin	5.00
Jacob Brenneman	5.00
Five Brethren per Joel	
Reist	5.00
Al Stutzman	5.00
Mose Gingerich	5.00
Wm Stauffer	5.00
J K Lehman & S S Class	5.00
M D Stutzman & S S	
Class	5.00
Aaron A King & S S Class	5.00
Mandy Roth & S S Class	5.00
Amos R Kurtz	2.00
Zion Cong Ore	13.00
Seven Individuals Plum	
Creek S S Nebr	35.00
Plum Creek S S Nebr	31.61
Warwick River Cong Va	11.65
Tuléta S S Texas	5.00
Wm Ropp Jr	10.00
A M Cong Pryor Okla	32.00
A Sister Penna	50.00
3 Springdale S S Classes	
Va	20.00
Sunday Eggs—Amos	
Zook	16.25
Firdale Cong Ore	15.00
Bettie Rhodes	35.00
Sister's Sewing Circle	
Va	10.00
Vester V Rhodes	1.00
Science Ridge S S Ill	13.00
2 Individuals Plum Creek	
S S Nebr	10.00
Concord Cong Tenn	5.00
Lula Wenger & S S Class	5.00
La Junta S S Colo	40.00
Spring Valley Cong Kans	30.00
Zion Cong Ohio	10.00
Primary Dept Napanee	
West Market St S S	
Ind	3.79
Bethany S S Mich	5.00
C A Shantz & Wife	5.00
Helping Hand Class Elk-	
hart S S Ind	5.00
Good Samaritans Class	
Elkhart S S Ind	5.00
Busy Bees & Young Dis-	
ciples Classes Elkhart	
S S Ind	5.00
Willing Workers Class	
Elkhart S S Ind	5.00
Anti-Cants S S Class	
Elkhart Ind	5.00
Time Keepers & Helping	
Others Classes Elkhart	
S S Ind	5.00
Elkhart Literary Society	
Ind	5.00
Women's Bible Class	
Goshen S S Ind	20.00
Aaron D Yoder	5.00
Clinton Brick Cong Ind	24.63
Olive S S Classes & Indi-	
viduals Ind	88.70
Holdeman S S Ind	90.00
Class No 3 Midland S S	
Mich	5.00
Class No 4 Midland S S	
Mich	5.00
Jake Emmert	5.00
Ora Troyer	5.00
Albert Wyse	5.00
Clinton Frame S S Ind	10.00
Vineland Y P B M Ont	10.00
Waterloo Y P B M Ont	5.00
Norman Shantz & Ervin	
Lichty	5.00
Wanner S S Ont	5.00
Kitchener S S Ont	90.00
A Bro. & Sister Waterloo	
Cong Ont	60.00
E S Shantz	5.00
Wideman S S Ont	15.00
Springs S S Classes Pa	45.00
Casselman S S Md	10.00
Blough S S Pa	30.00
Pleasant Grove S S Md	5.00
Weaver S S Classes Pa	20.00
Stahl S S Classes Pa	70.00
Springs Sisters Aid So-	
ciety	5.00
Effie Hoover	5.00
Ernest Miller	5.00
Ray F. Bender	5.00
Stauffer S S Md	9.00
Row Cong Pa	16.00
Brethren Cong Md	6.00
John Q Frey	5.00
Doylestown S S Pa	65.00
Doylestown Cong Pa	53.52
Deep Run Cong Pa	2.00
Spring City Cong Pa	137.21
Norristown Mission Pa	17.00
Skipack Cong Pa	28.00
Providence Cong Pa	90.00
Skipack Cong Pa	50.00

Line Lexington Cong Pa	128.16
Perkasie Y P M Pa	90.50
Deep Run Cong Pa	91.35
Souderton Cong Pa	309.25
Rock Hill Cong Pa	147.71
Providence Cong Pa	36.00
Norristown Mission Pa	6.30
Swamp Cong Pa	58.00
Spring City Cong Pa	78.76
Hereford Cong Pa	100.00
Skipack Cong Pa	34.00
Towamencian Cong Pa	66.25
Line Lexington Cong Pa	98.10
Plain Cong Pa	174.47
Lower Salford Cong Pa	224.12
Franconia Cong Pa	381.50
Deep Run Cong Pa	57.00
Souderton Cong Pa	100.05
Plumstead Cong Pa	13.00
Spring City Cong Pa	136.70
Worcester S S Pa	10.00
Worcester Cong Pa	25.12
Skipack Cong Pa	23.00
Blooming Glen Cong Pa	191.97
Blooming Glen Cong Pa	10.00
Line Lexington Cong Pa	57.20
Plain Cong Pa	75.81
Providence Cong Pa	31.00
Deep Run Cong Pa	57.00
Doylestown S S Pa	71.81

\$6,332.69

Total amount received
during month of July 9,641.57
Previously reported \$310,359.54

Grand Total \$320,001.11

Amount received by East-
ern M B of M & C 105,531.32

Grand Total \$425,532.43

Gratefully acknowledged,
Mennonite Relief Commission
for War Sufferers,
G. L. Bender, Treas.,
Elkhart, Ind.

N. B. By mistake the con-
tributions received by the
Franconia Mennonite Mission
Board for the month of May
and June were omitted in our
former reports. They are in-
cluded in this report.

A CHRISTIAN'S FUNDA-
MENTAL LIFE WORK
DECISION

I will live my life under God
for others rather than for my-
self, for the advancement of
the kingdom of God rather
than for my personal success.

I will not drift into my life-
work, but I will do my utmost
by prayer, investigation, medi-
tation, and service to discover
that form and place of life-
work in which I can become of
the largest use to the kingdom
of God.

As I find it, I will follow it
under the leadership of Jesus
Christ, wheresoever it takes
me, cost what it may.—Eugene
C. Foster in "Making Life
Count."

The clouds of life come and
we can not see his face, but we
can feel the pull of his power
and love.—David M. Edwards.

Whole-hearted service calls
for complete consecration.—W.
C. Hershberger.

Items and Comments

The death of Andrew Carnegie removes an interesting figure from the world's finances. He was known for two things. He was a very shrewd financier, and attracted the attention of the world by his munificent gifts to various causes. Though he had expressed the determination to die poor he failed miserably in this, as his estate is said to be valued at half a billion. His poverty consisted largely in his coldness toward the religion of Jesus Christ.

One of the growing religious organizations of the present is the Interchurch World Movement. This is to have about the same status in world affairs of the world at large that the Federal Council of Churches has in America. According to statistics compiled by this organization for the last year about eighty per cent of the money spent on American evangelical foreign missions was handled by boards which endorsed this movement. These boards occupied about eighty-five per cent of the fields and about ninety per cent of the area. Along with this concentration of power in the hands of great world movements there are also symptoms of monopoly. And this promises to be one of the serious problems for whole-Gospel churches in the near future.

Various things have been brought to light as a result of the investigations now going with reference to causes of the high cost of living. At some places tons of food have been dumped into garbage plants in order to keep up prices. To comply with the law setting a limit to the time food is to be kept in cold storage, certain companies have been charged with shipping goods back and forth from one city to another, so as not to throw the goods upon the market and thus force prices down. Numerous other things have been discovered which are in clear violation of the spirit of the law, but it remains to be seen whether results will go very far beyond the "investigation" stage. It is one thing to investigate; it is quite another thing to act upon knowledge and bring the law violators to justice.

Those who had hoped that affairs in Mexico might settle down without serious trouble between that country and the United States are having this hope put to a severe strain by the events of the past few weeks. Official Washington has served notice upon Mexico that there must be a change of attitude on the part of Mexico, or there will be a change of policy on the part of the United States. There are two sides to the story. On the one hand it is charged that the conduct of Mexico has been intolerable and that there must be an immediate change or a state of war must be declared. On the other hand it is charged that certain money interests of the country are working up a war sentiment, looking to a more complete control of Mexico's oil fields and other resources. There is need for earnest prayer that God may overrule and the cause of "peace on earth, good will toward men" be promoted in both republics.

ANNOUNCEMENT

The Third Annual Sunday School Conference of the Ontario District will be held near Markham, York Co., in the Wideman Church, Aug. 31st to Sept. 2nd. Those coming from a distance by rail please notify Norman R. Burkholder or Chris. D. Smith, Markham, Ont., R. R. No. 2. Oscar Burkholder, Secy.

MENNONITE GENERAL CONFERENCE

According to present arrangements, the Mennonite General Conference will be held in the vicinity of Harrisonburg, Va., beginning Aug. 27, 1919. Come prepared to remain for three days conference if necessary.

All reports of committees are requested to be made in writing. All committees having any new thing to present to conference shall present the same in writing to the Committee of Arrangements which meets on Monday, Aug. 25.

Other meetings of conference week will be as follows:

Missionary program, Monday evening.
Relief Commission, Tuesday forenoon.
S. S. work program, Tuesday afternoon and evening.

All the meetings of the week are open to the public after Monday afternoon.

S. G. Shetler, Moderator.
J. S. Hartzler, Secretary.

The tabernacle on the grounds of Eastern Mennonite School is to be used for holding the larger sessions of the Conference and those of other public meetings usually held in connection with the Conference.

Our local committees on transportation and safety are making out their plans for conveying all delegates and visitors from trains as well as to provide space for all such belongings as auto-cars and other vehicles, as well as baggage.

Mail will be collected and delivered twice a day at the Conference, and those expecting mail should order same addressed to Harrisonburg, Va., in care of Mennonite General Conference.

For further information address,

L. J. Heatwole,
Dale Enterprise, Va.

CONFERENCE ANNOUNCEMENTS

Missouri-Iowa

The Missouri-Iowa Conference will meet, the Lord willing, at the Mount Zion Church near Versailles, Mo., with the following schedule and dates:

1. On Oct. 7 the Sunday School Conference will be in session.

2. The Mission Board will meet between sessions Tuesday, Oct. 7th.

3. On Oct. 8, the Young People's and Mission Conference will be in session. The forenoon being devoted to Young People's topics and the afternoon to Mission topics.

4. On Oct. 9 the Church Conference will be in session to continue till the afternoon of Oct. 10 if he work calls for the time.

A number of important matters will be before these meetings. We urge all our ministers and workers to lay aside all secular duties and give their time to the Lord in this important work.

A cordial invitation is extended to all our workers in this and in other districts to be with us in our meetings.

Versailles is on the Rock Island and the Missouri Pacific Ry's. Drop a card to either of the brethren, Amos Gingerich, D. F. Driver, H. J. Harder or Eli Swartzendruber, concerning your arrival. Trains will be met with conveyance at Versailles on the day preceding conference or when you may announce your arrival. Address these brethren at Versailles, Mo.

J. R. Shank, Secy.

Ind.—Mich. Sunday School Conference

The annual Sunday School Conference of the Ind.—Mich. District will be held Sept. 2-4, at Goshen, Ind. The first session will begin on Tuesday evening at 7:30. A cordial invitation is extended to all.

E. S. Mullet, Sec.

Kansas—Nebraska

The Kansas-Nebraska Conference will be held near Roseland, Nebr., Sept. 4-7.

The Mission Board will meet at 1:30 P. M.

Church Conference Friday and Saturday, Sept. 5 and 6.

Sunday School Conference begins Saturday evening and continues all day Sunday.

Those coming from the south should come to Superior or Blue Hill. Those from the east should come to Roseland, and should notify John Blankenbiller.

C. D. Yoder, Sec'y.

Sewing Circle Report

On Monday July 27, 1919, the 16th semi-annual meeting of the Sewing Circles of the Lanc. Conference district was held at the Vine St. Mission, Lancaster. Twenty-seven of the thirty-two circles of the district responded to the roll-call. Four new circles have been organized since the last meeting: Bowansville, Lanc. Co., Mattawana, Mifflin Co., Slate Hill, Churchtown, Camb. Co., and Elizabethtown, Lanc. Co. The annual election of officers was held this meeting with the old board reelected. Supt. Mrs. E. H. Mellinger, Ronk, Pa. Ass't. Mrs. C. L. Nissley, Florin, Pa. Sec. Mrs. H. E. Metzler, Soudersburg, Pa.

July 14 the 7th bi-monthly shipment of goods was made to the Friends War Relief Commission of Phila. Ten bags containing 1061 pieces, valued at \$973.10 were sent. The next shipment will be made Sept. 8.

Mrs. H. E. Metzler, Sec.

"Christ's kingdom is universal; hence each citizen of it should be as much interested in the welfare of his fellow citizens in darkest Africa as in one of his own nation."—Selected.

385—Editorial

386—Salvation—What it Does

387—Divorce and Remarriage

388—From our Mission Stations

Come Over into Macedonia and Help Us

389—A Question for You to Answer

390—The Home, from Four Angles

391—The Sunday School

Our Young People

392—Field Notes

393—Correspondence

394—Among the Churches of the Northwest

Crowding Selfishness from Prayer

395—Consecration—Separation Some Pertinent Questions Seven Walks in Ephesians

396—Reports

398—Thou Seest Me (Poem)

Married

Obituary

399—War Sufferers' Relief

A Christian's Fundamental Life Work Decision

400—Items and Comments Announcements, etc.

GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, AUGUST 28, 1919

(Gospel Advocate)
Established 1860

No. 22

EDITORIAL

We sometimes sing, "Hide God's Word in the Heart." In one sense of the word, we may do this; in another sense, that is impossible. The more securely it is hidden in the heart the surer it is to show itself in the life.

Because the cares of this world have occupied your time and talents to an extent that you are very tired in body and mind, you have the best of reasons why you should take time for prayer, for Bible reading, for reading your church literature, for meditation. If you haven't time to read any more, please read Matt. 13:22.

Both the editor and associate editor, together with a number of other workers of the House, were away last week attending the Publication Board meeting at Broadway, Va. The editor and some others are spending this week at the General Conference at Harrisonburg, Va. This leaves the working force at the House rather small, but we are thankful that the work is left in good hands. Bro. Allen Christophel is the office editor of the Gospel Herald this week.—K.

Mennonite General Conference.—By the time this reaches the eye of the reader the Mennonite General Conference will be in the midst of its labors at Harrisonburg, Va. Judging by the number of workers that attended the Publication Board meeting, and the spirit of the people in attendance, we expect a most interesting and important and spiritual meeting. Those in attendance will doubtless enjoy a rich spiritual feast, while those not in attendance can make their contribution by remembering in prayer the work of the Conference and interceding in behalf of its highest interests. We hope, in our next number, to bring

to our readers some direct news from our General Conference.

Mennonite Publication Board.—The sixth biennial meeting of the Mennonite Publication Board was held last week at Broadway, Va. The first day was devoted to the work of the two leading committees, the Executive and Publishing committees, which held their meetings at the home of Bro. Lewis Shank. That evening and the following day—forenoon, afternoon, and evening—the Board met at Zion Church. It was in many respects one of the most important meetings yet held by this Board. These were two days of strenuous work, and there was marked interest, especially in the public addresses on a number of subjects connected with the problem of good literature. A full report of this meeting will appear in these columns later. We solicit the prayers and co-operation of all people.

The Sandman.—This editorial is being written in a public meeting while the sandman is apparently getting in his work upon a number of brethren who would like to be earnest listeners but who are struggling as though some one had thrown sand into their eyes. Shall we condemn the public sleepers? No; but it might be well to provide an ointment that would counteract the effects of the sand. Here are a few suggestions which we believe will be helpful:

1. Get plenty of sleep—before the meeting begins.
2. Do not overload the stomach.
3. Pray for the minister or speaker, that his message may grip the heart—and for yourself, that God may give you a live interest from beginning to end.
4. Remember that "an ounce of prevention is worth a pound of cure." In other words, if you never get into

the public sleeping habit, you will have only about one-sixteenth the trouble to keep awake than you would have if you had contracted the habit and made an effort to break it up.

Do these things, and the sandman will in all probability stay away.

One Thing at a Time.—We wish to apply this well known advice to the public worship. The value of the advice is so well known that we need not discuss that. But we need to heed it to profit by its value.

We get most out of the public service when we give our undivided attention to the thing before the meeting. At the announcement of the first hymn we ought to be there to help start on the first verse. During song service it should be our aim to think of nothing else but to take part in the singing and worship. During prayer we should think of nothing else but to join in this form of the worship. The sermons, the testimonies, and every other part of the service should have our undivided attention. There should be no whispering, no reading of books or papers, during service, no leafing of songbook for a hymn during prayer, no planning for business or pleasure when sermon or song or prayer should hold our attention. Things which are all right at their proper time may be very wrong at a time when we ought to be doing something else.

The advantages of such undivided service are numerous. It makes the service inspiring and uplifting. It makes the meeting orderly. It encourages those who are over us in the Lord. It cultivates a most agreeable and helpful habit. It is doing things "decently and in order." It is a habit which promotes spiritual growth. It shows respect for the house of the Lord, exalts Jesus Christ, and multiplies the power of the service.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

A PLEA TO THE NATIONS

(Gleaned from the 96th Psalm.)

By Rufus Buzzard

For the Gospel Herald.

Unto the Lord, Oh sing! a new and joyful song;

Unto the Lord, Oh sing, and bless His name, and pray;

Sing forth, Oh all ye earth, that song unto the Lord,

And His salvation thus shew forth from day to day

Among the heathen, Oh declare His glory, true!

Among all people have His wonders to be told!

For our true God is great, and greatly to be praised

He's to be feared above all gods and be extolled.

It is a good thing, Lord, to give thanks unto Thee,

And to sing praises unto Thee, Oh Thou Most High;

Majesty true and honor high are in thy courts;

Beauty and strength are in thy sanctuary, nigh.

For all the heathen's gods are idols without breath;

But the true God is the Creator of all things;

He it is who hath made the starry, shining, heavens

And is man's life, with love, which to Him reverence brings.

Worship the Lord, Oh then! who on this earth now dwell,

With a true life and beauty of true holiness;

Fear ye before Him, all ye earth, and thus obey,

And the assurance will be thine of good success.

Among the heathen say: that God the Lord doth reign;

Also the world shall be established and not moved;

God too shall judge the people righteously for aye,

And His true faithfulness to mankind, thus be proved.

Oh, let the heavens rejoice and let the earth be glad!

Oh, let the fullness of the sea break forth its voice!

Oh let the fields, and all that therein is be glad!

Let everything—before the Lord—in song rejoice

May everything before the Lord rejoice and sing,

For He thus comes the earth to judge with equity;

Yea, He shall judge the world with righteousness, divine

And His own people thus with truth, that sets them free,

New Castle, Ind.

LOVE

By D. J. Johns

For the Gospel Herald.

This little word brings to our mind the greatest thing in the world; for He, who has created all things, sustaineth all His creation, and supplieth the needs of all His creatures "is love."

"Love is stronger than death." Without this power it is impossible to serve God acceptably.

In I Cor. 13 Paul teaches us that great gifts, even to the ability of speaking with angelic tongues but without charity, would be of no greater avail than the tinkling of a cymbal or the sounding of brass; and faith to the degree of working miracles that would make the strongest of believers look on with admiration and praise but not accompanied by love will avail nothing. And good works of benevolence and sacrifice to the giving of life will be but a failure unless love is the constraining motive. Thus we see plainly that it is just as impossible to please God without love as it is without faith. We should therefore closely examine ourselves whether we are the possessors of this great Christian quality.

God has given us the means whereby we may know our standing. Jno. 14:23. Jesus says, "If a man love me he will keep my word: and my Father will love him, and we will come and make our abode with him," the Father and the Son both making their abode with the soul that keepeth his words. Surely then that soul has the love of the Father for "God is love." "He that hath my commandments and doeth them he it is that loveth me and he that loveth me shall be loved of my father and I will love him and will manifest myself unto him."

Reader, have we the words of our heavenly Master, and do we willingly obey and keep them? (Love always serves willingly no matter what the object of our love is.) This is one of the main objects for which God has given His commands, that we may know our relationship to Him. "By this we know that we love the children of God, if we love God and keep his commandments." Thus we see that love to God and love of brother to brother is one and the same thing, for he that loveth him that begat loveth also him that is begotten. And this is the command that Jesus gave that we should love one another as he loved us."

By these scriptures we may prove whether we are in possession of this the greatest of all things. Is it our delight to do the will of God? Christ says, "I delight to do thy will, oh God." This is because He loved the Father. Love serves willingly. Have

I, have you, dear reader, got this same spirit of service which is love, love to God? "If any man have not the spirit of Christ he is none of his" (Rom. 8:9). If a man love the world the love of the Father is not in him." In the world is "the lust of the flesh, the lust of the eye, and the pride of life." Which do you follow? Is your delight in the things the flesh desires? Is your satisfaction in the things that please the eye and adorn the body as the world loves it. If so, the love of or to God is not there. "He that would be the friend of the world is the enemy of God." Does God's goodness and His wonderful works to the children of men constrain you to take Christ's place in the spreading of His Gospel to dying, as He took your place on the cross? Love, wonderful love. Do I possess it? should be our every concern; for without it we are not a joint heir with Christ of the eternal inheritance.

Lord, help us to love Thee.
Goshen, Ind.

IS SEEING BELIEVING?

By Elam Horst

For the Gospel Herald.

Often has it been said, "Seeing is believing." It is a common theory that wisdom makes plain a matter; but of wisdom as of many other things it can be said that there is more than one kind.

The wisdom to be emphasized in this article is mentioned in Jas. 3:17, and "is from above". V. 13 says "Who is a wise man among you, and endowed with knowledge among you. Let him show out of a good conversation his works, with meekness and wisdom."

The "earthly sensual devilish" kind of wisdom "gendereth bitter envyings and strife in the hearts. Where these are there is confusion and every evil work. But, the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

From the Scriptures it is understood that the wisdom that gendereth the peaceable fruits of righteousness is from above, and of the Spiritual sort and is not attained by natural sensibility. In I Cor. 2:7-9 is quoted, "We speak the wisdom of God in a mystery even the hidden wisdom which God ordained before the world (present) which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory, but as it is written (prophecy quoted) eye hath not seen nor ear heard, neither have entered into the heart of man, (by natural sensibility) the things that God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."

Usually this scripture is quoted in defining conditions beyond this life, but has it not allusion to the real glory of Christian life and experiences in religion, which none of the princes of this world know?

Please note Isa. 64:4: "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him."

Listen to the Saviour's language to the confessing disciple: "Blessed art thou, Simon Barjona, for flesh and blood have not revealed it unto thee, but my Father which is in heaven." Reverting again to I Cor. 2:10, "for the Spirit searcheth the deep things of God," we cannot attain unto things Spiritual without being born of the Spirit. "We have received, not the Spirit of the world, but the Spirit which is of God, that we might know (wisdom from above teaching us) the things that are freely given to us of God" (I Cor. 2:12,13) "Which things we speak, not in the words which man's wisdom teacheth." But which the Holy Ghost teaches comparing Spiritual things with Spiritual, (v. 14) "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned." "Thou savorest not the things that be of God, but them that be of men" (Matt. 16:23). (v. 16:) "But we have the mind of Christ," Psa. 25:14 tells us, "the secret of the Lord is with them that fear him, and he will show him (not by eyes or ear) his covenant." The Saviour in Jno. 15:15 says, "Henceforth I call you not servants; for the servants, knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my father I have made known unto you." Grand, glorious religion of Jesus Christ. Something obtainable here in the world, the things which God has prepared for them that love him, but eye hath not seen nor ear heard, but is revealed by God's Holy Spirit, then God's spirit beareth witness with our Spirit that we are the children of God, and we enjoy "the things which God hath prepared for them that love him." and we need not wait for eye or ear to reveal, "for flesh and blood cannot enter the kingdom of heaven (I Cor. 15:50).

Orrville, Ohio.

We might cite you to men whose life has proven an inspiration for thousands of others, so far as this world is concerned; but they haven't touched the great problem of salvation for the human soul.—I. R. D.

"Empty the cup of your own life and God will fill it with His."

THE PRACTICAL GOOD DERIVED FROM THE STUDY OF PROPHECY

By Sadie Brubaker

For the Gospel Herald.

To a great many people this portion of the Bible is ignored on the ground of being impractical. Little do these same people realize that the greater part of the Bible is fulfilled prophecy and at the time was the very essence of inspiration to the writer. The fulfilled prophecy in the Old Testament records is unquestionable evidence of the inspiration of that part of the Bible. And that evidence repeated in the New Testament links the two together as an infallible record. Just to follow the history of the Jews in the light of prophecy is enough to shake the most skeptical mind. It is probably of more interest to follow the prophecies concerning Christ, and that is the portion I wish to recommend for our study.

Of all subjects fundamental in Bible study, this doctrine will affect our very life as none other will. It is decidedly practical. Do not for a moment disturb your mind with the matter of WHEN and HOW. A study of the plan of the ages is interesting but should not precede the more practical part.

We have reason to believe that we miss blessings when we allow prophecy to be fulfilled in our midst without our recognition. It may be with us as it was with the two Jews who were viewing their ruined city. The one wept and the other laughed. The one seemed to have no revelation of God's purpose and he was sad. The other declared that because he had seen God fulfill His Word in this, thereby he knew He would also fulfill His promise and restore to them their city again. How utterly dark the scenes of the last few years of strife and turmoil must have been to those who had never delved into the Word of God and sought out an answer to the great catastrophe! Yet how truly God was fulfilling His word in remarkable ways.

The political unrest and unsuccessful striving for world confederation would all be eliminated from the mind of the Christian by accepting the truth of Christ's return to establish His kingdom, and to act on that faith. "For our conversation (citizenship) is in heaven: from whence we look for the Savior, the Lord Jesus Christ." Jesus said: "What will it profit a man, if he shall gain the whole world, and lose his own soul? . . . For the Son of man shall come and reward every man according to his works." Surely a constant looking for Jesus will do much to sever us from the things of

this world. "Wherefore, Beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless." What a wonderful incentive to right living, is the thought of Christ's sudden appearing. "Watch therefore, for ye know not what hour the Son of man cometh."

Then for comfort, we all go to John the Fourteenth Chapter: "I go to prepare a place for you I will come again and receive you unto myself." Paul spoke of Christ's return at length and then said, "Comfort one another with these words."

Hesston, Kans.

BOTH DEAD AND ALIVE

I live, yet not I, but Christ liveth in me.—Paul.

All men, whether Christian or sinner, may be said to be both dead and alive. This is a paradox—a seeming impossibility—but in the light of Scripture nevertheless true. The sinner is "dead in trespasses and sins," and at the same time he may be said to be very much alive in the service of the devil. The Christian is dead to the world, but "alive unto God, through Jesus Christ our Lord." At least this is the ideal for the Christian, and if he fails to attain to it, he is living beneath his privilege. All who name the name of Christ should be able to say with Paul: "I live, yet not I, but Christ liveth in me." This glorious realization on the part of Paul was the secret of his success. It was this that enabled him to say: "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." It was this that enabled him to count as "light afflictions" the most severe persecutions.

What was true in the case of Paul, may be true in the case of every Christian, even in this our day. To live, and yet not to live but to let Christ live in us, is our glorious privilege. Are we living up to this privilege?—T. H. Brenneman in Gospel Banner.

READ THE BIBLE

"Read the Bible and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his patience; beside Abraham and learn his faith; beside Daniel, and learn his courage to do right; and beside Isaiah, and learn his fiery indignation toward the evil-doer; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel His love."—Spurgeon.

Missions

The poor goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE LITTLE DEEDS

Selected by a Sister.

I reckon when this life is done and all my deeds are counted o'er
The Lord will toss aside the fame and gold and praise I struggled for,
He'll put away, with scarce a glance, the selfish triumphs I have won
And keep the little kindly deeds that now and then I may have done.

When I am called away from earth with all its pomp and wealth and sham
And have to stand before the Judge of men exactly as I am,
I fancy I shall see aright the things I often viewed with pride,
And learn how trivial they are, as one by one they're cast aside.

Sometimes I think I see it now; when I'm alone sometimes I feel
That I am lured by some mirage of splendor which I think is real,
Yet when I've made the distance far and reached the goal I longed to own,
I find the joy I thought was there to greater distance have flown.

And so perhaps when life is done and I have come to peace and rest,
The deeds of which I thought the least may be the symbols of my best;
The Lord may choose from out the mass of selfishness and pomp and pride
A few forgotten, kindly deeds and toss the triumphs all aside.

Telford, Pa.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Peoria, Ill.

(900 Garden St.)

Dear Herald Readers, Greeting in Jesus' Name:—We believe that a few lines from this place will be of interest to many, especially to those of our churches in this state. We are now located at the mission with one other worker, Sister Martha Nofsinger. We are getting things pretty well arranged to carry on the work that is before us. But, as all those know who are acquainted with city mission work, it will take much patience and perseverance to get things to move along as smoothly as we would like.

We believe that the field is a good one, judging from the abundance of children and the scarcity of missions and Sunday schools. Some of the children do not know what a Sunday school is. We crave the interest, support, and prayers of all God's faithful children, in behalf of the work at this place, and invite all to visit the mis-

sion who can. It is easily reached from the depot or the business part of the city. Take an Adams Street car south to Garden Street and transfer to a Garden Street car and stop at 900. We especially invite the members of the surrounding churches to come over on Sunday afternoons and help us with our meetings. Pray the Lord of the harvest to send laborers into this vineyard.

Thanking you all for your kindly help, we remain,

Yours in His service,
Bro. and Sister John L. Harnish.

A LETTER FROM BRO. EASH

For the Gospel Herald.

Constantinople, Turkey,

July 26, 1919

Greeting:—It gives us real pleasure to be able to report that God has safely led us on our way during the past four weeks and that in a few hours we will be safely landed at Constantinople. While the first part of our journey, New York to Naples, was made in good time, the remainder of the trip has been a very slow one. At Naples we were combined with another party of twenty which had started a week before we did so that since that time we have numbered forty-five. We have been conscious of your prayerful support during these four weeks and I am quite sure that in return you will be interested in hearing of our trip on the Mediterranean.

Our ship is a slow sailing Italian liner. It is making its first trip since the war so needs to feel its way along so far as freight cargo is concerned. We have gained two days in time which is rather unusual for a ship, but the gain is due to the fact that there was less traffic than the company had anticipated. While there are a fair number of passengers, the business of the ship seems to be primarily that of carrying freight. We have so far stopped at six ports with an average stop of about twelve hours at a place. The ports touched were Messina and Catania, Italy; Patras, Piræus and Saloniki, Greece; and Smyrna, Turkey. With the exception of Patras, the stops were of sufficient length for the party to land and see points of interest. We eagerly took advantage of this privilege and in that way found the trip exceedingly interesting. Personally, a siege of sickness made it necessary for me to remain on board ship at Piræus, so that I missed the trip inland to Athens.

While the health of the party has been fair, a number have had more or less serious affliction of dysentery during the past ten days. The epidemic was short but severe, occasioned very likely by some food served.

The stop at Smyrna was the most

interesting of all. In addition to visiting a number of places of interest, we had our first contact with the work of the A. C. R. N. E. Bro. Warye and I were privileged to visit an industrial school conducted for women who are homeless and friendless. The lady in charge of this institution was one of the Leviathan party in February. Also visited an Armenian orphanage—supported by the Gregorian church but directed by one of the A. C. R. N. E. workers. All the boys in this institution are orphans so far as the matron in charge can ascertain. They are also maintaining a refuge home for young women who have escaped from harems and needed a home. It was very interesting to learn that the young Armenian men are going to this home and selecting wives from their own Nationals even tho they had been subjected to this unfortunate treatment. In addition to these they have a well equipped hospital and are able to care for a number of sick. They have had numerous difficulties to encounter but in general seem to be happy and enthused in their work.

We do not know what is ahead of us. The larger proportion of our party are expecting to be sent into the Caucasus where the need seems to be very great. All are eager to meet with the officials in charge at Constantinople to learn where their next year is to be spent.

No doubt the American newspapers are furnishing information relative to internal conditions and the relation between the Turks and the Greeks, rumors of which have come to us en route but details of which are quite foreign to all in our party. We are anxious to learn facts. Letters are eagerly anticipated from home friends. Again we want to thank you for kindly holding us up in prayer and to urge that you continue to remember us.

Sincerely your brother,

A. M. Eash.

THE MISSIONARY CAREER

Owing to the circumstances in which he is placed it is not always easy for a young man to make up his mind about a missionary career. The test question is that ascribed to Paul when Christ appeared to him on the way to Damascus: "Lord, what wilt thou have me to do?" Whenever that question is sincerely asked, God never fails to give the answer. He will purify our motives and enable us to fulfill His purpose and plan for our lives.—Sel.

If we haven't enough religion to drive us to share it with all the world it is doomed here at home.—Christian Cynosure.

THE BUSINESS OF SOUL-WINNING.

Soul-winning should be the business of life with every Christian, because it was the business of life with Jesus Christ Himself. What is it to be a Christian? To be a Christian is to be a follower of Christ. What is it to be a follower of Christ? To be a follower of Christ is to have the same purpose in life that Jesus Christ had. What was Christ's purpose in life? He Himself defines it in Luke 19:10. He says, "The Son of man is come to seek and to save that which was lost." The Lord Jesus Christ had just one purpose in coming down to this earth. He had one purpose in leaving the glory of heaven for the shame of earth. There was just one thing He lived for, one thing He suffered for, one thing He died for, that was to save the lost. Is that your purpose? Is that what you live for? Is that the one great ambition of your life? Is that the all-absorbing passion of your life? If it is not, what right have you to call yourself a Christian? If Christ had one purpose in life and you have an entirely different purpose in life, what right have you to call yourself a follower of Jesus Christ? Jesus Christ says in Matt. 4:19, "Follow Me, and I will make you fishers of men." Are you following Christ? are you fishing for men? Suppose I had asked at the beginning of this service for every follower of Christ to stand up, I think that almost every man and woman in this audience would have stood to their feet; but suppose I should now ask every follower of Christ to rise, how many of you could stand up?

Again, soul-winning should be the business of life with every Christian, because that is the work in which we enjoy the unspeakable privilege of the personal fellowship of Jesus Christ. There is a wonderful promise in this book, one of the most precious promises that it contains, a promise that men and women are quoting constantly. I do not wonder that men and women so often quote the promise! What I do wonder at is that they quote the promise without reference to the context and the condition. The promise is that (Matt. 28:20), "Lo! I am with you always, even unto the end of the world." Is there a more precious promise than that between the covers of the book? Ah! but notice the condition. You will find it in the preceding verse. Jesus said, "Go ye into all the world and make disciples of all the nations, * * * and, lo, I am with you always, even unto the end of the world." In other words, Jesus says, "You go My way, and I will go yours. You go out with Me in fellowship in work, and I will go

out with you in personal fellowship."

Soul-winning should be the business of life with every one of us, because that is the work in which we enjoy the fullness of the Holy Spirit's presence and power. Men and women, there is no greater blessing than to receive the Holy Ghost, to be filled with the Holy Ghost, to be baptized with the Holy Ghost. O, the joy of personally receiving and being filled with and baptized with the Holy Ghost! It is heaven come down to earth. But listen, that blessing is given for a specific purpose, and can only be had along the line of that purpose. What that purpose is, is revealed in Acts 1:8. Jesus says, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." The baptism with the Holy Ghost, the gift of the Holy Ghost, is given to you and me to make us effective in God's service.—R. A. Torrey, in "Real Salvation."

WHAT SHE COULD

A poor old woman in China, who had been converted, but who seemed unwilling to be baptized, was asked why she hesitated. "Why," she replied, with tears running down her cheeks, "you know that Jesus said to His disciples: 'Go ye into all the world and preach the gospel to every creature.' Now I am an old woman, nearly seventy years of age, and almost blind. I can tell my husband about Jesus Christ, and I can tell my son, and his wife when he has one; I am willing to speak to my neighbors, and perhaps I can go to one or two villages, but I can never go to all the world. Now, do you think He will let me call myself a disciple, if I can do no better than that?" When she heard that the Lord asked only for the best from each of His followers, and does not require from any one more than he can do, she said gladly: "Oh, then I am ready to be baptized whenever you think best." If all the baptized disciples of the Lord were as conscientious in their reading of His words as was this poor old woman, certainly there would be no lack of missionaries.—Selected.

Every child of God is drafted into His service. We are conscripts in His service.—J. E. Martin.

"Lean hard on God's Providence,
It will stand firm, it must;
In quietness and confidence
Shall be your trust.
Unto the smallest, humblest bird
That claims His promise due,
Of daily bread God keeps His Word
He will to you."

Question Drawer

Who was Josephus? Of what value are his writings compared with the Bible? J. A. R.

Josephus was a writer of Jewish history, his writings being of special interest and value because he was a prominent man among the Jews at the time of the destruction of Jerusalem. He could say with John, "We speak that we do know," for he was an eye witness to many of the things which he recorded in his history. Bible students get a number of things in Josephus' writings which help them to understand more clearly some of the things recorded in the Gospel.

Comparing his writings with that of the Scriptures, we must not get the idea that because he was an eye-witness of these things therefore we must give his writings equal weight with that of the writers of the New Testament. In the first place, he was not inspired of God—not even a Christian. His writings reveal a number of misconceptions of the truth as revealed in the Gospel. His writings must be classified with the other writings of profane history, not with the "holy men of God who spake as they were moved by the Holy Ghost."

According to I Cor. 11:29,30, who is meant by the reference to being sickly, weak, and those who sleep? I. M. S.

They who merely go through form of observing the communion while their hearts are set on the world. Another cause of such sickness is the looking upon the religious ceremony discussed in this chapter as something that satisfies the body, while its sole purpose is to remember and magnify Christ.

How often do the Mennonites observe the communion? I. M. S.

Usually about twice a year. But they lay no stress upon the number of times they observe the communion. They remember the promise, "as often," and the purpose, "shew the Lord's death," and hence count a stated number of times as merely incidental.

Ought a man who is in debt, but who makes the good confession as did the Ethiopian (Acts 8:37), be baptized? I. M. S.

Certainly—if he gives evidence of being honest in his confession. But a debt-dodger should neither be baptized nor retained as a member after baptism.

"Nothing can take away the Christian's joy but sin."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE HOME FROM FOUR ANGLES

By Clayton F. Derstine.

(Concluded)

IV. Courtship, Marriage, Home

"Is the young man Absalom safe?" (II Samuel 18:22)?

I have heard people laugh at the matter of courtship. If David had considered that question before he married that heathen girl, he would never have had an Absalom boy to crush his heart. Fathers and mothers, are you looking at that question from the standpoint of eternity? Are you teaching your boys and girls from the standpoint of what kind of a wife they should marry? what kind of a husband they should marry? Remember, there will be children born and your teaching may be responsible for their future. I remember what a group of young men said about a number of girls that were growing fashionable and discarded modest attire. One of them, a young man from a certain college, came to me and said, "Bro. Derstine, tell those girls that we young men have decided that our future wives are not to be taken from that kind." Those young men are to be admired. And the thing you and I ought to do it to look at the future of our home life in choosing a companion, and a possible posterity.

I believe one reason so many young girls go astray is this: I have heard girls say, "I will not be tied to my mother's apron strings." I would rather be tied to my mother's apron strings than to be tied to the devil's strings, or be tied to one of those little two by four sports. I have heard boys say, "Just wait until I am 21. Then I will be my own boss." I would rather have my father give me advice today than to be my own boss.

"Is the young man Absalom safe?" Look back to the courtship days. One of the best times for instruction is when young men and young women are coming to the days when they are thinking of that state, second only in importance to salvation itself. I believe many a young woman has lost her soul because she married the wrong man. Many a young man has lost out because he married the wrong woman. I believe that many a child

goes to hell because he is born of and reared by unsaved parents. You are responsible for your children. At a recent revival meeting I made this statement, "Unless you intend to bring your child back to God, using every effort, you have no right in all the world to bring a child into existence." You have no right. Any man and woman that bring children into the world and have not made up their minds that that child is to be saved, and that is the object of their lives, are doing an awful, devilish, and criminal thing. And yet that thing is being done. May God bless this part of the message to young and old, boys and girls, as we ask this question, "Is the young man Absalom safe?"

In closing let us give two more illustrations. I knew of a home that was safe. There were six children. The mother was a consumptive. Because, sometimes, in tuberculosis, the patients drop off very suddenly this mother gave her children her last message on a certain day. From the youngest to the oldest she gave a parting message, then she took the little baby, pressed it to her heart and kissed it and handed it to her husband, saying, "I charge you to bring them all home." The last thing before she closed her eyes, the husband said, "Mother, I am coming and I will bring the children." That is a safe home.

The second is this: a certain father and mother had one boy. He was the only child and they grew to love him very much. The boy took sick. In the forenoon the doctor said, "He can hardly live until night." At noon the father came in from his work and his wife said, "He won't live beyond the day. I can't tell him. I can't tell him." They went into the sick room. The father told him, "Tonight you will probably be in heaven with the angels." He got his handkerchief and began to cry. The boy got hold of his father's shoulders and said, "Don't cry, papa. I will go straight to Jesus and tell him that ever since I knew anything you tried to lead me to Him." Oh, that children could say that of all parents.

May God bless the message to our every good. I ask as I close, "Is the young man Absalom safe?"

Eureka, Ill.

KEEP THE STANDARD HIGH

Be as they who will not falter—

Many swords or few—

'Till we make this earth the altar

Of a worship new;

We be they who will not take

From palace, priest, or code,

A meaner law than 'Brotherhood'—

A lower Lord than God.

—Edwin Arnold.

RESPECT FOR PARENTS

(An extract from a sermon by C. D. Esch delivered before the Young Men's Conference at the Pennsylvania Church near Newton, Kansas, December 31, 1917, and reported by J. H. Shank.)

Home should be to every young man the most sacred and the most inviting place on earth. Too often, the home has become such a common place thing; that you do not appreciate what it means until its blessings are taken away from you. The people that make up your home are your very best friends.

There is no person in all the world that is more interested in your life than your parents. They have shown it by the sacrifices they have made for you. Father and mother have worked hard many a day for your well being, and they did not complain about it when you were sick and they had to sit up with you night after night. The things that are of vital importance in your life, they are interested in, there is no one better qualified to give you advice, and you ought to seek their advice. It is your duty to do it, because God says, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Honoring the parents is what has held the Eastern world together for generation after generation, especially the Chinese Empire. Many things have come into that country which have made it corrupt, but in spite of these evils the whole kingdom has hung together—largely because they have had great respect for parents. The same thing is true in other parts of the East. I have been shocked many a time, upon coming back to this country from India, to see the disregard that young people have for their parents and for paternal authority and advice. It is a shock to one coming from the East where no one would think of going contrary to the advice of his father, or if his grandfather is living, he will have the advice of his grandfather on the subject. If you follow the wise counsel of your parents you will not go far wrong at any time, and God will bless you for it.

Disregard for parents is one of the things that is eating out the family life in this country: the standard of the nation is being lowered because of it. Show me a young man that does not appreciate his home, and that would rather be running around over the country, engaged in trifling things, and I will show you a man that 9 times out of 10, will never amount to very much, either in the worldly sense or in the spiritual sense.

Hesston, Kans.

"Love is the greatest thing God can give us, for God Himself is love."

Sunday School

For the Gospel Herald.

Lesson for Sept. 7, 1919—Matt. 13:
31-50

THE KINGDOM OF GOD

Golden Text.—Seek ye first the kingdom of God, and his righteousness.—Matt. 6:33.

Introductory.—One of Christ's favorite methods of teaching was by means of illustration. The parable form is quite frequent in His teachings. The teacher knows this principle as that of "going from the known to the unknown." That is, he takes something familiar to those whom he is teaching, calls attention to points of similarity with some object or thing not so well known, and thus fixes clearly in the minds of the students what he wants to bring before them.

One of the things hard for the natural mind to comprehend is the nature of the kingdom of heaven. Christ makes this plain by likening it unto things with which human beings, especially those to whom He addressed Himself, are or were very familiar. What is the kingdom of heaven like? It is like—seven or eight different things that He presents in the 13th chapter of Matthew. Let us notice some of them.

Parable of the Mustard Seed (31, 32).—This parable represents the kingdom of heaven as being something that grows. Like a mustard seed, very small, germinates, grows, continues to grow until it becomes a mighty herb, spreading its branches until the birds of the air find it convenient to lodge among its branches, so the kingdom of heaven, having a very small beginning, continues to send out its spreading branches until it will have reached the ends of the earth and the birds of the air (many of them vultures) are lodging in great multitudes among its branches. This parable is an apt illustration of the outward growth of the Christian Church, the thing nearest synonymous with the kingdom of heaven that we know of.

Parable of the Leaven (33).—Here is another parable which typifies growth. The difference is that whereas the mustard tree typifies outward growth this one typifies inward growth. Now leaven, whenever it is mentioned in Scripture, typifies sin. At the present time there is a striking illustration of the two kinds of growth represented in these two parables. As the Christian Church is rapidly carrying the kingdom of heaven to the ends of the world, the hidden leaven of sin is rapidly overtaking it. Things which a generation ago were set forth

as rank opposition to the Church of Christ are now openly set forth as "Christianity." The terrible apostasy, so graphically taught in Scripture, seems to be upon us. The present indications are that these two kinds of growth will reach the ends of the earth about the same time.

Parable of the Treasure (44).—This parable has been variously interpreted. Some would interpret the man as Christ and the treasure as human souls. Others would take the word "man" literally and reckon the treasure as salvation. In either case it represents the salvation of man as being the most precious of all treasures which men can possess, and nothing should stand in the way of gaining eternal possession of this treasure.

Parable of the Man Seeking Goodly Pearls (45,46).—In the former parable the emphasis is placed upon the value of the treasure; in the present one, on the matter of seeking. Christ has not only purchased our eternal redemption, but He is proving His faithfulness by His mission "to seek and to save that which was lost." Thank God for a seeking Saviour. Are we also seeking Him?

Parable of the Drag-net (47-50).—This is the concluding parable of the series. We have had two parables of the sower, two parables of growth, and two parables representing the value of the kingdom. We are now to have another illustration giving a summary of results. The kingdom of heaven is likened unto a net cast into the great sea of the world in which the human family is represented as so many fishes. All kinds, good and bad, are caught in the net. This net goes to the depths of the sea, reaches to its utmost borders, and the meshes are fine enough that not a single one escapes. It is drawn to the shore of eternity where there is a great separation. "The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." It is the picture of the judgment.

This list of seven parables, five of which are considered in the lesson before us, is a very complete and forcible representation of the kingdom of heaven. It starts at the very inception of the kingdom; the seeding time. It describes the condition of the kingdom with reference to growth and value, and ends with the judgment at the close. It is clear enough that all should understand and wish to have a part. It gives us a glimpse of the beyond and should strengthen our desire to have part in the more glorious and everlasting kingdom to come.—K.

Our Young People

HONORING THE LORD WITH OUR
SUBSTANCE.—II Cor. 8:1-12;
Prov. 3:9, 10.

Topic for September 7

MOTTO

"Honor the Lord with thy substance and the first fruits of all thine increase."

THE STUDY HOUR

I. Honoring God in All Things.—Sometimes there are suggestions from different sources which come to our outward ears and inward ears, that certain things belong to ourselves and other things belong to God. Some have a double standard of possession. One day of seven belongs to God and the other six belong to us. Certain times our conversation is devoted to religious things lives and of what other things we may acquire in the way of property and money. If we give him a part of His own, should we feel that the remainder is ours? Far from it. God taught Israel to give tithes of all their possessions. This was devoted directly to the support of the worship of God's house. It was an acknowledgment that they owed their all to God and should render to Him everything in whatever way He directed. If God can ask a tenth for the furtherance of worship, it proves His right to say what shall be done with the other nine-tenths. If He sends the poor to us, He has commanded us who have of this world's good, not to shut up our bowels of compassion from them (I Jno. 3:17). If He blesses us with more than we need, it is that He expects us as good stewards to use it to further His cause (II Cor. 9:8-11).

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (I Tim. 6:17-19). Brethren and sisters, are we embezzlers? "Will a man rob God?" Let us use the trust given to us according to the will of the owner.

II. The Text, II Cor. 8:1-12.—Paul exhorts the Corinthian Church to follow the example of the churches of Macedonia in the grace of giving. They did not shut up their feelings of compassion. They gave free range to the grace of God and gave up to the limit of their power and were willing to go beyond their power in giving to the relief of suffering brethren. First there was a giving of themselves and with that of the bounties placed in their hands. In this they followed the grace of the Lord Jesus who was willing to become poor for our sake.

Prov. 3:9, 10.—Here the command with the promise is given.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Honor.
2. Giving Our Gifts to Honor God.

For Young People—

1. How God is Honored in Our Giving.
2. The Right View of Our Substance.
3. How We Rob God of His Due Glory.

For Older People—

1. Giving as the Lord has Prospered.
2. The End which Our Offerings Serve.
3. First Fruits.

Gospel Herald

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Middlebury, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, AUGUST 28, 1919

Field Notes

Sunday school meetings will be held
in Bucks Co., Pa., as follows: Swamp,
Sept. 7; Blooming Glen, Sept. 13.—C.

Bro. D. D. Troyer of Goshen, Ind.,
filled the regular appointments at
Kouts, Ind., on Sunday, Aug. 17.

Bro. J. D. Charles of Hesston,
Kans., spent Sunday, Aug. 17, at Kan-
sas City, Kans., and preached three
impressive sermons.

Bro. Levi J. Miller and family of
Garden City, Mo., are spending a few
weeks in Colorado. Bro. M. is preach-
ing as opportunity affords.

Bro. J. D. Mininger of Kansas City,
Kans., recently visited relatives and
friends at Souderton, Pa., and sur-
rounding districts.—C.

One of the ministers at Eureka Ill.,
more favorably known as "Grandpa"
Reesor has arrived at the ripe old age
or one hundred years.

A bishop will be ordained at Bloom-
ing Glen, Pa., (D. V.) Sept. 16, to as-
sist Bro. Henry B. Rosenberger who
is failing in health.—C.

Bro. Allen Rickert of Columbiana,
Ohio, is spending a few weeks in east-
ern Pennsylvania, preaching the Gos-
pel of the Kingdom.

Bro. Chas. B. Shoemaker of this of-
fice spent two days in Philadelphia
last week. He accompanied Bro. M.
K. Smoker to the Hospital there.

Bro. W. B. Weaver and family of
Elkhart Ind., are making the trip to
General Conference by automobile.
Bro. W. is preaching to various con-
gregations enroute.

The brethren, J. S. Shoemaker and
J. B. Smith, spent Sunday, Aug. 17,
with the brotherhood in the Johns-
town, Pa., district, preaching at the
several churches in the field.

A group of young brethren from
Leetonia and Columbiana counties,
Ohio, attended a special young peo-
ple's meeting in Lawrence Co., Pa.,
on Sunday evening, Aug. 17. A very
impressive meeting is reported.

A Bible Instruction meeting is be-
held at Metzler's Church, near Akron,
Lancaster Co., Pa., Sept. 12-14. Bre-
thren J. W. Hess, Manson Ia., and
John W. Weaver, Union Grove, Pa.,
are to be instructors.

Among those who were at the pre-
liminary meetings of committees in
Virginia last week Bro. George R.
Brunk was a prominent figure. His
many friends will be glad with us to
know that he has to a large measure
recovered his former health.—R.

The General Sunday School Com-
mittee, together with its Executive
Committee, held an important meeting
continuing thru parts of several days
last week. Among the recommenda-
tions of this body was additional lit-
erature for our young people.

A very inspiring mission meeting
was held Aug. 19 at the Strasburg
Mennonite Church in Franklin Co., Pa.
A large attendance, good interest from
beginning to end, and a general feel-
ing of "it is good for us to be here"
were among the features of the meet-
ing.

The Bender brothers, D. H. of Hes-
ton, Kansas, and G. L. of Elkhart,
Indiana, were busy in their respective
committees last week in Rockingham
county, Va. Both have suffered from
ill health as the evident result of over-
work, but both are apparently on the
road to recovery.

Bro. J. N. Durr of Martinsburg,
Pa., is the only member of the South-
western Pennsylvania Conference liv-
ing who was a member of that confer-
ence at the time of its organization in
1876. The present membership in
this district is reported as 1632 there
having been a net increase of 39 mem-
bers during the past year.

MINISTERIAL LIST

The time of the year has come
when we must collect our statistics
for next year's Family Almanac.
Among the items to be corrected
and brought up to date is the min-
isterial list. We want this as nearly
correct in every respect as we can
get it. You can help us in this.
Will you please—

1. Send us a corrected list of the
bishops, ministers, deacons in your
congregation or district, giving exact
addresses and spelling of names?

2. Send us a list of deaths and or-
dinations in your congregation or dis-
trict during the past year, giving
addresses of those ordained?

3. Send us a list of removals, tell-
ing us where they moved to in case
they left your community, or where
they moved from in case they moved
into your community?

Send this information to Bro. J. A.
Ressler, Scottsdale, Pa., on or before
Sept. 1, and we will be greatly
obliged.

A series of three meetings for Older
Folks has been announced for Eureka
Ill., Sept. 6, and 7. Among those ex-
pected to take part in the services are
Brethren Sebastian, Gerig, Birky,
Grieser, Roth, and Reesor.

Sunday School Meeting.—The annu-
al Sunday school meeting for Cedar
Grove Church near Green Castle, Pa.,
is announced for Sept. 4. A general
invitation is extended, and an in-
spiring meeting is looked for.

The brethren, Aaron Eberly of Dal-
ton, Ohio, and Ira Johns of Goshen,
Ind., worshiped with the brotherhood
at Leetonia, Midway, and North
Lima, Ohio, on Sunday, Aug. 17,
handing out the Word of life.

A Conference on the Fundamentals of the Christian Faith was one of the leading features of the pre-conference meetings in Virginia. The conference began at the Weaver church on Saturday evening, continued all day Sunday and closed on Monday afternoon. This meeting deserves a full report later.

Bro. M. K. Smoker of the Publishing House force has been having considerable trouble with his eye the past few months. On Wednesday of last week he left for the Wills Eye Hospital, Philadelphia, Pa., for treatment. Latest reports are quite encouraging. May God's people earnestly remember him at the Throne.

Correspondence

Lititz, Pa.

(Hammer Creek congregation)

Greetings to all Herald Readers—Thursday Aug. 14 marked the day of the ordination of a new minister at this place, to fill the vacancy of the late Bro. Jonas Hess. Bro. John S. Hess was chosen by lot, twelve brethren being in the lot. The services were conducted by Bishops Christian Brackbill, Benjamin Weaver and Noah Landis. Eight bishops were present and also a large number of ministers. The services were very impressive and great interest was shown, and we hope and trust the day is long to be remembered.

May God bless the dear brother as he goes out in his field of labor, and may we as brethren and sisters do all we can to help him along. Let us all lift him up to the throne of Grace and pray that he may fill the place as faithfully as the dear brother did up to his old age. Let us remember that the upbuilding of the church and Sunday school is not only the ministers work but that we all have a part. Let us all be active in the service of the Master and work together as co-laborers with Christ. I wish God's richest blessings to the brother as he goes out in his field of labor and also to all the Herald Readers. I remain,

Yours in His service

Alma G. Risser.

East Earl, Pa.

(Bowmansville Congregation)

Dear Herald Readers: A kind greeting to all. The Lord has been mindful of us and blessed us richly. We wish to express our heartfelt thanks to our visiting brethren who have in the recent past so greatly assisted us in worship at this place.

On August 10 we were permitted to have with us at our regular church services Bishop N. H. Mack of New

Holland, who preached a very impressive sermon from Act. 1:8 (latter clause). On the evening of August 10 the brethren Amos Hershey and M. G. Weaver of New Holland were with us in our Teachers' Meeting, Bro. Hershey discussed Lesson 7, "Christian Missions," teaching us the great need of mission work both at home and in foreign countries, that all can take part in mission work. Even a "cup of cold water given in His Name shall not lose its reward." Lesson 8 "Social Responsibility" was discussed by Bro. Weaver teaching us to bear one another's burdens and help those in need whenever opportunity presents itself.

On August 16 our harvest home services were held by Bro. Samuel Oberholtzer of Elizabethtown. He delivered a sermon from Psalm 65:11, teaching us that "all things work together for good to them that love the Lord." August 17, Bro. Oberholtzer was with us in our church services at Allegheny. The church house again was filled with attentive hearers, the brethren preached the Word to us in its purity and with power. May the seed sown bring forth much fruit.

We ask an interest in the prayers of God's children that we may all walk closer to Christ's teachings.

Cor.

Landisville, Pa.

The Landisville and Salunga S. S. Workers Meeting will be held at Salunga, Wednesday evening, Aug. 27, 1919.

Speakers are as follows:

Lesson for Sept. 7, assigned to Bro. Joseph Lehman.

Lesson for Sept. 14, assigned to Bro. David Mosemann.

Lesson for Sept. 21, assigned to Bro. Jacob Sholtzberger.

Lesson for Sept. 28, assigned to Bro. Hiram Kauffman.

Yours in the work,

Aug. 16, 1919. Morris Kauffman.

Windom, Kans.

(West Liberty Church)

Bro. W. E. Helmuth, wife and children of Garden City Mo., were with us today. Text Ex. 3:2. "Moses and the Burning Bush." Moses received a serious education of forty years in Midian. The burning bush was surrounded by holy ground. The true Church is a burning, shining light, having Jesus as its foundation.

Sister Caleb Winey of Peabody, Kans. with her daughters Ruth Potter, Peabody, Kans., and Laura Newcomer, Salem, Tex., were with us in S. S. and Church services today. Also Bro. Ed. Yoder of Garden City Mo.

Brethren Geo. Coopridner, Shelly

Miller, and Abe Troyer have been selected delegates to the Kansas-Nebraska Conference.

Aug. 17, 1919. R. J. Heatwole.

Flanagan, Ill.

Greetings.—Sunday Aug. 3, 1919 we were glad to have with us the brethren D. D. Miller, Samuel Gerber and Lewis Miller. The latter spoke to the S. S. after which Bro. D. D. Miller read the scripture lesson followed by Bro. Gerber, who officiated at the baptism of one precious soul. In the evening Bro. Gerber led in devotional services after which Bro. D. D. Miller preached. May we remember some of the things taught to us and observe them, bringing us nearer to Him who did so much for us.

In His Name

Aug. 19, 1919. Agnes A. Gunden.

Bainbridge, Pa.

Dear Herald Readers, Greeting in Jesus Name.—On Wednesday evening August 6 we began a series of meetings at the Wickersham School House, with Bro. John H. Moseman of Lancaster in charge. There were five precious young souls who were willing to confess Christ as their Saviour. May the Lord bless them and make them to be bright and shining lights in His kingdom.

We rejoice that these have come, but it brings sadness to us when we see others who should have come, but would not yield.

Yours for the Master's Service

Aug. 19, 1919. Cora R. Kraybill.

Ephrata, Pa.

Dear Herald Readers, Greeting—Many things have occurred at this place since our last report. As near as we can recall the following ministering brethren from a distance have broken unto us the bread of life; Bro. David Garber of Va., Bro. Noah H. Mack of New Holland, Bros. H. B. Keener and J. B. Smith of Harrisonburg, Va., Bro. Clayton Derstine of Eureka, Ill., Bro. Elmer Hess of Masontown, and last Sunday Bro. John W. Hess of Iowa, a former resident here. He with his family is visiting nearby on the way to the General Conference. A number of our people are planning to attend.

Our Ladies' Sewing Circle has been reorganized with a membership of 45 to date. We buy material and make garments for the children in our various Mennonite Children's Homes. Also expect to branch out farther later on. Young People's meeting is in a flourishing condition but always have room for more workers. The same is true of the Sunday school. We are glad for the opportunity our young

(Continued on page 412)

Miscellaneous

THE IDEAL IS THE REAL

What do they know of life who only see
the form of things,
And not the heart?
What do they know of love who merely
kiss the lips and cheeks,
And not the soul
What do they know of life and love who
hear no angel wings
A near them pass?
What do they know of love or life to
whom there never speaks
The Voice of God?

Tied to the sordid task for self, they see
no vision bright,
And curse their lot.
Bound by the sickly pride of self they
miss the only prize
There is to gain.
Sunk in the slush and dirt of lust, bereft
of truer light,
They grope their way.
Lost in the cave of hell's despair, they
have no open eyes
To see their God.

Be wise—and turning from the shape and
size of earthly things,
Oh, seek the heart!
Be true—and never merely kiss the rosy
lip or cheek,
But kiss the soul!
Be calm—and living in the deeps of life,
the angels' wings
Shall around you come!
Be good—and knowing well both life and
love, to you will speak
The Voice of God!

Selected by E. A. W.

NEED OF A GENERAL HOSPITAL

By Amy Carr

For the Gospel Herald

Seeing Bro. D. H. Bender's article in a recent issue of the Herald upon the Needs of a General Hospital by the Church, I am moved to add my appeal to his.

Does the Mennonite Church need a General hospital? Assuredly yes. I, a Methodist, and a registered nurse, am quite sure of it. Every religious body of people should have their own training schools for nurses and they must always be affiliated with hospitals and since nearly all denominations have them why not the Mennonites?

When away from home and home influences the temptation to drift is so great and I know of no profession where Christianity can be of so much help as in the profession of nursing.

As Bro. Bender says, the demand for nurses far exceeds the supply and the need is for girls who are conscientious Christians.

I once heard two student nurses, after having witnessed a tragic death following an automobile accident, com-

ment for a time upon the uncertainty of life and the awfulness of being unprepared and they were even moved to tears, but a few minutes later, having procured a deck of cards proceeded to have a game of pitch, then were called from their game to administer emergency treatment to a negro fatally injured in a free-for-all fight and then having gone off duty for the day were seen trying to smoke a cigarette. One of these two girls said she had been carefully brought up and prior to entering training sang in the choir, taught a Sunday school class, etc., but because no stress was laid upon spiritual things she had drifted until she did not care.

Nursing is a noble profession, the most self-sacrificing one there is even calling for more self-sacrifice than motherhood. And since in our work we learn to know no sex our strength of purpose, modesty, and faith need to be carefully sustained and upheld in training schools established by the Church.

Who is so well fitted as a Christian nurse to help a poor dying tubercular patient to obtain baptism and spiritual help or to speak to a grief-stricken mother bereft of son or daughter, or to tell the poor unfortunates in the maternity words of the worthwhile life? and where can the goodness of a nurse be so well established save in a church hospital and that one of your own faith? Because of these things the Mennonite Church should by all means have a general hospital and training school for nurses.

Kingman Kansas.

THE PASSING OF THE LIQUOR TRAFFIC

By O. E. Hershey

For the Gospel Herald.

The year of Our Lord 1919 will be long remembered as the year in which our government dissolved its disgraceful partnership with the liquor makers and venders. It certainly should be a time of rejoicing, because our nation from henceforth will cease to take profit from those who have mercilessly exploited the weakness and ignorance of their fellows, and will seek to restrain and forbid this criminal policy. It was a deplorable fact that for over fifty years our government in its federal state and local administration did for a certain consideration license, protect, and encourage the manufacture and sale of intoxicating beverages to the lasting disgrace of the nation, and the untold sufferings of her people. How many with passionate appeal have told and retold of the awful crime, the terrible consequences resulting from the licensing of the liquor traffic.

It is a cause for great rejoicing that though slowly yet surely the rising tide of public opinion has culminated in this great moral achievement, a victory over one of the colossal wrongs of history attained without strife or bloodshed. As one has said: "Account yourself happy if it has been your lot to espouse some noble and unpopular cause in the beginning—to stand by its cradle to help it grow, to see it first arouse curiosity, then attention, then contempt, then hatred, then fear, then respect, until at last over prejudice, and hate, and party, and old customs, and vested interests the irresistible current makes its way." Another says, "An ocean is surging in my soul today. Voices of rejoicing wives, mothers, sweethearts and children are heard from sea to sea."

But some will say, "What does it profit if through our outward circumstances be, through the providence of God, made ever so fair if no good comes to the soul? Are not the teachings of Jesus and the Apostles replete with admonitions and appeals to all believers regarding the physical and moral, as well as spiritual interests and welfare of all men "especially of the household of faith".

Gap, Pa.

HOW YOU TALK!

By A. C. Kolb

For the Gospel Herald.

Did ever any one make this remark to you? What had you been saying? Speech has always been an important index in determining a person's character, but if some people knew some of the things which are spoken by many whom they think "all right" what revelations there would be! Say, brother, what do you do when you are with a threshing gang and some of the men commence to tell filthy stories? Sister, what do you do when you are at a sewing bee at your neighbor's and someone passes an unfriendly remark about some one who is absent? Or, to what extent do you encourage gossip? What sort of conversation engages our attention most?

Some time ago several men were together in an office talking about various things, when one of them, thinking to enliven the conversation with what he thought a joke, related a story which savored of vulgarity. Among these men was one who is connected actively in Sunday school work, but who seemed to enjoy the story to the extent of indulging in a hearty laugh. As is humanly common, he, in turn, also thought of a joke to spring and, thinking to tickle the imagination of the first story-teller, let drop a few remarks which like-

wise were not free from tainted suggestion. How the conversation between these men ended, I do not know, for I did not stay to find out, but here, as so often before, the thought was thrust upon me that if men would only be more careful of their speech, the influence they exert would be ever so much greater for good. Occasionally, listeners are so shocked by the things they hear from people whom they expect better things, that they speak right out, "How you talk"! When this occurs, I venture those men who did the talking are held in much lower esteem by their friends than before, and it will require a great deal of time and perseverance to regain lost confidence.

"It was only a slip of the tongue," said John when he noticed Henry's disapproving look. "But your tongue had no business to slip," replied Henry. That's just it. Our tongues have no business to slip into the habit of saying unbecoming things. There are too many ears ready to pick up our remarks which damage our prestige and throw reflection upon our profession beyond anything we ever heard of. Inconsistencies are brought to light which require much patience and careful living to erase. It is related how that on a certain occasion a great temperance worker was cleverly trapped by a liquor advocate. He had presented his arguments in a most convincing manner, and had obtained his opponent's assent, who quite agreed with him that strong drink should be put away and that steps should be taken to accomplish such an end. The conversation took place in the waiting room in a hotel, and ended in a most friendly way. Then, pretending complete unanimity of opinion with the temperance worker, the other man, in a most genial manner, invited him to enjoy "just a glass of beer" with him, suggesting this only as a token of friendship and good feeling, at the moment of their parting, inasmuch as one glass of beer could not possibly result in any harm. After a little hesitation, and not wishing to appear rude, the temperance worker consented to just one glass. That was all the other man wanted. He won the day, for he effectively stopped the mouth of the other man who did not dare utter another sentence during that campaign, for his speech was belied by his own actions. The cause he represented, though worthy and ably advocated, was definitely crippled, and all because of merely "a slip".

We are told that "of the abundance of the heart the mouth speaketh". Jesus is the authority for this statement. He did not say anything about our profession. The Pharisees professed many things which they never practised. Jesus said upon a-

nother occasion, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven". Again nothing is said of profession. There is something which lies deeper than a mere profession. It is conduct, and as speech is very significant in displaying the quality of our righteousness, and this is part of our conduct, it behooves us to be careful of the things we say. Sometimes conduct betrays us and our nice speech and pious words count for little. Then too, sometimes our speech may discredit our otherwise quiet and unassuming, and even exemplary, conduct. Speech and conduct or actions, are so closely associated that one complements the other.

And right here I would like to ask a question. Have you ever seen a man who smokes, be it a pipe, a cigar, or a cigarette, who has not at some time or other been heard to indulge in conversation which could not be called clean and becoming? On the other hand, is it not true that it is a most common thing to find that the man who indulges in vile and smutty talk, also in many instances goes still further, and chews the dirty weed? (We question whether that is going any farther; they seem to be on a level.—Ed.) It seems that filth, as well as the proverbial "misery," loves company, and, not being content to emit clouds of annoying smoke or, worse still, juice, from the mouth, it so frequently happens that even the conversation must be defiled also. And this has been seen very frequently, even among such who profess to be Christians!

It is self-evident that something is wrong somewhere. I cannot conceive of a holy Christ walking along with a cigar or cigarette or pipe in his mouth, polluting the air as he goes, or stopping to enter into conversation and puffing smoke into somebody's face. Neither can I conceive of men who are soundly Christian—Christ-like—and who are honestly trying to imitate his life and conduct, and in whom the Christ dwells in all the sweetness of His grace, doing such a thing. Neither is it becoming for a Christian to take part in smutty conversation, nor even to tarry and listen. His business is to set an example that is better. We may have many imperfections, but that fact does not excuse us nor give us license to indulge wilfully in bad habits, and no one can engage in impure conversation, nor stop to listen to it, nor indulge in smoking, without doing it WILFULLY.

"By the grace of God I am what I am," is hardly appropriate to the man who indulges in these things, nor

would he describe his own condition truthfully by the use of this or any similar quotation. How, then, can he lay claim to being a "temple of the Living God"? If the Holy Spirit should choose to dwell in a "smoke-house", I fancy it would be a smoke-house only so long as He had not as yet entered. After He entered, He would transform it into a temple, befitting His occupancy. Christian people are not to be the salt of the earth. They ARE the salt. But if the salt have lost its saltiness, it is henceforth good for nothing. There is a possibility of losing the very qualities which make us of value. And one of the easiest ways of losing, is by the "slip of the tongue". I am inclined to think, however, it is not so much an accidental slip of the tongue that troubles us, as a wilful PUSH. Our tongues will not be apt to say things we don't want said. The apostle James gives us some splendid advice and caution in the 3rd Chapter of his epistle, but in particular should we bear in mind verses 5-14: "The tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell There-with bless we God, even the Father; and therewith curse we men which are made after the similitude of God. Out of the same mouth proceed blessing and cursing. My brethren, THESE THINGS OUGHT NOT SO TO BE. Doth a fountain send forth at the same time and place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine figs? so can NO fountain both yield salt water and fresh. Who is a wise man among you? Let him show out of a good conversation his works with meekness and wisdom".

The serious question arises, Can a man be a Christian and indulge in unholy, unchaste conversation, or even give a listening ear thereto? If he be a Christian by profession, can he hope to remain a Christian and continue in these things? Let us ask God about it.

Herbert, Sask.

One of the things that is helpful to us as preachers and teachers and Christian workers generally is the fact that the Lord Jesus Christ is with us constantly. His promise is, "I will be with you, even unto the end of the world." A consciousness of this fact can not but have an uplifting influence upon all who thus realize it.—J. S. Shoemaker.

"God's love in the heart makes a happy heart."

CORRESPONDENCE

(Continued from page 409)

people of today have for improving themselves.

We still remember our young brethren in the Near East and are glad to hear such good reports from the work there. At every service, Bros. Miller and Zimmerman are remembered in our prayers.

Teacher's meetings once a month at the homes, are well attended and much help is derived therefrom by the S. S. teacher.

Pray for us and all God's vineyard wherever it may be.

Aug. 20, 1919. Lizzie Mengle.

Ste. Elizabeth, Man.

(Pleasant View Sunday school)

Greeting in the Master's Name:—We are still having warm weather for this part of the country. People are very busy harvesting, and we hear the hum of the threshing machine the last few days. But we are not able to tell the yield of the crops just yet. Wheat has been damaged by rust, early oats and barley seem to be a fair crop, but late oats are also damaged by rust. Nevertheless we are thankful to the dear Lord that He has given us a great plenty. We have also been enjoying many spiritual blessings all through this summer season by reason of visits from our ministering brethren. Bro. Lapp came to this place on July 24 and remained with us three days, giving us very interesting talks on India, which we certainly enjoyed, and all wished he could have stayed longer.

On the evening of Aug. 8 Bro. David D. Miller of Kalona, Iowa, came here and stayed about 10 days. We thank God for the spiritual food he left with us, reminding both sinner and saint of our relation to our heavenly Father.

Pray for the little flock at this place that we may do the Lord's will at all times. Mary L. Miller.

Aug. 20, 1919.

Pigeon, Mich.

(Pigeon River congregation)

Greeting in the Master's Name:—Bro. and Sister C. D. Esch and children came here on Aug. 14. While here the brother preached several interesting sermons and also gave talks on India. They left for West Liberty, Ohio, Wednesday morning.

Bro. and Sister M. S. Zehr and several others are visiting relatives in Canada.

Health is good.

Had a shower of rain yesterday morning. Agnes B. Byler.

Aug. 22, 1919.

Scottdale, Pa.

Dear Herald Readers:—The past week has again brought a number of visitors to this place. Bro. Ed. F. Zook, his wife, and Sister Amelia Detweiler of New Castle, Pa., Brethren Harold Bender, Elkhart, Ind., Timothy Thut, La Junta, Colo., Sisters Barbara Eigsti, Ida Yoder, Lena Stalter, Lydia Smith, Emma Slagell, (Mrs. Daniel) and Ada Orendorf, all of Flanagan, Ill., spent a day at Scottdale during the last week on their way to General Conference. Bro. S. C. Beachey with his wife and son also made a pleasant call at the Publishing House the fore part of the week.

The Publishing House force is greatly diminished at this writing. Brethren Aaron Loucks and family, Daniel Kauffman and family, Levi Mumaw, H. F. Reist, John Horsch, Elam Hernley; Sisters Estie Miller, Alice Bucher, Martha Mumaw, and Gladys Loucks (the last not a worker at the House) are among those attending the Virginia meetings. Bro. Homer M. Kauffman, a helper in the press-room for some time, expects to remain at Harrisonburg, Va., to attend school.

Sister Elizabeth B. Horsch, after spending a few weeks' vacation with her parents, has returned to Harrisonburg, Va., where she is connected with the Eastern Mennonite School.

Bro. and Sister James Musser formerly of this place but more recently of the Eastern Mennonite Home have returned to this place for the time being.

Bro. J. A. Ressler returned from Virginia in time to put the finishing touches on this week's issue of the Gospel Herald.

Pray for the work at this place.

Aug. 25, 1919. A. B. C.

Elkhart, Ind.

To Readers of the Gospel Herald, Greeting.—Last Sunday after a splendid sermon by Bro. J. K. Bixler, over 100 members partook of the communion and enjoyed the blessing of feet washing. Bro. J. F. Funk was also with us and gave us a few words of exhortation on the doctrine of feet washing. Bro. Funk said this communion service has been a great blessing to him.

Our prayers are that the Lord may direct the work at the General Conference this coming week. Bro. Wm. B. Weaver, Bro. J. K. Bixler and wife, Bro. G. L. Bender, Bro. C. A. Shantz and wife, Sisters Dora Shantz, Cora Shantz, Lizzie Blosser, Bro. Claude Leininger and family, Bro. Levi Mann and family have left Elkhart to attend the General Conference.

The brethren S. S. Yoder of Middlebury, Ind., and J. D. Mishler of Hubbard, Ore. expect to be with us in

our church services, tomorrow August, 24.

Our prayer meeting this week was at the home of Bro. and Sister J. B. Bontrager, where resides our aged sister, Bro. J. S. Coffman's widow. All those present greatly enjoyed the inspiration. Sister Coffman is quite feeble but she enjoys the fellowship of the brethren and sister. This is a great encouragement to see our older brethren and sisters enjoying their salvation and fellowship with the Lord. Cor.

A VATICAN DECREE

It is a noteworthy announcement that the Pope has permitted the Gospels and Epistles at Mass in Italy to be read in the vernacular. This means that for the first time large numbers of Italians will hear the Christian Scriptures read in their own language. It is well known that in the Latin nations only Latin is used in the Mass, and this means that the Bible is practically an unknown book to those who hear Mass. A desire to know what the Gospels and Epistles teach has led some priests and even secular papers to publish weekly vernacular translations. This will undoubtedly lead many to read the Scriptures for themselves, and we rejoice at every development that opens the way to the study of the Word of God, which we believe will be the means of leading many to a living faith in their Savior.—Evangelical Christendom.

REDEEMED

By Katie Eshleman

For the Gospel Herald.

The past is gone, the end is near;
The life is spent there is no fear;
For us He bore the weight of sin,
And blessed are those who enter in.

No words can tell, no love can price,
For Christ's own life and sacrifice.
Where is man now as he leaves earth
End of his journey since his birth.

A thought too deep for some to gain,
Redeemed with Christ shall ever reign.
The judgment day will soon appear,
The Judge's verdict you will hear.

Through God's great gift, His Savior Son
You'll win reward from God well done,
Yield all you have and naught withhold,
Safe then you'll be within the fold.

Lancaster, Pa.

The estimate of this years crops compared with last year's follows:

	1919	1918
Wheat (bushels)	1,001,071,000	917,100,000
Oats "	1,298,488,000	1,538,359,000
Corn "	2,839,017,000	2,582,814,000
Barley "	233,579,000	256,465,000
Rice "	41,000,000	40,424,000
Rye "	98,426,000	89,103,000
Potatoes "	387,917,000	400,106,000
Flax "	12,890,000	14,657,000
Hay (tons)	112,475,000	90,443,000
Sugar Beets "	7,000,000	5,890,000
Cotton (bales)	10,617,000	11,629,322

THE WAY OF CAIN

By a Brother

For the Gospel Herald.

Jude makes special reference to "the way of Cain" in speaking of the time of falling away or of the apostate Church. We see in this reference that the apostle seems to make a type of Cain and his procedure of the apostate Church of the last times.

The Word tells us that Cain was a tiller of the soil and brought of the fruits of the earth an offering for God. It was perhaps the most convenient for him since his occupation provided a very convenient offering. It saved him considerable annoyance in eliminating the anxiety of seeking some other sacrifice and again in reasoning from the standpoint of Cain his sacrifice was perhaps as costly as that of Abel's. He had perhaps spent as much labor and time as Cain had, and perhaps even more. He may have cried louder to God and made a much greater display of devotion than Abel, but the Word tells us that Cain's sacrifice was not accepted of God and his failure to come before God in His favor is clearly shown in the farther discourse of the book of Genesis.

Why was Cain's sacrifice not acceptable? It was not a type of the true sacrifice. It was not in accord with the plan of salvation and therefore did not typify Christ as all sacrifices were intended. It was in fact a perfect type of modern day "Bloodless religion" and the punishment and condemnation of God upon Cain increased with his sinful life until he said, "My punishment is greater than I can bear," and we find him a vagabond in the earth an alien and estranged from God.

We have similar examples of this Cain-cult worship as we behold the Word of Truth. Jeroboam tried to establish the worship of God in the cities of Dan and Bethel. His pretense though false was to save the people the long tedious journey to Jerusalem. The worship was to be similar to that of Jerusalem and God was to be represented by the calf idols. The result was a loss of the ten tribes of Israel and the despised title upon Jeroboam the institutor of this idol worship "Jeroboam the son of Nebat who made Israel" to sin and Jeroboam also carried the disgraceful mark which was set upon him. Imagine the terrible condemnation of God—"Jeroboam the son of Nebat who made Israel to sin." Brother minister, beware of the condemnation of Jeroboam.

Following are some of the modern characteristics of Cain-cult worship; Speaking lies in hypocrisy,

itching ears, refusing sound doctrine, setting forth fables. Will a man who was ordained at a Christian altar as a preacher of righteousness to preach the everlasting Gospel of eternal life, turn traitor to the cause of Christ and join the ranks of liars and speak "lies in hypocrisy?" Can we believe it? Are such men within the sheepfold? Is it possible? Yes, with deep anxiety and a heavy heart we must admit it to be true, for Paul says such will be the case. Men become exalted because they have preached a flowery sermon and instead of holding up Christ their business has become that of holding up themselves and refusing sound doctrine. Fables are used as the heathen Easop did to teach morals and the hungry soul seeking for the eternal Word of life is turned away. The young men also who of good motives have previously come to Christ have lost their zeal for the cause, the Church has become cold, and the place thereof has become desolate. Beware of the title of Jeroboam. "Preach the word. Be instant in season and out of season... Make full proof of thy ministry."

May we worship the Lord in the "Beauty of holiness" and as the Savior has taught us, "In spirit and in truth." May we dwell in the tabernacle of God and stand in His presence with clean hands and a pure heart. May we rejoice in the thought of going to the "House of the Lord" and in true adoration and reverence "worship The Father in spirit and in truth, for the Father seeketh such to worship him."

Goshen, Ind.

RED JACKET'S TEST

Mr. Cram, a missionary, had proposed the propagation of the Gospel among the Six Nations. Red Jacket, the Seneca chief, listened courteously and then replied for the barbarians: "Brother, we are told that you have been preaching to the white people in this place. These people are our neighbors. We are acquainted with them. We will wait a little while and see what effect your preaching has upon them. If we find it does them good, makes them honest, and less disposed to cheat Indians, we will then consider again of what you have said."

The irony of the shrewd red man cut like a rapier. His white neighbors loudly professed fealty to a religion whose central law is brotherly kindness, while in actual practice they wronged and wounded him, cheated him, stole his lands and shot his sons.

Christ's serious and sorrowful indictment of the Pharisees lay in the charge that they "say and do not." Paul repeatedly urged Christians to walk according to their excellent doc-

trines. James hammered home the truth that words are dead without works. "Show me," he said, "show me!"

Here, just here, is where Christianity fails—not the Christianity of Christ but that of His followers; and not, perhaps, so much in the crude manner suggested by Red Jacket, but in the more refined paganism of a flexible conscience.

True, some who profess allegiance to Jesus and admiration of His laws, lie and cheat, and live in a vulgar way.

But a stifling heresy in the church today, as in other days, unbrotherliness—the unbrotherliness of negation and indifference.

* ½ * * *

Unbrotherliness, however, is at its worst because, among Christians banded together in local congregations, it is without the semblance of excuse. Designated in sacred language as households of faith, they sometimes present the spectacle of households of friction and faithlessness. There are manifest indifference to each other's good, self-seeking which over-rides the general interests, petty quarreling, cordial dislike (if not murderous hate), deliberate attempts at personal injury, harmful gossip, envy, malice, back-biting, poisonous criticism, and so on to the limit of nullifying the Lord's new commandment.

We have heard of churches wrecked by overlords or bosses who had to be obeyed. Others, by families and their prominent connections bent on having their own way. News comes of one split on political lines; another where there are always in evidence some saints who cripple the work because they were offended; another where the kickers kick, the objectors object, the sensitive pout, the egotists stand in the way, the sour grimace, and the quitters quit.

They all assemble around the Lord's table, sing "Blest be the tie that binds," and crucify the Savior afresh.

One says, "We are all human and liable to err." Jesus answers, "Be ye perfect as your Father is perfect." Men of the world may do these things, but Christians never. The man who professes to love God and follow Jesus, while at the same time he lives like the world lives and does not love his brother, lives a lie, and the truth is not in him. (See John.) He may prate of brotherly love until his tongue is weary, but unless he lives it he is a major heretic and an unadulterated fraud.

We still believe in the church. It enrolls in its ranks the world's purest and best. They are the salt of the earth and the light of the world, and are maintaining the good name of the unconscionable hypocrite.

—Christian Standard.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Railroading is not usually considered with very much favor as an occupation for Mennonites, but a Mennonite train crew in France is one of the interesting sights there. An abandoned standard gauge American army railroad runs north from Aubreville through a number of villages in which the Friends Unit is doing reconstruction work. The French railroad brought the loaded cars of lumber and building material as far as Aubreville, but would not take them off its own line. Transporting the material by auto truck to the villages to the north where it was needed was a difficult and arduous task. So a large truck was taken, the front end elevated on a small push car, the rubber cut off the rear wheels and flanges secured to them and the result was a powerful auto truck which would run on the abandoned army railroad and take the place of a locomotive. With the brethren J. Ervin Gnagey, Albert Sommer, Homer Hostetler and John Kauffman composing the "crew" hundreds of regular French Railroad cars, loaded with material for building and relief work, were transported to the villages to the north at a small fraction of the labor and cost of hauling on the roads. It was a strange sight, and the French peasants along the way would stand staring, with open mouths, as the strange train an auto truck and four or five loaded cars went whizzing by. This is only one instance of material which had been intended for the destructive purposes was made to serve for constructive purposes. Instead of furnishing a means for transporting shells and ammunition it brought a message of helpfulness and cheer in the form of houses and provisions to those who had suffered from the cruel ravages of war.

(Extract from a letter from Armenia)

"In Orfa there was a little fellow whose story we learned. While in Aleppo Miss Holmes, one of the workers who can speak Arabic, noticed a poor little ragged boy near the car. She called to him and asked him a few questions. He told how his father was killed, his mother killed and thrown into a well. He and his little sister wandered around alone. The little girl died because he said she could not eat grass as he did. After being with the Arabs a while they wanted to make him Mohammedan so he ran away. He tramped about for miles and miles, finally coming to Aleppo where he slept in an old iron pile and ate what he could pick up. The lady took him into the car and gave him a blanket to sleep on. Before lying down he asked, 'May I repeat 'Our Father who art in Heaven'?' She told him yes, and asked if he had remembered to say it every evening. He said 'Yes, and every morning too'. Well there are hundreds of little children just like him. Aren't you glad you have a good home and good people to take care of you?"

Shall Friends Intervene in Mexico?

"The situation in Mexico is getting more

serious every day. The featuring of a certain class of news in the daily press is exciting the people of the country, and it is possible that within a few months our country will be at war with Mexico.

"Will we stand back and do nothing? Can we do nothing to make the Mexicans feel that the people of the United States are not at all against them?

"The American Friends Service Committee asks for a few young men to volunteer their services for a year's work in Mexico. They will work in conjunction with the Friends Mission stations already established. They will engage in agricultural and general welfare work and thus take our message of good-will to these our 'neighbors'."

And what Mexico needs more than anything else is the plain simple Gospel of Jesus Christ.

Have we thought of Mexico as a prospective mission field?

Mission to Germany Distributing Food

"Our Mission to Germany in which Jane Adams, Dr. Hamilton and Carolena Wood are the American representatives is now engaged in the distribution of food. They are ably assisted by Dr. Elizabeth Rotten and the German authorities. The following supplies are now being distributed:

- 10 tons of cocoa,
- 17 tons of sugar,
- 35 tons of condensed milk,
- 40 tons white flour.

Messages from Carolena Wood state that the need is appalling and that there is a deep appreciation of the spirit of brotherly love which prompted the American donors. Physical and spiritual depression is very great and further help is urgently needed."—Friends Bulletin.

MINUTES

Of the Meeting of the Mennonite Women's Missionary Society Held June 5, 1919, near Kalona, Iowa.

For the Gospel Herald.

Officers:—Mary Burkhard, Chairman; Clara E. Steiner, Secretary; Gladys Miller, Assistant Secretary; Ruth A. Yoder, Treasurer.

Song—"In the Morning of Joy."
Devotional Exercises—Mrs. J. S. Gerig.
Aim and purpose of this Missionary Organization. Mrs. Steiner.

To create more interest among our sisters in prayer and efforts for Missions. To acquire and give information. To encourage regular and systematic giving. To work for both home and foreign missions, for charity and relief work at home and abroad. To do all these by united efforts.

Call of the World.—Alta Erb.

The call and need of the world is synonymous—The need in a word is Jesus Christ.

The world needs the Gospel (good news). Some one must tell it. No one can tell it that does not know Christ personally. Are we God's women? If we are the world will hear more of Jesus Christ. We must be God's women at home. In our own United States there is a real dearth of the Gospel.

If our means are consecrated we are

never licensed to spend for ourselves what is not necessary.

Get acquainted with the missionary fields and pray definitely and beseech God and He will bring the results.

Song—"Jesus is all the World to me."

Song—"Jesus keep me near the Cross."

Song—"He's Everything to me."

The Woman's part in furthering Missions.

(a) At Home

Bernice Devitt.

Women are filling a greater place than ever before in the history of the world, a fact recognized by all. We must feel that the world is lost without Christ.

"Whosoever believeth and is baptized shall be saved but he that believeth not shall be damned." This truth must grip us and we must make ourselves responsible to give the Gospel to the world.

I am looking forward to the time when this body of women shall be able to furnish workers for missions and to better conditions for women workers.

(b) Foreign.—Ruth B. Miller.

One great way in which we can help is thru Mission Study. By study of books, magazines, and Mission Study classes information can be gotten. Get in personal touch with missionaries on the field, get direct information.

Another way is to send means, such as hospital supplies, nurses, children's necessities, supplies for widow's and children's homes.

Perhaps the greatest way to help is to give daughters and sisters. Women can fill places that men cannot fill and the work will not succeed well if we do not fill that place. Women can help in foreign fields, socially, physically, intellectually and spiritually. We must be Christ filled women for Christless women.

We must have intercessory prayer. Depend on God, He will make us able "for we can do all things thru Christ which strengtheneth us."

Song—"I shall see Him some day," by a blind girl—Addie Kemp.

(c) Sewing Circle Work—Mrs. Hilty.

If the sisters would not help by giving clothing, the giving to the poor could not be carried on, and this is very important in winning souls.

Recommend a prayer circle for Sewing Circles to help move intelligent praying. Heaven alone, can only reveal how many souls have been reached by this means.

Young Women's and Girl's Work. Ruth A. Yoder and Ella Fisher.

Girls want to work and will work. It is the privilege of the women to give them something to do. They want to do definite work and know where and how their efforts affect mission work.

Girls will consult those in whom they have confidence.

Practical suggestions for girls' work.

1. Give flowers to Mission stations and hospitals.
2. Fill Christmas boxes.
3. Eggs at Easter time.
4. Money for special things.
5. Baking, canning and preserving.

By doing this work girls will learn to know Christ better and will long to make him known to others.

Girls are interested in Missions in different ways from women and want to work differently.

This work gives girls a wholesome interest. They will respond if given an opportunity.

Song—"Share your Joys."

Reading of Minutes of last meeting by the secretary.

Treasurer's Report.

Song—"Winning Souls." By ten women Mission workers.
Offering.
Closing song—Doxology.
Adjournment.

Clara E. Steiner.

SPECIAL MEETINGS

For the Gospel Herald.

Rheems Pa.

Sunday school Meeting held at Bossler's Church Aug. 5, 1919.

Organization—Mods.,—Ira Miller, David Miller; Chors., Reuben Good, Levi Longenecker, Amos Eby.

Harvest sermon, John G. Ebersole.

Subjects discussed—**Sacrifices for Spiritual Work; Does it Pay to Make them? Lesson Preparation, Talk to Children, Do I Need the S. S. and Does the S. S. Need Me? The Home and the Sunday School, Results Following Lack of Interest in S. S. Work by Church Members, Joys and Blessings Received in S. S. Service.**

Workers Meeting—**The Vineyard of the Lord—a. Oneness and Unity, b. The Vineyard and Who is called to Work There, c. Willing Workers, d. Neglected Vineyards.**

Speakers—Christian Heistand, Samuel Oberholtzer, Henry F. Garber, Aaron Coble, Willis Killheffer, John Moseman, Ira Miller, A. B. Lutz.

Sermon, (Matt. 16:18) John Moseman.

Aurora Ohio.

Sunday school Meeting held at Plainview A. M. Church, July, 4, 1919.

Organization—Mod., C. Z. Yoder; Chor., D. D. Hartzler; Secys., Allen King, Elmer Stoltzfus.

Subjects Discussed—**Danger Signals along the Way, Mistakes in S. S. Work, Proper Time and Benefits Derived from Teachers' Meeting, How Conduct Quarterly Review? How get the Pupils to Study their Lessons at Home? The Relation Between the S. S. and Y. P. B. M. "Behold the Field," Giving, What, Why? What Have I learned Today?**

Speakers—Mahlon Krabill, Wm. L. Miller, Arthur Duncan, Enos Hartzler, D. D. Hartzler, Sister Campbell, E. B. Stoltzfus, Minnie Neff, Fern Oesch, Eugene Yoder, Allen King, Wm. A. Miller.

Children's Meeting, C. Z. Yoder.

Sermon, Enos Hartzler.

Palmyra Mo.

Sunday school Meeting held at Pea Ridge Church, July 27, 1919.

Organization—Mods., H. R. Buckwalter, L. J. Johnston; Chor., Wm. Detweiler; Secy., Anna M. Kreider.

Sermon, "Christian Fellowship," H. R. Buckwalter.

Subjects discussed—**Needs of Our Young People,—a. Social, b. Spiritual, My Responsibility for the Special Development of Others, How to attain to the Victorious Life, What Shall We Read? Launching Out.**

Speakers—H. R. Buckwalter, J. R. Buckwalter, Anna M. Kreider, L. J. Johnston, J. M. Kreider, John Kreider Jr., Sarah Downs, Wm. Detweiler, Leona Hathaway, I. E. Buckwalter, A. Downs.

Sermon (Jas 1:12) J. M. Kreider.

Tofield Alta.

Sunday School Meeting held at Salem Mennonite Church, June, 29, 1919.

Organization—Mod., A. King; Chors., W. S. Stutzman, Owen Hershberger; Sec., J. K. Lehman.

Subjects discussed—**The Three Persons of the Trinity and the Work of Each, The Original State of Man; his Fall and its Effects, God's Plan of Redemption and Salvation, The Results of Salvation.**

Speakers—J. L. Yoder, A. Hartzler, Anna Maurer, Sam Stauffer, Joe Huber, Kate Kauffman, J. E. Swartzendruber, N. E. Roth, Elvera Stutzman, Ivy Wideman, Jacob Brenneman, Mary Reil.

Children's Meeting, Tillie Stutzman.

Byerland Pa.

Harvest Home and S. S. Meeting held at Byerland Church, Aug. 14, 1919.

Address of Welcome, Jacob Herr.

Harvest Sermon, (Matt. 13:13) John K. Charles.

Organization—Mod., H. E. Godshalk, Chors., E. W. Hollinger, Daniel Lehman; Secy., Marie W. Hess.

Subjects discussed—**Needs of the S. S., Prompt and Regular Attendance Helpful to S. S. and Church Work, Upon Whom Depends Prompt and Regular Attendance? Worldliness a Hindrance to Spiritual Growth, Do I fill the Place I Should?**

Speakers—Simon Garber, H. E. Godshalk, A. D. Metzler, Abram Brenner, Noah Bowman.

Married

Yoder—Beachy.—On Aug. 7, 1919, Bro. Aaron C. Yoder and Sister Mary Beachy, both of Haven, Kans., were united in marriage, Bro. L. O. King officiating. The Lord guide them thru life.

Schrock—Hostetler.—At the home of the groom near Haven, Kans., Aug. 9, 1919, Bro. Clarence P. Schrock and Sister Fannie Hostetler were united in the holy bonds of matrimony by Bro. L. O. King. The Lord bless this union.

Nussbaum—Amstutz.—On July 5, 1919, at the home of the bride's parents near Kidron, Ohio, Bro. Albert Nussbaum and Sister Sara C. Amstutz were united in marriage, Bro. Jacob Nussbaum officiating. May God's Word be their daily guide.

Zuercher—Lehman.—On Aug. 10, 1919, Bro. Isaac Zuercher and Sister Emma Lehman were united in holy matrimony at the Swiss Mennonite church near Dalton, Ohio, by Bro. C. N. Amstutz. May the Lord bless them thru life.

Obituary

Fisher.—Christian E. Fisher was born Sept. 15, 1857; died after an illness of one month of pneumonia in Lancaster General Hospital on Jan. 12, 1919. His wife, Rebecca H. Fisher and adopted daughter Mrs. James L. Todd survive.

Interment in Millwood Cemetery Jan. 15, 1919.

Why should our tears in sorrow flow
Since Heaven recalls its own
And bids it leave a world of woe
For an immortal crown.

Neuhauser.—Melvin Emil Neuhauser was born near Hesston Kansas, Feb. 5, 1898; died at the home of his parents, Christian W. and Isabella Neuhauser in Harper, Kansas, July 31, 1919, at the age of 21 y. 5 m. 26 d.

In early years he was received into the Mennonite Church but drifted away but in his sickness he saw the need of a Savior and was happily converted, had great comfort in song and prayer and reading of God's Word. He was married to Erma Berkey Apr. 20, 1919.

His sickness was caused by influenza resulting in quick consumption. After a few months of great suffering he calmly fell asleep in Jesus. He leaves father, mother, wife, four brothers, five sisters, an aged grandfather and many relatives. Funeral serv-

ices Aug. 3, conducted at house by J. S. Hamilton, and at the Church by Chris Rieff of Newton, Kans. Text II Sam. 12:23. —By his Mother.

Eash.—Mary Mathilda Weaver Eash was born near Goshen, Ind., April 5, 1859. After an illness of about one hour she died Aug. 3, 1919, of heart failure; aged 60 y. 3 m. 28 d. She leaves husband (J. J. Eash) 4 daughters, and a son, (Mrs. Hattie Phillips, Mrs. Lettie Shull, Mrs. Kathryn Kinzer, Mrs. Gertrude Wilbur and Glenn J.). Seven children were born to this union, two having died in infancy. She also leaves her mother, 6 sisters, 4 brothers, 4 grandchildren.

After thirty-nine years of devoted companionship our heavenly Father saw fit to call her from our home. She was a kind and cheerful mother, and lived the true Christian life. Because of her good influence she led her entire family into the Christian life, her time ever being given to her family who now so deeply mourn their loss. Her children were all present at her funeral. Services at the home by Bro. Peter Unzicker; also at Shore Church near Shippewana by Y. Miller and J. Garber. Interment near Shippewana in the family lot.

THE PRESENT SITUATION

By Harry James Parker

For the Gospel Herald.

Valiant men arrayed in scarlet,
Mighty men with shields of red;
Proudly lead assembled nations
Crying "Peace, there's naught to dread

Yet what means this wild confusion,
This tumultuous noise I hear,
From the hills there comes a crashing.
Failing hearts cry out in fear.

As the world moves in procession,
All arrayed in pomp and show,
Chariots range themselves before us
With their torch like lights aglow.

Like the lightning some are running,
Carrying many to and fro;
Jostling one against another
In the broad ways where they go.

Here are mighty forces moving,
Federations large and strong;
Nations in their richest splendor
Head the proud and haughty throng.

Church and State now walk together,
Hand in hand they move along;
I'm a queen but not a widow
Is the Church's favorite song

'Tis a strange amalgamation
Crying "Peace and Safety" now,
As they federate for power,
So all men to them must bow.

But God has a few who're faithful,
Who with unmarked hand and brow;
Will not form a yoke unequal
Or their knees to idols bow.

See the last of Gentile powers
Trying hard to make a stand,
But the hosts which God mustered
Will lay desolate the land.

In his indignation coming
For the time is now at hand,
He will smite all earthly kingdoms
And not one be left to stand.

Pounding Mill, Va.

Yesterday is yours no longer. Tomorrow may never be yours, but today is yours, and in the living present you may stretch forward to the things that are before.—Dean Farrar.

Items and Comments

India is the largest sugar-growing, and sugar-consuming country in the world. The annual production of this commodity amounts to 2,500,000 tons.

The final draft of the Austrian peace treaty is announced to be completed and will be given to the Austrian delegation within a short time.

A cablegram from Russia states that thousands of converts, including many Jews are uniting with the Christian churches. The Soviet government is directing heavy blows against Christianity.

"That the present excessively high price of shoes is due to profiteering along the line from the producer of hides to the retailer is the verdict of the Federal Trade Commission."

The Czecho-Slovaks are taking great interest in Bible reading. During the war their privileges were greatly restricted but now the British and Foreign Bible Society is endeavoring to supply them with copies of the Scriptures.

Viscount Wahlda, Japanese Foreign Minister announces that Japan will not hold Shantung. The troops, he reports, are to be withdrawn as soon as an agreement with China can be reached.

A new giant airplane owned by the General Electric Company carrying eight passengers, flew to a height of 20,013 feet. This is believed to be a record for altitude for a plane carrying so many passengers.

Street railway employees in various districts are "striking." Pittsburgh, Pa., has been in the midst of the second strike within four months for more than a week. It is predicted that these strikes are but the beginning of greater industrial upheavals.

It is announced that rigid enforcement of laws relating to profiteering and food hoarding will be instituted at once by the Attorney General, following the report of a sub-committee of Cabinet, appointed to investigate the high cost of living. An equal amount of energy spent in teaching and practicing the golden rule would be more effective and attended by less perplexities.

The voice of the Wall Street Journal has editorially urged the adoption of metric weights and measures by the United States. The Journal points out that this simple and logical system was favored by Washington, Jefferson, Madison and other statesmen, and that throughout the history of this nation public men and economists have urged the advantages of this simple decimal system of weights and measures. The Journal draws attention to the fact that one of the earliest orders of the war called for the adoption of metric units by Britannia and when the United States entered the conflict America followed suit. "Perhaps the Anglo-Saxon aversion of change would be quickly overcome," declares the Journal, "were it generally known that our measurement by weights, ounces, and quarts had its origin in Germany!" It is well-known, however, that Germany has long since adopted the metric system.

CONFERENCE ANNOUNCEMENTS

Missouri-Iowa

The Missouri-Iowa Conference will meet, the Lord willing, at the Mount Zion Church near Versailles, Mo., with the following schedule and dates:

1. On Oct. 7 the Sunday School Conference will be in session.
2. The Mission Board will meet between sessions Tuesday, Oct. 7th.
3. On Oct. 8, the Young People's and Mission Conference will be in session. The forenoon being devoted to Young People's topics and the afternoon to Mission topics.
4. On Oct. 9 the Church Conference will be in session to continue till the afternoon of Oct. 10 if he work calls for the time.

A number of important matters will be before these meetings. We urge all our ministers and workers to lay aside all secular duties and give their time to the Lord in this important work.

A cordial invitation is extended to all our workers in this and in other districts to be with us in our meetings.

Versailles is on the Rock Island and the Missouri Pacific Ry's. Drop a card to either of the brethren, Amos Gingerich, D. F. Driver, H. J. Harder or Eli Swartzendruber, concerning your arrival. Trains will be met with conveyance at Versailles on the day preceding conference or when you may announce your arrival. Address these brethren at Versailles, Mo.

J. R. Shank, Secy.

Ind.—Mich. Sunday School Conference

The annual Sunday School Conference of the Ind.—Mich. District will be held Sept. 2-4, at Goshen, Ind. The first session will begin on Tuesday evening at 7:30. A cordial invitation is extended to all.

E. S. Mullet, Sec.

Kansas—Nebraska

The Kansas-Nebraska Conference will be held near Roseland, Nebr., Sept. 4-7. The Mission Board will meet at 1:30 P. M.

Church Conference Friday and Saturday, Sept. 5 and 6.

Sunday School Conference begins Saturday evening and continues all day Sunday.

Those coming from the south should come to Superior or Blue Hill. Those from the east should come to Roseland, and should notify John Blankenbiller.

C. D. Yoder, Sec'y.

Western A. M. Conference

The Western District Amish Mennonite Conference will meet, the Lord willing, with the Sycamore Grove congregation, near Garden City, Mo., Oct. 15-17, 1919.

The ministers meeting for preliminary work will be held on Wednesday, Oct. 15, and the conference sermon in the evening of the same day. Church conference on the 16th, and Sunday school conference on the 17th.

Convenient stations for arriving are Garden City, East Lynne, and Hadsell. For further information or notice of your coming address L. J. Miller, Garden City, Mo., or J. G. Hartzler, East Lynne, Mo.

A hearty welcome is extended to all to attend.

C. A. Hartzler, Sec.

ANNOUNCEMENT

The Third Annual Sunday School Conference of the Ontario District will be held near Markham, York Co., in the Wideman Church, Aug. 31st to Sept. 2nd. Those coming from a distance by rail please notify Norman R. Burkholder or Chris. D. Smith, Markham, Ont., R. R. No. 2. Oscar Burkholder, Secy.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
C. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allger, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(*1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.

Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(*1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. E. Martin, Supt.

Job.—Job, W. Va., _____ Supt.

Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

Knoxville.—(*1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(*1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria.—(*1919) 900 Garden St., Peoria, Ill. John Roth, S. S. Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, SEPT. 4, 1919

(Gospel Witness)
Established 1903 No. 23

EDITORIAL

OUR VIRGINIA MEETINGS

Another meeting of our Mennonite General Conference has passed into history. For months our people have looked forward to the time when our church representatives from far and near should assemble at Harrisonburg, Va., and prayerfully consider together the ways and means by which the cause of Christ might be promulgated and the Church strengthened and solidified on the Rock Foundation Jesus Christ.

Last week was the time set for the twelfth biennial meeting of the Mennonite General Conference, and the meeting was held according to scheduled time. A full report of this meeting will appear in these columns in due time. Until then, our people will be wanting to know what was done, and it is in answer to this desire that these sketches are written.

* * *

As usual, a number of side meetings were held, notable among them being that of the Mennonite Publication Board. The reasons for these meetings at this time is found in the fact that since these workers are called together anyway, they find it convenient to meet a little earlier to attend to other matters not directly connected with the General Conference, nevertheless being as directly connected with the welfare of the Kingdom. In these sketches we shall endeavor to notice all these meetings.

* * *

Altogether there were nearly two weeks occupied in these various activities. During the first week all public meetings were held at Zion Church near Broadway. After that, they were held in the vicinity of Harrisonburg.

On Wednesday, Aug. 20, the members of the General Sunday School Committee met at the home of Bro. Noah Holsinger near Broadway. The needs and work of our Sunday Schools were considered and definite plans made to supply some of the needs. Not all the members were able to be present, one of them, Bro. A. M. Eash, being in the Near East engaged in relief work.

* * *

The preaching services at Zion Church on Wednesday evening, Aug. 20, proved quite inspiring. Brethren A. J. Steiner and Allen M. Erb occupied the pulpit.

* * *

On Thursday morning the two principal committees of the Publication Board—Executive and Publishing—met at the home of Bro. Lewis Shank Broadway, and spent a busy day in preparing the work to be brought before the Board meeting the following day. It was not only a busy day for us, but we felt that the importance of the work was such that the time was profitably spent.

* * *

On Thursday evening we met again at Zion Church where Bro. Oliver Zook spoke on "Our Publishing Interests" while Bro. S. F. Coffman presented some practical thoughts on "Best Use of the Literature We now Have." Many practical truths were presented on the use and abuse of literature.

* * *

The business meeting of the Publication Board proved to be unusually interesting and much important business was transacted. We had intended to finish the work in a little over half a day, but by the time the work was completed it was time to adjourn for the afternoon intermission. There was an earnestness, zeal, and love

manifest which means much for the cause of Christ thru the instrumentality of the publication forces.

* * *

There were two incidents, however, which brought sadness to our hearts. When Bro. H. F. Reist handed in his resignation as editor of the Christian Monitor, and Bro. Jonathan Kurtz gave his farewell talk as a member of the Board and vice-president for many years, we all felt that the publication forces have suffered a distinct loss. But our prayers go with Brother Reist in his new and responsible duties, and we are comforted in the thought that we will have the continued support of both these brethren.

* * *

There was a little change in the organization of the Board, Bro. Kurtz having been succeeded by Bro. Silvanus Yoder, it became necessary to elect a new member on the Executive Committee. Following are the officers elected:

President, J. S. Shoemaker.

Vice President, Abram Metzler.

Secretary, S. H. Miller.

Treasurer, Silvanus Yoder.

* * *

Friday evening brought us a real feast of good things. Bro. S. C. Yoder conducted a round table on the subject of publication interests, and there was a hearty response. This was followed by a talk on "New Publications" by Bro. S. G. Shetler, who was followed by Bro. D. H. Bender on "The Place of the Publication Board in the Work of the Church."

* * *

On Saturday the Young People's Meeting Topic Committee met near Broadway to select and arrange the topics for the year 1920. All the members of the Committee were present. An excellent set of topics was arranged and was afterwards submit-

ted to the Publishing Committee of the Mennonite Publishing House for ratification, as provided for by previous action of General Conference.

* * *

"Given to hospitality" is one of the scriptural qualifications of the bishop. In this our brother bishop, Lewis Shank, together with his faithful companion proved their qualities in throwing open their home as headquarters for the many visitors during the meetings at Broadway. They did nobly as did the rest of the brotherhood in that vicinity.

* * *

On Saturday afternoon we bade adieu to Broadway and moved to Harrisonburg. From that time on the meetings were held either at Weavers' Church or at Assembly Park.

* * *

One of the marked features of the meetings was the doctrinal conference. This was held at Weaver's Church on Saturday evening and Sunday, and at the tabernacle on the grounds of the Eastern Mennonite School on Monday. Altogether there were twenty-one subjects connected with the fundamentals of the Christian faith discussed. The discussions were spirited and spiritual, the interest intense, and the general conviction prevailed that this meeting was quite helpful and instructive to all interested. "We should have more such meetings," was heard quite frequently.

* * *

One of the bodies that was kept very busy during a large part of these meetings was the Committee on Arrangements for the General Conference. This committee held a short session on Saturday evening, was in session all day Monday, and held several short sessions after that. All the matters coming before General Conference were first brought before this committee and prepared for proper consideration in the open meeting.

* * *

The two most prominent questions before General Conference were those pertaining to peace and war, and the fundamentals of faith. To give these subjects the mature deliberation that they deserve, a special committee of seven for each was appointed at the Saturday evening

meeting held by the Committee on Arrangements. These two committees did faithful work and deserve our gratitude and appreciation for the reports which they brought before the General Conference.

* * *

While there were many visitors present at Broadway and at Weaver's Church, it was not until Monday and Tuesday that the bulk of the visitors arrived. It is estimated that there were over a thousand people present outside those who are at home in Rockingham county.

* * *

Three of the aged pillars of faith whose presence was appreciated by many were Brethren Noah Stauffer of Ontario, D. F. Driver of Missouri, and David Hostetler of Ohio. Bro. Stauffer was a delegate from his conference and took an active interest in the work of Conference. Bro. Driver preached an acceptable sermon at Springdale Church Augusta Co., Va., on Sunday preceding General Conference and was a regular attendant at Conference. Bro. Hostetler is visiting a number of congregations in the east before returning to his home. All are above eighty years of age.

* * *

On Monday evening an inspiring missionary meeting was held at the tabernacle. Bro. C. Z. Yoder presided and India and South America were the main topics for discussion.

* * *

The Mennonite Relief Commission for War Sufferers held a meeting at the tabernacle on Tuesday forenoon. Among other things was a report by Bro. S. E. Allgyer of his trip to France. There was a marked interest in the work of our Relief Commission.

* * *

The afternoon and evening of Tuesday were given over to the work of the General Sunday School Committee. A program had been arranged, and an earnestness was manifest which promises great things for the Sunday school cause.

* * *

All public meetings up to this point were well attended, were marked for their interest, and all felt that they were valuable as a help to the workers present. But none of them were con-

nected with the General Conference, save in an indirect way. The reason they were held at this time was because it was calculated by those who had them in charge that since the workers were together any way, they might have the benefit of these meetings. This year afforded an excellent opportunity for such meetings, since the Publication Board meeting and General Conference were held only a week apart and the distance between the two places of meeting was less than twenty miles.

* * *

The Mennonite General Conference met in regular session at 9 A. M. Wednesday, with Brethren S. G. Shetler and S. C. Yoder as moderators and Brethren J. S. Hartzler and Simon Gingerich as secretaries. After an inspiring song service led by Bro. S. L. Weldy and the opening service conducted by Bro. David Garber, we listened to the Conference sermon by Bro. D. H. Bender.

* * *

The conference sermon was a practical message, based upon the text found in Acts 20:28. It was an earnest appeal to the overseers in the church exercise a vigilant oversight to the end that the flock under their charge grow in the fullest sense of the world. At the close of the conference sermon the following brethren gave appropriate testimony: I. S. Mast, Samuel Gerber, Noah Stauffer, Lewis Shank, N. H. Mack, A. P. Heatwole.

* * *

A very interesting discussion on the need of a general hospital under the control of our General Mission Board was enjoyed by the assembled workers. Many thoughts, both favorable and unfavorable, were presented. After an extended discussion it was decided to appoint a committee to make a special study of the problem and report at a later meeting.

* * *

The greater part of the Wednesday evening session was devoted to the problems and interests of our young people. It was indeed an illuminating and helpful discussion. The subject grew out of a report submitted by the General Sunday School Committee which for years has been studying the problem of ways and means of pro-

moting the highest interests of our young people.

* * *

A very important report was submitted by a committee of seven brethren who had been appointed to make a special study of the various problems before us concerning peace and war and submit recommendations for Conference consideration. We consider their report a very important one, as our readers will doubtless recognize when it will appear in these columns a few weeks hence.

* * *

Following this was a report from a similar committee appointed to prepare a statement on the fundamentals of faith and to provide ways and means of safeguarding the Church against the onslaughts of liberalism. The report consisted of seventeen carefully prepared statements on as many points of faith.

* * *

Among the things decided upon by the Conference was the publication of a hand book on church history suitable for use in libraries, in class rooms, and wherever they may be called. A more extended work on history is to be compiled later.

* * *

An offering amounting to \$824.59 was lifted in the Thursday meeting. This was added to the fund of about twice that size contributed by the Virginia brethren. After the defraying of local expenses the balance is to be devoted to mission purposes.

* * *

One of the inspiring and really helpful features of the meetings was the singing. It made us think of the time when in the bright hereafter the mighty congregation of saints will sit in the realms of glory and sing the anthems of heaven.

* * *

So far as the weather is concerned a better time could not have been selected for the General Conference. The atmosphere was cool and bracing, and there was just enough rain to settle the dust. In both a temporal and spiritual way, the weather was ideal.

* * *

We had a most excellent place in which to hold the meetings. The large tabernacle was sufficiently large

to hold the crowds, and the school building provided ample facilities for committee work. This added to the well organized plans for taking care of the people gave general satisfaction.

* * *

We had a taste of real southern hospitality. Both at Broadway and at Harrisonburg there was an open spirit of friendship that made us feel at home. Among the visitors present there were frequent expressions of appreciation for the brotherly kindness and generosity shown by the brotherhood in the Valley.

* * *

Over eleven hundred people ate their dinner at the dormitory on Thursday. This does not include the people of the home community nor those who left the grounds as guests in nearby homes. Among those in attendance were 54 bishops, 131 ministers, and 41 deacons. These were from 21 states and from Canada and India. According to the regulations of General Conference providing for a vote on the part of bishops and appointed delegates from our several district conferences, there was a voting force of 90 in the Conference.

* * *

The Conference was marked for two things: (1) The general interest in the public discussions and the fact of so many taking part in them. (2) The wide scope of ages represented and the equal distribution of those representing three generations. From the white-haired grandfather of above 80 to the young stalwart young brethren of 20 or over, all ages were represented in the ministry. There was no "gap between the old and the young" in evidence at the Conference.

* * *

The Conference was favored by a short, sharp, spirited, spiritual and wholesome discussion on sacred music on Thursday morning.

* * *

One of the things which attracted general attention was the new school building now being erected on the farm purchased by the School Board a few months ago. Here is a point worthy the consideration of all interested: The question which arose in the hearts of many is, How may we manifest in a practical way our appreciation for the generous hospitality accorded us? Here is one thing we may do: Since there is no one thing connected with the welfare of the cause that at this time is nearer the heart of our Virginia brethren than

the Eastern Mennonite School (especially so since there are several thousand dollars needed immediately to meet incoming bills) if you want to make our brethren in the Valley glad, as well as to make your contribution to a good cause, send a shower of checks to Bro. H. N. Troyer, Harrisonburg, Va.

* * *

Friday forenoon was crowded with interesting and helpful discussions. Usually the closing hours of a conference are taken up in routine business that is important but not very interesting. But in this case the reports, elections, etc., were interwoven with the other business of the Conference, so there was no part of the Conference that was judged "dry" by any one. The interest was kept up until the last.

* * *

The proposed book on experiences of Mennonites and other nonresistant people during the recent world war, together with a discussion of the issues involved, was brought before Conference. Bro. J. S. Hartzler has spent much time and thought on this work, and is to be assisted by a committee of seven. We hope to see this book in print during the next year.

* * *

The election of officers for next General Conference resulted as follows:

Moderator, S. C. Yoder, Kalona, Ia.
Assistant Moderator, N. B. Stauffer, High River, Alberta.

Assistant Secretary, N. E. Miller, Springs, Pa.

Treasurer, D. G. Lapp, Roseland, Nebr.

The Secretary, Bro. J. S. Hartzler, retains his office for two more regular sessions of General Conference, having been elected for six years at the meeting of General Conference held two years ago at the Yellow Creek Church near Goshen, Ind.

* * *

There is an end to all things earthly. This is true of things both good and bad. When the time for adjournment came there was a general feeling that we had an unusually interesting and profitable meeting. There was a flowing together of hearts and a feeling of encouragement to press on in the work was in evidence. The work of the Conference having been completed by Friday noon after appropriate closing services the meetings adjourned. Most of the visiting members left for their homes on Friday, either by autos or on the train. Long may the helpful influences of this General Conference be felt throughout the Church, and may the blessings of heaven rest upon the entire brotherhood and the cause we represent.

Preacher's Page

NUGGETS FOR PREACHERS

Truth, while it may be mysterious is nevertheless certain.—H. F. R.

The world looked for a King; but even He was to be a kingly Priest, or a priestly King.—S. F. C.

There is "no salvation in clothes," but there is damnation in disobedience. I Jno. 2:4.

It is impossible for God to fully bless or to use in an effective manner any people who are in complicity with evil.—Aaron Loucks.

The birth of Christ—of God the Father and woman the mother—was mysterious; but not any more mysterious than the first creation.—S. F. Coffman.

May we take the same attitude toward the inspiration of Scripture that the enemies of God did toward Christ. They said, "I find no fault in this man." So may we say, "I find no fault in this Book."—J. B. Smith.

Some one has said that there are some sixty theories with reference to the atonement; but there is but one real, scriptural atonement, and that is that Jesus Christ died for us, died in our stead.—H. F. Reist.

I pity you, you that are a member of the Church, if you are ashamed of the plain apparel of the Church and are trying to get away from it and are held to it by the rules and regulations of the Church. Why? Because you are under the law and subject to the curse of the law.—E. L. Frey.

The concept theory of the inspiration of Scripture is inadequate. Finite man can not convert infinite thought into human language without divine aid and guidance. Man can not even convert his own thoughts into words perfectly; how much less the thoughts of the Infinite.—J. B. Smith.

If you deny the sinfulness of man you must of necessity deny the doctrine of the atonement. If man had in himself the power of salvation then the death of Jesus Christ was unnecessary. The doctrine of the atonement carries with it the doctrine of the total depravity of man.—H. F. R.

Brother, when you feel like apologizing for teaching unpopular truths such as nonresistance, nonconformity, nonsecrecy, etc.—remember that the

Bible teaches all these things without an apology. It weakens your speech when you precede the truth with an apology for presenting it. Truth is ordained of God, and we should thank God for the privilege of promulgating it. Only let our hearts be filled with the grace of God, and the messages be accompanied by a prayer that God may drive conviction in the hearts of the hearer.

THE RELATION OF YOUNG PEOPLE TO THEIR PASTOR

By Allen B. Christophel

For the Gospel Herald

During recent years the term pastor has been generally applied to ministers of the Gospel. The term brings to our mind the work of the minister both in and out of the pulpit. The congregation looks to the minister in the pulpit for spiritual food; to the minister out of the pulpit for various things that go to make up Christian character. In the parable of the Good Shepherd, Christ is proclaiming the relation that exists between man and Himself, between Himself and God, and consequently between man and God. The direct teaching here deals with Christ; the indirect or collateral teaching presents very forcibly the relation that should and does exist between a true pastor and true followers of the Lord.

From the standpoint of the pastor it teaches the need of faithfulness, leadership, supplying of needs, example, devotion, vigilance, integrity, willingness to sacrifice, love, meekness, stability, alertness, and other qualities that tend to bring the sheep to the fold of safety. From the standpoint of the followers it suggests confidence, obedience, respect, attention, diligence, co-operation, willingness to be lead, and such qualities as tend to make it possible for the pastor to do the work allotted to him. The more of the qualities exhibited, that Christ shows in this parable in both pastor and young (or older) people, the better will be the success of the pastor and the better will be the progress and growth of the young people. This parable is a model for both pastor and congregation. It is very often the case that a minister's success is not hampered so much by his own lack of ability as by the lack of proper relation shown by the congregation. Each individual has his work and the better each fills the place for which he is qualified, the more satisfactory will be the results.

The opportunities of a leader are unlimited; responsibilities are limited only by human impossibilities. The conscious influences exerted are many

times not as great as those not so evident. The story is told of a certain minister who had been laboring in a congregation for a number of years. The trustees finally suggested that he resign, pointing out that in all these years there had been but one accession to the Church—and this only a boy. This same boy later became a missionary of great influence. The number of accessions, the financial offerings, the oratory displayed, the effective organization of forces are the indices by which success is measured; the deepening of spiritual life and convictions, the strengthening of character, and the garnering of souls in the heavenly Kingdom are indices of real accomplishment. The test that God places is upon faithfulness. The servant receiving one talent was not censured because he had not doubled his talent, but because he had been unfaithful in his trust. The ones gaining two and five talents were commended, not so much for their ability, but for the faithful execution of the trust given to them. We should never discount human talents, rather place a premium upon them, but they can not substitute for faithfulness with the blessings of God. Strong talents, directed by a faithful devotion to duty, and the blessings of God make the ideal for which we should strive.

It is not the duty of the laity to explain to ministers their duty. There are, however, a number of things that young people in particular appreciate and need. On the other hand there are duties that young people owe that are just as important. It is frequently the case that individuals do not realize the circumstances of those with whom they come in contact. The apostle Paul clearly states that when he was young he acted accordingly, but when he was older he changed his actions. It is necessary for young people to improve as rapidly as possible but tactful direction and skilful leadership are generally more needed than harsh criticisms. There are exceptional conditions to all rules, but generally speaking, leading is more effective than driving.

Sociability is a quality that goes far in establishing confidence and good will. A pleasant greeting, a warm welcome, a hearty handshake, and a feeling that one's presence is appreciated do much to establish confidence and afford opportunity to do effective work. For young people to feel that others have an interest in them and appreciate their good qualities will make them more active and better interested. They expect the pastor to be sociable.

Sound advice, by one who has practical knowledge, often saves one from serious difficulties. The advice of one of experience, well given, is always beneficial to those interested in them—

selves and the cause of Christ. Paul, speaking from valuable experience, could give Timothy lessons that were largely responsible for his success. The more sound advice young people receive and obey, the less danger of going astray. The pastor should be a competent adviser.

Another quality young people look for is a sympathetic nature. "Rejoice with them that do rejoice; weep with them that weep." Many missteps are not the result of wilful disobedience; they are simply due to lack of strength or vigilance. When Christ, so much in need of sympathy, finds His disciples asleep after two warnings He simply said, "The spirit indeed is willing, but the flesh is weak." No harsh criticism; a kind, affectionate, sympathetic rebuke. When sympathy becomes so strong that a fault is justified it may be misapplied but the spirit that can put itself into another's place and help bear charitably with another's burdens is Christ-like. An unsympathetic pastor is seriously handicapped.

Criticism, distasteful at times is a necessity. There are two kinds usually termed constructive and destructive. The kind that finds fault with everything, publishes another's faults, sarcastically calls one's attention to a mistake never fails to work havoc. The kind of criticism that takes one (often privately) to an individual, enters the subject gradually, and in a charitable manner points out mistakes and offers suggestions seldom fails to bring good results. A pastor should criticize—provided it is done in the right manner, with the right motive.

Vigilance that sees the coming dangers and sounds the alarm is a necessity. The hireling sees the wolf and either adjusts, (or reconciles) himself to the wolf's ravages or flees. The true shepherd watches for the wolf, sounds the warning, and sacrifices his life rather than to see the flock disturbed. Oriental sheepfolds had one opening which served as a door and in this opening the shepherd sat in a crouched position, getting as much sleep as possible. He was ever between danger and the sheep—an example of vigilance for minister and congregation. Young people need a vigilant pastor.

The greatest need is a Gospel message. Paul says, "Woe is unto me if I preach not the Gospel." Two applications: If called to preach and he refuses, or if as a preacher he preaches something other than the Gospel (of Christ)—"Woe is unto me." History, science, philosophy, and current events have their places but to satisfy the deep longings of the soul there must be a stronger message—the Gospel delivered with the same spirit as it was given, viz., the Spirit of God.

"Holy men of God spake as they were moved by the Holy Ghost." The message that grips the heart is the message based on God's Word, prompted by the same power that gave the Word—the Holy Ghost. The storm and stress period of young blood is best controlled by the Gospel.

The last mentioned need is an example. Paul to the Corinthians said, "Be ye followers of me even as I also am of Christ." The message based upon the Word, directed by the Holy Ghost, and substantiated by harmonious deeds is the message that bears fruit for bliss in eternity. "But I keep under my body and bring it into subjection: lest that by any means, when I have preached to others I myself become a cast-away." The better the example of both minister and congregation, the more lasting will be the impressions of the message. Young people look for deeds—an example.

In order that the pastor's relation toward the young people be effective their relation towards him needs be proper. While they expect certain things from him he can rightfully expect certain things from them. Each one at the proper place and properly filling that place is the goal for young people.

The first duty they owe is respect. David was disgracefully treated by Saul. When opportunity for revenge afforded itself he said, "Who can stretch forth his hand against the Lord's anointed and be guiltless." The faithful minister of the Gospel should be respected first for his position but more because of the responsibility resting upon him. Whispering and misconduct during sermon or prayer are entirely out of order and it is a hindrance to the work of any minister to see the young people conduct themselves improperly.

They owe sociability. It is the duty of young people to be sociable just as much as of the minister. For the minister to be sociable and have his efforts met with coldness will not encourage but discourage him. A cheerful greeting and a few kind words from young people add much to his happiness.

They owe to give him encouragement. Good attention, prayer, response to his efforts lighten his burdens. A lack of these things will weaken his efforts. Paul rejoiced because the Philippians sent him provisions while in prison—not so much for the food as for the spirit manifested.

They owe him service. Strong, hearty young people should feel it their privilege to spend an occasional day in manual labor for a pastor, who must spend many days to, the neglect of home duties, in building up the work of the Church. This will not

only aid him financially but encourage him to give greater and more extended service to the Lord's work. More important is the willing help that can be lended in Sunday school and young people's meeting. "I have written unto you young men, because ye are strong." Activity and virility are characteristics of young people. Let the wisdom of old age be counsel and the activity of young life be service. The energy and activity of young manhood fully consecrated to God and directed by the wisdom of those who have borne many burdens will add much to the Master's cause. Young people should give their pastor their best services, both material and spiritual.

They owe obedience. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." The words of God's servants should ever be considered and respected. Many lives that might have been useful in the Master's vineyard are lost to it because of a spirit of independence and disobedience to authority. There may be times when a pastor's advice is wrong, but a spirit of carelessness and disobedience is harmful and certain to bring ruin.

In brief terms, the relation of young people to pastor is depicted in the parable of the Good Shepherd (Jno. 10:1-16). They expect prayer, vigilance, devotion, faithfulness, love, (spiritual) food advice, warning, leadership, and example. To make these effective they owe, prayer, service, respect, attention, sociability, confidence, diligence, alertness, and obedience. Each one in his place, filling it in a whole-hearted, consecrated manner is God's program for His people. Young people, laboring faithfully under the direction of a spirit-filled pastor will bring glorious results in the Master's vineyard.

Scottdale, Pa.

"Men are great, in the eyes of the world, because they live and conquer. But when it comes to Christ, His work is unique in that He conquered through the vicarious death on the cross for the sins of others.—I. R. Detweiler.

It is discouraging to feed sheep and find that they do not grow. To a much larger extent should the shepherd of the spiritual flock be concerned that every member of the flock should keep growing.

—James Saylor.

"Self is our greatest enemy."

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

NO ONE HAD TOLD HER

She was just in the bloom of life's morning;

She was happy, and free, and fair;
And a glance in her bright eye would tell you

Of nothing but innocence there.

She was waiting for some one to tell her,
As she stood with reluctant feet,
On the banks of the wonderful river
Where childhood and womanhood meet.

She waited, but still no one told her
The secret of life so sublime;
And she held not the safeguard of knowledge

In life's beautiful morning time.

The flower so sweetly unfolding
Was crushed by a rough hand one day,
And the jewel, so sacred, so precious,
Was stolen and taken away.

—Selected.

NOBLE WOMANHOOD

By Katie Nussbaum

For the Gospel Herald.

This is a subject that should be of vital interest to every conscientious young woman. Every young woman should take an interest and consider the value and importance of noble womanhood. God created woman for a noble purpose; Therefore He expects us to strive for and attain noble womanhood. Since God has created us for a noble purpose, it is our duty and privilege to be what He has intended us to be.

The training of a noble young woman should begin long before she is born. She should have honorable God-fearing parents, as so much depends upon the early training she receives in her home. No doubt Miriam received the most of her training from her parents. Miriam was the child of praying parents. Her parents lived in the fear of God and believed in the promises of God.

One of the first things we shall notice in the life of a noble young woman is that she is a Christian woman. One who has by experience learned of the joy and blessedness to be found in serving Christ. When once a Christian she delights to read her Bible and be obedient to its teachings, and also realizes the help and blessings of daily communion and prayer with God.

A noble woman manifests many

beautiful traits of character, such as love, kindness, patience, sympathy, etc. Some one has said: "Virtue, modesty, and truth are guardian angels of woman. Young women who possess these characteristics are loved and admired by everyone. A pure woman is respected by society everywhere and is a powerful factor for good. As young women let us be pure, true, conscientious, and let our conduct in association with others be such that we will not be a disgrace to them. May we aim by our lives to lift our associates to a higher plane of living, that they may be thankful for our lives and friendship.

A noble young woman does not form the habit of using unbecoming language and avoids falling into slangy or careless modes of speech. Our conversation should always be such as becomes Christian women that we may be a true light to our friends.

A modest young woman will not adorn herself in the fashion of the world, which is forbidden in God's Word, but she cares more for her health than for the fashions of this world. Many a girl has been robbed of her purity thru immodest apparel. If young women would only know and realize the danger they are inviting by unbecoming dress, they would not dress as they do. Young women who have the courage to stand up for modest apparel are respected by all.

Normal young womanhood desires and needs society, and the selection of associates is a serious problem. Our influence will be enlarged by fully cultivating our social qualities. It is very important that our associates be pure-minded, Christian young people, that their association will strengthen every phase of Christian character.

The noble young woman in her association with young men has a powerful influence for purity. She demands purity of thought, purity of purpose, purity of deed of the young man with whom she associates. Young women by their constant, consistent Christian example may exert a strong influence on young men. Young men always respect a consistent Christian woman. Some young women may think they have no influence at all, but this cannot be as—"No one liveth to himself." Let us take heed what kind of influence we are constantly exerting on our companions.

Noble womanhood is gentle, kind and affectionate. Thus we can see that noble womanhood has a most sanctifying influence on humanity. Happy is the young woman who seeks to live this noble life. By living the noble life she will become more and more a true woman, growing better and happier.

A certain writer has said: "If we

would attain the finest womanhood, we should read the Bible reverently, and prayerfully until its truths have become a part of our life." Womanhood in its purity is very beautiful and joyful, and is filled with golden opportunities and untold possibilities.

In conclusion noble womanhood is something more than to live eighteen or twenty years; something more than to have grown to the physical stature of woman; something more than to be a young lady, a wife, a mother. Put all these together and they go but a little way in making a noble woman. But the worth of a woman is estimated by the real goodness of her heart, the greatness of her soul, and the purity and sweetness of her character. A woman's social condition, aye, her eternal condition, is determined not by her wealth, nor by her beauty, but by her moral and mental qualities. A noble woman is concerned about her eternal welfare, and the welfare of others, and therefore by the help of God, tries to avoid all things that have a tendency to hinder her in the Christian service and many respect her for her noble ideals.

Orrville, Ohio.

NOT AS I WILL

("Not as I will, but as thou wilt."—Matt. 26:39)

Blindfolded and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know,
Each day more surely as I go—
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late:
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long,
Yet this one thing I learn to know,
Each day more surely as I go—
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will!"—the sound grows sweet
Each time my life the words repeat,
Not as I will the darkness feels
More safe than light when this thought steals

Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfill—
"Not as we will."

—Helen Hunt Jackson.

Some will come into God's house and undertake God's service during Sunday, and yet during the week they are unjust, oppressive, graceless, and greedy—not servants of God, but servants of self and sin.—C. H. Spurgeon.

Sunday School

For the Gospel Herald.

Lesson for Sept. 14, 1919.—Matt. 25: 31-46

THE FUTURE LIFE

Golden Text.—For we must all appear before the judgment seat of Christ.—I Cor. 5:10.

Introductory.—Our last lesson prepares us for this one. In Christ's picture of the kingdom of God, presented in the seven parables of Matthew, He takes us to the judgment bar. The lesson before us is a more extended view of this great event. As there are two ways before us in this life, so there are two ways held before us in the great separation just before the entrance into the kingdom in the life to come.

Gathering at the Judgment (31, 32).—The scene is at the second coming of our Lord. He comes at the head of the saints of God, all the holy angels being with Him. Before Him are gathered all nations. He comes in His glory, not this time as "the Lamb of God which taketh away the sin of the world," but as "King of kings and Lord of lords," as the great Judge of all the earth.

Classification—Sheep—(32-40) As a shepherd divides the sheep from the goats, so shall the great King divide the righteous in that great day. The sheep will be turned to the right, the goats to the left. Judged according to works will be the destiny of all men.

For the righteous this will be a great and glad some day. Hear the blessed invitation: "Come, ye blessed of my Father, inherit." He proceeds to tell them the reason—tells of His being sick and in prison, hungry, naked, poor, a stranger, and how they had compassion on Him. But they do not understand. They are not conscious of having done all these things to them. He explains that when they ministered to the Lord's needy ones they also ministered to Him. It brings two things forcibly to our minds: (1) Those who are truly consecrated to God are not conscious of all the good they do. They have their minds set on things above, their life is hid with Christ in God, so that, like Moses, they wist not that their faces are shining. (2) To minister to Christ means to be busy in His service. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." There is no promise or consolation held forth here for those who are idlers in His kingdom. God wants workers, those who are diligent in helping the Lord's needy ones. And of all the Lord's needy ones, there are none more needy than the sin-sick

soul out of Christ. Inasmuch as they are among the called, they are the Lord's poor, even though they have never professed to claim their inheritance.

Classification—Goats—(41-45).—For the unrighteous this will be an awful day. Picture in your mind the unnumbered millions of sinful souls turned to the left. Hear the awful sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!"

What is wrong? Hear the Master's accusations: "I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not."

Like the first class mentioned, this class also seems without knowledge on the point mentioned. The difference is, however, that in the first case the righteous kept on doing good without stopping to take credit for what they did while in this case these people were neglecting duty at the same time claiming that they were not conscious of having done anything wrong. The sentence passed upon them shows that they are arrant hypocrites. It is characteristic of sinful man to go ahead gratifying the lust of the flesh, living for self and neglecting the salvation both of self and of others, and at the same time pretending to be all right. Many people take it as a matter of course that the hypocrites are all in the churches. As a matter of fact, the great body of hypocrites is outside of the Church while hypocritical church members are simply an imitation of the great body outside. In the great hereafter the unsaved church members will be assigned their portion "with the hypocrites."

Two Places (34, 41, 46).—Of the two places we are assured (1) that the place of glory was prepared for man while (2) the place of torment was prepared for "the devil and his angels." But because man proved himself untrue to the purpose for which God created him, there is no other place to which to assign him in eternity but the place that was not at all prepared for him "Everlasting fire" . . . "life eternal"—how great the contrast, yet how few choose the path of wisdom and of glory! After God preparing an eternal haven of rest for man, and making the supreme sacrifice that sinful man might regain access to it, sinful man has only himself to blame if, before the great judgment bar of God he is reminded that since he did nothing to meet the conditions of salvation, there is nothing left for him but to be consigned to the lake which burneth with fire and brimstone forever.—K.

Our Young People

THE FORERUNNER OF CHRIST—
JOHN THE BAPTIST (Jr.).

Matt. 3

Topic for September 14

MOTTO

"Prepare ye the way of the Lord."

THE STUDY HOUR

I. John's Birth Foretold, (Luke 1:5-25).—A priest by the name of Zecharias was one day offering incense in the temple. While the people were praying on the outside and waiting for Zecharias to come out again, an angel appeared to Zecharias and told him that his wife would bear a son who would be called John. It would make Zecharias happy and many others would be glad too. He was to be a good man. He was never to drink wine or strong drink, and was to be filled with the Holy Ghost from his birth. The angel said he was to be a forerunner of the Lord. A forerunner is one who prepares the way for another who is coming. Zecharias would not believe it. He wanted a sign to prove that it would be so. So the angel said he should be dumb so that he could not speak till the child was born.

When Zecharias came out of the temple the people wondered that he had staid so long. He could not talk to the people when he came out and they then understood that he had seen a vision. He made signs to them but still was dumb.

II. John Born and Named, (Luke 1:57-80).—After a time a little baby boy was born in his home. The neighbors and kinsfolks were glad with them. When the day came to name him they thought he should be called Zecharias after his father. But the mother Elisabeth said, "Not so; but he shall be called John." They thought it queer that she should call him a name different from any of his kinsfolks. So they asked Zecharias what he would call him. He took a writing tablet and wrote, "His name is John." The people wondered greatly. Then the Lord loosed the tongue of Zecharias so that he began to speak. God gave him words of prophecy about what kind of a child John should be.

III. John Preaching and Baptizing, (Matt. 3:1-12).—About six months after the birth of John, another baby boy was born called Jesus. We all know the story of Jesus being born. They both grew up to be full grown men. Jesus lived at Nazareth, while John lived in the wilderness. At last the time came that God wanted to introduce Jesus to the world. So the Spirit of God gave John a message. He began to preach in the wilderness and say, "Repent for the kingdom of heaven is at hand." John told this in fulfillment of the prophecy of him which said, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

PERSONAL THOUGHT

We can do the work God sends us to do faithfully.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Messenger.
2. The Meaning of the Word John.

For the Juniors—

1. Assign the various portions of Scripture with appropriate headings for study and ask various ones to recite the story in a biography.

Gospel Herald

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John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, SEPTEMBER 4, 1919

Field Notes

Bro. J. M. Kreider of Palmyra, Mo.,
preached at Lancaster, Pa., last Sun-
day morning.

Bro. Jonathan Kurtz of Ligonier,
Ind., spent last Sunday with the
Beech Church near Louisville, Ohio.

Bro. D. A. Yoder of Elkhart, Ind.,
spent a few days recently with con-
gregations in Lancaster Co., Pa., fill-
ing a number of appointments.

Bro. J. W. Hess, who has been
visiting in the East during the past
few weeks, preached at Lititz, Pa.,
last Sunday afternoon.

Bro. H. F. Reist of this office spent
last Sunday in Lancaster county, Pa.,
preaching at Erb's in the morning and
in Lancaster in the evening.

The brethren, Eli and Jacob Frey,
accompanied by a number of other
brethren and sisters from Fulton Co.,
Ohio, spent last Sunday with the
brotherhood in Warwick Co., Va.

An all day Sunday school meeting
will be held, for the first time, at the
Old Swamp Mennonite Church,
Steinsburg, Bucks Co., Pa., on Sun-
day, Sept. 7, the Lord willing. Pray
for the work at this place.

On Sunday, August 31, baptismal
services were held at the Columbia,
Pa., mission, Bro. John K. Charles
officiating. Communion services will
be held at the same place, D. V., at
some later time.

"A series of meetings will begin, the
Lord willing, at Shopes church, near
Highspire, Pa., September 1, with
Bro. N. H. Mack in charge. Every-
body is invited." Too late for last
week's issue tho it be, this item will
still be information to many of our
readers.

The pulpit in the Scottsdale Men-
nonite Church last Sunday was filled
by Brethren Silas Weldy of Waka-
rusa, Ind., J. S. Horner of Greentown,
Ind., and Jonas Loucks of Nappanee,
Ind.

An appointment was made in the
Lancaster, Pa., Mennonite Church on
Monday evening of this week for Bro.
Ezra Yordy of Eureka, Ill., and for
Bro. S. E. Allgyer of West Liberty,
Ohio, for Tuesday evening.

Bro. J. D. Charles of Hesston, Kan.,
spent a few days in Lancaster Co.,
Pa., a few days previous to and after
General Conference at Harrisonburg,
Va., last week. He preached at Mil-
lersville, Pa., last Sunday morning.

Bro. Johann Kliever, of the Menno-
nite Church at Wimischle near War-
saw, Poland, wrote on July 21 that
they are having a good harvest of
grain and fruit is plentiful. Apparent-
ly famine conditions do no longer ob-
tain. He further says, the war had
deplorable consequences as regards
the spiritual life and religious condi-
tions in general, and that the work of
the Lord has been, as it were, paraly-
zed.—H.

Bro. Levi Swarr was ordained a
deacon at the New Providence Church,
Lancaster Co., Pa., on Tuesday, Aug.
26. He is to serve both New Provi-
dence and Mechanics Grove congrega-
tions. The Lord prosper him in his
work.

Correspondence

Millersville, Pa.

(Children's Home)

Dear Herald Readers, Greeting in
the Name of our blessed Redeemer.
We thought our friends would be in-
terested to hear from us, while Bro.
and Sister Sauder and family and
Sister Alice Kemrer are attending
General Conference.

We are glad to say that our family
of 7 girls and 21 boys are well and en-
joying the delightful days out of
doors. Eight of the boys are three
years old and under. Sister Katie
Neff is with us during this time and
is taking care of the baby.

On Friday, Aug. 22, we received
two dear little ones, a sister and
brother, ages one and three years,
from Lebanon.

In His name,
The Workers.

Kitchener, Ont.

We are indeed grateful to our
heavenly Father for the manifold
blessings showered down upon us,
both temporal and spiritual. We have
reasons to rejoice that the Holy Spirit
is still operating upon the hearts of
men and women at the Latschar
Church. On Aug. 10 five precious
souls sealed their vow by baptism
and were added to the Church. Our
bishop, Bro. Manasseh Hallman, of-
ficiated, using as a text Mark 16:16
from which he preached a very im-
pressive and powerful sermon. May
these young souls prove true and
shining lights wherever they are, is
my prayer. Yours fraternally,
Aug. 22, 1919. Samuel E. Schmidt.

Windom, Kans.

(West Liberty congregation)

Today we had six members from
the Spring Valley congregation with
us, Bro. and Sister J. H. Loucks, Bro.
and Sister Jos. Loucks, and Bro. and
Sister A. Diener. Our home minister,
Bro. C. D. Yoder, preached the ser-
mon. R. J. Heatwole.

Aug. 24, 1919.

Pigeon, Mich.

(Berne congregation)

Dear Herald Readers, Greeting:—
On Aug. 17 and 18 Bro. Christian
Eash, the returned missionary, was
with us and reminded us of the heath-
en nations and their needs. The fields

are white and ready to harvest, but the laborers are few. He also reminded us of the Lord's coming again, that we should watch and pray. He also preached two sermons in the Pigeon River congregation. If the Lord is willing, we expect to hold communion on Sunday, Sept. 7. We ask you to remember us in your prayer.

Aug. 27, 1919.

Cor.

Scottdale, Pa.

Altho Scottdale is not on any of the main trunk lines of railway, it is near enough to both the Pennsylvania Lines and the B. & O. to be easily accessible. The Southwest Pennsylvania branch of the Pennsylvania passes thru Scottdale and we have four trains a day each way between here and Pittsburg by way of Greensburg. Connellsville, a stop for all trains on the B. & O., is only six miles from here by trolley. The trolley line gives us a car every half hour to both Greensburg and Connellsville from early morning until midnight. Hence it is that visitors find it an easy matter to reach Scottdale when they are traveling east and west. Good auto roads also reach us from Greensburg on the Lincoln Highway and Uniontown on the National Pike.

We were gladdened the past week-end by the presence of a number of visitors who had taken advantage of our accessibility on their way to the west from the General Conference in Virginia. Brethren Silas Weldy and J. S. Horner, both of Indiana, preached the Word to us on Sunday morning, and Bro. Jonas Loucks of Napanee, Ind., preached in the evening. Sister Loucks is with her husband on this trip. Bro. S. P. Short of Archbold, Ohio, took part in the Y. P. B. M. on Sunday evening. Bro. Short and his wife together with Bro. J. S. Short and wife, also of Fulton Co., Ohio, are returning home from a somewhat extended trip thru the east, including the General Conference.

Bro. Jacob Good of Kokomo, Ind., with his wife and son Jacob, stopped over Sunday on their way west. This party (which included Bro. and Sister Horner also) is traveling by auto.

Sister Anna Stalter, who is home on furlough from India after some twelve years service there in all, was among our visitors in Sunday school and church services. So was also Sister Mary Good who is under appointment for work in India and expects to go as soon as arrangements can be made for her trip there. Sister Stalter gave a very interesting talk in the primary department of the Sunday school.

Brëthren Brenneman and Swartzen-druber of Kalona, Iowa, called on us Saturday morning.

Bro. M. K. Smoker is still in the Wills Eye Hospital in Philadelphia and the last reports from him were encouraging.

Pray for the work in Scottdale.

Faternally,

Sept. 1, 1919. J. A. Ressler.

"CHOOSE YE THIS DAY WHOM YE WILL SERVE"

By Sadie Brubaker

For the Gospel Herald.

It was near the close of Joshua's life that he came to the children of Israel with these words. Notice the tact Joshua uses in approaching the people. He first briefly reviews the laws of God given in the past and warns against disobedience even as God had done before through Moses. Then he dwells at length on the mercy of God, His forbearance with their oft sinning. He forcibly draws out the fact that they were wholly dependent on God by words like these: "I have given you a land for which ye did not labor, and cities which ye built not and ye dwell in them; of vineyards and olive yards that ye planted not, do ye eat." Being reminded of how God delivered them from what would have been sure destruction and that without their asking, must have indeed made them feel how sinful and ungrateful they were and how gracious God was.

By this time Joshua had his people in a serious mood and he presses the decision. "Whom will ye serve?" They were unconsciously brought to a point of decision; in fact, they were in the act of choosing something. Joshua recalls first the gods on the other side of the flood. Just to mention the flood would strike terror with them. Then the gods of the Amorites, who were they? The gods of Egypt whom they had at times thought to serve, had done nothing to save them from the cruel bondage. Anyway who was their deliverer in all their distress? Just to line up all that Jehovah had done for them and the absence of power in the mentioned gods, made a striking contrast. No wonder their emotions were stirred and they at once responded, "We will serve God." Although in later history, and that very soon, we notice that the majority failed to keep their decision, we believe their first thought was sincere. Is their history very unlike that of professing Christians today?

This act of choosing has been going on ever since Joshua's time, it is every day. In the days of Paul the voice of God went forth, "Today, if ye will hear my voice harden not your heart." Have we heard God's voice? Our God-blest nation has been given the Gospel and all the temporal bless-

ing for which human heart craves. On the other hand, we have seen the awfulness of heathendom, the peril of war and famine. Men are sending up prayers to God every day for a continuation of His blessings and protection from calamity. But—whom do the masses serve? After all, where do they bestow their treasures, their wealth and devotion? The wealth of the professing portion of the race is divided quite evenly in funds to keep war machinery in order so **WE** may make our nation **SAFE**, luxuries to make life easy and satisfy the worldly desires and worst of all is the sum spent for evil indulgence to satisfy the natural appetite and longings for amusement. How many go to God's place of worship for a blessing and to the theater for pleasure? Just like Israel, they enjoyed the freedom from Egyptian slavery but they so much longed for the flesh pots of Egypt. That did not work in Israel's time and it won't work now.

Today our very faith and its Author is in the balance with the gods of this world. The need for a positive decision is apparent. God has so wrought in the affairs of the universe that humanity is unavoidably led to a decisive point of history. Individuals are wrought up, nations are calling for confederation, organizations are wanting to get together and decide on some certain step. It seems as though human hearts long to know just where they are and that is just the time for men like Joshua to present God with all His omnipotence and press a decision. After all the defeated powers of men and the boasted bride of nations remain only to vex the mind. Surely men can see this life is altogether vanity without an eternal purpose in view. The recent scourge that swept the land and called thousands to face eternity, ought to be a call from the gracious God as an invitation to choose for eternity. The situation also calls for service from those who enjoy the salvation effected by the choice to serve God. Go tell others.

Hesston, Kans.

It is not the best time to win souls for Jesus Christ after the soul has become polluted and hardened in sin. It is the purpose of the Sunday school to help win our children for God.—W. C. Hershberger.

Satan would keep us from studying God's Word, if it were possible. He well knows that when once the child of God fills his heart with God's Word there is sure to be a move forward in Christian service.—Irvin Stonerook.

If you would preach Jesus you must first know Him—"Ye must be born again."—I. R. Detweiler.

Miscellaneous

ABSENTEEISM

By Rudy Senger

For the Gospel Herald.

In view of certain remarks often heard, it would appear that a good way to improve a Sunday school or Y. P. meeting that is not succeeding any too well would be to stay away from its sessions. Now in the case of certain obnoxious characters, I can readily conceive how their absence might relieve the situation. But the afore-said remarks are seldom made with any such thought in mind, and this discussion proceeds on the assumption that such characters are not a case in point under this subject. Real shut-ins are here not classed with absentees.

It has been a general practice to excuse one's own neglect by blaming others; more often officers, leaders or speakers, if a meeting was not as satisfactory as should have been expected, as tho these alone were to be held to account. "The reason we don't attend anymore," the complainants say, "is because the meetings don't seem to have the pep in them that they should have." Now just what construction ought one to put upon such an excuse? Do they mean to say that since things do not suit them they shall now go elsewhere? However, this is not always the case. Are they, then, practicing a boycott? Or are they just pouting? They would hardly own such motives. Can it be possible that they feel no personal responsibility for the work? Possibly not. Or do they mean to leave the impression that their absence will inspire the others to put more pep into the meetings? They hardly thought of such a connection. Shall I conclude then that it is just a camouflage, a means by which to obscure their own indifference? Now what would you say is the real import of such remarks?

This complaint, that a meeting lacks, in something usually considered essential to success, suggests a condition; and the conclusion, to stay away on this account, suggests a proposed remedy for this condition; altho I doubt very much that the complainants had this interpretation in mind. And yet I contend that absenteeism cannot be the best remedy for the short-comings of a meeting or of an organization, nor yet a cure for the lack of energy on the part of leaders. It is not difficult to see the fallacy of the idea that the non-attendance of certain members of an organization could be a spur to its leaders and speakers. That the results should be

discouragement rather than inspiration seems clear enough.

Must we not admit, then, that empty seats have not the power to inspire a speaker to do his very best. Now if closed church doors and vacant pews are as numerous as reported, and if in them there were the power of inspiration, why have we not experienced a revival of religious eloquence? So then, in the absence of this experience, we are again confronted with the principle that non-attendance can never revive an unsatisfactory service:—if in truth it were uninspiring and unsatisfactory.

In fact, inspiration never comes that way. It comes thru fellowship and personal contact. It occurs when personality meets with personality, be it God meeting man, or when man associates with his fellows. When two come sufficiently close to touch the hem of the garment is the ideal time and condition for the flowing out of virtue. This seems the more reasonable view for it accords best with our experiences. But in the case of the stay away remedy, personal experience and general observation seem to protest. Certain essentials seem wanting to give such a view even the slightest approach to plausibility.

Let us also view this point from the experiences of the speakers. Possibly the attendance at the Sunday evening Y. P. Meeting is lagging quite a bit just now. Those who stay away complain that "the meetings lack in spirit. They don't seem to have the pep in them that they should have." Under these conditions you are asked to take a part on the program, to speak possibly, and I imagine you saying to yourself: "Oh, well, what is the use. I'll not prepare much this time, there won't be very many there anyways." Now I've experienced it and so have you, and so have I heard others testify more than once, that it is more desirable to address a full house than to get up before a scattering handful. Somehow a "sea of faces" just draws one out. Yes, the bigger the audience the more costly it is for the speaker. The very prospect makes him prepare more, their presence pulls on his message and stimulates the force of his delivery. In short, an empty seat, a seat unoccupied by a person, a living being, a spirit, can hardly yield any inspiration.

Now a small gathering of loyalists is not such a dreadful thing, nor is it always lifeless, providing all those who belong are there and in perfect tune. It is those fractional assemblies, where the absence of belonging members can be felt, that chill the ardor of the faithful. Less people present than should be expected for the place always pours cold water on the glowing coals and puts out the re-

maining signs of life. In other words, it is not the present few but rather the absent many that kills. Does not this appeal to you as coming nearer the real seat of the difficulty?

But still someone persists in the use of the third person pronouns. "I stay because THEY don't put enough pep into THEIR programs, or THEY don't notice me, or THEY don't," etc. Why not say "WE"? It is in very fact OUR meeting. Now what objection could be raised if WE were to put pep and spirit into OUR meeting? When a meeting lacks in these desirable qualities, will they increase or decrease, if to this lack, I should add my personal absence? Added negatives, in mathematics, always increase negatives. In matters of real life this principle holds true, and upon such a basis, we agree that staying away from what purports to be a poor meeting cannot do otherwise than add to its poverty. Consequently my responsibility, instead of getting less, becomes all the greater and more serious.

This "I" and "THEY" distinction suggests factionalism, an evil we prefer not to own. It has ever been a sort of hand-washing act by means of which it is aimed to plead "not guilty"; but, as in the case of Pilate, it never relieves the stress of the situation. This "I am innocent—see ye to it" policy never helps. Upon this point, Matthew 27: 3,4,24-26 suggests an excellent study.

Visitors, indeed, are always welcome, and we rejoice in their company; but we cannot depend upon them for the success of our work. Success is conditioned upon home support. The home folks must turn out, stand by and take part in the task. If they fail there are no substitutes (cf. Matt. 5:13). Even the ablest visiting evangelist has his hands tied in such places. In fact, we cannot escape responsibility by putting our own duties into the third person pronouns. It remains ours no matter what we may call it. We ourselves are most blameworthy if there is failure thru our neglect.

The Sunday school certainly does most for those who attend its sessions regularly, and accomplishes the utmost for those who are always on time. This is their well-deserved reward for the spirit and power they contribute to the meeting in the first place. The real blessings in Christian work are always to those who give themselves to it without reserve in preference to those who complain and draw aside without making any effort to improve conditions. If the Y. P. meeting should be in serious need of improvement, it unquestionably will be better off if we all turn out and boost it.

Is it not clear, therefore, that it were best to abstain from absenteeism. "Not forsaking the assembling of ourselves together, as the manner (or "custom," R. V.) of some is." (Heb. 10:25)? Invariably, absenteeism is a conformed habit, and in certain places it is as often a well established custom. Possibly your S. S. secretary could testify to the fact that the greater portion of absentees are such by personal habit. It is seldom that the entire school makes any appreciable contribution to non-attendance; for it can more often be laid to a well-defined group who have acquired an aloofness from personal responsibility. Such habituation should be abhorred as one would any chronic malady preying upon our physical vitality; for it fastens upon its victim with an ever increasing grip, hindering his performance of known duties. Loyalty is after all a virtue.

A further thought, in conclusion. If in the case of any given congregation, there should be a large percentage of absenteeism, and if such congregation lacks the concern to hustle its delinquent attendants, what might we expect as to its power and influence toward those who are without? Compare Matthew 5:13-16. Must we not admit that such a church is impotent in its duty toward the unevangelized? So in view of these convictions, what are the prospects for our respective congregations, for our denomination and for Christianity?

Surely, OTHERS will feel more like coming when WE are all present. Goshen, Indiana.

REPORT OF WORK IN FRANCE

By S. E. Allgyer.

For the Gospel Herald

Since Bro. Vernon Smucker reported our work, while we were together in France, I will give an account of my investigations after he left for America. The first trip was to Mennonite communities in the vicinity of Belfort, France, and Southern Alsace, accompanied by O. B. Gerig and J. C. Meyer (the latter only going with us a few days). We went as far south as Dole, where a number of our brethren spent several months in the manufacture of houses for refugees in the war stricken area of Verdun. The work was closing here and the men were soon to be removed to other fields and lines of work. About two weeks were spent on this trip of which a detailed account will appear later.

My next trip was to Muson, by auto, near the Belgium border, where a Holland Mennonite girl was stationed, and since we were so near Belgium we took a drive through a portion of the country, going as far as

Petange, Luxemburg, and returned by the way of Verdun. In Belgium we saw only a few shattered villages, but a beautiful country. Early the next morning, in company with my son, J. Roy, we boarded the train for Chalons to visit the Maternity Hospital operated by the Mission. The hospital here is to become permanent and finally turned over to the French. Since they would be unable to build a hospital for several years, the Friends Commission has set aside 500,000 francs for the erection of a hospital building, which is to be a memorial of the mission. The records show that 963 babies were born here, and as many as 300 mothers and children were cared for in one day during the bombarding of cities and villages when refugees were fleeing. We were told that the clothing made and sent by the Americans was highly appreciated and used for these unfortunates that had to flee without sufficient clothing. This may give our faithful sisters a faint idea of how the work of their hands was used.

The same evening we went to Rheems, and on to Parney to visit Chauncey Kauffman and Forest Hostetler, who with others are doing relief work at this station. From this point 17 villages are being supplied. It was very interesting to see the crowds gather to purchase their goods at the relief store. Only a small portion of goods are given away to the most needy ones as they return. A very nominal price is charged for the articles sold. And such a line of stock is kept that is most needed for people starting in life.

Our next place of interest was the temporary hospital at Brizanx. Army barracks have been fitted up and are being used for this work. Approximately 300 patients have been treated and 150 operations performed with apparent good results. Both the personnel of the mission and the French people are cared for. This being conference day for the entire mission at Grange le Comte, we hurried back to see three or four hundred workers assembled and discussing some important subjects. Henry Hodgkins of England, a former missionary to China, gave some very helpful talks.

Having received a letter from the relief commission instructing us to make further investigations of needy and accessible European fields, we therefore called a meeting of the Mennonite boys between conference sessions, relative to this work. The action taken by the relief commission at Kalona, Iowa, greatly enthused the boys in the field.

Sunday, July 20, the conference continued all day with good interest. It is of special interest to notice the different vocations of life from which this body is made up. Preachers, pro-

fessors, lawyers, doctors, nurses, college students, clerks, discharged prisoners of Leavenworth and England and others (all C. O.'s) all working for the same cause and without material compensation.

The following week was spent in visiting a few of the equippe, writing and coming in contact with a Mennonite German prisoner, and waiting for the "La France," on which passage had been secured and which is due to sail Aug. 2. On July 27 we had our final service with the brethren at Varennes with good attendance and interest. Immediately after dinner we bade good-bye to the boys and with J. Roy and others started for Paris, where we were supposed to report the next morning, to arrange papers for sailing. Later, in company with a committee appointed by myself, very satisfactory interviews were held with a number of officials in Paris for the purpose of ascertaining the real conditions of European fields in need of relief work, the possibility of entrance, and transportation facilities. The parties met were Herbert C. Hoover, U. S. Ambassador Wallace, Col. Bicknell, Major Payson, the Passport Bureau, and others. In our investigations we still found a great need for relief work, and were encouraged to do what we can to help conditions. About the time we were ready to sail a very disappointing message came that because of a strike the "La France" would not sail until Aug. 9. Consequently our hopes of getting home in time for the Ohio Sunday School Conference at West Liberty were entirely blasted. So instead we visited many places of interest in Paris and Versailles, leaving Aug. 9.

As I write this report we are enjoying a very pleasant voyage and are possibly half way across. We thank the Lord for His love and protection during the entire trip, thus far for excellent health, the privilege of living and associating with our brethren in France several weeks, and last, but not least, for the good work they are doing in helping suffering humanity. I am also very grateful to the Relief Commission for my appointment to make this trip, and to the Friends Service Committee, in Philadelphia and France, for their very kind reception, and giving us every possible facility of transportation.

West Liberty, Ohio.

The Young people's meeting is not simply a place where our young people may develop their talents, but a place where they may actually be in the service of God and the church.—C. A. Graybill.

We should be thinking of our supreme duty: that of Christianizing the world.—Irvin Stonerook.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

Under the head of "Live Stock" the Friends Unit report for the month of June gives the following:

"This is the most important branch of our work now. Following are the figures for the month of June: 70 goats sold, 11 horses, 115 sheep, 2665 hens, and 957 rabbits. In the Somme 637 hens and 366 rabbits have been distributed. In the Marne 636 hens and 160 rabbits have been distributed. The birds are bought at about 16 francs the tete (\$3.20 per head); we sell at 12.50 francs (\$2.50), but we feel that this loss is justified, the live stock giving the best encouragement for the people to start new."

Among other things in the above mentioned report the Medical department gives the following:

"The district nurses established in Dombasle, Varennes and Les Senades have been very busy. The doctor in charge of the prison camps around Varennes has called on our nurse there for a great deal of assistance, as he has not been able to obtain drugs from headquarters. Miss Evans at Les Senades, has continued very busy with accidents from the newly opened glass works, and the usual flow of both German and French patients, the former, of course, from the neighboring prison camps. There have been vaccinations and dental clinics.

"At Brizeaux Hospital the month has been characterized by a much larger number of major operations, which together with the shortage of nurses, has made the work very strenuous. There have been thirty-nine operations in all, two on staff patients.

"The dental work has continued with a larger proportion of French patients than before and a considerable number of German prisoners. The oculist, Mr. Wild, has also been busier during the past few weeks, with almost more calls than he could attend to. Mr. Montford has carried out the routine sanitary work and has succeeded in clearing out the wells at Grand Pre by means of German labor."

Brother Orie Miller who has had charge of the warehouses of the American Committee for Relief in the Near East at Beirut, has been made assistant to Major Nichol in the administrative end of the work there, and now divides his time between the warehouses and the office. Major Nichol has charge of all the relief work from Port Said north as far as Mardin and so the position to which Bro. Miller has been appointed is a very important one. He requests an interest in our prayers.

Some extracts from personal letters written by our brethren in the Near East:

"This is Sunday forenoon and instead of sitting in church and Sunday school listening to a discussion of the Sunday school lesson I am sitting here in my room writing. We happen to know what the Sunday school lesson is for today as some quarterlies were sent to Beirut and from there up here. It was with much interest

(Continued on next page)

REPORT OF

SOUTHWESTERN PENNSYLVANIA CONFERENCE

For the Gospel Herald.

The forty-fourth annual Mennonite Church Conference of the Southwestern Pennsylvania Conference District was held at the Springs Mennonite Church, at Springs, Pa., Aug. 14, 15, 1919.

Devotion—Conducted by Bro. J. N. Durr.

Roll Call—The following members of Conference were present:

Bishops: J. N. Durr, Aaron Loucks, J. A. Ressler, Abram Metzler, Jas. Saylor, S. G. Shetler, N. E. Miller.

Ministers: H. M. Gelnett, G. D. Miller, Ed Miller, Wm. C. Hershberger, D. S. Yoder, E. J. Blough, J. A. Brilhart, E. D. Hess, Hiram Wingard, Clayton Graybill, Isaac Metzler, Joseph Saylor, H. F. Reist.

Deacons: D. W. Maust, J. L. Kinsinger, L. H. Weaver, Loransa Kaufman, S. K. Eash.

The following brethren were accorded the privileges of honorary members of Conference:—Bishops: Daniel Kauffman, J. S. Shoemaker; Ministers: Y. C. Miller, J. W. Hess, J. B. Smith, I. R. Detweiler; Deacon: J. J. Mishler.

The minutes of last year's Conference were read and approved.

The following officers were installed for a period of two years: Moderator, J. A. Ressler; Asst. Mod., Wm. C. Hershberger; Secretary, N. E. Miller; Treasurer, S. K. Eash.

The Conference sermon was preached by Bro. Jas. Saylor. Text, Acts 20:28.

The Rules and Discipline of Conference were read. Bro. J. N. Durr gave testimony and the ministry and also the brotherhood gave rising expression of being in harmony with the Rules and Discipline.

The brethren S. G. Shetler, Daniel Kauffman, and J. A. Brilhart were appointed a Committee on Resolutions.

MEMBERSHIP REPORT

NAME OF DISTRICT	Number of Congregations	Number of Mission Sta.	No. of Ministers (Bish's. Incl'd)	Number of Deacons	Received by Baptism	Received from other Cong's	Received from other Denomin's	Reclaimed	Lost by Death	Lost by Letter	Lost by Withdrawal	Excommunicated	Increase of Membership	Decrease of Membership	Total	Ordinations	SPIRITUAL CONDITION
Casselman Valley	4	2	4	2	24		4		1		2	5	20		460		
Rockton	1			1											34		
Scottsdale	1		4	1						3					89		
Morrison's Cove	1		3	1	5	6	1		1				6		86		
Masontown	1	1	1	3					2		2			4	96		
Johnstown	6		10	7	43		1	9	18		7	11	17		849		
Schellburg	1		1												8		
Total	15	3	23	15	75	6	6	9	22	3	11	16	43	4	1622		

FINANCIAL REPORT

NAME OF DISTRICT	Home Missions	India Mission	S. America Mission	Rural Missions	Old People's Home	Orphans Home	Sunday Schools	Publishing Work
Casselman Valley		55 00	96 11		179 67	24 83	6 21	168 34
Rockton			282 49					
Scottsdale	20 00	90 00	124 50	2000 00	78 50	47 24		154 00
Morrison's Cove			165 00		30 00			
Masontown		194 30	103 98		76 62			
Johnstown	15 00	531 08	497 92		364 40			
Schellburg			1 00		49 26			81 00
Total	35 00	870 38	1271 00	2000 00	777 45	72 07	6 21	403 34

NAME OF DISTRICT	Conference Fund	Charity	Home Expenses	Education	Traveling Ministers	Gen. Fund of Gen. Board	Gen. Fund of Dist. Board	War Sufferers Relief Fund
Casselman Valley	50 81	93 04	26 67	2 14	21 35	3 00	537 50	
Rockton	48 92						18 78	
Scottsdale	70 69	628 85	33 54	28 33	99 65	18 42	362 24	5 50
Morrison's Cove	90 73	31 00			11 00			
Masontown		208 01					74 40	
Johnstown	1150 02	464 32			76 98	63 94	1420 00	13 50
Schellburg	12 00	3 00		3 00	3 00	3 00	3 00	
Total	1423 17	1428 22	60 21	33 47	211 98	88 36	2415 92	19 00

NAME OF DISTRICT	War Problems Fund	Jewish Work	Altoona Mission Building	Sewing Circle	Church Buildings	Other Causes	TOTALS
Casselman Valley	23 00	20 16					1307 83
Rockton						8 40	358 59
Scottdale			201 00	43 43		114 93	4120 82
Morrison's Cove						148 40	476 13
Masontown					50 20	86 27	792 78
Johnstown						829 68	5489 84
Schellburg							158 26
Total	23 00	20 16	201 00	43 43	50 20	1250 68	12704 25

TREASURER'S REPORT

Conference Fund		War Problems Fund	
Receipts		Receipts	
By Balance	\$ 5.00	By Balance	\$ 5.00
Thomas congregation	5.00	Spring congregation	18.00
Scottdale congregation	23.00	Martinsburg congregation	12.40
		Masontown congregation	50.00
Total	\$ 33.00	Stahl congregation	32.33
		Weaver congregation	51.00
Expenditures		Glade congregation	2.36
Orders No.'s 149, 150	\$ 13.00	Nellie Beachy	10.00
Balance on hand	\$ 20.00		
		Total	\$181.09
		Expenditures	
		Orders No's 1, 2, 3, 4, 5	\$173.67
		Balance on hand	\$ 7.42

It was decided that the balance on hand in the War Problems Fund be placed in the Conference Fund. The Treasurer's report was accepted.

District Evangelist's Report

Evangelistic meetings were held in all the congregations in the district except two. Evangelists: Enos Hartzler, A. C. Good, Ed Miller, I. B. Witmer, J. F. Bressler, Abram Metzler, J. A. Ressler, S. G. Shetler, J. B. Zook, David Garber, N. E. Miller.

Number of sermons, 159; confessions and accessions, 69; financial support given, \$569.51. Report accepted.

Mission Station Reports

Huston School House, Green Co., Pa., in charge of E. D. Hess. No suitable building being available, no services were held.

Pinto, Allegheny Co., Md., in charge of Ed Miller. Services held in school house every two weeks. Union Sunday school held in same building. Number of members, 22. Special needs: A church organization and a church building.

Gortner, Garrett Co., Md., in charge of N. E. Miller. Services held monthly in Union Church building, except in middle of winter. Needs: Definite work. number of members, 5.

These reports were accepted.

District Mission Board Report

The Board authorized the Executive Committee to arrange a method for securing funds to eliminate the debt on the Altoona Mission building.

The Board requested the brethren J. N. Durr and John S. Mast to appoint a third member of the Local Board of the Altoona Mission to serve until a Superintendent is secured. Bro. Joshua B. Zook, Belleville, Pa., was appointed by the brethren and endorsed by the Board.

Decided that a committee be appointed to interview Bro. A. J. Bendle and dispose of offerings for Jewish work.

The Budget System of offerings recommended by the Schedule Committee was adopted.

It was decided that arrangements be made for an all-day Mission Meeting.

The following officers were elected: President, N. E. Miller; Vice Pres., J. N. Durr; Secretary, Hiram Wingard; Treasurer, Homer Deffenbaugh.

The following committees were appointed:—**Schedule Committee:** Aaron Loucks, H. C. Deffenbaugh, Joseph Saylor; **Program Committee for all-day meeting:** J. A. Ressler, S. K. Eash, Ed Miller; **Committee to interview Bro. A. J. Bendle:** Aaron Loucks, Abram Metzler; **Auditing Committee for Treasurer:** Levi Mumaw, Jacob McCann, J. A. Brilhart; **Auditing Committee for Altoona Mission:** D. S. Yoder, Albert Kaufman, Orrie Yoder; **Rockton Committee:** S. G. Shetler, Hiram Wingard, Ed Miller; **Representative of Mission Board on Report Blank Committee:** Hiram Wingard; **Member of Local Board of Altoona Mission:** J. N. Durr.

The report was approved by Conference.

Sunday School Conference Report

We beg to submit the following action for your consideration:

That the report of the Report Blank Committee be accepted and that Bro. Reist be relieved and another member appointed. Bro. Ed Miller was appointed.

(Continued on next page)

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that we looked through them and saw what kind of lessons you were studying. The last we had known about them we were studying Genesis and Exodus. We go to Sunday school here sometimes but they use the lessons of several years ago and that mostly in Arabic, so we don't get much. There is one class in English which we attend when we go. I taught it the last time I was there. It was interesting. The few in the class speak English rather poorly and so when it would get real interesting they would begin to talk it off in Arabic. The church in the morning is all Arabic, and two hours after sunrise."

"Some Arabs with their camels passed through here recently. They came from Busra. That's way down where the Tigris and the Euphrates join. They traveled for 38 days, 14 hours per day and had between 75 and 100 camels. We saw them go by here one morning and curious like wanted to find out more about them. So in the evening we took our interpreter and went down to them. We thought we would just look around a bit but the Big Sheik himself was there and when he saw us Americans coming he at once had his servant spread rugs around him, got the camel saddles for seats and made us sit down with him just outside the tent. Almost before we knew it he had us talking politics and found him very much interested. We sat drinking coffee as we talked. He said he liked Wilson because he said, 'Arabia for the Arabs.' We changed the subject and talked about other matters. After a little chat we returned. Later in the evening we had a surprise. The Shiek sent a messenger asking if he might have a secret conference with us up till midnight. We didn't just know what was up but decided we had better see it through, though the thought of an Arabian Shiek coming for a midnight conference with just two of us made us just a little uneasy. So we told him to come, which he did about nine o'clock with his secretary. We brought them to our room upstairs. They were worried and afraid something might happen to their people. They had fought with the Germans and the Turks and since they were beaten feared they might be destroyed. We talked things over till midnight when they left feeling pretty good, after having invited us down to take a ride on the camels. The next morning his messenger came again saying we could come down any time. That afternoon we went, and such a time as we had, and the Arabs had lots of fun out of it too. The camels got down flat just as you see in the pictures and we got on. As they rose, on their hind feet first, they nearly pitched us off forward and then again backward as they got up in front. They had no bridle on, just a halter with a small rope attached. The Arabs tried to tell us the queer sounds to make them go, stop, kneel down, etc. Just as we were ready to take a picture my camel got a notion to go and off he strided. I tried to think how to stop him but forgot the combination. An Arab ran out and brought him back. Then the Arabs gave us an exhibition of how they hide when fighting. It was really wonderful to see what they can do with the camels."

"You may worry when you're weary,
You may worry when you're well;
You may worry when life's dreary,
Or when buds begin to swell;
You may worry in December,
And keep worrying until May;
But in any case remember
That you can not make it pay."

Married

Zehr—Yoder.—On Thursday Aug. 15, 1919. Bro. Menno Zehr of Croghan, N. Y. and Sister Anna Mae Yoder were united in matrimony, Bish. S. J. Swartzendruber officiating.

May God's blessing attend them as they journey thru life.

Birky—Kenagy.—On Sunday, July 13, Bro. Joseph Birky of Tangent, Ore., and Sister Sarah Alma Kenagy of Albany, Ore., were married at the Mennonite church in Albany, J. P. Bontrager officiating. May God bless them through life.

Zehr—Lenz.—Bro. Roy Zehr and Sister Loretta Lenz were married at the home of the groom's mother, Mrs. Bertha Zehr, near Flanagan, Ill., Bro. Andrew Schrock of Metamora, Ill., officiating. May God's blessings attend them through joys and sorrows of the coming years.

Obituary

Charlton.—Clyde Elmer, son of Bro. W. F. and Alice Charlton, was born Sept. 13, 1907; died July 26, 1919, aged 11 y. 10 m. 13 d. He was sick eleven weeks and bore his sufferings without a murmur, and said he wasn't afraid to die. His father, mother, three sisters and three brothers, are left to mourn his departure. Funeral services were conducted at the Diller Mennonite Church near Newville, Pa., by brother Ruben Cockly, who used as his text Job 1:21. Interment in cemetery adjoining the church.

"We miss thee in thy home, dear Clyde,
We miss thy smiling face;
We miss thee in the Sunday school
We miss thee everywhere."

Jantzi.—Fanny Jantzi was born in Waterloo Co., Ont., Can., Dec 7, 1854, died in Linn Co., Ore., Aug. 8, 1919; aged 64 y. 8 m. 1 d.

She was united in marriage to Jacob J. Jantzi in Waterloo Co., Ont., June 22, 1876. This union was blessed with one son and one daughter. Her husband preceded her in death in 1878. She leaves to mourn her departure one son John B. Jantzi, of Wood River, Nebr. and one daughter Mrs. Peter Zehr of Albany, Ore., 11 grandchildren, her mother, 4 brothers and 4 sisters and a large number of relatives and friends.

In her younger years she accepted Christ as her Savior and united with the A. M. Church to which she remained faithful until death.

Funeral services conducted by C. R. Gerig and C. C. Steckley at the Fairview A. M. Church. Text, II Cor. 5:1.

Interment in the Riverside Cemetery, Albany, Ore.

Warner.—Elias Franklin Warner was born Jan. 22, 1857, in Lancaster County, Pa., died at the Mennonite Sanitarium at La Junta, Colo., August 14, 1919.

He was united in marriage to Anna Frances Ernst. They moved from Pennsylvania to Olathe, Kansas in 1884. His wife preceded him in death twenty-two years. He was member of the Mennonite Church for many years, and while of a quiet and reserved disposition in most religious matters, he nevertheless practiced in his daily life the Christian principles of honesty and charity.

Death was caused by hardening of the arteries and paralysis, from which he was a patient sufferer for nearly six years, seldom complaining, but often expressing a wish that the time of departing this life might be hastened. The funeral services were conducted in the Presbyterian Church at Olathe, Kan. by Bro. Paul Erb, assisted by the Presbyterian pastor. Text, II Cor 5:8.

Rusler.—Elizabeth Breuneman Rusler was born in Putnam county, Ohio, January 7th, 1879; died May 31, 1919; aged 40 y. 4 m. 24 d.

At the age of 7 years she with her parents moved to Allen county Ohio, where she grew to womanhood.

At the age of 14 years she was converted in

(Continued from preceding page)

That the Executive Committee be authorized to take up with the Treasurer of the Mennonite Board of Missions and Charities the matter of disposing of the surplus in the Sunday School Conference Mission Fund.

That the act of the Secretary promising the Treasurer of the Mennonite Board of Missions and Charities, the full financial support of Bro. J. N. Kaufman for this year, be sanctioned, and that this Conference support him next year also.

That we establish a Reading Course for officials and teachers of the Sunday school, and that a Teacher Training course be included. This work is to be in charge of the Library Committee.

Election of officers: E. J. Blough, Hollsopple, Pa., Chairman Ex. Com. Term expires 1922; Ed Miller, Pinto, Md., Secretary. Term expires 1921; Levi Mumaw, Moderator. Term expires 1921.

Respectfully submitted,
H. Frank Reist, Secy.

The report was approved by Conference.

Report of Committee on War Problems

The Committee organized by electing Abram Metzler Chairman, E. D. Hess Secretary. Arrangements were made to have regular ministerial visits to our brethren in camps.

Report of Pinto Committee

During the past year it was considered unwise to organize a congregation. Conditions have changed and we believe a congregation should be organized. The committee was retained and instructed to consider the advisability of building a house of worship.

Report of Committee on Locating Workers

No workers located during past year. Recommended by Committee and sanctioned by Conference that Bro. Isaac Metzler be asked to take up the work at Rockton, if approved by the Rockton and Martinsburg congregations.

The committee was retained.

Report of Committee on Record of Ordinations

The record is not yet completed. The committee was retained with the addition of the present Secretary.

Report of Committee on Report Blanks

No work done. A new committee was appointed.

Report of Committee on Rules of Order

No work done. Committee retained.

The reports of these committees were all accepted.

Questions and Answers

I. What can this Conference do to safeguard our people against the present day tendency to undermine the fundamentals of the Christian faith?

1. Such fundamentals of the Christian faith as the inspiration of Scripture, the creation of man by the immediate act of God, direct revelation from God to man, the absolute reliability of the Bible as God's Word, the virgin birth and deity of Christ, the eternal destiny of both righteous and unrighteous, should early be instilled into the minds and hearts of our children (Deut 6:6-9).

These doctrines should be taught in Church and Sunday school with a clearness and positiveness as to leave no doubt upon any one's mind, that they are the doctrines of eternal truth (Tit. 1:9).

3. There should be a clear testimony in home and church against every form of heresy that knocks at our door for admittance (Jude 3).

4. The Church should ordain such men only and place into positions of responsibility in the Church such workers only as are known to be sound in the fundamentals of Christian doctrine (Acts 6:3; II Tim. 2:2).

5. Our ministers and members are urged to study the Word of God diligently and daily that they may not only be fortified in the faith of the Gospel but able to present these doctrines clearly and convincingly to others (I Tim. 4:13-16).

6. Men who are not outspokenly in favor of maintaining the whole Gospel faith ought not to be encouraged to fill our pulpits and men who are known to be tainted with higher criticism and new theology should not be recognized as ministers (Gal. 1:8, 9; II Jno. 9-11).

7. There should be an occasional doctrinal Conference for the benefit of our ministers and workers (Prov. 11:14).

II. What active measures can be taken to teach the Principles of Peace given in the Bible as opposed to militarism?

1. A prayerful study of God's Word will give us a clear conception of the peace principles lived and taught by Jesus Christ.

2. As individual followers of the Prince of Peace we should put the Bible doctrine of nonresistance into daily practice in home, in business life, and Church.

3. There should be clear and Scriptural teaching on peace and war and all the issues involved, from the pulpit, in tracts and periodicals, in personal testimony as the Spirit prompts and opportunity affords.

4. We appeal to all of our people, not only to live true to the Bible doctrine of nonresistance but to keep eyes open and improve every opportunity to promote the cause of "Peace on earth, goodwill toward men."

III. What may be done to maintain and stimulate the activities of the Church in Mission and Relief work?

To maintain and stimulate the activities of the Church in Mission and Relief work information must be properly given by the Church through the Sunday schools and Church services and the Church periodicals.

Regular mission sermons should be preached by every minister in his home congregation. By mustering into service the qualified forces of the Church.

Means and workers should ever be held in readiness to enter every possible open door. For the purpose of promoting missionary intelligence and acquainting our

young people with world conditions and needs, we encourage the organization of mission study classes in all our congregations.

IV. Does this Conference favor the use of individual communion cups in our congregations?

According to the teachings found in Luke 22:20; Mark 14:23, and Matt. 26:27, we do not favor the use of individual communion cups.

V. How does this Conference regard the part of Article XVII, Rules and Discipline which refers to Sunday School Picnics, Celebrations, etc.

This Conference has the same convictions with reference to the things mentioned in this article and to worldly amusements in general that it held at the time this article was adopted. We warn our people against the harmful influence and effect of carnal pleasure. Every question which arises in connection with this subject should be decided in the light of I Cor. 10:31 and Col. 3:17.

VI. What is the Scriptural reason for the position of this Conference on Life Insurance, as stated in Article XVI Rules and Discipline?

Our opposition to life insurance is based on the fact that—

1. It is contrary to the spirit and teaching of scripture which teaches trust in God who never fails to care for His own. Psa. 37:25; 112:8, 9; Jer. 49:11; Matt. 5:14-16; Luke 12:19-21; Heb. 13:5.

2. It encourages unscriptural motives and habits. (For full discussion on this subject read Tract No. 65 published by Mennonite Publishing House, Scottsdale, Pa.)

VII. How shall we practically interpret Rom. 12:1, 2?

It is a practical exposition on consecration. It calls upon us to place our being, the inner life and also that part of our being which people can see, upon the altar of the Lord.

It calls for a life of self denial, of sacrifice, of purity, of holiness, of living service—to give our lives for an unpopular cause, to live for Him now, not merely turn to the Lord when we are ready to die.

It calls for a life that is wholly acceptable to God.

It teaches the renewal of the mind in connection with the new life in Christ.

It calls for an attitude toward God and man that makes us stand out as distinct and separate from the world in true Christian piety, in business life, in humility, in appearance, in freedom, in nonresistance, in submission to the practice of the Church rather than the fashions of the world, in godly living.

In maintaining this kind of an attitude we prove what is that "good and acceptable and perfect will of God."

APPOINTMENTS

Committees

Committee on Rules of Order: Aaron Loucks, N. E. Miller, J. L. Stauffer.

Committee on Report Blanks: Ed Miller, Hiram Wingard, N. E. Miller.

Committee on Record of Ordinations: S. G. Shetler, Wm. C. Hershberger, N. E. Miller.

Committee to Revise Rules and Discipline: S. G. Shetler, N. E. Miller.

Committee to Locate Workers: J. A. Ressler, Jas. Saylor, L. A. Blough.

Pinto Committee: N. E. Miller, Ed Miller, Abram Metzler.

Library Committee: Levi Mumaw, Hiram Weaver, N. E. Miller.

Committee on Support of Rural Mission Work: S. G. Shetler, F. W. Bender, (with the Executive Committee of District Mission Board.)

Board Members

Mennonite Board of Missions and Charities, S. G. Shetler; **Mennonite Board of Education,** Aaron Loucks; **Mennonite Publication Board,** Abram Metzler.

Bishop Oversight

Rockton, Abram Metzler; **Schellburg,** S. G. Shetler; **Masontown,** J. A. Ressler.

Charge of Mission Stations

Pinto, Ed Miller; **Gortner,** N. E. Miller.

Trustee Schellburg Church

Term of three years, Joseph Saylor.

Miscellaneous Business

The Johnstown District was given permission to ordain two ministers.

Bro. J. L. Stauffer was granted a Conference letter.

It was decided that a committee be appointed to revise the Rules and Discipline.

A Committee was appointed to co-operate with the Executive Committee of our District Mission Board to work out an adequate method of supporting the rural mission work of this district.

Conference adjourned to meet at the regular time, Aug. 26, 1920, at the Kaufman Church, Johnstown District.

J. A. Ressler, Moderator.

N. E. Miller, Secretary of Conference.

the Mennonite faith where she remained a faithful member while in her parental home.

In 1901 she came with her sister, Mrs. W. F. Cotner, to Vineland Colorado where she cast her lot with the Methodist church of which she remained a faithful member.

On April 6th, 1904, she was united in marriage with E. C. Rusler of Vineland.

She leaves a husband, father, mother, three sisters and two brothers, Mrs. W. F. Cotner of Vineland, Colo., Ada Miller of Kalona, Iowa, Mrs. Effie Heatwole, J. A. and Samuel A. Brenneman of Elida, Ohio, with a host of relatives and friends as well as neighbors to mourn the loss of a dear one.

We believe her spirit went home to God who gave it. May we all prepare to meet her where parting is known no more.

Shenk.—Christian L. Shenk of near Witmer, Lancaster Co., Pa., was born Oct. 3, 1855, and entered into rest July 15, 1919; aged 63 y. 10 m. 12 d. Death was caused by heart trouble. He was a son of the late Pre. Tobias and Cathrine Shenk. He was united in marriage to Annie D. Weaver. To this union were born five children. There survive a sorrowing companion a daughter and two sons, eight grandchildren, two sisters, and one brother, a daughter and son having preceded him to the spirit world.

He was a faithful member of the Mennonite church, and will be greatly missed in the community.

Brief funeral services were conducted at the home by Levi Weaver and at the Petersburg Mennonite Church by Bro. David L. Landis and Bro.

Sanford Landis. Text II Samuel 14:14. Interment in adjoining cemetery.

"Although I never can return

Let not this grieve your heart:

For you will shortly come to me,

Then we shall never part."

By the family.

Hartzler.—Mary (Rutt) Hartzler, was born in Lancaster Co., Pa., died at the home of her son, John W. Hartzler, near La Junta, Col., August 11, 1919; age 84 y. 2 m. 15 d. In her girlhood days she went from Lancaster Co., Pa., to Wayne Co., O., where she was later married to Seth Hartzler, who preceded her to the spirit world about ten years ago. From Wayne Co. they removed to Cass Co., Mo., where they lived until the death of the husband, when Sister Hartzler came to Colorado. She was the faithful mother of eight children, two of whom preceded her in death. The remaining six; (John, Frank, Charley, Sarah, Nancy (Kauffman,) and Henry,) were all present at her bedside, with the exception of the last named.

The departed sister was a life-long and devoted member of the Mennonite Church and as long as she was able, regularly filled her place in Church and Sunday school.

Funeral services were held at the East Holbrook Church, Aug. 12, conducted by Bros. John Thut and L. J. Miller. Text Rev. 14:13. The remains were sent to Cass Co., Missouri for interment.

Hartzler.—Lizzie B. Hartzler was born near Allensville, Pa., Feb. 13, 1853; died at the same place where she lived all her life, on the 1st day of Aug., 1919; aged 66 y. 5 m. 18 d. She was the daughter of Benjamin and Lydia Hartzler, who preceded her in death a number of years ago. She is survived by one brother, Christian B., and one sister, Erie. Lizzie was never married. She was a faithful member of the A. M. Church from her youth, always taking an active interest in the church and Sunday school, having been a S. S. teacher for many years. Practically all the young sisters in the church and many of their children have been her S. S. pupils.

Her place in the service was never vacant when health permitted her to be there. Her death was caused by dropsy from which she suffered about 8 months. She bore her sufferings very patiently and frequently said that she did not expect to get well but that she was ready to go at the Lord's call.

Lizzie had a host of friends who mourn her departure but not as those who have no hope. Funeral services were held Aug. 3 conducted at the home by Joshua B. Zook and at the Church by Bro. John M. Hartzler, Bro. Isaac G. Hartzler, and Bro. Joshua B. Zook. Texts I Cor 15:51 and Psa. 39:4, 5.

Interment in the cemetery near by.

J. B. Z.

Horst.—Rebecca Bomberger Horst, a daughter of the late Joseph and Sarah Bomberger, died at her home at Pinola, Pa., Tuesday August 19, 1919.

She was born on Nov. 17, 1842, and thus was 76 y. 9 m. and 2 d. of age.

She was the widow of the late Isaac Horst and is survived by one daughter, Sadie B. Horst, of Pinola, two sisters, Mrs. Barbara Lehman of Charabersburg, and Miss Susan Bomberger of Pinola, and the following step children: Mrs. Levi Lehman, Solomon, Michael, Lydia, William all of Franklin Co., Pa., and Mrs. George Wenger of Kinzer, Pa.,

She was suffering from a lingering illness and peacefully fell asleep in Jesus.

She was a member of the Mennonite church for many years and her loss will be distinctly felt in the church of her choice as well as in the Community.

Funeral services at the Row church conducted by the brethren J. S. Burkholder and C. V. Martin.

"Why thus weep for those who die?

Precious ones who weep no more;

Jesus called them to the sky;

They have gladly gone before."

By a grandson.

Items and Comments

Workmen in Italian foundries and ship-yards, 150,000 in number, have "struck" for higher wages.

"Spain and Switzerland have decided to join the League of Nations. Belgium has unanimously ratified the peace treaty."

The U. S. Congress has voted to repeal the "day-light savings law" the repeal to be effective next October.

The yearly meeting of the Friends (Quakers) was held in Alliance, Ohio, Aug. 26-31. Problems relating to reconstruction were prominent features.

The Shah of Persia will visit the United States after his visit to Paris according to a statement of the Persian Foreign Minister.

The country is facing a general shortage of school teachers. In one Pennsylvania county only 29 applied for 75 vacancies.

The entire country of Montenegro is in the midst of revolution. The Serbians are using strong measures to suppress the uprising. So far their efforts have been fruitless.

Even actors have gone on a "striks." The moral and spiritual interests of humanity would not suffer if they would not return save for some avocation that would benefit humanity.

Taking the prices of 1914 as a basis, the prices have increased as follows: Food, 85%; Clothing, 100%; Fuel, light, and heat, 57%; Sundries, 63%; and Shelter, 28%; Combined average, 70.3%.

The Commissioners of Agriculture in Louisiana and Mississippi are trying to induce Negroes of Chicago to return to the South to settle on farms. This is being opposed by both Negroes and their employers.

Attention of Congress is still being directed to lowering the high cost of living. An investigating committee has declared that the responsibility thereof rests on the corporations handling foods, not upon the farmers. A plan to overcome the difficulty has been suggested: to license all corporations with more than \$10,000.00 capital; to revoke the license of corporations that engage in unfair methods of competition. It is expected that Congress will reduce the amount of foodstuffs exported or reduce the volume of currency. All legal proceedings can be but arbitrary and superficial.

"The Moody Bible Institute, in cooperation with one of the largest religious organizations in the Middle West, is about to introduce a Russian course in its curriculum, designed to afford Russians who have accepted the Christian faith an opportunity to prepare themselves, free of charge, for Christian work among their own people wherever found. The proposed course will cover from two to three years and offers a thorough training in Elementary and Secondary English, Bible Study, and Gospel Music, enabling such as complete the course to reach their fellow countrymen with intelligent effort."

"The conflict between capital and labor exists because the law governing human society in its present relations has not been seen nor applied. The law of capital and labor is the nature of the relations

existing between employer and employed. Those relations are mutual. When this fact is recognized, a big step will have been taken. Jesus Christ stated the law when He said, in the Parable of the Vineyard, that the husbandman would pay "whatsoever is right." Capital can not get along without labor, nor labor without capital. The plan of giving as little as possible for as much labor as possible is not right. Labor is not a commodity, it is a service. One man serves by putting up his money; another serves by labor. Let the rewards fit the service, not in a legalistic, bargaining way, but in a mutual sense of dependence and a desire to treat one another right."

CONFERENCE ANNOUNCEMENTS

Missouri-Iowa

The Missouri-Iowa Conference will meet, the Lord willing, at the Mount Zion Church near Versailles, Mo., with the following schedule and dates:

1. On Oct. 7 the Sunday School Conference will be in session.
2. The Mission Board will meet between sessions Tuesday, Oct. 7th.
3. On Oct. 8, the Young People's and Mission Conference will be in session. The forenoon being devoted to Young People's topics and the afternoon to Mission topics.
4. On Oct. 9 the Church Conference will be in session to continue till the afternoon of Oct. 10 if he work calls for the time.

A number of important matters will be before these meetings. We urge all our ministers and workers to lay aside all secular duties and give their time to the Lord in this important work.

A cordial invitation is extended to all our workers in this and in other districts to be with us in our meetings.

Versailles is on the Rock Island and the Missouri Pacific Ry's. Drop a card to either of the brethren, Amos Gingerich, D. F. Driver, H. J. Harder or Eli Swartzen-druber, concerning your arrival. Trains will be met with conveyance at Versailles on the day preceding conference or when you may announce your arrival. Address these brethren at Versailles, Mo.

J. R. Shank, Secy.

Kansas-Nebraska

The Kansas-Nebraska Conference will be held near Roseland, Nebr., Sept. 4-7.

The Mission Board will meet at 1:30 P. M.

Church Conference Friday and Saturday, Sept. 5 and 6.

Sunday School Conference begins Saturday evening and continues all day Sunday.

Those coming from the south should come to Superior or Blue Hill. Those from the east should come to Roseland, and should notify John Blankenbiller.

C. D. Yoder, Sec'y.

Western A. M. Conference

The Western District Amish Mennonite Conference will meet, the Lord willing, with the Sycamore Grove congregation, near Garden City, Mo., Oct. 15-17, 1919.

The ministers meeting for preliminary work will be held on Wednesday, Oct. 15, and the conference sermon in the evening of the same day. Church conference on the 16th, and Sunday school conference on the 17th.

Convenient stations for arriving are Garden City, East Lynne, and Hadsell. For

further information or notice of your coming address L. J. Miller, Garden City, Mo., or I. G. Hartzler, East Lynne, Mo.

A hearty welcome is extended to all to attend.
C. A. Hartzler, Sec.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Alliger, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., J. E. Martin, Supt.
Job.—Job, W. Va., — Supt.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill. John Roth, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, Jos. M. Nissley, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt.

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436—A Series of Meetings at Pehaujo, S. A.
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Financial Report

"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

"Ye shall be my witnesses," in the home, in the community, in the benighted places in America, and both ways around the earth until the line of missions meet on the other side of the globe.

Mexico is torn by constant internal disruption. Nothing will ever get her on a right basis except the Gospel of Jesus Christ. After the work is well started in South America the Mission Board might do well by investigating the advisability of starting mission work among our neighbors to the south.

During the "Great Famine" in India, 1898-9, rice sold at Rs. 5 per maund, now it is about Rs. 10 for the same amount—twice as high. That is the principal food for thousands upon thousands of people. War prices on other commodities have put some things out of reach of even the fairly well-to-do and raised others so much that the farmer will try to reduce his expenses as much as possible so as to be able to buy what he actually needs. Results—in large areas four-fifths of the people are facing starvation. While these people need soul food more than any thing else, better give them something for their stomachs first so that they can relish the food for the soul.

It is well to give to missions; it is well to send men and women to the foreign field, but have you carefully planned for an ingathering in your home Church? Who will be your evangelist? In trying to secure one, are you looking for the one who can draw the largest crowds or who can get the largest number of confessions? These may be important but it is a thousand times more important that lost souls can see Jesus Christ in the preacher, that after the meetings are over the spiritual development of the congregation is clearly manifest, that

those who made confession even if the number was not so great prove that their conversion is genuine. Such evangelists are needed everywhere. Better have these ends accomplished even if the crowds be smaller and the fame of the preacher be less. It will mean more to missions, more to the community, and more to the kingdom of God. A right home base goes a long way toward assuring a right mission while a wrong home base is almost sure to mean the same kind of church in the foreign field. Get an evangelist who is very close to God.

The Call for Larger Things.—

The Church has been aroused more to larger things in the last few years than ever before. Her collections for missions were larger than in previous years and in addition to this she gave large sums for the relief of war sufferers. Thousands of dollars were sent back to the United States by our brethren who were required to sign the payroll in order to receive a discharge from the army. All this was done without careful planning ahead. What could have been done if the people would have had the same mind to give but would have carefully planned their work and then worked their plans?

True, there was a great outside force that prompted men and women to give. Government demanded the services of our young men; it asked for money and public sentiment demanded that it be given. But the Lord of all earth has asked for both men and money. The test is here. When will we give the most, when government and public sentiment makes its wants known or when the God of heaven makes His wants known? He has asked for money for the spreading of the Gospel so that souls might be saved. Whatever importance may be attached to having won the war (the purpose for which

Government asked us to give) or to retaining our liberties, the gaining of the victory over sin and the devil, and the getting of that freedom which makes us "free indeed" is vastly more important. Better be in chains and in prison the remainder of life than to lose the soul, and yet a soul without Christ is lost. The heathen does not know Christ. "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" If you are a member of the body of Christ at all, you will want your part in that sending.

But some one says, "O that old subject, why don't they let it have a little rest? It is threadbare." But what if you were in the place of the heathen? In fact, we would all be there but for the fact that some people were willing to go far away from their homes to preach the Gospel to our forefathers while others gave of their money to bear the expenses. Should you not be as ready to do your part in carrying that Gospel farther?

Yes, you will do your part, but are you making definite plans to give in a large way as you did while the pressure was on? In reference to giving, be sure to plan your work, and work your plan.

The night before Moffat left England for his distant sphere of labor, a few of his friends had a social gathering. During the evening a young lady wishing to have his autograph presented him with her album. Taking his pencil he wrote:

"My album is the savage breast,
Where darkness reigns, and tempests wrest
Without one ray of light.
To write the name of Jesus there,
And point to worlds both bright and fair,
And see the savage bow in prayer,
Is my supreme delight."

—Selected.

SOUNDS FROM SUNDARGANJ

By Crissie Yoder Shank

For the Gospel Herald

A hot July-like day in March is giving place tonight, but the moon gives a light nearly as bright as day. Our beds are out on the verandah for the air inside of the bungalow is too oppressive for sleeping there. It is rather early to retire but we are tired, and sleepily watching the dim clouds in the beautiful sky, we think of the silent night and the calm, peaceful, twilight hour of days gone by in the homeland. Instead of that dreamy quiet to lull us to rest we have noises, and these noises of the night give one somewhat of a conception of things as they are about us.

The mosquitoes are very active and all around about our net and everywhere persist in their unpleasant singing.

Over near their worshiping place the old Mohammedan is calling out the hour of prayer for the devoted followers of Islam of whom there are a number in Dhamtari. His powerful voice, for it takes a powerful voice to reach half a mile—is raised as he half-sings the words over and over again in a familiar dirge-like tune:

la do mi mi ———
re re mi mi re ———

From across the road come the loud, angry, high-pitched voices of men and women in a neighborhood quarrel. A woman who is known to be the champion slinger of abusive language in her "para" or section of the town, has met other women at the well earlier in the evening, exchanged gossip, and finally incriminated the best talker in the neighboring "para". Re-incrimination follows incrimination, volley succeeds volley, and broadside returns broadside, until the ordinary vocabulary has become exhausted, and now that particularly low, vile, sensuous, language known as "Chattisghari gali" is being used. Each woman with her own followers is in front of her own house calling out to the other some rods away.

In the midst of this repelling sound there is a cough at our bedsides,—the typical mode every Indian has of calling your attention to himself.

"Who is it?"

"It's I, Sahib, ———."

"What do you want?"

"I want work, Sahib."

"What kind of work?"

"Work in the kar-khana (workshop)."

"You know there is no room in the shop now for more men."

"But give me some work! I must have work, Sahib."

"I have some tables to be made, for which I have no wood. Can you get some wood and make them?"

"How much money will I receive?"

"P——, the Memsahib and Baba want to go to sleep now. You come to me at seven o'clock tomorrow morning and I will explain it all to you."

"All right,—Salaam Sahib."

"Salaam."

Toward the city, now near, now far, a police watchman is blowing his shrill whistle to let the people know he is guarding them against thieves.

At the Hindu temple on the bank of the large lotus covered pond the priests are putting their gods to sleep. At a distance of half a mile it sounds like a large charivari party, with tom-toms and bells and clappers and tambourines and cymbals and a number of unknown instruments of noise.

Down the main street is another drummer whose music will continue all night as he keeps perfect time with his rude instrument for the dancers at the wedding.

Another cough at the bedside,

"Who is it?"

"It's I, Sahib, ———. My baby is very sick."

Further questioning follows and while Charles is in the bungalow, this Christian blacksmith tells more about his sick child which must indeed be very ill.

Now and again from the large mango tree near by a night bird calls out in an odd shriek to its mate some distance away. Farther off several jackals are howling, and we are about to give ourselves over to dreams when Charles returns, saying the baby is being taken to the hospital immediately.

The boys in the orphanage just back of the bungalow are having evening prayers. There are several groups, arranged according to age, and one can hear the refrain of two Hindu bhajans above those of, "Day is dying in the west," "Abide with me," and "Sweet hour of prayer." Ere they finish, the nine o'clock bell sounds, and soon all is quiet in that direction.

Splash!—A lot of white ant refuse has fallen from the timbers above, on the mosquito net directly over my head, and the dust is sifting through.

A bare foot is stepping near, and then, "Sahib ji, Sahib ji," in an irritated tone of voice.

"What is the matter?"

"My neighbor has stolen my chicken."

"But it is time to sleep now, go home and —"

"But Sahib ji, Lehman Sahib is not at home, and my chicken is gone, and the feathers are there, and there is no one to help."

"Have you and your neighbor had a quarrel?"

"No, his wife gave my wife gali and —"

"Now listen, you go home and sleep and when Lehman Sahib returns, he will investigate, Now go home."

"Salaam Sahib."

"Salaam."

The Doctor's telephone call sounds startlingly loud, and we wonder whether one of the missionaries has become ill suddenly or if there is some Indian in need.

In spite of the babies crying in the plague huts just outside the compound and the knock, knocking of the hostel watchman's split bamboo stick, used to frighten away snakes and thieves, we go to sleep only to be awakened by a snuffing noise and a pariah dog goes around the corner snuffing for a stray bit of food he does not find.

G—— has left the front gate unlatched and a stray cow has come in for we hear her munching the cannas and roses.

Another rat in the ceiling! We thought we had fixed it to keep rats out and wonder if this may be another plague rat come in to die.

On the road passing the gate, is a long line of buffalo carts loaded with timber from the jungle. The large rough wheels rumble over the stones and cluck on their axles as the heavy carts swing from side to side. Above this din is the shrill creak of the wheels whose owners have neglected to take sufficient castor oil in their grease horns; while the drivers, anxious to reach the camping spot are urging on their beasts in no uncertain tones. Far behind the line, a solitary, belated, cartman is frightening away the demons of the dark by singing a long-drawn-out sort of Indian yodel, sol sol sol la ti do re mi re do re do—o ti

ti la sol sol ti la la ti sol sol ti la la ti sol———1 mi.

Honk! Honk! The Indian dealer who has an auto horn on his bicycle wants us to know he is passing the bungalow.

A heavy windstorm is coming in the distance, now it is here and the cloth ceilings inside are flapping and trying as best they can to get loose, there, it is, past and only a slight breeze is stirring the trees and our mosquito nets.

The flying foxes in the wild fig tree gradually cease their quarreling, and sleep comes to us until the sound of the cawing crows rouses us at dawn.

Creston, O.

In one Argentine city of 95,000 population the report is given that in a period of five years 62% of the births were illegitimate.

OBSERVATIONS AND EXPERIENCES OF THE MISSIONARIES IN SOUTH AMERICA

By J. W. Shank

For the Gospel Herald

When it rains

This is quite a fitting subject to begin at this time. For the last two weeks we have passed thru the greatest siege of rains we have experienced in this country. It has rained about nine days out of twelve and almost a steady pour or rather a heavy drizzle. Everything seems to be drenched with water. There is every opportunity for one to observe conditions.

In the Home

Most of the houses are built with a long string of rooms joined to each other. There is then one long wall without window or door exposed to the weather while the other side of the house usually has a porch along the full length and all of the rooms open to the porch. In a rainy season the long wall on one side often gets soaked with water and this makes the rooms damp. Very often the kitchen and the dining room are separated so that one must step out into the rain in passing from one to the other.

In the two houses in which we have lived we must always pass through the rain to get to the kitchen, and sometimes there is a heavy drip just at the door. Every time you pass through several big drops of cold water fall on your neck and give you the shivers.

Since the houses here have no windows and doors only on the side under the porch, it is dark in the rooms during rainy weather. For that reason one is inclined to want to be on the porch most of the time. But in rainy weather this is very damp for most of the porches are not wide.

Imagine then how the children are to be kept dry in such weather! It is hard to keep them in a shut-up dark room and outside they will be sure to get damp. Most of the people pay no attention to this point. The children may get as damp and wet as they choose. The parents consider it a necessity or rather an unavoidable matter. But do not the children get sick? They certainly do very often, but many of them are hardened to things that ours could not endure.

Most of the kitchens have no chimney with a closed top to prevent rain entering. They simply have an open hole in the top where the smoke may find its way out. When it rains plenty of water finds its way in.

About a block from where we live there is a house which lacks a roof in the main part. Only a part about six feet square has a roof. The floors are

of dirt. Imagine that home in weather like this. The children, which seem to be numerous, live almost entirely out of doors. I have seen them being dressed out of doors. In such homes there is no attempt to keep anything or anybody clean. In weather like this they live like animals.

Many homes have no grass of any kind in the yard. In rainy weather the whole yard is a puddle of mud. The mother must walk thru deep mud to go to the well or to get coal or to do her washing. There is no more attempt to care for the cleanliness of the floor than that of a barn.

Street Traffic

In all small towns the carts and wagons are usually without tops. Then the drivers wear rubber coats in rainy weather if they can afford them. Otherwise they wear sacks or blankets thrown over their heads and backs. We often see these men wet to the skin.

All carriages are built with a seat outside for the driver. He is thus compelled to sit in the rain. Most of the drivers are provided with rain coats of some kind but even these do not keep them dry when there is much rain. The seat where the passengers ride is pretty well protected by an extra rain shield. In rainy weather the coachmen or carriage drivers are always very busy because all people who can afford it want a coach for bad weather. The price is not high. It is equivalent to about twenty cents for a ride of ten blocks. Often the streets are flooded with water because the drains are not sufficient to carry off the water. Thus those who walk are almost sure to get wet feet. At such times the coach drivers charge a double price merely because they can.

Church Going in Rainy Weather

Here in all of the churches we have observed that the people will not come when it is rainy. When you consider all of the facts you can hardly blame them. Most of those who become members of the Protestant churches are comparatively poor. Very few feel able to hire a coach to take them to church and in the towns they do not have vehicles. Most of them do not have rain coats or umbrellas. If they have these there is perhaps not more than one for the entire family.

Even where the streets are paved it is difficult to get from one street to another without getting wet feet. We often see the street entirely full of water. If not that, there is a drain full of water too wide to step across. They do not make a way for the water to pass under little bridges as they do at home. Not one person in ten thinks of being able to afford rubbers. Furthermore people here do not have changes of clothing to any great ex-

tent. If they get wet, the chances are that they must let their clothes dry on their backs. Naturally they do not risk getting wet.

In all of the small towns there are no street pavements. There are usually sidewalks but to get from one sidewalk to one across the street is like crossing a muddy public road. There are never any crossings for foot passengers. We have never yet seen any foot crossings in unpaved streets. There are always many people who live where there are dirt streets. When these become members of the churches they can not be counted on for attendance in rainy weather.

For the reasons that I have given it may be seen that the difficulties for church services are very great in all parts of this country. People attend better in cold weather than they do in rainy weather. We could hardly accuse these people of being "dry weather Christians." They will attend services under very hard conditions otherwise. Often they will walk for several miles in dark nights. Old and young will often come when you would consider them physically unable to come.

People in this country are not usually well prepared for rainy weather or bad weather of any kind. But they get along and seem to be happy in spite of it.

Pehuajo, Argentina, S. A.

THE ROMAN CATHOLIC CHURCH AT PEHUAJO, S. A.

By T. K. Hershey

For the Gospel Herald

The Catholic Church in Pehuajo is a large rough-looking building on the exterior. It is on the main street facing the "plaza," or center square. They have services every Sunday morning, and Catechism for the children in the afternoon. The rest of the time, people are left to do as they please. The priests themselves generally pass the Sunday evenings in a pool room beside their large but darkened church, playing pool. Not only may these supposed leaders of the people be seen back of unscreened doors and windows playing pool but each has a cigarette in his mouth.

Surely their teaching must be according which indeed it seems to be. Our landlord's daughter, a girl of seventeen, has become quite well acquainted with us. In conversation with her, she told us that Mary was the mother of God, and therefore we should worship Mary. After letting her read Gen. 1, Jno. 1, and Luke 2, she was greatly surprised. She saw that God was first and not Mary, consequently God could not be her Son. She also noticed that Mary had a son called Jesus, this she had known, as

also the priest had taught her the Lord's Prayer, but she was ignorant of the source of information.

At the present writing, the Catholics are holding a special two-week series of meetings called "Santa Misión" or Holy Mission. The purpose of these meetings was to convert and establish the people to Catholicism. At one meeting for girls from 14 to 20 years of age, the priest said among other things, "Never speak to any one about religion unless that person be a Catholic. If you do that person will get the better of you." This we feel is an advertisement for us. They do not want the Bible broadcast among the people, because they know if it is read the eyes of the people will be opened and there will be trouble for them.

The priest has to promise when he is made priest to do all he can to destroy the Bible. Quoting from a document that may be consulted in the National Library of Paris, Folio B, number 1088, volume 2, pages 641-650, we find this advice:—

1. Of all the advice that we can offer your Holiness, we have reserved the most precious for the last. We have to open our eyes well, and in this affair exercise all the strength possible, that is:—

"Permitting as little as possible the reading of the Gospel, especially in the common language of the people, in all the countries under our jurisdiction."

"That the little that is read at mass is enough, and that no one may be permitted to read more. In the meantime, if the people will content themselves with little, your interests will prosper, but as soon as they may want to read more, your interests will commence to diminish."

"This is the book (the Bible) which more than any other has raised up disorder and storms which have almost overpowered us."

"In fact if any one begins to examine and compare with diligence the teachings of the Bible with that of our Church, soon he will find discord, and will see that our teachings often differ from it and more often contradict it."

"If the people understand this, they will never cease accusing us, until all will be revealed, and then we will become objects of scoff and universal hatred."

"Therefore, it is agreed to put away the Bible from the view of the people, but with much care in order not to create tumults."

Pehuajo, Argentina, S. A.

The Roman Catholicism of South American is vastly different from that shown in the United States and Canada. It is really idolatry.

A SERIES OF MEETINGS AT PEHUAJO, S. A.

By T. K. Hershey

For the Gospel Herald

Doubtless, many of our brethren are anxious to know what is being done in Pehuajo. It is the purpose of this article to report the organization of Sunday school and the first series of meetings at this place.

Evangelical work of Protestants is something new in this part of the country. There are some who have heard of it, but not many understand it. Therefore we felt the need of some one who was able to fully explain in their own language who "Evangelicos" are. The name "Evangelicos" is preferred to that of Protestants, meaning believers in the "Evangelio" which is the word in Spanish for "Gospel." We were able to secure the help of John Barrio, a native of Spain, who was in no way handicapped in the language. He has been in Argentina six years. Being brought up in a Christian home, the Bible was not only the best book in the world to him, but he believed every part of it and worked hard to get the people to believe its messages.

Method of Work

The time of special effort was from April 15 to June 1. During this time, 19 sermons were preached, many homes were visited and thousands of tracts were placed in the hands of the public. A Sunday school was organized, after first explaining what it is. In speaking of a school, they had the idea it would be something like a day school. At the present we are not able to classify properly, on account of lack of teachers. We have them divided into two classes, those under 8 years of age in one class, and those above in another class. We hope to be able, however, to further classify when Bro. Shank and family move from Rio Cuarto.

Who Attended the Services

Syrians, Turks, Spaniards, Italians, and Argentines were the nationalities represented. Catholics, Spiritualists, and Skeptics were present every night. Business men and newspaper men came largely out of curiosity, but in spite of this, the two editors of the two semi-weekly papers gave us some very good write ups, unsolicited.

Opposition

The Spiritualists attacked us thru one of the papers, and the Catholics from the pulpit. Instead of, as they undoubtedly supposed, scaring us and keeping the people away from the services, these attacks created a further curiosity and the attendance was

increased. The Catholic priest preached two Sundays in succession against the "heretics," "fanatics," "disturbers of peace," "protestants," and "deceivers." We had our largest attendance the night following the Sunday morning that he was the most severe.

Results

Eternity alone will reveal the good done. we feel to praise the Lord for visible results:—

1. In placing many Bibles (a book entirely new to the majority) in different homes. Also many portions of the New Testament, and evangelical literature in the form of tracts, periodicals and books, were distributed.

2. A general awakening to a new doctrine. Many had forsaken Catholicism, and not finding anything better, had drifted into indifference, Spiritualism and unbelief. A number expressed themselves that to them, this new teaching seemed more reasonable and sane.

3. The greatest and most visible result was seen in several who called for special prayer desiring to know more about God and His love. They are now reading the Bible and coming to the Mission for further instructions. Will you pray earnestly that they may find the true Light which lighteth every man that cometh into the world?

Pehuajo, Argentina, S. A.

American industries and American missions are doing things for the South Americans that they can understand. The genuine warmth and helpfulness in the North American hand clasp is felt and appreciated by our neighbor of the South. One result is the beginning of a revolution in the attitude of the people toward Protestant missions. When they see a missionary, they no longer begin to look for his horns.—Willard Price.

"Is it not true that a Christian who knows that his religion is meant for all humanity and that all humanity is in need of it, but who is not concerned to have it applied beyond the boundaries of his own nation, is a Christian to whom and in whom religion is not very real?"—J. Lovell Murry.

In South America one report says, there are at work 57 missionary societies, with 1,207 missionaries. These are assisted by a native staff of 1,342.

Argentina with a population of 8,000,000 souls of whom 1,598,000 live in Buenos Aires, is the second country of South America in size.

MISSION NOTES

Sister Anna Hoover, of the Yellow Creek Cong., Ind., has recently joined the working force of the Ft. Wayne Mission.

Bro. B. B. King and wife of Ft. Wayne (Ind.) Mission were among those in Virginia from a distance one week prior to General Conference.

Bro. John Zook and wife, Belleville, Pa., and Eli Bontrager, of Nappanee, Ind. were recent visitors, at the Mennonite Sanitarium La Junta, Colo.

Bro. and Sister Sparks of the Maple Grove (Ind.) Congregation visited at the Ft. Wayne, Mission on their return from the Annual S. S. Conf. held at W. Liberty, Ohio.

The average attendance at the Ft. Wayne Mission Sunday school has been higher during the summer months this year than for some time, average attendance being 120.

Sister May Gauger one of the faithful Sunday school workers connected with the Philadelphia Mission spent some time among the brotherhood in Lancaster Co., Pa.

Brethren Wm. Landis and Jno. L. Detweiler of the Rockhill Cong., near Sellersville, Pa., had charge of the Sunday preaching services at the Norristown, Pa., Mission Sunday, Aug. 17.

Sister Ella Shenk a faithful worker of the Lancaster Pa., Mission is

aiming to make Bible work at the Eastern Mennonite School, Harrisonburg, Va., to further equip herself for the Lord's service.

Bro. N. H. Mack, New Holland, Pa., and Bro. S. E. Algyer who just returned from France, were the speakers at the usual Sunday night service at the Philadelphia Mission on Aug. 17.

The attendants of the weekly prayer-service at the Mennonite Sanitarium are anticipating four lectures on prophecy; two on "The World" and two on "The Jew" to be given by Bro. John Thut in the near future.

Bro. J. D. Charles of Hesston, Kans., while enroute to the Gen. Conference, stopped with our K. C. Missions on Sunday, Aug 17, and preached three times. His work was all the more appreciated because Bro. Paul Erb had been called out of the city that day to preach a funeral sermon at Olathe, Kans.

REPORT

Of Receipts of Eastern Board of Missions and Charities for August, 1919

For the Gospel Herald.

Children's Home, Millersville, Pa.

Sisters Class Mt Joy S S (workers)	\$ 5.00
Lichty's S S (Building fund)	100.00
	\$105.00
General Mission	
Hess' Bible Study Meeting	\$ 25.00
Kraybill's & Mt. Joy Congs	53.41
Paradise Cong & S S	2.00
C. H. Eshleman	50.00
	\$130.41

India Mission

Manor Congs	\$ 28.00
Mount Joy Y. P. M.	9.10
Risser's S S Meeting	44.82
Vine St. Mission Lancaster Pa.	83.12
Bossler's Y. P. M.	4.25
Hanover, Pa., Y. P. B. M.	10.00
	\$179.29

Native Workers' Support, India

E. Petersburg S. S. Y. P. B. C.	\$ 10.00
Millersville, Pa., Y. P. M.	20.00
Mauheim Bible Study Class	5.00
	\$ 35.00

India Missionary Children's Support

Anna Fridy's Class Eliabethtown S.	\$ 5.00
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India Famine Relief

Samuel Hertzler	\$ 20.00
A Bro., Rohrerstown, Pa.	100.00
Risser's Cong.	77.67
Good's Cong.	237.10
Eliabethtown Cong.	92.00
Millersville & Rohrerstown Congs.	323.00
Esther Brown & Daughter	12.00
Landisville Cong.	21.25
A Sister, Manheim, Pa.	1.00
Brick Mennonite Cong.	203.00
Strasburg Mennonite Cong.	176.78
Byerland S. S. Meeting	52.00
New Danville Cong.	471.50
Maria Ressler	50.00
Cross Roads Cong., Juniata Co.	17.25
Mary S. Benner	5.00
Mal. 3:10	50.00
II Cor. 9:7	25.00
A Bro. & Sister	7.00
A Friend	15.00
A Sister	1.00
Merrill Lefever	2.00
A Young Sister, Ronks, Pa.	10.00
Landis Valley Cong.	173.75
Bowmansville Cong.	182.05
Gantz Cong. Harvest Meeting	203.00
Mrs. Sarantha Buskirk	1.00
Strasburg Mennonite Cong.	4.00
	\$2,533.35

Total for month \$2,988.05
Eli G. Reist.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

July, 1919

For the Gospel Herald.

EVANGELIZING FUND

Endowment Interest \$125.00

GENERAL FUND

Endowment Interest	\$ 35.00
Amanda Nebel	5.00
Mattawana Cong Pa	18.97
East Union Cong Pa	48.46
Lower Deer Creek Cong Iowa	47.97
Beech Cong Ohio	77.93
Hydro Cong Okla	10.00
J F Swartzendruber and wife	100.00
Warwick River Cong Va	64.40
West Union Cong Ia	76.51
Metamora S S Ill	33.40
Trissels S S Va	65.00
Salem Cong Wayne Co Ohio	25.05
A Sister Ia	10.00
Midway S S Ohio	18.52
Union S S Ill	17.00
Skippack S S Pa	7.25
Souderton Cong Pa	71.30
Plumstead Cong Pa	2.00

Providence S S Pa	17.00
Line Lexington S S Pa	47.00
Towamencian Cong Pa	16.75
Providence Cong Pa	2.50
Clearspring Cong Md	10.96
Emma Cong Ind	9.00
Forks Cong Ind	32.20
Berne Cong Mich	28.01
S S Meeting Midland Mich	6.72
Hopewell Cong Ind	11.50
Midland Cong Mich	9.75
Clinton Frame Cong Ind	49.93
Oak Grove Cong Mich	8.75
Levi Mann	1.00
Maple Grove Cong Ind	30.00
Shore Cong Ind	5.00
Clinton Brick Cong Ind	16.60
Yoder Cong Kans	32.51
Protection Cong Kans	15.00
Milan Valley Cong Kans	21.25
Spring Valley Cong Kan	107.90
Bloomfield Cong Mont	2.25
White Hall Cong Mo	2.00
Bethel Cong Mo	5.00
Spring Valley Cong N D	2.88
Cherry Box Cong Mo	2.36
Liberty Cong Ia	.75

Mt Zion Cong Mo	7.25
Coalridge Cong Mont	2.90
Pea Ridge Cong Mo	2.50
Berea Cong Mo	.75
Alpha Cong Minn	13.90
Carver Cong Mo	1.00
Bloomfield Cong Mont	3.25
Mt Zion Cong Mo	8.00
Spring Valley Cong N D	3.30
Cherry Box Cong Mo	1.00
Liberty Cong Ia	.50
White Hall Cong Mo	2.00
Bethel Cong Mo	29.00
Berea Cong Mo	1.75
Carver Cong Mo	.50
Blough Cong Pa	48.65
Schellburg Cong Pa	4.00
	\$1,354.23

INDIA MISSIONS

India General	
Endowment Interest	\$116.00
Mary Funk	5.00
Walnut Creek S S Ohio	62.00
Mrs Henry Shaddinger (A family in India)	5.00
Salem S S Alta	41.50
Pacific Coast Conf Creston Mont per C R Widmer	43.65
Lima Mission Cong Ohio	5.00
Canton Mission S S Ohio	23.79
Canton Mission Cong O	5.65

Sugar Creek Cong Ia	115.00
Bethel S S Ore	5.71
Woodrider A M S S Neb	19.54
Oak Grove & Pleasant Hill Congs Ohio	206.00
Pleasant View S S Ohio	7.58
Mrs. Henry Hackmaw	3.00
Zion Cong Ore	11.00
Warwick River Cong Va	10.65
Primary Dept. Oak Grove and Pleasant Hill S S Ohio (Educate a Native Child)	15.88
West Zion Cong Alta	56.25
J B Stutzman	5.00
Midway S S Ohio	4.35
Mary B Nafziger and mother	50.00
A Bro. & Wife Va	12.00
Abram Swartz	5.00
Eanks S S Va	98.19
Orrville Cong Ohio	69.07
Pleasant Hill S S Nebr	18.21
East Fairview S S Nebr	118.63
Salem S S Wayne Co Ohio	2.50
Manson Cong Ia (head master)	50.00
Rainham S S Conference Ont	54.32
Floradale Cong Ont	73.50
Shantz Cong Ont	23.00
Vineland S S Ont	50.22

E S Hallman	2.50
Cressman S S Ont	20.00
Wideman S S Ont	35.00
East Chestnut St S S Lan-	
castr Pa	76.93
Kauffmans S S Pa	17.00
Old Road S S Pa	48.00
Bowmansville Mission	
Friend Pa	59.00
Gehmans S S Pa	69.15
Maple Grove S S Pa	26.00
Ephrata Y P M Pa	8.00
Souderton Teacher's Meet-	
ing Pa	17.00
Marion S S Pa	10.00
Reiff Cong Md	96.00
A Bro. Reiff Cong Md	10.00
Clinton Brick Cong Ind	9.50
Shore Cong Ind	10.00
Limon S S Colo	12.50
La Junta S S Colo	38.11
Bloomfield Cong Mont	10.00
Palmyra Cong Mo	20.00
Spring Valley Cong N D	5.47
Cherry Box Cong Mo	2.85
Liberty Cong Iowa	14.25
Coalridge Cong Mont	12.00
Berea Cong Mo	2.25
Mt Zion Cong Mo	18.00
Carver Cong Mo	3.50
Kaufman Cong Pa	26.25
Spring Cong Pa	17.40
Scottdale Cong Pa	4.00
	\$2,093.15

India Missionary Support

West Liberty Cong	
Kans	\$102.58
E A Rediger and wife	132.00
Warwick River Cong Va	5.00
Young People of Roanoke	
Cong Ill	25.00
A Bro. & Sister Ohio	100.00
Mal. 3:10	15.00
A Bro & Wife Goshen	
Ind	350.00
Elkhart Cong Ind	24.80
Middlebury Cong Ind	52.00
Yellow Creek S S Ind	36.13
Larned Cong Kans	4.00
	\$846.51

India Missionary Children Support

Primary Dept Freeport	
S S Ill	\$ 8.00
Pleasant Valley S S Kans	3.50
Primary Dept Manson	
S S Ia	18.44
Midway S S Ohio	1.35
Sam Freyenberger	90.00
A little girl, now deceased,	
earnings from chickens,	
Nebr	5.10
Primary Dept Alpha Minn	
S S	1.00
Paradise S S Md	7.00
	\$134.39

India New Missionaries

Willow Springs Cong	
Ill	\$ 40.00
Salem Cong Ind	25.00
First Mennonite Y P B	
M Kitchener Ont	50.00
	\$115.00

India Native Worker Support

Jonas Smucker	\$ 16.50
Fannie & Joseph Voegtlin	10.00
Harmony Young Peo-	
ple's Meeting Ill	14.74
D W L Ohio	60.00
Warwick River Cong Va	2.50
Filer S S Idaho	15.00
Manheim Bible Study	
Class Pa	5.00
Ephrata Y P M Pa	30.00

Towamencian Cong Pa	15.00
Hereford Cong Pa	10.00
S H Horsts S S Class Pa	9.00
C A Shantz & Wife	5.00
Larned S S Kans	5.00
Spring Valley Cong N D	5.00
	\$202.74

India Bible Women Support

Metamora S S Class Ill	\$ 8.90
Reuben & Leah Brunk	20.00
Sisters of Thomas S S	
Pa	6.25
Logan County Sewing	
Circle Ohio	4.00
Sherman Swartz and wife	5.00
Katie Nusbaums S S Class	
Ohio	3.75
Willing Workers Class	
Oak Grove S S Wayne	
Co Ohio	10.00
Helping Hand Class Oak	
Grove S S Wayne Co O	17.75
Warwick River Cong Va	1.50
Filer S S Idaho	6.00
Ephrata Y P B M Pa	12.00
Mary Ramer Fisher	36.00
H C Deffenbaugh	4.00
Willing Workers Class	
Metamora S S Ill	8.00
Old Sisters S S Class	
Bethel S S Ohio	18.00
Katie Nusbaums S S	
Class	4.75
Salem S S Wayne Co O	2.00
Old Sisters Class Plain-	
view S S Ohio	3.25
College Class Goshen S S	
Ind	12.75
Helping Hand Class Elk-	
hart S S Ind	2.30
Olive S S Class No 10 Ind	2.00
Ruthean Bible Class Elk-	
hart Ind	10.00
Bowne Cong Mich	3.00
Martinsburg Sewing Circle	
Pa	24.00
Old Sisters Class Oak	
Grove S S Wayne Co	
Ohio	2.00
	\$226.90

India Famine Relief

Old Order Mennonite Cong	
Nappanee Ind	\$ 5.00
Harmony S S Ill	40.63
H H Sommerfield	50.00
Anna Yoder	5.00
Junior Dept Willow Springs	
S S Ill	2.75
Sterling Cong Ill	61.04
Junior Class Salem S S	
Allen County Ohio	4.00
Willow Springs Cong Ill	36.83
Freeport Cong Ill	349.62
S D Guengerich	40.00
Lisette Koch	12.50
Amelia Koch	50.00
E A Rediger and wife	68.00
A Sister Md	5.00
Harmony S S Ill	23.65
Warwick River Cong Va	9.00
Zion Cong Ore	12.00
L D Ebersole	4.00
J B Stutzman	5.00
A L Eshleman	50.00
M C L Pa	10.00
Jacob H Summers & fam-	
ily	34.00
Addena E Mullett & Wife	1.00
A Sister Pa	6.00
A Lititz Sister Pa	7.00
A Friend Ohio	20.00
Mahlon T Yoder & Fam-	
ily	100.00
A Bro of the Needy	
Ohio	20.23
A Bro & Sister Towa-	
mencian Cong Pa	10.00

Maude Kreider	5.00
A Sister Pa	25.00
A Brother Pa	15.00
A Brother Kans	25.00
Allemands S S La	21.00
A Brother Pa	25.00
Trissels S S Lower Dist	
Va	52.00
A Brother Ohio	10.00
Sallie Collins	5.00
Elizabeth Yoder	5.00
H M Hertzler	25.00
A Bro & Sister Ohio	25.00
Acts 11:29 Iowa	25.00
Lizzie & Sarah Doner	3.00
No 111 Va	100.00
Phil. 4:19 Ill	25.00
S E Rhodes	15.00
Peter Showalter	5.00
A B Conrad & Wife	30.00
Sam Freyenberger	10.00
Iva A Cook	25.00
Creston Cong Mont	33.50
C R Widmer & Wife	50.00
Allen Rickert	10.00
"Smiles" Sonnenberg Ohio	5.00
"Sunbeam" Wayne Co O	4.60
Zion Missionary Society	
Ohio	7.27
Lessie & Etta Wenger	75.00
A Bro & Sister Ohio	18.00
A Bro Kans	5.00
David & Louisa Bergey	100.00
J H G Ind	1.99
A Brother Mo	50.00
Old Sonnenberg S S O	78.42
A Friend of the Needy	
Pa	15.00
Friends Pa	40.00
Elias & Elizabeth Falb	100.00
A Bro & Sister Pa	25.00
The Missionarys Friend	
Pa	20.00
A Friend Wisc	10.00
Pigeon River Cong Mich	110.50
Abram D Yoder	10.00
Lindale S S Va	19.15
A Brother & Family Pa	25.00
A Brother Ill	50.00
Wolftrap Cong Va	40.00
Waterloo S S Meeting	
Ont	95.00
Dan Brenneman	25.00
A Friend of the Needy	10.00
A Sister Slate Hill Pa	1.00
No 2363 Pa	5.00
Mal. 3:10	5.00
Ephrata Y P M Pa	20.00
A Sister Lancaster Co Pa	12.00
A K Lefever	10.00
Anna Fridys Class Eliza-	
bethtown S S Pa	5.00
Norristown Mission Pa	16.16
Spring City Cong Pa	6.00
Brethren Miller Cong Md	15.00
A Bro Reiff Cong Md	20.00
Levi Mann	1.20
Elkhart S S Ind	50.00
Helping Hand Class Elk-	
hart S S Ind	10.00
C A Shantz & Wife	50.00
Ira S Johns	10.00
J H Eigsti	10.00
Simon Bontrager	10.00
David Burkholder	25.00
D C Esch	10.00
Magdalena Hunsberger	5.00
Matt. 12:41, 42	40.00
Emma Cong Ind	15.00
Bowne Cong Mich	20.65
Palmyra Cong Mo	35.00
Berea Cong Mo	.50
Alpha Cong Minn	1.00
Bethel Cong Mo	34.00
	\$3,543.20

India Orphans

Primary Class A M S S	
Belleville Pa	\$ 15.00

India—Personal

Primary Dept. Scottdale S	
S Pa (for sick child in	
Hospital, c-o Dr. Coop-	
erider)	\$ 14.00

Hindi Central School Bldg

Class No 3 Warwick S	
S Va	\$ 17.50

India Hospital

Interest from Invested	
fund	\$ 12.50
Larned Cong Kans	6.00
	\$ 18.50

India Medical Work

Int from Invested fund	\$ 3.00
A Sister Md	5.00
A Sister Manson Iowa	50.00
J B Stutzman	15.00
Ruthean Bible Class Ind	8.00
Nancy Kuip	30.00
Young Mothers Class	
Forks S S Ind	5.50
	\$117.50

India Native Nurse Support

Two Sisters, Lansdale	
Pa	\$ 8.00
India Native Woman Teacher	
Mary Landis	\$ 3.00
Mary K Zimmerman	3.00
A Sister Souderton Pa	6.00
	\$ 12.00

India Sub-Evangelistic Station

A Brother Blooming Glen	
Pa	\$ 25.00

India Widows Support

Amos R Kurtz	\$ 20.00
S P I Class Goshen S	
S Ind	33.25
	\$ 53.25

India Boys Orphanage

Goshen College Students	
Ind	100.00

India Traveling Tent & Furnishings

A Bro & Family, Holde-	
man Cong Ind	\$200.00

Total receipts for India
this month \$7,742.64

South America Mission

Interest from Invested	
Funds	\$500.00
Lima Cong Ohio	5.00
Warwick River Cong Va	8.50
West Union Cong Iowa	38.23
S E Rhodes	10.00
Ephrata Y P M Pa	20.00
Nappanee West Market St	
S S Ind	60.00
Oak Grove Cong Mich	3.89
Berea Cong Mo	.75
	\$646.37

CITY MISSIONS**Canton Mission**

Scheritz Bros	\$ 20.00
Martins Creek Cong O	65.33
Bethel & Guilford Congs	
Ohio	32.50
Orrville Cong Ohio	37.52
Berlin S S Ohio	10.89
Mary Burkholder	1.00
Martins Y P B M Ohio	7.25
Sugar Creek Sewing Circle	
Ohio	1.86
A Friend	.25
Peter Oswald	5.00
Lydia Oswald	2.50
Eli Zook	2.50

Provisions	
Mrs. S D Burkholder	2.25
Henry Horst	1.25
Sugar Creek Sewing Circle Ohio	15.43
	\$205.53

Chicago Missions

Endowment Fund Home Mission	
Schertz Bros	\$ 60.00
Plum Creek S S Neb	20.00
Tuleta S S Texas	19.00
Morrison S S Ill	1.59
Manson S S Iowa	9.48
Howard-Miami Cong Ind	56.16
A R Miller	22.20
Tiskilwa Cong Ill	1.00
Visitors Home Mission	14.70
Provisions	7.00
Hopedale Cong Ill	22.00
A Bro Ohio	8.60
Baden Cong Ont	12.49
Nappanee West Market St Cong Ind	39.25
Willow Springs S S Ill	14.70
Emma Cong Ind	8.00
Provisions	
Emma Cong Ind	16.00
Waldo Cong Ill	9.40
Goshen Cong Ind	.50
West Union Cong Ia	1.85
A Friend	.99
	\$344.22

Fort Wayne Mission

Schertz Bros Ill	\$ 20.00
Ephrata Pa Y P M	10.00
Wm Henry Loucks	10.00
Middlebury Cong Ind	38.07
Fairview Cong & Y P M Mich	21.53
White Cloud Cong Mich	1.25
Salem Cong & S S Ind	43.35
A R Miller	1.00
Shore Cong Ind	10.00
Forks Cong Ind	3.44
Provisions	
Forks Cong Ind	10.00
	168.64

Kansas City Missions

Woodrider A M S S Nebr	\$ 18.58
Larned Cong Kans	11.00
Milan Valley Cong Okla	4.00
Bloomfield Cong Mont	2.75
White Hall Cong Mo	2.00
Spring Valley Cong N D	4.50
Cherry Box Cong Mo	1.45
Liberty Cong Ia	8.00
Coalridge Cong Mont	10.00
Berea Cong Mo	1.00
Mt Zion Cong Mo	10.50
Carver Cong Mo	1.25
Mrs C A Holdeman	10.00
D S Weaver	15.00
A Friend	3.00
M J Quigley	2.00
Carrie & Anna Hertzler	3.00
M B McGannet	1.00
Provisions	
East Fairview Cong Nebr	20.00
Salem Cong Nebr	14.50
Wm Schlatter Ia	8.50
South English S C Ia	4.20
	\$156.33

Lima Mission

Endowment Interest	\$ 5.00
E J Christophel	1.00
Sewing C Hagerstown Md	12.00
Celesta Smucker	5.00
Menno Troyer	3.00

Bertha McLaughlin	2.00
Provisions	
George Kanagy & Pete Troyer	2.25
J Y Smucker	4.60
	34.85

Youngstown Mission

Endowment Interest	\$ 60.00
Wolf Trap Cong Va	22.27
Schertz Bros	20.90
Midway S S Ohio	1.00
Orrville Cong Ohio	9.90
Lawrence Co Pa Cong	35.28
Trail Sewing Circle O	10.00
I V McNicholas	10.00
J K Hostetler & N S Burkholder	11.00
Rudolph Yoder	1.00
Otis Johns	1.35
Celesta Yoder	1.00
Youngstown Mission S S Ohio	32.90
House Income	22.00
Day Nursery	9.35
Sunday Evening offerings	11.12
Clothing	
Mr. & Mrs. Levi Gerber	5.00
	\$262.27

Altoona Mission

Weaver Cong Pa	\$ 18.00
Martinsburg Cong Pa	4.45
Scottdale Cong Pa	34.57
	\$ 57.02

Norristown Mission

Doylestown Cong Pa	\$ 14.50
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Toronto Mission

Shantz Cong Ont	23.00
Plenheim Cong Ont	23.45
Weber Cong Ont	18.90
Waterloo Cong Ont	55.93
Geiger Cong Ont	37.85
Hagey Cong Ont	10.50
	\$168.74

Total receipts for City Missions **\$1,412.13**

CHARITABLE INSTITUTIONS**La Junta Sanitarium**

Endowment Interest	\$ 37.50
Larned Cong Kans	6.00
Bloomfield Cong Mont	3.00
Spring Valley Cong N D	.50
Liberty Cong Ia	.25
Mt Zion Cong Mo	1.50
	\$ 48.75

Children's Welfare Home

Interest from Invested Fund	\$ 2.00
Quarterly S S Meeting	
Manson Ia	41.33
Sugar Creek Cong Ia	127.41
Waldo Cong Ill	65.85
Bloomfield Cong Mont	1.75
White Hall Cong Mo	4.00
Alpha Cong Minn	2.60
Spring Valley Cong N D	2.50
Wolford Cong N D	2.10
Cherry Box Cong Mo	1.35
Liberty Cong Ia	3.50
Berea Cong Mo	.75
Surrey Cong N D	12.87
Mt Zion Cong Mo	19.60
Carver Cong Mo	1.50
Penna Cong Kans	28.00
Milan Valley Cong Okla	2.00
Yoder Cong Kans	31.95
Bro & Sister Hykes	1.00
Liberty Cong Ia	16.00

Crystal Springs Cong Kans	14.92
Pleasant Valley Cong Kans	25.00
Amanda Nebel	5.00
Sycamore Grove Cong Mo	47.68
La Junta Cong Colo	25.00
Spring Valley Cong Kans	27.17
Mrs Payne	1.00
Zion Cong Ore	53.00
Milan Valley Cong Okla	18.33
Surrey Cong N D	12.37
West Fairview Cong Nebr	32.00
West Liberty Cong Kans	27.00
Special Support	124.75
Provisions	
East Union Cong Ia	45.50
F P Kauffman	4.00
E Horst	.50
South English S Circle Ia	1.80
B A Gerber	1.00
Spring Valley Cong Kans	19.10
	\$853.08

Old People's Home

Endowment Interest	\$615.90
Neshannock Falls Cong Pa	15.00
Schertz Bros	20.00
Warwick River Cong Va	2.00
Holdeman S S Ind	45.13
Shore Cong Ind	5.90
Milan Valley Cong Okla	1.00
Bloomfield Cong Mont	2.50
Liberty Cong Ia	1.50
Berea Cong Mo	.75
Mt Zion Cong Mo	6.00
	\$714.78

Orphans' Home

Endowment Interest	\$ 20.00
Warwick River Cong Va	3.05
Wm Henry Loucks	5.00
Oak Grove Cong Mich	2.25
Bloomfield Cong Mont	3.00
Wolford Cong N D	.50
Cherry Box Cong Mo	.75
Liberty Cong Ia	.50
Berea Cong Mo	.75
Mt Zion Cong Mo	5.00
Ephrata Y P M Pa	10.00
Scottdale Cong Pa	2.00
Special Support	901.33
Farm Income	62.95
Freeman Fisher & Wife	5.00
Freeman Fisher S S Class	5.00
Menno Geiger	1.00
A Brother	100.00
Walnut Creek Sewing Circle Ohio	25.00
A Friend	4.00
Sugar Creek Sewing Circle Ohio	25.00
Lizzie Kauffman	2.00
Provisions	
Jake Umble	2.95
Crown Hill Sewing Circle Ohio	10.00
C H Byler	30.00
Mrs B Miller	2.50
Freeport Sewing Circle Ill	20.00
Sellerville Sewing Circle Pa	20.00
Noah Thut	10.00
	\$1,279.53

Total received for Charitable Institutions **\$2,896.14**

MISCELLANEOUS**Aged and Disabled Missionaries**

Endowment Interest	\$100.00
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Bible Fund

Endowment Interest	\$ 12.50
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Burkhard Children Fund

Endowment Interest	\$ 3.00
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Mary Burkhard Support

Logan County Sewing Circle Ohio	\$ 2.50
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Chicago Home Mission Bldg

Interest from Invested Funds	\$ 97.25
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Church Building Fund

Endowment Interest	\$ 12.50
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Old People's Home Building

Valentine Neuhauser & Wife	\$500.00
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Work among Jews

Amos R Kurtz	\$ 2.00
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Mission Home—Goshen

Schertz Bros	\$ 35.00
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Lima Mission Building

S E Allgyer	\$ 50.00
J Y Smucker	50.00
Nancy Umble	25.00
Chris Zook	25.00
Earl Yoder	25.00
E F Smucker	35.00
N E Troyer	40.00
Arthur Hartzler	20.00
J J Smucker	25.00
J S Kanagy	25.00
Chris Smucker	20.00
S L Warye	20.00
Joe Hooley	20.00
A J Yoder	10.00
Jacob Umble	10.00
John Hartzler	10.00
J N Kanagy	10.00
Mrs Ella Yoder	10.00
Dan C Yoder	15.00
A L Yoder	15.00
John Warye	10.00
E W Yoder	20.00
S J Yoder	5.00
Joe Stutzman	5.00
Nancy King	5.00
Darius Kanagy	5.00
Lizzie Stoltzfus	5.00
Sally King	1.00
Celesta Smucker	5.00
D Holey	5.00
A F Lapp	1.00
J M Hartzler	2.00
John K Yoder	10.00
Joseph King	3.00
Anna Stoltzfus	2.00
Oliver Yoder	25.00
Oliver Byler	25.00
C H Byler	25.00
P A Troyer	20.00
Perry Daniels	20.00
John Y King	25.00
Delilah King	5.00
Rudy Detweiler	2.50
M S Yoder	5.00
A E Shoemaker	5.00
M Y King	10.00
Eli Yoder	30.00
Menno Yoder	2.00
D S Yoder	40.00
J I Yoder	10.35
Sam Plank	5.00
Ezra Headings	5.00
D S Hostetler	5.00
H E Kraybill	5.00
C B Kraybill	5.00
O E Kraybill	10.00
H S Roth	5.00
Andrew King	20.00
John R King	5.00
Joe Byler	10.00
Nelson King	10.00
J O King	5.00
Levi Plank	2.00
Earl Neer	5.00

Samuel Frey	20.00	D C Augsburg	5.00	D D Miller	2.00	Scottsdale Cong Pa	10.00
P J Slonecker	5.00	D A Evers	5.00	Eggert Zetlitz	5.00		
Joe Roth	5.00	Andrew Diller	5.00	N N Steiner	10.00		\$ 12.54
A B Kauffman	2.50	Otho B Shenk	5.00	Adam Steiner	1.00	Eastern Mennonite Home	
J C Hartzler	3.00	Edward M King	5.00	Mrs Karl Feil	1.00	Blough Cong Pa	\$ 21.25
Frank Headings	2.00	Simon Huber	5.00	B B Stoltzfus	25.00	Scottsdale Cong Pa	28.55
Mattie King	2.60	John Good	5.00	Geo DeLon	2.00	Altoona Mission	2.00
M L Plank	2.60	Andrew Brenneman	2.00	Anna Baker	2.00		
S H King	10.00	A D Wenger	5.00	Mrs W F Baker	1.00		\$ 51.80
Samuel Kanagy	15.00	David Good	5.00	A Golden	3.00	Sunday School Conf Mission	
Elmer Landis	2.00	Walter Ross	5.00	Harold Cole	1.00	Fund	
J L Dettwiler	20.00	B F Thut	10.00	Harry Mobray	5.00	Rockton S S Pa	\$ 1.00
Levi Troyer	5.00	John Swartz	1.00	Bertha McLaughlin	6.00	Casselman S S Md	3.64
Jacob King	25.00	Amanda Brubaker	5.00	Mrs Van Horn	10.00	Kaufman S S Pa	24.35
B D Yoder	10.50	George Diller	10.00	Lelia Willey	2.00	Masontown S S Pa	6.66
J R Zook	5.00	Joe Diller	2.00	Jesse Blaine	5.00	Stahl S S Pa	19.00
R A Zook	5.00	S I Diller	3.00	Mrs A B Hartman	2.00	Blough S S Pa	15.00
John G Zook	3.00	Sam Blosser	5.00	Sadie Engard	2.00		
Isaiah Hartzler	10.00	I H Miller	5.00	Jesse Baker	1.00		\$ 69.65
Cora K Yoder	10.00	M H Brenneman	5.00	O T Metzger	1.00	Hesston College	
S M Zook	2.00	C D Brenneman	10.00	E J Shenk	2.00	Bloomfield Cong Mont	\$ 1.75
T L Kauffman	2.00	Anna Howard	1.00	R Thut	.50	Cherry Box Cong Mo	1.00
Chauncey King	2.00	Adeline Zuecher	1.00	Charles Brenneman	.50	Mt Zion Cong Mo	1.00
C K Hartzler	20.00	Sarah Schmidt	2.00	Forest Bodiker	5.00		
Joe Hartzler	20.00	Moses Brenneman	10.00	Eli B. Stoltzfus	25.00		\$ 3.75
D H Zook	10.00	Martha Brenneman	1.00	Lima Mission cong	20.05	Home Support	
Gideon Zook	20.00	Mary E. Brenneman	1.00			Larned Cong Kans	\$ 2.50
John T Yoder	3.00	Simeon Brenneman	5.00	Rural Missions Fund		Benevolent Fund	
D B Yoder	25.00	E E Lehman	5.00	Holdeman Bible Meeting		Milan Valley Cong Okla	\$ 7.25
Jess Headings	1.00	Martin Brenneman	3.00	Ind	\$ 5.93	General Conference Delegates	
J K Yoder	5.00	Amanda Diller	5.00	Hopewell S S Ind	8.25	Calin Cong Kans	\$ 7.50
A R Plank	2.00	S B Stemen	5.00	Bethany S S Mich	7.92	Hesston Cong Kans	13.25
Amos Yoder	10.00	Anna Good	5.00	Shore Cong Ind	10.00		\$ 20.75
Roll King	1.00	R R Brenneman	5.00	White Cloud Cong Mich	9.00	Educational Fund	
John Ray Yoder	1.00	A S Brenneman	5.00	Cherry Box Cong Mo	1.00	D D Miller	\$500.00
Lee Yoder	6.00	E E Troyer	5.00	Mt Zion Cong Mo	1.00	Ind.-Mich. Church Buildings	
Rebecca Yoder	5.00	J B Shenk	1.00	Casselman Cong Md	1.78	"Right Hand"	\$ 10.00
Nancy Yoder	5.00	Noah H. Brenneman	5.00			Fisher Cong Ind	55.25
Joe L Plank	2.00	Irwin Good	5.00		\$ 43.98	V R Fliener	100.00
Floyd R Yoder	5.00	S D Swartz	5.00	Altoona Mission Bldg Debt		Olive Cong Ind	61.60
Ella King	5.00	James Stalter	10.00	Allensville A M Cong		B F Switzer	50.00
J M Headings	20.00	C B Brenneman	5.00	Pa	\$238.50	Otto Beach	18.00
Nannie J King	10.00	Perry Smith	10.00	Conestoga A M Cong		Sister Bauman	2.00
Loren E King	2.00	S C Swartz	5.00	Pa	283.50	Maple Grove Cong Ind	11.00
Jacob Kauffman	10.00	Mrs E B Mitchell	1.00	Belleville A M Cong Pa	170.00		\$307.85
Elmer J King	5.00	Henry Mueller	10.00	Kaufman Cong Pa	191.00	Total receipts for all	
F B King	5.00	J N Herbholtzheimer	3.00	Weaver Cong Pa	123.00	Miscellaneous Funds	\$6,171.67
Amanda Hostetler	5.00	C W Holtzapple	.50	Stahl Cong Pa	93.00	SUMMARY	
Jacob J Kauffman	5.00	Oscar Holtzapple	.50	Thomas Cong Pa	131.00	Canadian Treasurer	\$ 597.28
J P Leichty	1.00	William Taylor	.50	Martinsburg Cong Pa	125.00	Eastern Mennonite Bd	477.08
Simon Good	75.00	Rostella Dunifon	.25	Casselman Cong Md	25.00	Ind.-Mich. Mission Bd	2,501.96
Amos Shenk	2.00	R Thut	2.00	Scottsdale Cong Pa	201.00	Franconia Mission Bd	250.46
A J Richard	2.00	I W Swaim	.25	Springs Cong Pa	102.35	Franklin Co Pa & Wash-	
Mary Good	2.00	Frank Bonanni	.50	L S Martin & Wife	5.00	ington Co Md Mis-	
L J Shenk	1.00	C V Frueh	.50			sion Board	883.17
S S Brenneman	1.00	Mrs F W Kohlhurst	.25	Pond Bank Mission Bldg Fund		Kans.-Nebr. Mission Bd	355.82
Hiram Hoover	10.00	Joseph Diller	1.00	Reiff Cong Md	\$461.71	Mo.-la. Mission Board	381.98
Lydia W Hoover	1.00	Henry Harnishfazer	1.00	Miller Cong Md	194.50	Southwestern Pa Mis-	
S M Brunk	5.00	L Cinnillo	.50			sion Board	2,019.23
Will Diller	5.00	Mrs Max Bernstein	5.00	Bro. William Jennings Support		General Mission Bd	13,820.50
Re G Brant	3.00	Unknown	.50	Marion S S Pa	\$ 12.00	Total	\$22,339.65
P E Brunk	25.00	Chas Schick	2.50	Jacob E. Martin's Doctor Bill		Gratefully acknowledged,	
C T Beery	5.00	J H Williams	.50	Marion S S Pa	\$ 20.00	G. L. Bender, Treas.,	
Ezra Good	5.00	Market House Mills	1.00			Elkhart, Ind.	
Pearlie Good	2.00	Unknown	.50	Sisters' Missionary Support			
Christian Stalter	5.00	Owen Bros	5.00	Fund		Errata.—An error appeared	
Barbara Weaver	5.00	J R Cave	2.00	A Sister Miller Cong	\$ 3.00	in the Annual Report of An-	
Fizzie Powell	5.00	J F Renz	5.00	Md		nunity and Endowment Re-	
W F Hartman	5.00	Henry Frueh	.25	Sisters Stauffer Cong Md	4.00	ceipts for the past year, in the	
Jacob Hartman	1.00	R W McKinney	.25			July 3rd issue of the Gospel	
William Heatwole	.00	Lewis Baker	.50	Book and Tract Work		Herald. The Endowment for	
Anna E Huber	1.00	J E Huber	2.00	Scottsdale Cong Pa	\$ 5.50	Financial Agent Support by a	
Minnie F Burkholder	1.00	W Mattheae	.50	Home Missions		Bro. and Sister, Kans., should	
D S King	5.00	C C Schirmer	.50	Oak Grove Cong Md	\$ 2.50	have read \$850.00 instead of	
Sophia E Shenk	5.00	Chas Rhods	.50	Casselman Cong Md	1.79	\$8.50.	
C B & S Brenneman	2.00	E H Steiner	5.00	Scottsdale Cong Pa	2.00	In the Summary of Funds	
C Good	25.00	Evans & Thomas	1.00			received in the Annual Report	
J M Brenneman	5.00	G K Ferrall	1.00			as printed in the Gospel Her-	
George Ross	10.00	Henry Ruhlen	1.00			ald of the July 3rd issue Chil-	
C A Augsburg	2.00	Josephine Schmidt	1.00			dren's Welfare work should	
J E Greider	6.00	Mrs G Heitzler	1.00			read \$4,233.28 instead of \$4,-	
M L Troyer	25.00	V R Fries	.50			235.28.	
J H Heatwole	5.00	Mrs Chas Schaaf	.50				
J O Diller	2.00	O R Zurmehly	.25				
S A Brenneman	2.00	J Lacuffer	.25				
J D Brenneman	5.00	Chas Schaap	.50				
Effe Brenneman	2.00	Francis Mair	1.00				
John Shenk	5.00	S Pellegrin	.25				
Homer C Br	2.00						
S B Steiner	2.00						

GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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Established 1864

SCOTSDALE, PA., THURSDAY, SEPT. 11, 1919

(Gospel Witness)
Established 1905

No. 24

EDITORIAL

"Blessed are the pure in heart; for they shall see God."

The recent General Conference, a report of which we hope to publish in an early number of the Gospel Herald, proved not only an inspiration to those present, but also an indirect means of getting workers into new fields. Some are still away from home, preaching the Gospel of the Kingdom.

As we approach the end of the summer season we are reminded of the words of Jeremiah: "The harvest is past, the summer is ended, and—" if the remaining part of the sentence ("we are not saved") must be written with reference to some who are near us, let us be sure that the eternal loss will not be due to any negligence or indifference on our part.

In response to the report of Bro. Allgyer, who had investigated the needs and openings for relief work in different parts of Europe, the Executive Committee of the Mennonite Relief Commission for War Sufferers appointed a special committee from among the brethren now in France to make further investigations and submit a report of what they find. There are many places in Europe—Russia, Germany, Austria, Serbia, Poland, etc.—where help is needed, and it is simply a question where the help is most urgently needed and the door is open. "As we have therefore opportunity, let us do good."

What is by many people thought to be the greatest of modern evils is the moving picture show. There is a strange fascination about the "movies" that draws not only those of vicious inclinations but many others from

whom we expect better things. The scenes are not only thrilling but embrace everything from that which the purest eyes may behold to that which is most vicious and vulgar. Here somebody steps up and says, "Attend only the best." But the trouble is that there is no "best," only in a comparative way. And, besides, that which is best among the movies is invariably mixed with the other kinds so that no one who frequents these traps for the innocent will escape the degrading influences which have sent many an innocent youth down hill morally. The Church is not only right in giving her testimony against the moving picture show, but it ought to speak in tones of thunder and arrange its discipline accordingly.

Arrangements are being made in most of our congregations for special meetings of some kind during the coming fall and winter. We trust that none will be satisfied with a mere "series of meetings." We are glad for these efforts. Continued meetings have their place; under present conditions the cause would suffer greatly if we were without them. But they are a means to an end rather than an end itself. What we need, more than any series of meetings or Bible instruction meeting or any other kind of a meeting, is a burden for souls like that which Paul manifested when he referred to his record and said, "For the space of three years I ceased not to warn every one night and day with tears." With our souls filled with worship, our lives dedicated to the cause of Christ and the Church, our hearts burdened for the ingathering of the lost, we will work for God not only in times of special meetings but at all other times. Lord, help us to make the most of opportunities at all times, and direct us into paths where our labors will count most in winning souls for Thee.

UNIVERSAL MILITARY TRAINING

Among the many problems brought into being because of war conditions none is more far-reaching than the question of universal military training of young men. There are a number of bills now before Congress providing for military training in some form. In many places such training has been provided for in schools, some making it compulsory. State legislatures likewise are taking up the matter, and the next few years will probably determine the permanent policy of America on this question. But for the overshadowing interest in the proposed ratification of the peace treaty, as well as the growing interest in the complex labor situation, it is probable that military training would be among the foremost issues before the people of the United States and Canada today.

It is not a foregone conclusion that universal military training will be made the policy of the nations in North America, for there are many whose judgment is against it. Even from the standpoint of those who believe that war is justifiable under certain circumstances there are good and sufficient reasons why this policy should not be adopted.

1. This war has added evidence to the record of other wars that military life is not conducive to the moral development of young men taking military training. The increase in profanity and cigarette smoking is a matter of common knowledge. While the shocking tales of immorality which we hear of camp and army life during the past few years may be no worse than those related of previous wars, they are bad enough that parents do not relish the thought of having such influences surrounding their boys, no matter what they think of war.

2. Another objection to military training, especially in public schools,

is the fact that it keeps the wrong ideals of life before our boys in the formative period of their lives. Practically no one favors war except as a necessity. All men look upon it with horror. Militarism is not only a mighty burden upon the nations groaning under its yoke but it is destructive to a nation's highest interests, bringing about its downfall sooner or later. The history of nations is abundant proof of this assertion. All agree that the highest interests of any people lie in a cultivation of the arts of peace, and that the safety of a nation lies in the propagation of a spirit of peace and good will. Military training holds up the very opposite of these ideals for, notwithstanding the high claims made for it, it is a preparation for the art of killing. That of necessity brings it into the association of the spirit of hatred and revenge. Military training and lasting peace and prosperity do not fit together. If the ideal is a nation of warriors, then military training for the young is the logical thing. But if the ideal is a nation of peace, plenty, good will, and prosperity, then let our young people be trained along lines that will bring about those results.

3. The idea that military training is essential to discipline and other commendable traits is not shared by most of those who have given the matter serious and unbiased thought. Physical training, wholesome discipline, promptness in service, and other things useful in life may all be had independent of any training in the art of killing people.

4. The late war has furnished another illustration that military training is not essential to success in war. Two things are admitted with reference to the war: (1) America was admittedly unprepared when she entered the struggle. (2) America outdistanced them all in the capacity for hard fighting. The raw recruits from America proved themselves superior in fighting qualities to the trained veterans of Europe. Training for the peaceful pursuits of life makes better men (and therefore better soldiers, when occasion requires it) than training for the demoralizing purpose of taking the life of fellow men.

5. Military training is to be deplored because it unfits young men for constructive service in life. War is destructive. Training for destructive pursuits unfits men for constructive service. The more that the mind is taken up in military affairs the less capable it is to give its best to pursuits of peace. After every war it is one of the most serious problems to get the soldiers back to the peaceful avocations of life. Train the young minds to think along military lines, and you lessen their capacity for effective service in a civilian capacity.

These objections are urged against universal military training by many who have no scruples against war and, as we have said, it is by no means certain whether the nations will adopt this as their policy when once they come face to face with a decision on the issue.

But nonresistant people have a special interest in this question aside from the objections urged by advocates of war in a righteous cause. With them it is a question of principle, not of policy; a question of Scripture, not of sentiment or expediency. They read in the teachings of Christ and the apostles that Christian people should have nothing to do with carnal warfare. They search the New Testament from end to end, read the history of the Christian Church during the first two centuries of its existence, and find not one single member of the early Christian Church who was recognized as both a man of God and a man of war. They recognize that "the weapons of our warfare are not carnal," that "the servant of the Lord must not strive." They give a listening ear to the many admonitions to peace, given by the Prince of Peace and His followers. They recognize the folly of any one training for a service which he can not conscientiously render. It is but natural, therefore, that they should have a continual testimony for peace; that in case of war they ask to be exempted from service under the military establishment; that in case of universal military training they ask that their children who are in the faith be exempted from such training, especially since they could never conscientiously render military service. This, in brief, is their position on military training and service. It is not an attitude of defiance, not a matter of shirking responsibility or duty; but a matter of conviction, a matter of conscience, a feeling of loyalty to Scripture, at the same time holding an attitude of submission to the governments under which they live, willing and ready to do anything they can and are called upon to do, provided only that they be permitted to do such service only which they can consistently and conscientiously render.

Having this faith, they naturally look to a government which from its beginning has given a guarantee of religious freedom, to concede their right to worship and to serve in accordance with their faith. We trust that the lives of all nonresistant people may be such that when they plead for exemption from military training and service no one will have just cause for accusing them of being insincere. Let us not only "follow peace with all men," but also "holiness, without which no man can see the Lord."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

RAW MATERIAL AND THE FINISHED PRODUCT

By Isaac R. Herr.

For the Gospel Herald.

Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ.—Phil. 1:6.

The text says the work is begun, continued and ended in Jesus Christ.

God has not left us to ourselves; neither has He left us aimless nor purposeless. He has put in us the spirit of growth and helpfulness—a knowledge of His purpose to develop us to our maximum service and efficiency. Is there no reason for regret when we do not give God the right of way in us? If all the Christian people and professed followers would remove hindrances God could then show the possibilities of grace divine.

It is no credit to any person to leave work unfinished. A man starts building a house but for want of energy, perseverance, and good management he fails to build it; and the unfinished task stands as a monument to his inability and folly.

A painter undertakes to execute a picture of rare excellence and beauty; but for the devotion or ability the task requires, the picture is unfinished, and the unfinished product is a lamentation of a commendable effort not continued and ended.

A man begins the writing of a book that a sane and sturdy critic gives the stamp of approval; yet he loiters on the task, fritters away valuable time, and finally abandons the enterprise. The unfinished task bespeaks the folly and lack of continuity of purpose of one who might be a benediction and a blessing to mankind.

This is true in all other fields of labor and avenues of learning. Sad indeed that men do not attain to the heights their ability warrants for lack of determination. Whatever field we have chosen in which to exercise our ability, may the finished work stand to our credit. God undertakes a task and finishes it. There is no unfinished work with Him, and we have no pattern for it. If there is a weak point to mar our work, may it be speedily discovered and strengthened. God wants to make the most of us—His raw material. When He finds us in our raw and crude state He wants us

improved upon and finally be His finished product of divine grace meet for the glory world.

Journeying through the country a party comes to a huge structure of stone or brick and asks what it is and is told it is a grist mill. What is its raw material? Wheat. And its product? Flour and its by-products. Next they come to another building and are told it is a furniture factory and that its raw product is logs, and the finished product furniture. In the further journey they come to another factory where the looms are busily running day and night, the shuttles flying swiftly back and forth. It is a woolen or a cotton mill, and the finished product is woolen or cotton goods, as the case may be. In each of these instances we notice that the raw material was improved upon. This is precisely what God desires to do with us, His raw material, improve and strengthen us and finally say when we have finished, "Well done, thou good and faithful servant; thou hast been faithful in a few things I will make thee ruler over many things."

Why is there such a wave of disfavor to the saloon? Because it does not improve the raw material. The raw material of young manhood and womanhood come in the front door of the saloon full of energy and promise and go out the back door dishonored and disgraced. This is true of any immoral or unethical employment.

Let us turn from things of time to the spiritual realm. When the Lord met Saul on the Damascus road he found him of the rawest material. But he at once enters into partnership with God and makes the Lord's work his primary and paramount duty. His perseverance in the cause of his adoption exemplifies the text of the work begun, continued and ended in Jesus Christ. Mark him as a finished product of divine grace, when he said, "For to me to live is Christ, and to die is gain; but for you it is needful that I remain." Christian man, if you wish to die, do not lose sight of the fact that for others it is needful that you stay a while longer. To be content and instructed by Paul's magnanimity and generosity you will the more effectually see the integrity, the sterling worth, the courage, and the fortitude of mind and purpose of the apostle Paul, who through his Christian career again and again commended the people to God and to the Word of His grace which could build them up to an inheritance among the saints in light. The ages must ever behold his life with veneration and esteem, and there will be those who will seek to have his life enter largely into their lives; for great is the impetus of a good life to young and virile manhood.

Jesus, when in His ministry by the Sea of Galilee, called fishermen, very raw and crude material, and told them to lay by their nets and follow Him, four of whom He made apostles and sent them out on a life of service. One man was sitting at the receipt of custom doing a work that was reprehensible in the sight of the people because of the burdensome taxes. Jesus said to him, "Come and follow me," which meant improve the time, for the day is at hand. "Grow in grace" and in the knowledge of God. "Put on the whole armour of God." "Be ye steadfast, unmovable, always abounding in the work of the Lord." Come and stay at the place where the Lord can say, "The secret of the Lord is with thee."

A clerk in a shoe store, after considerable hesitation on the part of the elders of the church, obtained admission. His exhortations and experience soon warranted the belief that he had outlived the shoe store—and D. L. Moody going up and down this land of ours influenced many precious souls to seek spiritual birth and growth, and a ripe Christian life.

These are some of the men on whom God put His hand and met with their ready response and when they passed out of this world the scripture, "Precious in the sight of the Lord is the death of His saints," was not misapplied.

In Genesis we read that God beheld everything He made and called it "very good," for it was finished. He was especially pleased with man whom He had made perfect and companionable. He was a finished product in whom He delighted more than in any other.

But soon, too soon, a dark picture looms before God. Man had transgressed and fallen from that high plane of life to which he was so graciously and magnanimously placed by his birth and creation. In the infinite goodness of God a remedy was provided so that man might not be entirely destroyed from the face of the earth.

Of God's creation the stars did not forget to shine in the firmament; the sun did not forget His law; the moon did not cease to reflect its light; vegetation had not failed; the earth obeyed the law of gravitation; the waters continued to seek their level; but man—ah poor, miserable man—deflected and deviated from the true path of rectitude and right into the hard and cruel paths of sin and disobedience. He failed to shine as the stars in the firmament; forgot the law of life; ceased to reflect it and maintain its growth; failed to hear the Lord's, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye

shall find rest for your souls." But by his deeds, which speak louder than words, he said, "I will not walk therein."

Man's disobedience grieved God; "and it repented God that he had made man." Greatly concerned, however, that man might not be entirely destroyed, in His infinite wisdom and goodness God devised ways and means whereby he may become what he once was, His finished product, the highest and best of His creation, endowed with reason possessed of intelligence, the greatest of His sub-lunaries. Yet notwithstanding the high order of his creation man fell from a course pleasing to God and acceptable to man, from walks of usefulness into the winding and wearisome paths of sin.

But the righteous Noah catches the vision, and has an ark in readiness whereby his house and a remnant of all the animal kingdom were saved. Amidst a flood of sorrow, of trial, of temptation comes the flood of waters. Noah was not moved by all these things. He looked out and up and beyond to God. He knew there was balm in Gilead; knew there was a rock which the floods and storms of time can not shake; he knew there was a shelter, a covert, a refuge a hiding place; he knew there was safety and security and that there always is by standing true to a right purpose. The foundation of his steadfast adherence was as must be to every man, faith. It is the beginning and the end of the earthly journey of life. It is that which buoys us up and on to the end of life's race. It was by faith that Noah was warned of things not seen as yet. But warned through faith he was moved to the building of an ark.

A young man at the age of maturity is at the age of decision. Will he stand on the bed rock of the faith or belief of the Philippian jailer and ask, "What must I do to be saved?" and continue in the course of true life and manhood—of a life begun continued and ended in Christ Jesus? It is faith that ushers every man into the Christian life; faith that ushers every man through the Christian life to the end or the goal of his life in Christ Jesus. And faith implies works with ourselves that we may have the overcoming life so it may not be said of those to whom we show the altruistic spirit of helpfulness, "Physician, heal thyself."

Trial and temptations will assail us, but in the name of Him who is all powerful let us not yield but resist the evil. When asked to do wrong may our NO ring so loud and clear in the ears of the foolish that they may not ask us again. By so doing the lesson of life is impressed upon us and

upon him who has not yet chosen whom he will serve. Let every individual be impressed with the high function of his life that whatever state or condition he is in therewith to be content, remembering that "he that ruleth his own spirit is mightier than he that taketh a city," and that this special service is not confined to himself only, but in the truest, the highest, and noblest sense extends to his fellowman. The doing of this exemplifies the words of Peter: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." It illustrates the subject of the work begun continued and ended in Jesus Christ. In other words, we, His raw material, become so much improved through our resignation and the grace of God, that we may hear at the close of this life's fitful moods and changes, the welcome plaudit, "Well done, good and faithful servant."

Lancaster, Pa.

VOICE FROM THE DEAD

My youthful mates, both small and great,
Stand here, and you shall see
An awful sight, which is a type
Of what you soon shall be.

I did appear once fresh and fair
Among the youthful crowd;
But now behold me, dead and cold,
Wrapped in a sable shroud.

My cheeks once red like roses spread,
My sparkling eye so gay;
But now you see how 'tis with me,
A lifeless lump of clay.

When you are dressed in all your best,
In fashion so complete,
You soon must be, as you see me,
Wrapped in a winding sheet.

Ah! youth, beware, and do prepare,
To meet the monster death;
For he may come while you are young,
And steal away your breath.

When you unto your frolics go,
Remember that I say,
In a short time, though in your prime,
You may be called away.

Now I am gone, I can't return,
And me no more you'll see;
But it is true, that all of you,
Must shortly follow me.

When you unto my grave do go,
The gloomy place to see,
I say to you who stand and view,
Prepare to follow me.

—Selected.

"The devil can not counterfeit love, it is the greatest thing in the world."

"God is always true to His promises when you get there."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

OUR WORKERS IN THE NEAR EAST

By Levi Mumaw

For the Gospel Herald

We are very glad to note the continued interest shown by our people in the relief work of the Near East. Over three hundred orphans are being provided for thru our Sunday school solicitations last year and the work is having recognition in numerous other ways. We therefore believe it will be of interest to many to know where the men who have been sent out by

scattered to different sections. Bro. W. A. Stoltzfus has been transferred to Siden, about 30 miles south of Beirut. In this district are located three orphanages with about 450 orphans. Preparations are being made to open another orphanage to care for 250 more. Bro. Silas Hertzler is with him at this place and has direct charge of an orphanage of 200. Bro. David Zimmerman is at Beirut and is in charge of the transport work. Bros. B. F. Stoltzfus and Ezra Deter were instructed to be ready by Aug. 10 to leave either for Jerusalem or Port Said. It was surmised that Bro. Stoltzfus would be sent to Port Said to take charge of industrial work there and Bro. Deter to Jerusalem to assist in looking after a 1200-acre farm recently taken over by the A. C. R. N. E. there. Bro. Chris Graber is located at Aleppo, about 200 miles northwest of Beirut. He is serving as quartermaster and also serves as superintendent of Industrial work. Bro. Orle



the Mennonite Relief Commission are located. We have had a special plate made covering the field usually called "the Near East" and are reproducing it herewith. By careful observation, each place mentioned can be located on the map. Please note the scale of miles. Unless a comparison is made in connection with this, the reader will not have a proper conception of the distance from one place to the other.

The first group of seven workers landed at Beirut, along the eastern coast of the Mediterranean Sea, and immediately began their work at this place. They were kept in one group for several months but at this time are

O. Miller is in Beirut and is assisting in the administrative work connected with the Beirut district. Beirut is the center of operation covering the greater part of Syria and Palestine. He was recently appointed assistant to the Major Nicol who is in charge of affairs.

The second group of four workers landed at Constantinople, near the Black Sea. Bro. Leon Myers was immediately sent to Samsoun, about 350 miles east on the Black Sea. His main work has been to look after the mechanical work of the mission. Brethren Snyder, Miller, and Smucker were transferred to Aleppo, easily located on the map by the railroad lead-

ing from Constantinople. Brethren Miller and Smucker were later sent to Mardin, about 200 miles northeast. Bro. Miller is serving in the quartermaster and transportation departments and Bro. Smucker was given charge of the boys' orphanage and some other special work. A recent communication indicates that Bro. Smucker may be sent to Diarbekr, about 60 miles north from Mardin. Bro. Snyder had been located at Aleppo but was recently transferred to Marash to recover from an attack of fever and malaria.

The third group consisting of the brethren, A. M. Eash and J. H. Warye, landed at Constantinople. Bro. Eash was sent to Aleppo and Bro. Warye to Caesarea, located nearly in the center of Asia Minor. It was originally planned that the brethren be located in the Beirut district and it may be possible that they have since been transferred to that field.

If the reader will indicate on the map, the different places named, he will get a better idea as to the territory covered by our representatives. By being located in these different fields, the experience that they will get of the work will be a great help in whatever other work may be taken up by the church later. The men are being reported as being in good health with the exception of Bro. Snyder. They are expressing themselves as being appreciative of the opportunity they have in connection with their work and consider their experiences well worth the time and effort they are putting into it. We are hoping and praying that the Church may receive a special blessing thru this service.

Numerous incidents of interest could be given. Bro. Ernest Miller writes that he has had a personal interview with the chief Sheik of the Arabs and that he was presented with an ostrich egg, which is considered by them as the one gift symbolizing their very best wishes. He and Bro. Smucker were allowed to ride on the Sheik's own camels and were treated very kindly. The Sheik had happened to pass that way and was stopping at Mardin on his travels.

Bro. Orie O. Miller writes that he and several others would be allowed a vacation soon and that he would make a tour to the several stations to the north and west in which our brethren are stationed. The American Committee for Relief in the Near East have advised us that the services of our men are very satisfactory. We are pleased to have such a report and wish to ask our brotherhood to continue to remember the work and workers in prayer that the influence radiating from these small centers may be such as will bring glory to His name. Scottsdale, Pa.

THE NEED OF A GREAT LOVE FOR SOULS

The subject goes straight to the heart of all our missionary service. It is needless to argue that, in seeking souls, we should not only love the search, but love the soul. We can not sing, as some of us have often sung, our hymn of praise—

To Him who loved the souls of men
And washed us in His blood,
To royal honors raised our head,
And made us priests of God —

without seeking to exercise our priestly ministry in loving the souls of men too. We must have compassion on the ignorant and on those out of the way; we must seek to do good to the unthankful and the evil.

But the whole point today is that it is a great love for souls we need—not a love that will be content merely to pity or sympathize, but a love that will flame up in ardor, and steadily burn in spite of all discouragement. We need this great love in order to avoid the perils to which we are exposed, and we need it in order to achieve the purpose set before us. These are the two thoughts I would seek to emphasize.

We need it because we are so liable to rest content with something else. There are so many things that claim our attention that if our love is little we may soon forget to love at all. Have we not all felt how easy it is to become engrossed with organization, for instance? The complexity of affairs demands constant vigilance, and we issue manuals, and make rules, and form societies, and convene conferences, and pass resolutions; and as for love; "While thy servant was busy here and there it was gone." In seeking to drill souls into battalions we ourselves are in danger of becoming machines.

We that acquaint ourselves with every zone,
And pass both tropics and behold the poles,
When we come home are to ourselves unknown,
And unacquainted still with our own souls.

Or, if our love for souls is not great, we may be content with something else than the soul. The stress laid at the moment everywhere on the need of education will be fatal if our love does not outweigh our knowledge. We shall become teachers instead of evangelists, schoolmasters not apostles, professors not prophets. The only thing that can save us from placing the intellect above the heart is a great love for souls. Without it we may become satisfied to Christianize the nations instead of seeking to convert them, and make civilization our goal rather than the church of Christ.

We need this great love, again, because we are so liable to be content with something less. We may philosophize about souls rather than love them; discuss their supernatural origin, subliminal consciousness, inherit immortality, and not yearn over them with longing that will not be denied. We may go out into the habit of numbering them that we shall cease to love them; putting them into our arithmetic rather than into our intercessions; eager to count them rather than to woo them. A weak love may lower the claims of Christ in order to swell the statistics, where a great love will be stern until it discovers the answering love in the life. And a little love may so easily sink into an easy acquiescence with things as they are; apologize for heathen faiths, idly wait for the evolution of the future, and at length begin to believe that in the mercy of God there may not be so much difference after all. A great love will watch for souls with more than a shepherd's patience, will be wise to win them, will seek to shield them from the ravaging wolves, and rejoice even over one repentance, because the soul is saved from death, and a multitude of sins are covered. This work is so delicate, so desperate, so deliberate, that it needs a great love to make it delightful. But it is the only thing worth doing.—Sel.

ORGANIZING A VILLAGE CHURCH

A "Heaven Doctrine" sign over the door and the ten commandments on the wall transforms any idol temple into a church in China. An unlettered man from O-Ka-Da heard of God and went to a church in a neighboring village that he might hear more about the Father of men. At last he resolved to open a church for his neighbors' benefit, and calling a village writer, instructed him to prepare a tablet containing the Ten Commandments, for they must be hung on the wall, he said. He could not recall their form, so he abbreviated as follows:

1. One God.
2. Don't use mud and wood to make gods.
3. Don't use God's name lightly.
4. Six days work, one day rest.
5. Honor your parents.
6. Don't kill.
7. Don't commit adultery.
8. Don't steal.
9. Don't bear false witness.
10. Don't covet.

Three months later a petition was despatched to the mission in Hinghua:

"The people of O-Ka-Da village beg you and the great Methodist Church to send us a preacher to lead us in the Way of Life."

The following Sunday, a native preacher came to inspect the new church, and now regular services are established.—Sel.

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

MY MOTHER'S FAITH

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits here and there,
The firelight shadows fluttering go;
And as the shadows 'round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes, "Now I lay me down to sleep."

And somehow, with that little prayer
And that sweet treble in my ears,
My thoughts go back to distant years
And linger with a dear one there;
And, as I hear the child's amen,
My mother's faith comes back to me;
Crouched at her side I seem to be,
And mother holds my hands again.

O for an hour in that dear place!
O for the peace of that dear time!
O for the childish trust sublime!
O for a glimpse of mother's face!
Yet, as the shadows 'round me creep,
I do not seem to be alone—
Sweet music of that treble tone—
And "Now I lay me down to sleep."
—Eugene Field.

HOME AND FAMILY GEMS

By J. S. Shoemaker.

For the Gospel Herald

I. The Christian Home

The author of "Home Sweet Home" has been immortalized in the minds and hearts of millions.

A sure symptom of a healthy mind, is rest of heart, and love of God and home.

Love, peace and happiness in the home is infinitely more valuable than honor, fame and wealth.

The well ordered home is the foundation of all that is noble and good in the world, state and nation.

Hale struck the key-note when he wrote, "To Adam paradise was home, To the good among his descendants, home is paradise."

No habitation on earth can excel in sublimity, the affection, harmony, happiness and quietude of a sacredly governed home.

A model Christian home is "The blossom of which heaven is the fruit." It is "the father's kingdom, the children's paradise, and mother's world."

The home is the Master's workshop where the processes of character-moulding are silently, lovingly, faithfully, and successfully carried on by godly parents.

A cottage, with simple furnishings, occupied by a devoted Christian family, and sanctified with the Master's

presence, is infinitely more ideal as a home than a palace with the finest of furnishings minus a Christian atmosphere.

The true Christian home is the fountain source of everything that is ennobling in character-building, and helpful in promoting that which is true, pure, and good in society and religion.

The Christian home is the center of the purest affections and most desirable associations; the school in which children are taught and trained for usefulness in life and happiness in eternity.

Within the walls of an ideal home, love and peace reign supreme, virtue and prudence are constantly nurtured, and every good principle is fostered and sustained.

The ideal Christian home is:—

1. A domicile where parents and children are bound together with the most tender and endearing cords of affection.

2. A nursery in which the tender plants are nourished and the blossoms unfolded, in order to bring the beauty and fragrance of their lives to perfection; and thus help to purify the foul atmosphere of this lost world.

3. A school, where moral and religious instructions are thoughtfully, prayerfully, and diligently given, and the mind, heart, and soul are trained for God and His service.

4. A training camp where the rising generation is trained for efficiency, and equipped with the weapons of Christian warfare, and thus prepared to manfully and successfully fight life's battles against the forces of sin and Satan.

5. A sanctuary in which all the members of the family approach the throne of grace, to draw from God's inexhaustible treasury the necessary wisdom, grace, and strength to manfully and faithfully discharge life's sacred duties.

6. A paradise the sacred recesses of which are garnished with living jewels, flowers of Edenic beauty, and trees bearing life-giving fruit, where maternal and paternal love is the sunshine of its realm.

How true the saying of Spurgeon: "When home is ruled according to God's Word, angels might be asked to stay with us, and they would not find themselves out of their element." This was true of Abraham's home. Angels were entertained there.

II. The Relation Between Parents and Children

Godly parents are God's divinely appointed custodians, teachers, and trainers of His priceless little ones.

The proper training of the child is the highest mission of every father and mother.

The child in the home is a golden

opportunity to contribute a valuable asset to the world, society, and the Church.

In rearing a child think of its mission in life, its old age, and its final destiny.

Blessed are the hands which mould the child's life and character for the beautifying of the Christian Church.

"Train up a child in the way he should go: and when he is old, he will not depart from it."

Parents who are desirous to teach and train their children in the way they should go must be careful to travel in the way they would have their children go.

Parents sometimes wonder why the streams which flow from their homes are so bitter, when they themselves have poisoned the family fountain.

If the teaching is to be the most effective and successful it must be begun when the child is quite young.

When the soil is mellow and fertile the good seed needs to be sown in order to bring forth a golden harvest.

When the twig is young and tender it can be easily bent and properly shaped, and made to grow into a beautiful symmetrical tree.

When the stream is small its course can be easily changed, but not so when it becomes a river.

Children are priceless jewels given to parents by a loving Father who desires that they may be so taught, trained and polished that they may brighten this dark world and eventually shine with Him in glory.

Comparatively few parents realize the vital relationship which exists between themselves and their offspring, and fewer still are conscious of the great responsibilities resting upon them in the work of training their children for real usefulness in life.

Great indeed are the responsibilities of those who sustain a relationship to other human beings so vital and sacred as that of the parent to the child. It is a relationship that brings with it the most sacred opportunities and responsibilities.

The future welfare of both state and Church depends largely upon the principles taught and instilled into the minds and hearts of the rising generation. In order that the best results may be attained this great task need to be accomplished by Christian parents in Christian homes.

Parents are responsible to God for the mental, moral, and religious training of their children, God's blessings or judgments are meted out to parents and their posterity according as they have either faithfully discharged or thoughtlessly neglected their sacred duty.

The mother usually has the greater influence over the child, her character,

(Continued on page 453)

Sunday School

For the Gospel Herald.

Lesson for Sept. 21, 1919.—Psa. 19:7-14; II Tim. 3:14-17

THE HOLY SCRIPTURES

Golden Text.—Thy word is a lamp unto my feet, and a light unto my path.—Psa. 119:105.

Introductory.—It is appropriate that we close the lessons of this quarter with a study of the Bible itself. Having studied a number of important Bible doctrines, let us spend some time in examining the authority that is back of these doctrines. The super-human wisdom of these doctrines is accounted for by their super-human Author. The Bible, from beginning to end, reveals the superior intelligence of this great Author. Let us examine into the nature of this wonderful message.

Excellency of the Scriptures (7-14).—This is revealed (1) by the nature of the law, (2) by the value placed upon it in comparison to other treasures.

1. The law is perfect, converting the soul. No one can have the Word of God in the soul without it bringing about conversion sooner or later. It contains the power of God. "The Word of God is quick, and powerful." The testimony of the law makes wise the simple. Wherever the Word of God goes light springs up. The Gospel is hid only to those whom "the god of this world hath blinded." The statutes of the Lord are right, rejoicing the heart. Truth brings joy—to the righteous. It is only the rebel against God who looks with disfavor upon the law of God. The commandment of the Lord is pure, enlightening the eyes. John says, "His commandments are not grievous." The men on the day of Pentecost received with gladness the commandments of the Lord, even though the truth of God's Word convicted them as murderers. Study the commandments of the Lord. There is enlightenment in them. The fear of the Lord is clean, enduring forever. There is a world of difference between the fear of God and the fear of the world. The former means life everlasting, the latter means death. The judgments of the Lord are true and righteous altogether. Was there ever a greater array of wealth displayed than in this characterization, by the psalmist, of the Word of God.

2. We are now ready for a few comparisons. Compared with gold in richness, it is to be desired before it. Compared with honey, it is sweeter. By this Word are people warned against transgressions and unrighteousness, and there is great reward in

obedience. The psalmist closes his word picture of the value of God's Word with a prayer. He asks to be delivered from presumptuous sins and prays that in word and thought he might be kept in an attitude and service that is pleasing to God. Since God's Word is so very valuable to His believing children, let it be the prayer of our hearts that our words and our meditations may be acceptable in His sight.

Divine Origin of Scriptures (14-17).—What makes the Word so valuable, so precious? It is from God. God says, "As high as the heaven is above the earth, so are my ways higher than your ways." Since "all scripture is given by inspiration of God" it is perfect as God Himself—bringing to us infinite wisdom, perfect truth, heavenly light. It is therefore "profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

Some people can not understand why the Bible should be the Word of God since it is so clearly the words of men. There are some forty different writers of Scripture, and the personality of each, both in language and in life, is seen in the writings of each. While this is true, it is also true that through the writings of all these authors there shines out the personality of God. The whole message exhibits a perfect harmony that can be accounted for only on the ground that the Bible is the work of one Author, writing through the instrumentality of human beings who "spoke as they were moved by the Holy Ghost." Perhaps we can illustrate it in this way: "A painter takes his paint and his brush and paints a building. In this paint he uses a number of different colors. As these are spread on the building the peculiar colors are plainly visible, with striking effect, but back of that is the design and personality of the painter. In painting the greater word picture of eternal life and how to attain it, God used many different personalities which are clearly and strikingly visible as we study this picture; but it is the one God, the great Painter of the universe, who gives shape and color to it all. Yea, "all scripture," from Genesis to Revelation, "is given by inspiration of God." It is all profitable; let us reverence and obey it all.

Paul's advice to Timothy—"Continue thou in the things which thou hast learned"—is timely advice for us all. And let us who are responsible for the bringing up of children never fail to make it true of our children that "from a child they have known the holy scriptures, which are able to make them wise unto salvation through faith which is in Christ Jesus."—K.

Our Young People

BUSINESS INTEGRITY.—Prov. 28.

Topic for September 21

MOTTO

"A man of understanding walketh uprightly."

THE STUDY HOUR

I. **Business Honesty** is a test of a man's character as much as any other activity of his life. It sometimes happens that a man is strictly honest in business affairs (as the world views honesty) who is not honest with himself and God in other things. But a man who is honest with himself and God is also honest in his business. We wonder if a man could be honest in the eyes of God from center to circumference in anything who is not first of all true to God and a whole-hearted Christian, living an obedient life for God and His Church. Someone has said, "a man who will use God's name in vain would, other things being equal, steal or lie or defraud his neighbor." It certainly is a fact. For, remove the restraints of public opinion and selfish-advantage from these disgraceful acts which are often removed from the act of profanity and you would find such ungodly characters indulging in these other sins as quickly as they do in this.

True business integrity then must have foundations deeper than the mere selfish advantage and approval of men. It must come from a heart which is upright in its very nature ready to do and be just what is right in everything regardless of whether any man knows it or not, regardless of whether there is gain in it in a temporal way or not. Well did the Holy Spirit speak thru the Psalmist in answer to the question as to who should stand in the holy place when he wrote, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." Heart integrity is after all the true test that shall stand for time and eternity. Let us make the touchstone of integrity deeper than the mere public opinion of honesty and we shall not miss our mark.

II. **The Text, Prov. 28.**—In this Scripture we have the contrast between the upright in business and other matters and those who disregard uprightness.

III. Outline Study

1. The foundation of all integrity.—Rom. 13:8-10.
2. Tests of Business integrity
 - a. Weights and measures in buying and selling.—Lev. 19:35, 36; Deut. 25:13-15.
 - b. Truthfulness.—Prov. 12:22.
 - c. Despising frauds.—Isa. 33:15, 16.
 - d. Extortion not practiced.—I Cor. 6:10; Ezek. 22:12, 13.
 - e. Perversion not used.—Prov. 20:14.
 - f. Keeping promises.—Jas. 5:12.
 - g. Faithfulness.—Luke 16:11; Col. 3:22-25.
 - h. The welfare of the other party.—Phil. 2:4; Eph. 4:28; Matt. 7:12.
 - i. The advancement of the cause of Christ.—Col. 3:17; Matt. 6:33.
 - j. The Lord's will.—Jas. 4:13-16.
 - k. God's glory.—I Cor. 10:31.

PERSONAL THOUGHT

Has the Lord filled your heart with divine love? Then and then only can you conduct a business with true integrity.

Gospel Herald

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Middlebury, Ind.
Oliver H. Zook, Belleville, Pa.

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MENNONITE PUBLISHING HOUSE,
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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, SEPT. 11, 1919

Field Notes

Bro. J. S. Shoemaker of Dakota, Ill., has been spending some time in Lancaster Co., Pa. He filled appointments in Lancaster City last Sunday

At the Masontown, Pa., Mennonite Church last Sunday, one young sister was received into the Church by water baptism. Arrangements have been made to hold a council meeting at the same place the first Sunday in October.

Sunday School Meeting.—Swope's Church, near Highspire, Dauphin Co., Pa., has made arrangements for an all day Sunday school meeting, Sept. 18. Everbody invited.

Sept. 20 is the time set for the holding of a Sunday school meeting at Erismans Church, Lancaster Co., Pa. The public is invited and an interesting meeting is expected.

Bro. C. F. Derstine of Eureka, Ill., has consented to assist the brotherhood of the Yellow Creek Church, Elkhart Co., Ind., Sept. 12-21. During this time his address will be Napanee. The Lord bless the meetings.

Sunday School Meeting.—An all day Sunday school meeting is announced for Sept. 14, to be held at Midway Mennonite Church near Columbiana, Ohio. An interesting and highly profitable meeting is in prospect.

Bro. M. K. Smoker of the Publishing House force has recently undergone a very serious operation at Wills Hospital, Philadelphia. One eye and several small tumors have been removed. Latest reports state that the operation was successful and the patient resting well. Pray for his speedy recovery.

Bro. N. E. Miller of Springs, Pa., accompanied the Canadian brethren home from General Conference and spent some time in the work of the Church in that field. He was one of the principal speakers at the third annual Mennonite Sunday School Conference held at Markham, Ont., Aug. 31 and Sept. 1.

We are in receipt of a program of the Western A. M. Sunday School Conference, to be held at Sycamore Grove Church near Garden City, Mo., Oct. 17. The Church Conference is to be held the day before at the same place. The program is crowded with live subjects. The coming conference promises to be one of the most interesting yet held in that district.

Bro. T. K. Hershey has this to say about their work at Pehuajo, Argentina, S. A.: "We are battling away here in Pehuajo. God is blessing us. Yesterday we had some 60 in the Sunday school, and some 60 in the services in the evening. . . . A number are coming to the Mission every Friday night, seeking for more light." Our brother informs us that many have renounced Catholicism but have not yet espoused the Protestant faith. God bless the work of our brethren, that those in sin may espouse the Christian faith.

The many friends of Sister Bettie Coffman, widow of the late Pre. J. S. Coffman of Elkhart, Ind., are saddened at the news of her death, which occurred in the early hours of the morning of Sept. 5. Both because of Bro. Coffman's valuable services to the Church and of her own admirable Christian qualities she was greatly esteemed by all who knew her. The Lord comfort the bereaved.

The brethren, Geo. J. Lapp, David Burkholder, D. J. Johns, D. D. Troyer, and J. W. Christophel, wife and son Allen, worshiped with the brotherhood in Columbiana and Mahoning counties, Ohio, on Sunday, Aug. 31. Bro. Burkholder and wife had been visiting in that community for about ten days, and he filled the appointment at North Lima the Sunday previous.—S.

Correspondence

Hubbard, Oreg.

Greeting to all Herald Readers:—We have reasons to rejoice as we behold the blessings of the Lord. We have a bountiful harvest in both grain and fruit, for which we feel thankful.

We have had visitors with us in the past, both from North and East. Bishop Jonathan Troyer and wife of La Grange Co., Ind., have just left for California. They were with us during this summer. He preached several sermons which were very inspiring.

Bishop J. D. Mishler and companion have gone East on a visit and expect to attend the General Conference before they return home again. May the Lord protect them and permit them to return safely is our prayer.

The Sunday school and Church is in good spirits and progressing very nicely. We solicit the interest and prayers of all Christian believers in behalf of the work here.

Aug. 28, 1919. A. D. Miller.

Kouts, Ind.

(Hopewell congregation)

Dear Herald Readers, Greetings:—Since our last writing six young souls were added to our church by water baptism. May the Lord bless the young boys.

We are pleased to say that the Board has sent us a minister every other Sunday and quite frequently every Sunday this summer.

Although we have Sunday school every Sunday we feel the need of a minister to help us along.

Our new church building is nearing completion and the date set for the dedication is Sept. 14. We extend a hearty invitation to all.

Sept. 1, 1919.

Cor.

Westover, Md.

Dear Herald Readers, Greeting:—We were privileged to have Bro. J. A. Miller, wife, and two sons of Garden City, Mo., and Bro. Joe. Hooley of Middlebury, Ind., come into our midst Friday, Aug. 22. Bro. Hooley preached three impressive sermons at the school house. The help received from the brothers and sister was also much appreciated in the Sunday school. Bro. Hooley left Monday and Bro. Miller's left on Wednesday.

Sunday, Aug. 31, being our regular preaching Sunday, we were very much disappointed not to have a minister with us. Preaching having been announced, Deacon Amos Ogburn filled the vacant place Sunday morning and Sunday evening. We had young people's meeting at the school house.

May the Lord richly bless all His followers. Cor.

Sept. 2, 1919.

Maugansville, Md.

Dear Herald Readers:—Brethren and sisters of this vicinity who were not privileged to attend the General Conference received some of the inspiration in a meeting on the evening of Aug. 29. The meeting was opened by Bro. I. S. Mast of Minot, N. D., after which Bro. S. E. Allgyer gave a talk on his trip to France, followed by a sermon by Bro. J. W. Hess of Manson, Ia., his subject being "Heaven." Besides the above named brethren, the following ministers were included in the large number of visitors present: Menno Esch, Mio, Mich.; A. B. Stoltzfus, Gap, Pa.; Sylvanus Stoltzfus, Elverson, Pa., and J. E. Kauffman, Mattawana, Pa.

Other brethren preaching in the conference district recently were W. B. Weaver, Elkhart, Ind.; Abram and Isaac Metzler, Martinsburg, Pa.; E. F. Hartzler, Marshallville, Ohio; J. N. Durr, Martinsburg, Pa.; Noah H. Mack, New Holland, Pa., and Benj. Zimmerman, Shiremanstown, Pa. We trust the ties of Christian fellowship were strengthened thru these visits. May God bless His faithful messengers everywhere. J. E. Martin.

Sept. 3, 1919.

Columbiana, Ohio

Greetings in Jesus' Name:—Sunday, Aug. 31, 1919, we were glad to have with us the brethren, George J. Lapp, David Burkholder, Jacob Christophel, D. J. Johns, D. D. Troyer, and others from Indiana.

The services at Midway were conducted by the brethren, George Lapp and Jacob Christophel. The brethren, D. J. Johns and D. D. Troyer, conducted the services at Leetonia in the morning, at the Youngstown Mission in the afternoon, and at East Lewistown in the evening.

Bro. Lapp preached at Leetonia in the evening.

Bro. David Burkholder preached at the North Lima Church on Sunday, Aug. 24.

The brethren all brought real live messages to us, and our prayer is that God might help us to so consecrate ourselves to Him that we will allow Jesus Christ to enter our hearts and live in and through us that we might say with the Apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

On Sunday, Sept. 14, we expect to hold our annual Sunday school meeting at the Midway Church. All are invited to come. Pray for us and the work. Cor.

Sept. 4, 1919.

Alto, Mich.

Bro. T. U. Nelson of the White Cloud congregation preached for the Bowne congregation Aug. 24, in the forenoon and Bro. S. E. Graybill of Freeport, Ill., preached the same evening. Bro. Graybill also preached in the evening of Aug. 28 and conducted the services both Sunday morning and evening, Aug. 31. Bro. and Sister Graybill have been visiting Sister Joseph's parents, Bro. and Sister Joseph Mishler.

Last Sunday Bro. and Sister Mishler had the privilege of having all their children and grandchildren at their home for dinner.

Monday morning Bro. Graybill and family started for Goshen, Ind., to attend the Sunday School Conference at that place for a day. Thursday they intended to start for their home. Some of the young people of this place are also at the Sunday School Conference.

Four auto loads went to White Cloud to attend a mission meeting at the White Cloud Church.

Sept. 4, 1919. S. J. Speicher.

Wolf Trap, Va.

Dear Herald Readers, Greeting in Jesus' Name:—We have abundant reasons to thank the Lord for His goodness toward us.

On Aug. 20 Bro. Jacob Good and wife came to spend a few days with us, during the absence of our minister who had not yet returned from the General Conference. Bro. Good preached two very instructive sermons, one on Sunday morning, then again at night, using this very timely text, Luke 18:8: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" The services were well attended and appreciated.

Our minister at this place, Bro. S. H. Brunk, and family have returned from General Conference Sept. 1. We are expecting a new interest resulting from the benefits received at conference. Bro. George Brunk and wife, also Bro. Moses Hertzler and wife, both of Warwick Co., Va., were visitors here from Sept. 1 till Sept. 5. Their presence was greatly enjoyed.

We earnestly beg an interest in your prayers for the work at this place. Yours in Christian love, Sept. 5, 1919. Mary C. Barbe.

Scottdale, Pa.

Greeting to all Herald Readers:—The close of the summer season has returned a number of workers at the Publishing House to their places. Sister Martha Mumaw, after a visit in Eastern Pennsylvania and Virginia, and Sister Estie Miller, after a visit at her former home near Springs, Pa., are again at their places of duty. Bro. Elam R. Hernley returned this morning from a two weeks' trip to Virginia and Eastern Pennsylvania.

During the past week the following have been welcome visitors at the Publishing House: Bro. E. J. Swope and family of Columbiana, Ohio, Bro. Sanford C. Yoder and wife of Kalona, Iowa, Bro. Edward Yoder of Hesston, Kans., Bro. S. E. Allgyer and wife of West Liberty, Ohio, and Sisters Mary Guy of Harrisonburg, Va., and Sarah Good of Schwenksville, Pa., who are spending some time with their brother, Rev. Good, of Scottdale.

A few from this place have also been absent for various periods of time: Bro. Jos. R. Loucks and wife have gone to Indiana, where they expect to spend some time. Bro. J. A. Ressler and family, accompanied by Sister Mary Good, spent Sunday at Rockton, Pa. Bro. Aaron Loucks filled an appointment at Masontown, Pa., while Bro. H. F. Reist performed a similar service in the vicinity of Sugar Creek, Ohio. He expects to be gone for a few weeks.

Remember the work at Scottdale in your prayers. Cor.

Sept. 8, 1919.

The measure of your religious life is when your religion is tested, when your faith in Jesus is tested. Our real tests come in unexpected moments.—I. R. D.

Any Sunday school or other public gathering for religious purposes that does not promote the spirit of devotion and true Christian piety is a failure.—J. S. S.

We will not tolerate our members uniting with the Masonic or other infidel societies.—Augustana Lutheran Synod.

Miscellaneous

LIFE'S MIRROR

There are loyal hearts, there are spirits brave,

There are souls that are pure and true;
If you give to the world the best you have

The best will come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,

And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

Give pity and sorrow to those that mourn;
You will gather in flowers again
The scattered seed from your thought out-borne,

Though the sowing seemed but in vain.

For life is the mirror of king and slave,
'Tis just what you are and do.
Then give to the world the best you have,
And the best will come back to you.
—Selected.

VISITING A MENNONITE COMMUNITY IN FRANCE

By S. E. Ailgyer

For the Gospel Herald

On June 23 Bro. Vernon Smucker, Bishop Pierre Sommer and myself started for Bro. Sommer's former home near Luneville where he lived before the war and where a number of scattered Mennonite families still reside. After leaving the train at Avicourt, we walked about five kilometers to Repaix, where Pre. Litweiler and wife are living. Bro. Litweiler has general oversight of the village in attending to the needs of the people. Very soon after arriving we were invited to the table for lunch, which consisted of bread, coffee and goat cheese. Upon entering a French home you can always expect to have something set before you. These customs are so deeply rooted that refusing to lunch with them would be an insult.

The principal language of these people is French, but they are also able to speak some German, so we could very easily get along and enjoy our visit. These people living near the boundary line of France and Alsace, were at once in the midst of the war zone. The Germans soon took possession of their homes, allowing them but one room. In this way they lived for a period of four years. However, just before the close of the war they were taken to Belgium, where they were well cared for. They lost everything but their home, the latter not being entirely destroyed.

After the noon hour, we again find ourselves on the way. Our next stop is Blamont at the home of a Bro. Mouser, but not finding the family at home, we go on to Hepperville to Bro. Sommer's former home, and the home of his aged mother and two sisters.

These people were driven from their homes at the beginning of the war and only returned after the signing of the armistice, to find their property plainly showing the trace of war.

The next morning we first visited two brethren by the name of Shertz, living with their families in a small wooden shack. These men served in the war from start to finish. Upon returning they found their property a mass of ruins.

We now take the narrow gauge to the next village, to a widow Sommer, three daughters, and a grandson. Two of these girls undertook to remain in the home, thru the entire time of the war, but three months before the close one was badly gassed and was compelled to leave. The other one remained alone, spending much time in the cellar with a gas mask during the hardest shelling and bombarding of the village. French, Germans and Americans all had their turn in holding possession of the property. In spite of it all she remained to the end of it all uninjured, even though nine shells fell very close to the place. Before leaving we were taken to the cow stable (which was only the next room) to see the new cow, recently purchased for 3100 francs (about \$500.00). They were greatly elated over their new purchase because it insured getting started in life again.

We now retrace our steps, traveling on foot, thence on the narrow gauge and motor buss to the end of the route. At this point we took to foot travel again, going to Repaix, Bro. Litweiler's home for the night.

The next morning, June 26, our train was due at 7:48, and we were 5 kilometers away. But our friend insists on borrowing a rig to take us to the depot, a big German two wheeled cart, with a Mennonite preacher as driver, and two Americans enjoying the ride immensely. These people are to be highly commended for their hospitality. I am sure they did their best in caring for their American guests, even though they did not have knives enough to reach around.

These Mennonites still believe in the nonresistant principles but were given no consideration whatever by the French government. Bishop Sommer himself served four and a half years in the army but was given clerical work as he thinks in answer to prayer. This community is about 200 miles southeast of where our brethren are at work in the Verdun area.

West Liberty, Ohio.

A DESCRIPTION FROM THE NEAR EAST

By Paul Snyder

For the Gospel Herald.

There are probably many questions in the mind of the average Herald reader regarding the relief work in this country, the climate and physical geography of the country itself, and the people who live here. At least, personal correspondents' questions would indicate that. One made this statement—"Somehow my picture of Armenia is one in which clouds and wilderness and starving people are all mixed up." Perhaps the answers to some of those questions will be found in this article.

As may be imagined, there is a great deal of hauling to be done between distributing centers and outlying relief stations not having railroad facilities. Aleppo supplies two such. Aintab, eighty miles north, and Marash fifty-five miles farther on, northwest of Aintab. Both are connected with Aleppo by the same wagon road, over which I travel frequently, since I am assigned to work in the motor transportation department.

Most of the Herald readers would enjoy the trip to Marash. The best time to travel in all hot countries is in the early morning. Others realize that too, for no sooner out of Aleppo than we begin to meet all sorts of interesting travelers; ragged pedestrians too poor to ride, men riding donkeys while their wives walk and carry the produce destined for the market; pompous Turks in their barrel-shaped carriages, beside the road is an Arabs' caravan of fifty loaded camels preparing to break camp and resume the journey. Perhaps we meet a column of Indian cavalry or overtake a long convoy of ponderous English motor lorries hauling supplies for the troops.

Finally we reach Killis, a town half way between Aleppo and Aintab, and you are impressed with the large stack yards where numerous threshing machines are at work. And here may I digress a little to describe wheat and barley harvest, and preceding operations?

The custom of this country where perhaps one rich Turk owns a large tract of land, is that he let it out in plots to poor people to farm, and stipulate what they shall grow. This is so that when it is all harvested each man may turn his sheep or goats out to graze, if he has any, and no one's crops will be injured. Or perhaps the landlord has large herds himself. There are no fences. The harvesters appear with their sickles late in April and continue till harvest is finished in June. They work in a crouching position. With the left hand the grain

is grasped below the head and caught near the ground by the dull sickle and pulled up by the roots—the same way it was done two thousand years ago, I suppose. The grain is laid in neat piles in rows and is hauled to the threshing floor on the backs of donkeys, horses and camels. Here it is placed on large piles and the ancient threshing machine—the sledge with teeth and drawn by oxen—starts around the edge of it. As the grain is threshed out and the straw broken up it is placed apart and more raked down. And so it continues; but let us resume our journey.

We are now past Killis and the grain fields have given way to extensive vineyards and olive orchards. In fact, you see the third largest one of the latter in the world. The largest is in Southern France and the second largest near Beirut. The light green grape vines between the rows of dark green olive trees—and for miles it is so—rests ones eyes very much. Occasionally one sees what appears to be a leafy bower on stilts. It is where the watchman sits to see that mischievous boys or wicked men don't steal the grapes.

From here on the country is very hilly and there is not much to be seen except a few villages, consisting of huts made of sun dried mud bricks, and perhaps a few black tents belonging to Bedaween Arabs. We wind about among the hills and suddenly, before us stands Aintab. That large building you see at the top of the hill barely outside the town is Central Turkey College. The house just back of it is the dwelling of Dr. Merrill, president of the college. The school was closed last year because of the war. The English occupy the building now.

Since no one believes in hurrying in the Near East let us interrupt our journey to look over the relief work of this station. Here is a fairly large hospital well filled with patients. It was formerly operated by the American Red Cross but is now being taken over by the A. C. R. N. E. A fine stone addition to it is being built; is, in fact, already partly occupied. We cross over to the orphanage yard. It is surrounded by a high stone wall having only one gate which is kept by a watchman. Here are hundreds of contented girls, chatting and singing and playing games. The boys' orphanage is located at a short distance. Both are doing good work and saving many homeless children.

In the industrial department there are many women and girls knitting, weaving and doing fancy work. The rug weaving is especially interesting. With American resourcefulness Miss Jillson sought out the Harpoot refugees among the women (for Harpoot

is noted for its fine rugs) and put them to work at the rug looms. When completed they are beautiful things. Are made of American yarn in Turkish looms by refugee labor under American supervision. The rugs are about five by ten feet in size and very heavy. In the market they are worth sixteen or seventeen pounds which is eighty or eighty-five dollars.

You can't help but notice the wrecked houses in the Armenian section of Aintab, so typical of the blasted hopes of so many of these unfortunate people. The Turks tore down the dwellings to get what little wood was used in their construction. Lumber is very valuable. Almost any little slab is worth a dollar.

From Aintab to Marash the country changes more and more as one approaches the mountains. At one point you get a wonderful view down the valley of the Ak Su (Literally, white water. The name is Turkish). During the last months of the war the Turks blew up the bridge that spanned the river. Since then a temporary one has been built but heavy trucks are not permitted to cross.

While still ten miles away Marash can be seen nestled in at the foot of the mountain. We enter it through the bazaar—the wonder of all Westerners. It is a long narrow covered street into which the shops all open. We soon reach the hospital and meet Dr. and Mrs. Willson who have charge.

During June eighty-one patients were admitted to the hospital. Nearly two hundred persons are treated every day in the clinic. Dr. Willson and Dr. Elliot perform on the average of fifteen major operations a week. Among the people who come to the hospital the prevailing diseases are pneumonia, tuberculosis of the bone, typhus, typhoid, etc. Almost every day people with deformed bodies are brought in. One little girl had a stiff spine. Another girl of seven years had fallen when a baby and had never been able to open her mouth since until Dr. Willson corrected the trouble. Sickness is just as prevalent as it was when our Savior was on the earth, and what is worse, spiritual sickness also abounds.

Miss Shultz has charge of a children's hospital where milder cases among the children are brought. Before she was as well acquainted with Armenian children as she is now she had a bunch of patients with an infectious eye disease. She left orders with the native nurses to keep them in a dark room with cold compresses on their eyes. When she came back she found the room empty. Further search revealed the eye cases up in the mulberry trees gorging themselves on mulberries.

There are also two orphanages at Marash. It was while out scouting about in the poorer section of the city for orphans that Miss Harris one day found a little baby girl. Its mother neither clothed or fed it sufficiently. Miss Harris at once brought food and clothing for it, and every day thereafter when in the neighborhood would come to see it. One day the mother remarked, "Why do you love a little girl when there are so many little boys?" and then very generously, or selfishly rather, offered to present the baby to Miss Harris. The woman well might represent her race in that respect.

Marash has been a regular mission station for years. There is a girls' college which was in operation during the war. It is an admirable city for a relief and mission station. There are two qualities which help make it so—an abundance of cold running water fresh from the mountain and consequently lots of green trees among which are English walnut, fig and mulberry.

Among the workers here I met Mr. Culler, a United Brethren minister from McPherson, Kans. He came over with a group of Sunday school commissioners and decided to remain. He is a valuable addition to the personnel at Marash.

One of the characteristic features of all Eastern towns is their extensive grave yards. Some are almost surrounded by them. Such is the case at Aintab. A native of the town was asked his opinion as to the number of graves. When pressed for an answer he said, "If there are one thousand Armenian graves there are ten thousand Turkish." Personally I think he was very conservative, for they were marked by a veritable host of stones of all sizes and shapes projecting at all angles. Making it all look very weird and uncanny indeed.

A few words about the language. On the voyage from America I, with others, was assigned to the study of Arabic. Just got a good start when we landed at Constantinople and went to Derindje where Turkish is spoken. During the two months stop there we dropped Arabic in favor of Turkish. Came to Aleppo where Syrian Arabic is the language, the study of which, as I observed before, does one no good at Aintab. To reach the highest proficiency one would really be obliged to learn Arabic, Turkish, and Armenian, which no relief worker, in this country for only a year, has time or energy enough to do. French would be a very useful language to know.

Of course, there are always the interpreters but sometimes they fail to interpret correctly. English seems to be as hard for them as their language is for us. For instance, "Gara-

bet" Bro. Graber's interpreter one day helped Miss Teal sort and count garments. When asked what he would do with the paper bearing the result of the count he said, "Miss Teal said, 'If you can find me, give to me; if not, put the desk on Bro. Graber for me,'" which statement, if performed, might have resulted in damage to Bro. Graber.

Such a popular subject as the weather should not go untouched. Just at present we are in the middle of the hot season. Several times last week the mercury reached 110 degrees. But the nights are wonderful. There is always a breeze. The moon shines with a double radiance and the soft luminous stars seemingly hang very low.

The rainy season begins in November. It is divided into two periods. In the first come the hard dashing rains, called the "early rains," which break the drought (it never rains during the hot summer months) and soften the parched earth. In January and February come the gentle "latter rains" which prepare the soil to receive the seed grain. Perhaps there will also be occasional showers through March and April, but the rainy season then is considered past and summer well under way.

Beirut, Syria.

IMPORTANCE OF MEMORY WORK IN THE SUNDAY SCHOOL

By Florence Byler

For the Gospel Herald

(Essay read at the Southwestern Pennsylvania Sunday School Conference held at Springs, Pa., and published by request.)

Memorizing God's Word is an important part of the Christian's life, and therefore should be taught in the Sunday school. *Psa. 119:11* says, "Thy word have I hid in my heart, that I might not sin against thee." We must have God's Word hidden in our hearts if we wish to make a success as ambassadors for Christ and win souls for His kingdom.

It is our business to win souls for Christ and build souls up in Christ and it is an impossibility for us to win souls, without telling them the Gospel. If we have learned it by heart the verse needed will come to our mind that will convict of sin. The Word of God is quick and powerful, sharper than any two-edged sword, and it will sink deeper than any words we may say of our own.

For instance, we are trying to lead some one to Christ and he tells us he is too big a sinner and can not be saved. You may say, "Well there is something in the Bible, saying it is for sinners, I will hunt it." But by

the time you have leafed through your Bible, then perhaps not found the one which serves best, all interest is lost.

We should have our concordance in our head, in these cases, then if some one says he is too big a sinner, you can quickly say, *I Tim. 1:15* says, "This is a faithful saying worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief;" *Isa. 1:18*: "Come now, let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." *Mark 2:17*: "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance."

We as young people have it in our power to memorize many things. If we take in good things from the Word it will be a power for the good all our lives, but if we fill our memories with evil things there will be a blot on our minds and a hindrance in our Christian lives as long as we live.

For instance, if some one has learned scripture verses in the Sunday school when a child, and in later life goes out into sin, these memorized verses will come to his mind. *Rom. 6:23*: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ." Or if some one is thinking of gain in preference to his soul he will think of *Mark 8:36*: "For what shall it profit a man if he shall gain the whole world and lose his own soul?" And also *I Tim. 6:10*: "The love of money is the root of all evil." Or if tempted by associates to go out into sinful pleasures, Paul says "She that liveth in pleasure is dead while she liveth." Temptation will be resisted and in the future temptation will be more easy to overcome.

It is an excellent plan for the Sunday school teacher to have her pupils memorize a special gem from the Word each Sunday, as they are such a help in later life. If we as Christians have trouble and sorrow and have memorized some of the comforting verses they help us very much. If sorely tempted or tried, we can remember *I Cor. 10:13*.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." And *Jas. 1:12*: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." And then we learn *Rom. 8:28* to be practically true. We know that everything works together for good to those who love God.

People usually can memorize a lot in school to make them more efficient in business life: why should we not learn things to make us better in Christian life and in His service? It is good to memorize a verse each day saying it as we go about our work. We find the greatest preachers are very familiar with the Word and if we have God's Word in our hearts we should be able to bring in spiritual things in any conversation concerning material things.

For instance, when Christ talked of water He told of the Living Water.

If we talk to a carpenter tell him of the great carpenter Noah who built the world's greatest ship, and of Jesus, the Carpenter of Nazareth. Or if we talk to a great singer, tell him of the great psalmist David. Or of a judge we can testify of Jesus the great Judge who shall judge all nations.

"Thy word is truth," therefore we should know the truth. It is sad that people search museums and science to prove or disprove the veracity of the Bible. The Spirit should be our teacher. Life without the Spirit as a guide is like going through a beautiful cave without a guide to explain and flash a light on wonderful things—we can not enjoy the real beauty. So in the Word: mere human reason will never reveal the beauty of the Word. We must ask God to flash the Holy Spirit when we read the Word to really enjoy it.

We as ambassadors must know the Word and use this Sword of the Spirit very fluently, so that in every case we may know when and what to use, and the Spirit may direct what we should say. We can not expect God to bring His Word to our mind if we never knew the needed verse.

Bible memory drills are important, not only to memorize the verse but tell where it is found, so that if some one should disbelieve it we can tell where it is at once. Again we may meet someone who wishes to put off salvation. We may tell him *Heb. 2:3*: "How shall we escape if we neglect so great salvation?" *Prov. 29:1*: "He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy." See also *Jas. 4:17*; *Prov. 27:1*: "Boast not of thyself of tomorrow; for thou knowest not what a day may bring forth."

We will now repeat some from the Word, showing why it is necessary to hide the Word in our hearts. *John 5:39*: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

I Pet. 2:2: "As new born babes, desire the sincere milk of the word, that ye may grow thereby."

Acts 20:32: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified."

Col. 3:16: "Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord."

Psa. 119:105: "Thy word is a lamp unto my feet, and a light unto my path."

Psa. 119:11: "Thy word have I hid in my heart, that I might not sin against thee."

Jno. 15:3 and Eph. 6:17: "Sword of the Spirit."

Heb. 4:12: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and Spirit, and is a discernor of the thoughts and intents of the heart."

II Tim. 2:15: Study and why.

"Hide God's Word in your heart,
Each day a verse repeat,
Tho sin allure, success is sure
You can not have defeat."

If we have it hidden in our hearts they may take away our Bible but can not take it from our hearts and it will help us guard against false doctrine and sin.

Altoona, Pa.

SAFE AMID THE STORM

A firm trust in the providence and care of the heavenly Father gives a sense of security in every time of trial. It was this complete abandonment to the will of God on the part of the Moravian passengers of the vessel on which John Wesley crossed the ocean which gave the punctilious churchman the realization that those simple-hearted travelers possessed a higher type of religious life than he.

It will of course be folly for any one to claim that the mere absence of fear in the time of danger indicates moral rectitude. The basis of courage must be considered.

The courage of the Moravians was based upon that faith condition which gave them security. It is possible that the hearts of men may become so calloused by sin that a reckless courage may be substituted for the natural fear which it supersedes. It is a poor substitute for real courage.

In a recent storm which swept our neighborhood there were many instances of almost miraculous escapes. Indeed, it seemed wonderful that so little loss of life accompanied such destruction as the tornado brought to us. One little incident seems worthy of recording. When a party of won-

dering citizens visited the storm-torn area, we found a woman and her child—a girl of eight years—standing on a platform perhaps ten feet square, surrounded by the remains of household equipment which they had gathered together in the two hours which had intervened since the storm. One of our party asked her, "Were you not awfully frightened when the storm came?" Though evidently still dazed by the sudden destruction which had visited their home, the woman said, "No, I was praying." Then she told how she had come into the "back-kitchen" with her little girl, and they had knelt side by side and committed themselves to the Father's care. The whole house had been lifted from over their heads, and flung like a plaything in the hand of a giant some distance away, where like an egg-shell, it was crushed into fragments, while they were left in safety upon the floor of the room.

The simple faith of that woman and child afforded a lesson to the bystanders who heard her story. The faith of the Christian is the need of the world. The security which intelligence and wealth and civilization have seemed to provide has proved to be as false and fleeting as a house of straw on the wind-swept prairie. While we make ourselves secure by every natural means that we can use, the world must be brought to realize that the sure safety is that which comes from a dependence upon the strength of the divine arm.

The same word is also true regarding our personal battles. Years passed by after Wesley heard with wonder the prayers of the Moravian travelers amid the storm, and the time came when he, too, possessed the same calm trust in the midst of the storm. With all the learning he possessed and with the well-favored place in society which he held he went forth with his associates to teach the world of a safe refuge which might be theirs through simple trust in the Father. And whether in the years of bitter persecution that were his, or in the more favored times of increasing success, he led his people in singing a song of trust, the spirit of which must permeate our devotional life as we struggle through to victory:

"Other refuge have I none
Hangs my helpless soul on Thee:
Leave, oh! leave me not alone,
Still support and comfort me:
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing."

—N. W. Christian Advocate.

It is very helpful to us to read frequently from the Psalms, as they abound in the spirit of worship.

—Shoemaker.

FAMILY CIRCLE

(Continued from page 446)

example, teaching, and training frequently moulds its character, and fixes its destiny.

The parents may impart certain traits of character to the unborn child, which in after years may develop either into noble Christian manhood and womanhood, or lead into channels of vice, passions, and sins most degrading.

Parents need to be one in mind, purpose, and effort in the bringing up of their children, if their efforts are to be blessed of God.

The child needs to be taught absolute submission to parental authority, yielding instant obedience when asked to perform certain duties, or refrain from doing things that are harmful.

Promises made to the child need to be scrupulously kept, whether the thing promised is appreciated on the part of the child or not.

Parents need to teach their children to be truthful, kind, courteous, tidy, economical, and above all to reverence God and all things holy. To make the teaching effective these things must be exemplified on the part of parents.

Children need to be taught to work and perform their tasks unhesitatingly and efficiently. The work needs to be suited to their size and age.

Mothers should not neglect to teach their daughters to cook, bake, sweep, scrub, wash, sew, and do general house work, such neglect proves disastrous to the daughter, and a sad disappointment to the one who is in search of a good home-maker.

An obedient, dutiful helpful daughter who has added to certain other helpful accomplishments the art of cooking, baking, sewing, and house-keeping has the necessary qualifications and acquirements to make a home an earthly paradise.

Fathers and mothers, it is for you to decide whether from your home shall go forth young men and women who shall be a credit to your name, or not; whether a blessing to the world, or not; whether a glory to God and His cause, or not.

"Whatsoever a man soweth, that shall he also reap" is a truth verified again and again in the lives of both parents and children, and their relation toward one another in the home, and the results of that relationship is manifested in after life in successive generations.

Note what God says concerning father Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19),

Dakota, Ill.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald.

The following extract from a letter gives a good description of the country in which our brethren in France are working:

"On Friday of last week we had a most interesting experience. We put an Indian motorcycle engine on a salvage handcar for the 60 c. m. gauge light ammunition railways that gridiron the country. On this four of us started for Varennes, riding right out of the yard for the rails have been laid in for convenience in hauling certain classes of our own freight. After running most interestingly through village main streets, a munition dumps, and stone quarries, we reached Dombasle, only eight miles away, then on through wonderfully green cool beech forest, out onto the slope where shrapnel and gas had pretty well killed the forest or made it into kindling. Poor old trees, trying to send out a few new limbs, and they were doing it too, while the yellow broom flowers grew in profusion. On we kept, the rails being surprisingly good, into "No Man's Land" proper. Again the terrible devastation, the shell hole on shell hole, trenches, wire, gun emplacements, dugouts and terrible debris of battle, for we were on the northern edge of Verdun battlefield, out near Esues and going towards Montfaucon, whence the Crown Prince is said to have watched the Verdun fighting. Well on we kept until we passed German concrete machine gun emplacements that had evidently been put out of business by a well-placed big shell. We were now on German rails, heavier than the French, but of the same gauge. Again we passed through the shrapnel torn forests, past dugouts and wrecked freight cars. Through the forests were deep wide holes, evidently from the explosion of American aviator bombs. On we wound into the belt of live beech forest, turned away from the ruins of Montfaucon in silhouette against the sky, and struck towards Cheppy, thence towards scarred quarried, raw Vauquois. These various towns were all taken September 26 by the first rush of American advance."

In his book "Ambassador Morgenthau's Story," Ambassador Morgenthau tells of the deportations of the Armenians by the Turks. The following are just a few extracts from that story which gives even more cruel and revolting details concerning the deportations and massacres than are here given.

"Even women who had just given birth to children were forced to leave their beds and join the panic-stricken throng, their sleeping babies in their arms. Such things as they hurriedly snatched up—a shawl, a blanket, perhaps a few scraps of food—were all that they could take of their household belongings. To their frantic questions, 'Where are we going?' the gendarmes would vouchsafe only one reply: 'To the interior.'

"Before the caravans were started it became the regular practice to separate the young men from the families, tie them together in groups of four, lead them to the outskirts, and shoot them. Public hangings without trial—the only offense being that the victims were Armenians—were taking place constantly. The gendarmes showed a particular desire to annihilate the educated and the influential. From American consuls and missionaries I was constantly receiving reports of such execu-

tions, and many of the events which they described will never fade from my memory. At Angora all Armenian men from fifteen to seventy were arrested, bound together in groups of four, and sent on the road in the direction of Caesarea. When they had traveled five or six hours and had reached a secluded valley, a mob of Turkish peasants fell upon them with clubs, hammers, axes, scythes, spades and saws. Such instruments not only caused more agonizing deaths than guns and pistols, but, as the Turks themselves boasted, they were more economical, since they did not involve the waste of powder and shell. In this way they exterminated the whole male population of Angora, including all its men of wealth and breeding, and their bodies, horribly mutilated, were left in the valley, where they were devoured by wild beasts."

"In Trebizond the men were placed in boats and sent out on the Black Sea; Gendarmes would follow them in boats, shoot them down, and throw their bodies out into the water.

"When the signal was given for the caravans to move, therefore, they almost invariably consisted of women, children, and old men. Any one who could possibly have protected them from the fate that awaited them had been destroyed."

"Before the caravan moved the women were sometimes given the alternative of becoming Mohammedans. Even though they accepted the new faith, which few of them did, their earthly troubles did not end. The converts were compelled to surrender their children to a so-called "Moslem Orphanage" with the agreement that they should be trainted as devout followers of the prophet. They themselves must show the sincerity of their conversion by abandoning their Christian husbands and marrying Moslems."

These are only a few of the milder things which these people were called upon to endure, and it is among the survivors of these same people that our brethren are now working, trying to relieve their suffering and hunger. How willingly should we, who know so little of suffering, help these unfortunate ones who have endured so much! "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

A HIGH RESOLVE

"I will start anew this morning
With a higher, fairer creed;
I will cease to sit complaining
Of my ruthless neighbor's greed;
I will cease to stand repining
While my duty's call is clear;
I will waste no moment whining
And my heart shall know no fear.

I will look sometime about me
For the things that merit praise
I will search for hidden beauties
That elude the grumbler's gaze;
I will try to find contentment
In the paths that I must tread;
I will cease to have resentment
When another moves ahead.

I will not be swayed by envy,
When my rival's strength is shown;
I will not deny his merit,
But I'll strive to prove my own;
I will try to see the beauty
Spread before me, rain or shine;
I will cease to preach your duty,
And be more concerned with mine."

—Anon.

REPORT

Of the 25th Annual Southwestern Pa. Men-
nonite Sunday School Conference,
Held at Springs, Pa., Aug.
12, 13, 1919

For the Gospel Herald.

The Conference was called to order by the moderator, Bro. I. K. Metzler. After song service devotion was conducted by Bro. J. S. Mast, Elverson, Pa.

Mission Opportunities and Problems as a Result of Present World Conditions. H. F. Reist.

The war increased the work of Mission Boards, interrupted mission activities, laid unusual burdens upon the missionaries, and because of the moral odium of the war the task of evangelization was made more difficult. The war gave an example of service and sacrifice and of cooperation by which the Church should profit. Larger opportunities present themselves in Russia, The Balkans, Turkey, and other lands for the preaching of the Gospel. In other places like Japan, Korea, India, British Africa, the work is hindered by governmental restrictions. One of the most pressing problems is that of maintaining a live interest in missions and prevent the Church from relapsing into a state of indifference.

Observations in the Near East. Aaron Loucks.

The need of the starving in Armenia, and Syria was set forth, and a description given of the character of the work being done by our brethren in that field. An appeal was made for a continued support of the work of relief even tho the pressure of actual war is removed.

Wednesday Morning

Devotion was led by Bro. James Saylor. Psa. 34.

The Spirit of Worship in the Sunday School. J. S. Shoemaker.

The elements of true worship are reverence, adoration, and praise. To create and maintain spirit of worship we need to come in the spirit of worship, have devotional opening, have Spirit-filled teachers who make spiritual applications of truth, have inspiring reviews and practice the presence of Jesus. Attitude of superintendent is vital. A worshipful spirit is conducive to a devotional atmosphere.

Whole-hearted Effort. W. C. Herberger.

We are saved to serve if saved. Largeness of task demands our best effort. The Sunday school is the teaching service of the Church. No excuse for teacher to neglect preparation for the work. The teacher is called to win souls for Christ, develop Christian character and direct those taught into service for the Master.

Sunday School Lessons for the Fourth Quarter. I. R. Detweiler.

The first ten lessons, except the fifth, are a study of the life of Peter and John. We note in the first lesson the simplicity with which they become disciples. They are thoroly convinced that Jesus is the Messiah. Jesus qualifies for the task to become fishers of men. In the home of Peter Jesus is of service. Peter is tested by an unexpected experience, but regains faith by looking into the face of the Master. Our great experiences come unannounced and quickly. Only those near the Master get rich spiritual experiences. The revelation on the Mount of Transfiguration came after the confession and to those who were close to the Master. It is human, when called to special work, to become selfish and important. Feet-washing must be observed literally to get

results. In His great hour of trial the Master is alone.

Wednesday Afternoon

Devotion by E. D. Hess.

Importance of Memory Work in the Sunday School. Florence Byler, Daniel Stoltzfus.

The ability to quote and turn to Scripture passages is necessary to do effective work. Verses learned in the Sunday school early in life of great value later in life. Children should be encouraged to memorize. Needful for the teacher in order to "bring from the storehouse things both new and old." The Word in the mind and heart aids in meeting temptation.

Place of the Young People's Meeting in the Work of the Congregation. Irvin Stonerook.

The Y. P. M. not primarily for development, but is an avenue for actual service and expression. It encourages Bible study, helps to fill the mind with godly thoughts which mould character and seek expression in a life of Christian service. It develops talent for singing and speaking. By expressing a conviction young people likely to stand more firmly for it. It aids us to determine just what we believe and teach what we believe. It enables a lay member to possibly influence for good where a minister can not.

Our Juniors and Intermediates.

Open conference led by N. E. Miller. At the same hour there was a meeting for the Juniors and Intermediates led by S. G. Shetler. In the open conference some of the problems of the boys and girls were touched upon and the best methods of dealing with them. The discussion served to impress the importance of giving more consideration to the needs of the boys and girls in the early adolescent period of life.

Bro. Shetler gave a brief report of his meeting with the boys and girls. The juniors and intermediates said they desire a young person for teacher, a good questioner, and one that will get them to talk. Girls like a girl teacher and boys also one of their own sex. They like a lively teacher, who knows what to do and who comes on time, and knows when to begin and when to stop.

Wednesday Evening

Devotion by J. E. Martin.

Sunday School Lessons for the Fourth Quarter. I. R. Detweiler.

The last two lessons deal with the trial and crucifixion of Jesus. No man, except Christ, ever came to this world and established his work and gained the victory by his death. The Cross, Christ's atoning death, is the foundation of salvation. Paul was convinced of the resurrection of Christ by direct revelation. The power of the resurrection in the life of the believer is the strongest argument and no other argument of its reality is needed.

A Call to Service.

Daniel Kauffman. Called to service only on condition of holiness, separation, purity, salvation, and right relationship with God. Every one who accepts call to salvation is called to service. It is a call to be fellow-workmen with Christ; to exercise ourselves in the foretaste of glories of the world to come. It is a call from the Lord and the Church. Benediction.

Miscellaneous

Report of Secretary—

No. of schools, 19.
Enrollment, 1791.
No. officers, 103.
No. teachers, 134.
Scholars received into Church, 66.

Teacher Training Classes, 1.
Total offerings, \$4,311.28.
No. Y. P. Meetings, 11.

Organization and Business—

Bro. J. E. Martin was appointed chorister and Sister Estie Miller assistant secretary.

On Wednesday morning the delegate body met before the regular session and took the following action:

That the report of the Report Blank Committee be accepted and the new secretary be appointed to serve on the committee.

That the Conference sanction the act of the secretary in promising the Mennonite Board of Missions and Charities the financial support of Bro. J. N. Kaufman for this year, and that Conference support him next year also.

That the Executive Committee be authorized to take up with the treasurer of the Mennonite Board of Missions and Charities the matter of disposing of the surplus in the Sunday School Conference Mission Fund.

That we establish a reading course for officials and teachers of the Sunday school, and that a teacher training course be included, this work to be in charge of the Library Committee.

Election of Officers—

E. J. Blough, Chairman Ex. Com.

Ed Miller, Secretary.

Levi Mumaw, Moderator.

Offering, \$41.00.

The discussions were practical and helpful. Good interest was manifest. Our responsibilities and opportunities are more keenly felt as a result of this conference. May a larger work be done for the saving of souls and the development of Christian character.

H. Frank Reist, Secretary.

Married

Swope—Basinger.—On Wednesday, Aug. 20, 1919, Bro. John Swope and Sister Mabel Basinger, both of Columbiana, Ohio, were united at the home of the bride's parents by Bro. A. J. Steiner. May the Lord bless.

Obituary

Risser.—Katie, wife of Isaac Risser died at her late home near Lawn, Pa., Aug. 24, 1919, of a lingering sickness and suffering. Funeral was held Aug. 27 at Risser's meeting house where interment was made.

She leaves a loving husband and one son and one daughter to mourn her departure. Sister Risser was a faithful member of the Mennonite Church. Text—Phil. 1:21-24. J. W. W.

Cressman.—Pearl, daughter of Bro. Isaiah and Sister Magdalena Cressman, was born May 24, 1910; died Aug. 23, after a few days illness, from blood poison which was brought on by a seemingly little scratch. Her age was 9 yrs. and 3 months less one day.

She leaves parents, 7 sisters, and 4 brothers. Funeral services on Aug. 26 by the brethren S. S. Bowman at the house and at the First Mennonite Church Kitchener, Ont., by Jonas Snider and U. K. Weber.

Erb.—Alice H. Erb died Aug. 26, 1919, aged 21 y. 18 d. Alice accepted Christ during her sickness and seemed fully resigned to God's will. Her sickness was of only about two weeks duration. This is certainly again a loud call to the young people especially, to prepare to meet their God.

She leaves a loving father (Abraham) and six brothers and four sisters to mourn her early departure. Her mother peacefully fell asleep in Jesus about two years ago.

The funeral was held at East Petersburg, Pa., Aug. 29 where interment was made. A very large concourse of people assembled to pay their last tributes of respect to her mortal remains. Text Eccl. 12:1. J. W. W.

Spriggle.—Harvey Lee, son of W. E. and Annie (Snyder) Spriggle, was born Dec. 4, 1917, died Aug. 27, 1919; aged 1 y. 8 m. 23 d. He took sick with cholera infantum Aug. 19. It was the Lord's will that he should shine among the angels and wait for the glorious morn. He leaves father, mother, 2 brothers, 4 sisters, a grandfather, 2 grandmothers, and numerous cousins. Funeral services were held from his parents home, Aug. 30, by Bro. Wm. W. Graybill assisted by Bro. J. F. Bressler. Text, Mark 10:13-16. Laid to rest in the cemetery close to Cross Road M. H. North of Richfield, Pa., where the family worships.

"Oh! how we loved him,

But God loved him more;

Friends, let us try to meet him

On that beautiful shore."

Lindeman.—John S. Lindeman was born in Lancaster Co., Pa., July 6, 1830; died at the home of his daughter (Mrs. J. C. Habecker, with whom he resided) Aug. 14, 1919, in his 90th year.

He was physically infirm for many years altho his mental faculties and senses were well preserved. His kind disposition and exemplary Christian life were esteemed by all who knew him.

He was married to Elizabeth N. Herr who died 35 years ago. He is survived by one daughter Mrs. J. C. Habecker, and one grandson Ira L. Newcomer, son of his deceased daughter Fanny H.

He retired from farming 22 years ago. Altho rheumatic, he was able to be "about" for about half a day, until he took his bed 10 days previous to his death. He was conscious until the last 20 hours of his life.

The funeral services Aug. 17 at the residence of Pre. J. C. Habecker and at 10 A. M. at Habecker's Mennonite Church of which he was a member for many years. The services were conducted by the home ministers, John K. Charles and Christian K. Lehman. Text, I Thes. 4:13-18. Interment in adjoining cemetery.

We miss him,—that vacant chair, his face, his calls—

For crutch, or cup, for lifting hand or hour struck
We loved him, he lived in hope, and died in faith,
He is gone, with saints, all saved by grace.

Swartzendruber.—Mary Zimmerman was born in Livingston Co., Ill., June 3, 1877, died at the San Antonia Hospital, Upland, Calif., Aug. 14, 1919. Early in life she united with the Mennonite Church of which she was a faithful member until the end. On Dec. 13, 1896, she was united in marriage to B. P. Swartzendruber. To this union was born one child. Besides her husband and daughter she leaves a father, step-mother, five sisters, and one brother to mourn her departure. In 1906 the family came to California because of her health. She soon improved, but a few years ago she began to suffer again. It was finally decided to have an operation. Three days before her death she was taken to the hospital and an operation for gall stones was performed.

She grew weaker in body but amid all the pain and suffering, she bore it all patiently. Instead of complaining she praised her Maker. On the evening before her departure she admonished her loved ones to stand true to the Lord, bade them good-bye, and said it would not be long until they too would come to be with her. She was so happy for she realized, as she mentioned several times, that Jesus was going to take her home to be with Him. She sang part of the hymn: "Tis so sweet to trust in Jesus." Hearts were touched at this scene. Even the nurses who did not experience the love of Jesus in their own hearts said, "It is better that one like her should go rather than those who are not prepared."

Funeral services were conducted on Aug. 19 by C. C. Burkholder. Text, Matt. 25:21. The remains were laid to rest in Bellevue Cemetery.

Items and Comments

A meeting has been called by the new world movement of the United Presbyterian Church of America, to be held at Pittsburgh, Pa., this week, for the purpose of stimulating the work in that cause. The eleven synods of that church in America are to be represented.

A bill has been passed by the U. S. Senate providing for the opening of 322,000,000 acres of oil and gas lands west of the Mississippi River. It is believed that the bill will speedily pass the House and become law, and that one of the results will be a larger production of oil.

America has handed over all its supply of grain, designed for relief of the needy in Turkey, to the American Committee for Relief in the Near East. Christian and Mohammedan, Armenian and Turk, all are to share in the benefits of the relief as they have need. This is according to the Christian plan. We trust that the distribution may be made in the Christian spirit.

The shortage in the sugar supply seems at an end. "The government now has 100 boats bringing raw sugar from Cuba," reports Henry H. Rolapp, chairman of the food administration's sugar distributing committee. The evidence seems not far away that the "shortage" all along consisted largely of hoarding on the part of speculators who were interested in higher prices.

The issue that is now uppermost in the minds of the public is the question of what will be the final disposition of the proposed League of Nations. President Wilson is now making a tour of the country in the interests of the League, and the issue is debated just as warmly before the U. S. Senate in Washington. In the Canadian Parliament and several of the legislative bodies in Europe the matter is likewise receiving attention. It is well that the matter be given careful attention before it is adopted by the nations, for it is a radical departure from the policy of nations in the past. It is probable, however, that a more satisfactory outcome might result if there were not quite so much politics in evidence.

Berlin, Sept. 5.—(A. P.)—Bishop Nuelson of Zurich, Switzerland, and the members of the war emergency reconstruction commission of the American Methodist Church, who have been traveling over Central Europe, sent a telegram today to the board of foreign missions as follows: "Ten days' investigation among reliable and authoritative sources and a conference with representatives of German Methodism warrants the carefully drawn conclusion of desperate conditions requiring prompt relief by our people. Sugars, fats, condensed and malted milks, shoes, layettes and clothing of all kinds, especially for women and children, are needed. Five hundred deaconesses are destitute of essential clothing. A large relief ship should be sent at the earliest practical moment."—News Item.

"While we are working for others we bring a blessing upon ourselves. Two men were riding in a sleigh and found a man in a snowdrift. One took a shovel and dug the unfortunate man out while the other remained in the sleigh. The man in the sleigh became cold while the one who helped his neighbor became warm while saving his brother."

CONFERENCE ANNOUNCEMENTS

Missouri-Iowa

The Missouri-Iowa Conference will meet, the Lord willing, at the Mount Zion Church near Versailles, Mo., with the following schedule and dates:

1. On Oct. 7 the Sunday School Conference will be in session.
2. The Mission Board will meet between sessions Tuesday, Oct. 7th.
3. On Oct. 8 the Young People's and Mission Conference will be in session. The forenoon being devoted to Young People's topics and the afternoon to Mission topics.
4. On Oct. 9 the Church Conference will be in session to continue till the afternoon of Oct. 10 if he work calls for the time.

A number of important matters will be before these meetings. We urge all our ministers and workers to lay aside all secular duties and give their time to the Lord in this important work.

A cordial invitation is extended to all our workers in this and in other districts to be with us in our meetings.

Versailles is on the Rock Island and the Missouri Pacific Ry's. Drop a card to either of the brethren, Amos Gingerich, D. F. Driver, H. J. Harder or Eli Swartzendruber, concerning your arrival. Trains will be met with conveyance at Versailles on the day preceding conference or when you may announce your arrival. Address these brethren at Versailles, Mo.

J. R. Shank, Secy.

Western A. M. Conference

The Western District Amish Mennonite Conference will meet, the Lord willing, with the Sycamore Grove congregation, near Garden City, Mo., Oct. 15-17, 1919.

The ministers meeting for preliminary work will be held on Wednesday, Oct. 15, and the conference sermon in the evening of the same day. Church conference on the 16th, and Sunday school conference on the 17th.

Convenient stations for arriving are Garden City, East Lynne, and Hadsell. For further information or notice of your coming address L. J. Miller, Garden City, Mo., or I. G. Hartzler, East Lynne, Mo.

A hearty welcome is extended to all to attend. C. A. Hartzler, Sec.

O LOVE THAT WILL NOT LET ME GO

O Love that will not let me go,
I rest my weary soul in thee,
I give thee back the life I owe
That in Thine ocean depths its flower
May richer, fuller be.

O Light that follows all my way,
I yield my flick'ring torch to thee;
My heart restores it borrowed ray,
That in thy sunbeam's glow its day
May brighter, fairer be.

O Joy that seekest me thru pain,
I can not close my heart to thee,
I trace the rainbow thru the rain
And feel the promise is not vain,
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to hide from thee,
I lay in dust life's glory dead,
And from the ground there blossoms red
Life shall endless be.

—Geo. Matheson.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Alliger, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(*1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(*1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. E. Martin, Supt.

Job.—Job, W. Va., Supt.

Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

Knoxville.—(*1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(*1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria.—(*1919) 900 Garden St., Peoria, Ill. John Roth, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(*1901) Marshallville, Ohio, Jos. M. Nissley, Supt.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(*1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt.

"He who has the mind of Christ will have a world-wide love for humanity."

"The surrendered soul can believe God's Word."

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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Established 1864

SCOTSDALE, PA., THURSDAY, SEPT. 18, 1919

(Gospel Witness)
Established 1905

No. 25

EDITORIAL

"Prove all things; hold fast that which is good."

"Show me your faith without your works, and I will show you my faith by my works."

A large part of this number of the Gospel Herald is given over to the report of the meeting of the Mennonite General Conference held at Harrisonburg, Va. Believing that most of our readers are interested in knowing what was done at that meeting, we have published the entire report, with the exception of detailed reports to the meeting. The entire report, including these special reports, will be printed in pamphlet form for distribution. Our prayer is that the helpful influence of this meeting may be felt throughout the brotherhood.

Are the Mennonites united in the fundamentals of the Christian faith? As an answer to this question we refer you to the substantial agreement between the declarations of faith and order in all of our printed conference disciplines. Those who insist that because of earnest discussions on public issues there must be important differences will readily find, upon investigation, that among loyal members nine-tenths of the apparent differences of opinion are differences as to words and not about doctrines. And the more faithful the discussions as to words the more substantial the unity even in this respect.

There are three motives which are responsible for different people attending conferences and other public meetings: (1) having a good social time, (2) "inspiration," (3) a consideration of ways and means of pro-

moting the cause of Christ and the Church. Christian sociability is a good thing, and the inspiration afforded in a public gathering of Spirit-filled workers is most helpful, but the third motive named, that of prayerfully conferring about ways and means of meeting current issues and promoting the highest interests of the Church, should be the dominant thought before all church conferences from first to last, and nothing should be permitted to interfere with this idea.

There is a mistaken idea in some quarters as to what constitutes spirituality. In the estimation of such people, when a person manifests a spirit of loyalty to God and the Church, obedient to all that is written in the Gospel, he is a slavish formalist; while those who insist on disobedience are praised for their "spirituality." This may be one kind of spirituality, but it is not the kind that the Bible speaks about. It is one of the offices of the Holy Spirit to "convince the world of sin" and to "bring all things to remembrance" that the Savior taught. There is no heaven-approved spirituality save that which is prompted by the Holy Spirit, and that kind prompts the fullest obedience to God and His institutions. One of the surest evidences of spirituality is an attitude of unquestioning obedience to the entire Gospel of Jesus Christ. There is no discord between Father, Son, Holy Ghost, the Church, and Spirit-filled members of the Church.

Are you sending your boy or your girl to school? Which school—your home school, one of our church schools, or some other high school, academy, or college away from home? In either case your duty is but begun when you send your young people to school. What encouragement are you

giving them to do their best? What help are you extending them in the way of promoting their highest interests? What do you know of the influences surrounding them in the form of associations, books, teachers, and teachings? Everybody says, "Keep them under the best of influences," but "best" is such a flexible word. If your child is where there is a good, morally healthful, and spiritually sound influence, thank God; but if there is a laxness in morals or a laxness in loyalty to the old, orthodox Christian faith, you want to be satisfied with nothing short of one of two things: Either the influences must change immediately, or your son or daughter must change localities if you want to keep him or her safe for God and the Church.

We were privileged, recently, to read an instructive article on "Distributed Responsibility." It set us to meditating. We thought of how much better it is to have a due share of responsibility placed upon each member of the home than to have the children "grow up" without getting a taste of real life. We thought of how much better and stronger a church is where each member feels that upon him or her rests a portion of the responsibility of maintaining the Gospel standard and promoting the prosperity of the cause than a church where it is taken as a matter of course that the spiritual work is done by a few and the rest pay them for doing it. Responsibility should also be distributed with reference to age. In every congregation there is work for old, middle aged, and young; and the work suffers where either class fails to shoulder the full portion of its responsibility. Distributed responsibility means variegated usefulness and service and maximum efficiency and results accomplished.

Doctrinal

... doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE SURE FOUNDATION

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (II Tim. 2:19).

A foundation has been defined first, as the lower part of any structure, that which supports the rest; secondly, as the beginning of a thing, thus the foundation of the world denotes the beginning of it, likewise the foundation of Christianity refers to its origin.

Jesus Christ in both the Old and the New Testaments is called a Foundation. He is the One who is bearing up this structure we call Christianity. He is the beginning of the Gospel dispensation and the foremost figure in the Kingdom of God. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation" (Isa. 28:16). Cruden, speaking concerning Christ, says, "He is the foundation on which the church is built; the foundation of all the hopes, and comfort, and happiness, of the people of God; the foundation of the Covenant of Grace made with the Church, and of all the promises contained therein; he is a sure foundation, on whom His people may surely rest; one who will not fail them nor deceive them; and He is the corner-stone that unites the several parts of the building together; He makes Jews and Gentiles, that once were implacable enemies, one church." And in I Cor. 3:11 we read, "For other foundation can no man lay than that is laid, which is Christ Jesus." So this foundation is not only permanent, but stands out alone, being the only one of its kind, one for which there is no substitute.

When the Apostle Paul speaks of the foundation of God that standeth sure he no doubt refers to all the fundamental truths of the Gospel, of which Jesus Christ is the chief corner-stone. These truths, these stones, that are bound together by Christ have been divinely and permanently placed, and can not be overthrown.

The vital question that is facing humanity today is: What attitude are we taking toward this sure Founda-

tion? There are those who through malice and antagonism are striving to tear down this foundation. Others who in heart are friendly toward it but who have been overcome by false sentimentalisms are desirous of readjusting this foundation. The wise man however, accepts this foundation, and appropriates it for his own. The fundamental truths of the Gospel are of such vital importance that to have them tampered with or adulterated in any way will bring disaster.

A striking illustration of the evil results of changing the fundamental truths of the Gospel is found in the history of American Christianity in what is known as the halfway covenant. All who are familiar with this event will remember that its promoters were the men who were interested in the welfare of the church. But they erred in not recognizing the evil consequences of ignoring the fundamentals. The early American Christians were serious and emphasized the fundamentals. Only those persons professing to have faith in Christ and to have become regenerate were admitted as members of the church. And only the church members had the privilege of having their children baptized. Many of the descendants of the earliest Christians became careless about their Christian life, and made no profession of an experimental faith. They were thus deprived of church membership and their children could not be baptized. The parents of these backsliders (if they may be so called), were anxious that their grandchildren might be baptized. Also many pastors, longing for a large membership, were anxious to regain this large number who were outside the church because their lives would not completely conform to the covenants of the church. The matter culminated in Boston in 1662, when the General Synod decided in favor of granting membership in the church to all who owned in person the covenant made in their behalf by their parents, and who gave themselves and their children to the Lord and led a moral life. This decision known as the halfway covenant introduced a loose theology that has been a menace to orthodox Christianity ever since. The effect was universally disastrous in the American churches. Regeneration was no longer a prerequisite for baptism nor was repentance a necessary condition for the candidate for church membership. Under this order of things the churches received many unconverted members. Indeed some churches consisted chiefly of such. In many places they were led by unconverted pastors. Thus by 1700 the spirituality of the church became very low. And it was not till the latter part of the century when the evil influence was partially

counteracted by the great revival of that time. Today, as perhaps never before, men are taking a wrong attitude toward this same foundation.

Some are deliberately trying to destroy it, others through indifference are ignoring it. But all this hostility is not going to destroy the eternal principles of the Gospel. Men who are rejecting this sure foundation are not injuring it by so doing, but they are missing the blessing they would have received had they appropriated it as their own and then spent their energy in building upon it. The following words of a song we sometimes sing express an appropriate thought:

Oh what are they doing when they preach
against the cross?
They are blasting at the Rock of Ages.
O what are they doing when God's gold
they mix with dross?
They are blasting at the Rock of Ages.

Bold skeptics are sneering at redemption
through the blood,
They are blasting at the Rock of Ages.
And scholars are saying Christ was not
the Son of God!
They are blasting at the Rock of Ages.

Our faith in our Savior they desire to take
away,
They are blasting at the Rock of Ages.
But praise Him forever; true to Jesus we
will stay.
They are blasting at the Rock of Ages.

All vain are their blastings, for they never
move the Stone,
They are blasting at the Rock of Ages.
While men are disputing still the Lord is
on His throne;
The Everlasting Rock of Ages.

If it were within our power to blast this Rock we surely would not do it. The architect who is planning the erection of a large building seeks to find a good foundation. The builder will dig deep in order to find the rock to build upon. And let us as we are engaged in building a Christian life, build firmly upon the Rock. And having started rightly let us spend our entire life in building. The more active we are in working constructively for the Lord the less likely we are to become uncharitable toward principles of the Gospel. For we have observed that the men who are most active for the Lord are most friendly toward the fundamentals of the Christian religion.—Christian Evangel.

We do not become real missionaries by the horizontal look but by the upward look. Great missionary movements are invariably preceded by great interest in the Word of God.

—J. B. Smith.

It will help you, when listening to a sermon, to think of the minister as being the messenger from God, and of yourself as receiving a message from heaven.

**REPORT OF THE ELEVENTH MENNONITE GENERAL
CONFERENCE HELD AT ASSEMBLY PARK,
HARRISONBURG, VA., AUG. 27-29, 1919**

For the Gospel Herald.

Wednesday Morning

After a short song service Bro. David Garber read Ephesians 1 and led in prayer.

Bro. D. H. Bender preached the conference sermon. Text, Acts 20:28. He said in part:

In this verse we have the whole plan of salvation, have the declaration that the Holy Ghost is the power thru which the work is to be done. We hope that these conditions may apply to us now, and that He will direct us in this conference.

In the text Paul showed the nature of his work. He knew that "bonds and afflictions abide" him. He knew that this was the last time that he would see them. He turns to the elders and says, "Take heed therefore." Notice also his prophecy concerning the future of the flock. Jesus sends us out as lambs among wolves. He tells us that he is coming again to inspect our work. We have laid down to us the nature of our work; also the fact that heresies are bound to come and grow more and more intense. This makes us look in three directions—backward, right around us, and forward. We need to look back so that we may see our mistakes and profit by them. We need to look around us and realize that all things are of God. This applies to us directly as a church, to every member. We should recognize the fact that God directs the affairs of His Church through every trial. This is a great comfort as well as a help. We need to look forward for He is coming again. This lends inspiration and power, and helps on to victory.

We must be born again and live in Him. We need to exalt Christ. We should learn to recognize the awfulness of sin and the means by which we get from under that curse. Unless the individual realizes his lost condition, realizes the benefits of the atonement as applied to his own soul, realizes Christ's power to lead and help he is still outside of the kingdom. We need to make this known. Trials are coming. We are in the midst of them now and we should awake to the fact. We know that every effort to find a middle ground or compromise for us in carrying out the matters of state have failed. We need to let the world govern itself and abide by the results.

We can not analyze every thing by human intelligence. World education suggests not to accept that which we can not understand, but when we examine God's work and word we find many things which we do not understand but which we must accept by faith. The educational problem is a real one before the Church today. It touches every avenue of the Church. What can we hope for with all the false teachings in the land? The Church needs to come along and lay down the standards for our own schools. A few individuals can do very little. Attached to this is the literature of the Church. It needs our helpful, prayerful support. This is very important.

Six brethren, previously selected, gave short testimony to the sermon and added some very good thoughts.

Minutes of the last conference were read and approved. Decided that 4000 of the present conference minutes be printed in pamphlet form to be distributed from the Publishing House on a prorata of membership.

Decided that all the former conference minutes be re-printed in pamphlet form, 2000 of each conference, uniform in size. These to be so arranged that they can be bound in suitable covers, and coming conferences can be inserted in the same covers. Brethren, S. F. Coffman, J. S. Hartzler, and Aaron Loucks were appointed a committee to see that it is done.

Closing prayer by Bro. George R. Brunk.

Wednesday Afternoon

Bro. Harry Diener read Isa. 6 and Bro. Daniel Driver led in prayer. The secretary read the report of the executive committee which was as follows: The executive committee of conference did most of its work by correspondence and its work pertained almost exclusively to arrangements for this conference sessions. It will hardly be necessary to designate the particular things considered as practically all will be brought out in the report of the committee on arrangements whose report will be given later. Report was accepted.

Report of the treasurer was as follows: In accordance with the decision of last General Conference, Bro. Aaron Good was chosen, who with the treasurer was to constitute the Budget Committee, but because of the funds on hand it was not considered necessary to make out a budget.

Collection at last General Conference,	\$392.72
Rec'd from Sugar Creek Budget,	14.00
Rec'd from Men. Pub. House,	70.00

Total collections,	\$476.72
Traveling expenses,	\$252.37
Printing and postage,	88.25

Total disbursements	340.62
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Balance on hand,	\$136.10
Report accepted.	

Decided that the budget committee shall consist of three members, the treasurer and two others appointed by the moderator. The members appointed are, Brethren A. C. Good and B. B. King.

Resolved, That the budget committee be instructed to devise ways and means of meeting General Conference expenses and report at the next meeting of General Conference.

Y. P. B. M. Topic Committee report was read by Bro. H. F. Reist. The report was accepted.

Our brethren in relief work in the near East sent the following cablegram:

Mennonite General Conference, Harrisonburg, Va. Mennonites in near East extend greetings to General Conference. Philipians 2:5-8 our wish for meetings. Appreciate all interest and help home Church has given to this work. We count on Church to continue liberal support with prayers, money and workers. Orphans gathered through American agencies present large opportunities to Christian Churches in America; Mark 9:37. Our prayer is that the work in France and here be stepping stones to much larger effort by the Church in fulfilling Christ's last commission. Boys in Syria and Armenia, per Orie Miller.

Our brethren in France sent a resolution to the conference which had been passed in one of their meetings. It is as follows:

We as young Mennonites engaged in relief and reconstruction work in Europe, being in conference assembled at Clermont en-Argonne, France, remember the grave circumstances in which we found ourselves during the past several years of war time. We believe it to be our Christian duty to do what we may to avoid further and repeated encroachments upon the freedom of conscience both to ourselves and to our fellowmen.

Therefore, in view of the impending danger of the introduction of a system of universal military training in the United States, a measure which we believe to be threatening the free institutions which we have so long cherished, and dangerous to the principles of religious toleration for which America has been widely known, we take this occasion to urge in all earnestness that you individually and collectively assist us in all possible ways, by petition and protest, in opposing the enactment of such a measure, appealing to those who are responsible for the administration of our laws.

Conference of Mennonites in France in Relief.
Payson Miller, Moderator.
Chauncy Kauffman and Ralph Snively,
Secretaries.

June 30, 1919.

Conference passed the following:

Resolved, That we accept the greetings and communications sent to this conference by our brethren in France, Armenia and Syria, and that the secretary be instructed to reply to the same, expressing our appreciation for the service they have rendered to the needy, and pray God's blessings upon them in the activities that the Church has assigned to them.

The moderator and secretary were asked to select and purchase a suitable book in which to keep the minutes of conference.

The afternoon session was closed with prayer by Bro. Andrew Shenk.

Wednesday Evening

Bro. J. N. Durr read Eph. 3 and led in prayer.

We then listened to a report from the Sunday School Committee.

Report was accepted.

Following this Bro. A. I. Yoder discussed the subject, "Our Young People and their Problems," and the remainder of the evening was devoted to this subject.

The Resolution Committee was asked to note a few of the leading points discussed, and presented the following:

Some of the problems confronting our young people are:

1. The acquiring of an education without becoming tainted with the liberalistic influences found in the present school world.

2. The development of social life without becoming infected with social evils.

3. Finding that place in life in which they will be of the greatest possible service to God and the Church.

4. Forming studious habits and at the same time be guarded against the influences of unsound doctrine and wrong ideals of life with which so much of the literature of modern times abounds.

To help our young people to grapple with and solve these and other problems confronting them, we recommend:—

1. That the greatest care and diligence be exercised in giving them scriptural and practical training in home and Church.

2. That parents especially, as well as pastors and teachers, take an active, sympathetic interest in helping them find their place in life.

3. That full opportunity be given and provisions made for their spiritual development in such activities as Young People's Meetings, Teacher Training Classes, Mission Study Classes, etc.

4. That adequate safeguards be thrown around in the matter of doctrinal teaching, proper associations, wholesome literature, active service, and firm, sympathetic discipline.

5. That prayerful effort be made to bring the Word of God to them in a way that will grip their hearts and bring about conviction and love for the truth.

These desired ends may be realized at least to some extent, thru prayerful and sympathetic co-operation between young people, parents, teachers, preachers, superintendents, and others responsible for the welfare of our young people.

Bro. Reist, the chairman of the S. S. Committee, with the Committee on Arrangements made nominations for the said S. S. Committee officers for the next two years: General S. S. Secretary, I. W. Royer; Treasurer, Abner G. Yoder; S. S. Editor, J. A. Ressler; Associate Editor, J. R. Shank. And as members on said committee to serve six years, Brethren, S. F. Coffman and A. H. Erb. All these nominees were elected by the Conference. Other members of committee, S. S. Yoder, V. J. Smucker, H. F. Reist, A. M. Eash.

Bro. A. O. Hiestand led in the closing prayer.

Thursday forenoon

The opening services were conducted by Bro. Enos B. Wismer who read Romans 12 and led in prayer.

Bro. C. D. Esch was asked to open the question of having a general hospital under the Mennonite Board of Missions and Charities. Many advantages and some disadvantages were suggested. The moderator was instructed to appoint a committee of five brethren to make investigations and report at the next General Conference. Brethren, J. M. Kreider, J. D. Smith, A. H. Erb, M. C. Cressman, and E. C. Shank were appointed.

This was followed by a report of the Historical Committee.

The Peace Committee and the Committee on Christian Fundamentals presented their statements to Conference, and while the body approved of the thoughts in a general way, exceptions were taken to the wording of both, and both were asked to revise and present the revised work at a later session.

Bro. D. H. Bender opened the question of revising the Book of Doctrines. Considerable discussion followed. Resolution Committee presented the following, which was adopted:

Our book on Bible Doctrine has met a real need in our Church and has been favorably received. However, there is a conviction favoring the revision of the same, making some changes and additions. Therefore, be it,

Resolved, That we favor the revision of our Book on Bible Doctrines and that the moderators appoint a committee of five brethren to work jointly with the Executive Committee of the Mennonite Publication Board to effect the same.

It was decided to take a collection to be turned over to the local Finance Committee for expenses, any surplus to be given to the mission cause. Amount collected, \$824.59.

The forenoon session was closed with prayer by Bro. John S. Mast.

Thursday Afternoon

Bro. Sanford Landis read Isaiah 12, and Bro. Amos Stoltzfus led in prayer.

Bro. J. S. Shoemaker read the report for the Mennonite Board of Missions and Charities. The report was accepted.

Because of the absence of the secretary of the Mennonite Board of Education, and no one else having the report, no report was submitted from that Board.

Bro. Levi Mumaw gave a full report of the Mennonite Publication Board and of the Publishing House. Report was accepted.

Bro. J. S. Shoemaker gave the following report of Workers' Manual Committee:

The committee was appointed eight years ago. The work assigned was divided into three parts. Two of these parts—The Sunday school and the Ministry, have already been issued. The third part—Missions—was partly in manuscript two years ago. In some unknown way the copy was lost. Bro. Detweiler has again prepared eight chapters of the proposed book, and the copy is now in the hands of the sub-committee. It is hoped that in a few months the complete Worker's Manual will be offered to the public. The report was accepted.

On motion the committee on Worker's Manual was retained. The committee is composed as follows:

J. S. Shoemaker, Dakota, Ill., Chairman.	J. H. Moseman, Lancaster, Pa. N. E. Byers, Bluffton, O.
S. S. Yoder, Middlebury, Ind.	J. A. Ressler, Scottsdale, Pa.
J. W. Weaver, Union Grove, Pa.	I. W. Royer, Orrville, O.
I. R. Detweiler, Goshen, Ind.	E. S. Hallman, Allemands, La. S. G. Shetler, Johnstown, Pa.

The question, Under what conditions may questions be presented to General Conference? was discussed, and the following answer was adopted:

1. All questions, petitions, or requests submitted to the General Conference by our district conferences shall have a hearing before the open meeting of conference; provided that such questions, petitions or requests are not in conflict with any of the regulations of General Conference.

2. All questions submitted by individual members and Church organizations, other than our district conferences shall be submitted to the Committee on Arrangements, which body shall either submit them to General Conference or make such other disposition of them as said committee deems proper.

3. Whenever in the judgment of the Committee on Arrangements it seems wise to frame questions for public discussion that body shall have the power to do so.

Bro. J. S. Shoemaker led in the closing prayer of the afternoon session.

Thursday Evening

Bro. George R. Brunk gave some appropriate remarks on the subject of the evening before—Our Young People and Their Problems—dwelling largely on the causes of losing them to the Church.

Bro. Daniel Kauffman stated that the Dress Committee decided not to give a written report, but had asked that he explain the reports of the committee of two and six years ago. He did so, and later was asked by the conference to reduce his explanation to writing and have it printed in the Gospel Herald.

It was decided that a new Dress Committee be appointed and the old one excused. Brethren Daniel Kauffman, J. S. Gerig, Harry Diener, L. J. Burkholder, A. C. Good, and C. D. Yoder were appointed.

Friday Forenoon

Bro. J. S. Gerig read Isa. 21 and Bro. Andrew Shank led in prayer.

The Music Committee reported as follows:

During the last few years the Music Committee has not undertaken extensive work. Two lines, however have been followed. Effort has been made to collect historic facts regarding the publication of Mennonite hymn books of the past and to obtain a list of the books which have been used by our people and as far as possible to secure a copy of the same. Facts gathered are to be spread upon the minutes of the committee.

In the second place the committee has been studying the needs of the Church along musical lines and has been observing the results coming from the use of books we now have.

Realizing the many blessings which have come from the singing of Gospel songs we wish to encourage more singing among us, and pray God's blessing upon every song leader in the Church.

Submitted by Committee,
C. Z. Yoder, Wooster, O., Chairman.
S. R. Good, Sterling, Ill.
Ed. Miller, Pinto, Md.
J. D. Brunk, Goshen, Ind.
J. B. Smith, Harrisonburg, Va.
Walter E. Yoder, Metamora, Ill.

(Continued on page 470)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Columbia, Pa.

(274 S. 4th St.)

To all readers, especially to such who have heretofore sent *Heralds*, *Beams of Light*, *Words of Cheer*, *Ways*, etc., we beg that you send no more. Our supply is so large that 1920 will be ushered in (the Lord tarrying) ere they are all distributed. Commencing with Jan. 1, 1920, new *Words of Cheer*, *Beams of Light*, and *Ways* will be used here. Our boys and girls like the latest print. I think many more personal workers are needed and by each distributing their religious papers after through reading to their near friends who are no Christians, teachers encouraging their pupils to do likewise to their schoolmates, what may the results be of such work? May we all try and see?

Ira M. Shertzer,

Sept. 8, 1919.

Supt.

MISSION NOTES

The Vine Street Mission, Lancaster, Pa., has been favored recently with quite a number of visiting ministers.

The Executive Committee of the Mennonite Board of Missions and Charities are holding a meeting at the Administration Building, Elkhart, Ind., on Thursday of this week.

Bro. Joseph M. Nissley and wife, former workers at the Mennonite Old People's Home near Marshallville, Ohio, are now located with the Altoona, Pa., Mission. The Lord bless our dear brother and sister in the new location. Long live the work at Altoona.

Sister Martha Moyer of Souderton, Pa., former worker in the Eastern Mennonite Home at that place, recently spent a few weeks in Ohio and Pennsylvania, visiting charitable homes and missions. She expects, the Lord willing, to enter the mission station at Norristown, Pa., shortly, and lend a helping hand at that place.

Among those who have filled appointments recently at the Philadelphia Mennonite Mission were the

president and secretary of the Mennonite Board of Missions and Charities, Brethren C. Z. Yoder and J. S. Shoemaker. The work at this mission seems to be progressing quite satisfactorily, the attendance being good.

A TESTIMONIAL

By Lillie Shantz

For the Gospel Herald

I have great reasons to say, "Hitherto hath the Lord helped me." "Blessed be the name of the Lord." I have just returned from La Junta, Colo., where I underwent a serious operation. God saw fit to bring me out victorious, for which I shall always praise Him.

I also wish to speak a favorable word for the workers at the Sanitarium. They are doing work there that not only benefits the body but also the soul. Quite a number that go there are unconverted but become Christians while at the institution.

I wish to thank all the workers at La Junta for the love they manifested towards me, and especially for the meeting they held the last evening I was there. This consisted of song service, Scripture reading, and prayer, all being an encouragement to me.

Hydro, Okla.

Unless you recognize the miracle in God's Word you might as well leave it alone. Unless you recognize the miracle in your own conversion you might as well recognize the fact that you are lost still.—D. H. Bender.

WORK IN FAR AWAY SYRIA

The following is a letter to Sister Lena Zimmerman of Ephrata, Pa., by her brother in Syria. It appeared in print in the Ephrata Reporter and was sent to the Gospel Herald office for publication.—Ed.

Beirut, Syria, June 29, 1919.

Dear Sister:

I received your most welcome letter and was very glad to hear from you. I was indeed surprised to know that you did not hear from me, as I have sent you five letters and quite a few pictures. I have received quite a few letters from home; it takes about four or five weeks for mail to get here from the States. We get mail every week and sometimes oftener.

I feel very much at home by this time, and I will miss it when I leave. The climate so far is wonderful; you could hardly believe how pleasant it is; one day like another, and the nights cool and never cloudy; you can see the stars much plainer here than in America, at least in Pennsylvania.

We have had very little rain the last three months. We are told that the little we had was very unusual. The sun is very hot, but if you wear a helmet—a big cork hat—you do not mind it very much. Then there is always a breeze here, which keeps you rather cool, but we are told that in a short time we will have very hot weather, and will not have any rain until November or December, so you may think that we will be glad for it when it comes. Some of us are getting off for two weeks to go to the mountains when it gets right hot, so, I may get a chance to go. I might have to stay here, as I can hardly leave my work that long and expect it to go alright.

Orie and I got up at 4 o'clock one morning some time ago, and went out to Antura station to load 265 Armenian orphans onto a freight train. This was a very interesting piece of work. I wish you could have been there. These orphans were sent north to Aleppo, as we have only Syrian orphans in our district. These children suffered untold miseries of which I do not have time to mention, and you would hardly believe if I told you. Antura station is about three miles from the orphanage, so they walked down to the station.

It was a funny sight; each child (all boys) carried a tin can, out of which they ate their food, and used same for drinking cups. Each had a little bundle of clothes—very little indeed. Some had two pairs of shoes—one on their feet and the other on their backs. The shoes and clothing all came on the Pensacola. Some had a few playthings. One fellow had a little wind wheel; another had a little bird cage with two sparrows in it, and others had books, which they could not read. In this manner they came down to the train (box cars); the train was rather late and in six minutes they were all piled in three box cars. The food and blankets we took out in a truck before the train came. Each child got two blankets, which will serve as his bed for a long time, probably all summer. They were a happy bunch; they had not been on a train before—at least most of them had never been—and they were very much pleased. The train left for Beirut, about eight miles distant, and then they were changed for another train, and then went to their new home to live in tents all summer. We expect that some of them will find some of their relatives and will be taken care of in that way; others will never find any friends and will have to be cared for a number of years until they are old enough to take care of themselves.

There are about 300 children left at this place. The family seems very small now, and before long there will

be others sent up north and the orphanage close at Antura. A wonderful work has been accomplished by the American people in this orphanage alone; if one could write everything, it would make a very interesting book. There were a thousand children there at first, but over one-half of them died before the American took the place over from the Turks. This is only one of the hundreds of similar cases which took place during the war.

You will probably wonder what I have been doing over here, where I have been, and what I have seen. Well, I can not tell you all, but will try and give you an idea of my work.

At first, I had been driving cars, repairing cars, setting up hospital equipment, and doing some electrical wiring, but that is all over now, and I have charge of all the transports in this district—about thirty cars and trucks in all. There are about thirty men working for me directly, driving cars and in the repair shops. This is an interesting work but a hard one. It is not very easy to look after all these cars with native drivers and repairmen, but we make the best out of everything, and in that way manage to keep things moving.

The roads are very rough, and the Lebanons are very hard on a car, as we have hills from 5 to 15 miles long, up all the time, and up above the clouds. It is wonderful to take one of these trips, but the drivers get very tired of them.

I used to think it was hard on a car to go over the hills at Hahnstown, but I have changed my mind. You would not call that a hill in this country. The highest hill we have to climb is 6,000 feet above sea level, and we start right from the sea.

You have probably heard that I had been to Jerusalem for a week. I have seen the following places so far: Tripoli, Babeck, Rayak, Damascus, Jumeih, Beirut, Sidon, Tyre, Acre, Haifa, Nazareth, Tiberias, Capernaum, Magdala, Bethsaida, Ludd, Jerusalem, Dothan, Samaria, Shechem, Jezrel, Ramah. In Karan, Bethany, Jericho, Bethlehem, and many other places that I have not mentioned here, I have seen the Lebanons from one end to the other Mount Hermon, Mount Carmel, Mt. Tabor, the Hills of Moab, the Hill of Samaria, and others. I have seen the Jordan river, the sea of Galilee, Dead Sea, the waters of Merom, the river Kishon, Mary's Well, Jacob's Well, as well as many other interesting sights, which I can not tell you of now. Hope we will meet again some day, and I can tell you all about it.

We have not heard from Leon Myers yet; he is up north somewhere, along the Black Sea. The other boys that came on the second party, are up near Aleppo. Graber is at Aleppo,

and Hartzler and William Stoltzfus are down at Sidon. Miller, Deter, and F. Stoltzfus are here in Beirut.

I am studying the Arabic language now. It is a very hard language to read and write, but still harder to speak; you would think one could never learn it. I have often thought so, but I am going to keep on till I can read and write it.

Remember me to all at home, and write to me.

Your loving brother,
David.

THE FAMINE IN INDIA

The horrors of the present famine in India stir every atom of humanity within us to the utmost limit of activity toward relieving its victims. After reading letters from those districts we close our eyes and see an endless line of skeletons stretching out their bony fingers for a morsel of bread, and groaning in agony with hunger. Imagine the feeling in the heart of the mother who must leave her child to die of starvation by the wayside, while she seeks work in some distant tea-garden perhaps thousands of miles away. Picture if you can her disappointment, if she survives to her journey's end, when she finds the garden already overstocked with workers. Think of the pain and unbearable sufferings of millions who must face the cruel monster Starvation!

But ah, there is another monster, a greater, which these millions face, and that monster is Heathenism. Hunger kills the body, but sin kills the soul. That mother is to be pitied less because of her bereavement and hunger than because she is without hope in Christ—far less than the mother who throws her beloved and innocent babe into the sacred (?) Ganges, hoping thereby to obtain peace to her soul. All the wretchedness and disaster of famine expressed in the groans of the dying are not to be compared with the moanings of a single lost soul in eternity!

Shall our human sympathies arise and fly with ship-loads of bread to the hungry, while our spirits slumber on unaroused by the heaven-rending cries of heathen souls for the light of Christ?

No; we must relieve the famine-sufferers of want, but we must also release their souls from their burden of sin by pointing them to the cross. What we give for the famine-relief we must be sure not to take from the pockets of our missionaries. During these times they will need twice the amount of money they did before. What if we should save hundreds of people from starvation and so neglect our missionaries that they lose their lives during the awful stress, thus

barring from heaven forever souls that they might have saved had we cared for them? What an unparalleled loss in eternity would this mean! These poor famine-stricken bodies must be fed, but let us be careful that we do not feed them at the expense of their sin-stricken, never-dying souls. This would be the missionary's sacrifice and not our own.

We need not only to relieve the present distress, but also to prevent such calamities in the future. There would be far fewer famines, or practically none, if the people of heathen lands knew how to plow their land properly. India's soil is generally as fertile and productive as that of other countries, but religious darkness means social, political, and industrial stupor, and this accounts for India's inadequate methods of agriculture.

Enlightenment, education, thrift, prosperity, and brotherly love follow in the wake of Christianity. The gospel of Christ must lead the way.

We must plant the cross of Jesus—His warm love, His tender sympathy, His saving grace—wherever heathenism unfolds her darksome pall. Christ is the heathen's only hope; and Christianity, famine's preventive and speedy cure.—Sel.

HEARTS LIKE THINE

God, give us hearts that feel for those
Who have not seen thy face,
Who have not felt thy tender touch
Nor known thy pardoning grace;
Kind hearts of sympathy that share
Their sorrows as we kneel
Before thy throne in fervent prayer:
God, give us hearts that feel!

Oh, give us hearts that weep, dear Lord,
As in Gethsemane
Thy tears bedewed the shadowy ground
For souls astray from thee;
A soothing fount for weary ones
Ascending life's rough steep,
With broken hearts, unhealed, that mourn:
God, give us hearts that weep!

True hearts that love, we crave, O Lord,
Not self, but those in need;
Well-fraught with balm of "oil and wine,"
And swift in golden deed;
That seek the wand'ring lambs that stray
Far from thy fold above;
That bear them home in bleeding arms:
God, give us hearts that love!

For hearts that pray, we ask thee, Lord;
That cry till early dawn
For captive souls in tombs of sin
Whence hope's last ray hath flown,
Till heavenly beams expel their gloom,
Till breaks the light of day,
Till angels' hands unseal the tomb;
God, give us hearts that pray!

God, give us holy hearts like thine,
That weep and love and pray,
That feel for those disconsolate,
Grown weary on life's way;
Oh, fill us with compassion deep
And sympathy divine,
Till round the world we send thy balm!
God, give us hearts like thine!

—Clara M. Brooks.

Sunday School

For the Gospel Herald.

Lesson for Sept. 28, 1919.—REVIEW

Golden Text.—Hosanna to the Son of David: blessed is he that cometh in the name of the Lord.—Matt. 21:9.

Introductory.—A review lesson may be profitable, depending (1) upon how well we learned the lessons of each sabbath as we went over them, and (2) how much life and skill are thrown into the review when we get to it. Where people have been faithful in their lesson preparation as they went along, and where there is an intelligent review of the ground covered, this is one of the most profitable lessons that can be had. In this light let us refresh our memories with what we have gone over during the past three months.

1. **The Church.**—For a real example of zeal and faithfulness, read Acts 2:37-47. For instruction as to what we may and should do, read I Thes. 5:11-17. The message to the Christian Church of today it, "Go and do thou likewise."

2. **Baptism.**—The two thoughts most prominent in this lesson are: (1) Christ commanded it. Matt. 28:19. (2) The Apostolic Church practiced it. Like every other Christian ordinance, this one is to be obeyed.

3. **The Lord's Supper.**—This ordinance was instituted on the night of Christ's betrayal. Its prime object is to serve as a memorial of Christ's suffering and death. In reminding us of the great sacrifice which He made for us, Christ also reminded us to "follow in his steps." Long may we cherish His memory, looking forward to the blessed time when He will come again to claim His own.

4. **Christian Fellowship.**—The communion is not simply a memorial of Christ's broken body and shed blood, but also typical of the bond of fellowship which holds the people of God as one body. "For we being many, are one body and one bread." "If we walk in the light as he is in the light, we shall have fellowship one with another."

5. **Christian Worship.**—Christian fellowship of necessity means Christian worship. When Christ declared to the woman at the well that "they that worship the Father must worship him in spirit and in truth," He struck the key-note of real worship.

6. **Winning Others to Christ.**—This is the practical phase of Christian service. Christ would have died in vain had no one accepted the redemption which He came to bring. His command to make disciples of all nations would be a dead letter if no one took Him at His word and brought

this message to sinful men. The measure of our service is the faithfulness with which we engage in the work of winning souls for the Master.

7. **Christian Missions.**—This is but organized work in winning souls for Jesus. May these light-houses of Christianity continue to multiply in the dark corners of earth. And may the established congregations shine as models that the out-stations may have encouragement to shine the brighter.

8. **Social Responsibility.**—This lesson was not named properly. As we study the parable of the good Samaritan we are impressed that the social question is but a small corner of the great lesson taught in that parable. Let us imitate Christ the Great Samaritan, and never falter or weary in the work of lifting the way-worn sinner, bruised and torn, into the realms of practical salvation, Christian life, and faithful service.

9. **Temperance.**—This, like the previous lesson, might have been named differently. When Daniel refused to be defiled with the king's meat and wine he set an example in standing for the right which all men should follow.

10. **The Kingdom of God.**—It is illustrated in numerous parables. Read, in its entirety, the thirteenth chapter of Matthew. It is the most illuminating description of the kingdom of heaven that we have ever read.

11. **The Future Life.**—It is the Christian's hope, the sinner's condemnation. No clearer vision of the future, this side of eternity, is found anywhere than that found in the twenty-fifth chapter of Matthew. May we take a look at it calmly, seriously, truly. Reader, as you take this look, how does it seem to you—"everlasting punishment," or "life eternal?"

12. **The Holy Scriptures.**—These doctrines which we have been studying were brought to us through the medium of the Bible. From the standpoint of excellence, there is no truth, no message, which compares with it. Its Author is God. It was brought to us through the instrumentality of men who "spoke as they were moved by the Holy Ghost." It is all profitable. Read it.—K.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

Avoid foolish questions, and contentions, and strivings about the law, for they are unprofitable and vain.—Titus 3:9.

The eating in church basements in this age compared with I Cor. 11:21, 22—how about it? I. M. S.

It depends upon the motives and upon the conduct. Both are out of order if conducted in a disorderly way or eaten as a substitute for the communion.

Our Young People

THE VALUE OF MISSION STUDY CLASSES.—Acts 11

Topic for Sept. 28, 1919

MOTTO

"They rehearsed all that God had done with them."

THE STUDY HOUR

I. **Mission Study.**—It is but natural, that a Christian who learns of a people anywhere, to want to know what their standing with reference to the Gospel is. Mission study is not in the real sense a modern movement. As soon as the early Church realized God's plan for the preaching of the Gospel to the Gentiles they were constrained and led to send out men to enlighten them. It was after a return from the first of such a preaching tour that Paul and Barnabas gathered the Church together and rehearsed the work as God had wrought with them thruout their journey (Acts 14:26, 27). It had an enlarging effect also upon the Jerusalem Church (Acts 15:1-34), for when they received the information of the Gentiles' conversion they were ready to give encouragement to the work as they could not and did not before.

Mission study today is perhaps conducted under little different conditions. We naturally call upon our missionaries to tell what God has done and is doing when they return to us. Sometimes they cannot reach us all or take time to tell all. We can supply the lack by having the report of the work committed to writing. Then our people can study the writings and receive such interest as God may lay upon their hearts and be led to act in a way to encourage and help in this work of God.

Mission study should cause increased interest and thereby a willing consecration of what we have and are to help in carrying on the work which God has showed us is to be done. The Lord's plan is for all to serve in the spreading of the Gospel. We will increase our capacity of service by the study of the fields which God has given.

II. **The Text, Acts. 11.**—Here we have the beginning of mission activities among the Gentiles. When it was questioned, a recital of the experience by Peter convinced the brethren, and the work was not discounted any more. A knowledge of God's working will drive away prejudiced ideas and give the work more support.

The acceptance of the Gospel by the Grecians came to the ears of the Church. They sent an investigating brother and found things indeed favorable. He strengthened the work and it became a strong center of mission activity. In turn it also contributed to the relief of the brethren at Jerusalem in the time of their need.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Learn.
2. Learning About Our Missionaries.

For Young People—

1. Motives in Mission Study.
2. Value of Knowledge to Increase Interest.
3. How to Conduct a Mission Study Class.
4. Consecration and Knowledge of the Needs.

Gospel Herald

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, SEPT. 18, 1919

Field Notes

Bro. John H. Mosemann of Lancaster, Pa., spent Sunday, Sept. 7, in York Co., Pa., preaching the Word.

An interesting Bible meeting was held at Metzler's Church, Lancaster Co., Pa., Sept. 12-14, with Brethren Abram Metzler of Martinsburg, Pa., and J. W. Hess of Manson, Iowa, as instructors.

Bro. J. S. Shoemaker spent last week in Lancaster Co., Pa., filling appointments at a number of places.

Owing to a change in arrangements, the time of dedicating the new church building at Kouts, Ind., has been changed to Sept. 28.—G.

A letter from Zion congregation near Bluffton, Ohio, informs us of a series of meetings at that place in charge of Bro. J. E. Hartzler of Newton, Kans. The meetings were to close Sept. 14.

A recent letter informs us that Bro. I. S. Mast of Minot, N. Dak., is spending some time in Montana, expecting to hold communion at Coal Ridge and Bloomfield before returning to his home.

Change of Address.—Bro. Simon W. Sommer, from Comins, Mich., to Imlay City, Mich. May the Lord bless our brother in his new field of labor, and also strengthen the work in the vicinity of Lewistown.

Oct. 5 is the time set for the fifth quarterly mission meeting to be held at Warwick River Church near Denbigh, Va. The general subject for discussion is "General Mission Activities." We consider this plan of having a central theme for an entire meeting to be an excellent way to deepen impressions.

An ordination service was called for Blooming Glen, Pa., Mennonite Church on Tuesday of this week, at which time a bishop was to be ordained to assist Bro. H. B. Rosenberger in his declining years. Bro. Rosenberger has seen many years of eventful service, but he is approaching the evening of his life and his mantle must sooner or later fall upon younger shoulders. May the remaining portion of his earthly journey be blessed with the strength of the Lord to the strengthening of the cause in that field.

A letter from Bro. Heinrich Warrentin, Neu Orloff, Russia, dated Apr. 6, 1919, was recently received by Bro. Heinrich Wiens in Hillsboro, Kansas. A part of the letter follows: "We are glad to notice from your letter that you continue to do good to the needy in this country. The thought to send clothing meets our full approval. Most people here have sufficient bread but poor people cannot buy clothing. For example an archin of printed goods that formerly cost 15 kopecks is now worth 25 to 30 Rubles, or about two hundred times the former price. There is a similar increase in price for clothing in general."—H.

Correspondence

Quakertown, Pa.

(Swamp congregation)

Dear Herald Readers, Greeting:—On Sunday, Sept. 7, we had the privilege of enjoying an all day Sunday school meeting at this place. We are grateful to God and the brethren who so earnestly labored to encourage and strengthen the little flock at this place. We were told how much a life consecrated to God will count in the Sunday school, in the community and elsewhere, not to fail to use the talents that we have, and enjoy the Gospel in its fullness and purity; also, to beware of liberalism, as nothing will scatter a little flock more than liberalism and nothing keeps a small band united like Gospel conservatism. We as parents especially are so glad for these admonitions how to teach our children to memorize Scripture instead of permitting them to read bad literature, to teach them of God's goodness in the home in the Sunday school, and bring them into the Church and fold of our Redeemer.

May we meditate on the things we have heard as we go about our daily duties. May God richly bless this meeting and all those who help in the work at this place. Pray for us and the work. Anna Longacre.

Sept. 9, 1919.

Elizabethtown, Pa.

Program for the Elizabethtown Sunday school workers meeting, to be held Thursday evening, Sept. 25:

Lesson for Oct. 5, Bro. Jacob Miller.

Lesson for Oct. 12, Bro. John Seifert.

Lesson for Oct. 19, Bro. Ezra Garber.

Lesson for Oct. 26, Bro. Amos Nissley.

Sept. 11, 1919. Tillie M. Detra.

Pigeon, Mich.

(Berne congregation)

Greeting to all Herald Readers:—We were again permitted to have Bro. Menno Esch here with us to break the bread of life to us. We had services Friday and Saturday evening, Sept. 5 and 6, and held communion on the 7th. There were also five members added to the Church by letter. We are very glad when brothers and sisters from other places come and help build up God's Church.

Remember us in your prayers,

Sept. 11, 1919. From a Sister.

Scottsdale, Pa.

Greeting to all Gospel Herald Readers:—We were again privileged to have a number of visitors at Scottsdale the past week, the following hav-

ing been here: Bro. Silvanus Yoder and wife, Goshen, Ind., Bro. John Y. Yoder and wife of Parnell, Iowa, Bro. Joe C. Driver and wife of Garden City, Mo., Sister Martha Moyer of Souder-ton, Pa., and Sister Elva Stoltzfus of Gap, Pa.

Bro. J. S. Shoemaker, Dakota, Ill., after a month's visit among the churches of the eastern part of the state arrived here Saturday evening. He and Sister Shoemaker, who had been visiting here for some time, left the fore part of this week for their home. Bro. S. preached here both morning and evening last Sun-day.

Sister Anna Loucks of this place left last week for Hesston, Kans., where she expects to attend school.

Bro. Walter Horsch, after spending the summer at Cleveland, Ohio, visited with his parents at Scottsdale during the past week. He, in company with his brother Menno, has gone to Cincinnati, Ohio, to attend school.

Bro. M. K. Smoker, who has undergone a serious operation at Wills Eye Hospital, Philadelphia, is reported to be gradually improving. He expects to return to his home this week.

Pray for the work at this place.
Sept. 15, 1919.

REPORT

Of the Mennonite Home, Lancaster, Pa.
(July and August)

For the Gospel Herald

Donations.—The following brothers and sisters made contributions in merchandise and other things: Bro. John Kauffman, Bro. and Sister Henry and Susan Ressler, Peter Hess Estate.

Cash.—Stoltzfus sisters, \$2.00; C. Herr, \$1.00; Elias Shelly, \$1.00; Katie Hertzler, \$1.00; Anna Brubaker, \$1.00; Mrs. Isaac Eby, \$1.00; Henry Hershey, \$1.00; Fanny Buckwalter, \$1.00; Amanda Buckwalter, \$1.00; Simon E. Garber, \$1.00; Clarence Garber, \$1.00; Henry Miller, \$1.00; Noah W. Risser, \$2.00; Aaron G. Coble, \$2.00; Harry W. Reeser, \$2.00; H. R. Andrew, \$2.00; John S. Rohrer, \$25.00; Enos Book, \$1.00; Henry B. Herr, \$1.00; Abraham Hege, \$2.00; John Keener, \$2.00; Levi L. Horst, .50; Jacob L. Horst, .50; H. C. Cockley, \$1.00; John H. Shetter, \$1.00; Contribution Box, \$3.00.

Services.—July 6. Regular services were conducted this afternoon by Bros. Amos Meyers and Amos Kauffman. Text, John 17.

July 8. Today we held the funeral services over the remains of Henrietta Lausch who departed this life on the 4th. Services by — Haupt. Text Ps. 23:4. Aged 71 y. 2 m. 13 d.

July 20. Regular services were conducted this afternoon by Bros. Simon E. Garber, H. L. Miller, and Abram Brenner, Text, I Pet. 1:3, 4.

Aug. 2. This forenoon we held the funeral services over the remains of Sister Mary Ann Shirk who departed this life on July 30. Services by Bro. Frank Herr. Text I Pet. 1:2-4. Aged 83 y. 9 m. 16 d.

Aug. 3. Regular services were conducted this afternoon by Bros. John Snively, John W. Weaver, Dan S. Metzler, and

Henry S. Heagy. Bro. Snively took for text (in German) Heb. 12:1, 2 and J. W. Weaver preached from the same text in English.

Aug. 10. This afternoon we held the funeral services over the remains of Sister Susan Millard who departed this life on the 8th. Services by Bro. Frank Kreider. He read 90th Psalm for lesson and took Rev. 14:13 for text. She was aged 76 y. 5 m. 6 d.

Aug. 17. This afternoon services were held by Bros. Reuben Cockley and Amos Kauffman.

Aug. 31. This afternoon regular services were conducted by Bros. Seth Ebersole, Henry Longacker, and Abram Brenner. Bro. Brenner read for opening I Tim. 6: 12-21. Bro. Longacker took same for text in German and Bro. Ebersole in English.

This is our last report before the annual meeting which will be on the 6th of October D. V., hoping that many will take this day as the opportunity to visit the Old People's Home and see what is done for the aged ones in Israel. The Home is blessed with good health. The Lord be praised for the same. But it seems we can not get the help anymore for to wait on the aged. So many want to come to the Home to spend their last days, that it seems that people have not got the time to wait on their aged ones at their own homes anymore.

Gratefully acknowledged,
T. E. Moyer, Supt.

Married

Crumpacker—White.—On Aug. 19, 1919, at the home of the officiating minister, M. J. Mishler, Sister Esther White of Hesston, Kans., and Bro. Jay Crumpacker of McPherson, Kans., were united in holy matrimony. May God bless and guide them through life.

Horst—Reiff.—On Aug. 31, 1919, Bro. Rufus Horst and Sister Susie Reiff were united in holy matrimony at the Pennsylvania Church near Newton, Kansas, by T. M. Erb. May the Lord bless them abundantly as they go to their work at the Argentine Mission, Kansas City, Kans.

Mishler—Miller.—On Thursday evening, Aug. 28, 1919, Bro. George M. Mishler of the Forks Congregation and Sister Celestia M. Miller of the Shore Congregation, La Grange Co., Ind., were united in marriage at the home of the officiating minister, Bro. Amos S. Cripe. May God richly bless them as they journey through life.

Hershberger—Sommers.—On July 31, 1919, at the home of the bride's parents, Joseph and Mary Sommers, near Wawpecong, Miami Co., Ind., by the officiating Bishop, Bro. E. A. Mast, Bro. Daniel Hershberger and Sister Lizzie Sommers were united in marriage. Both are members of the Howard-Miami Co., congregation. May God bless them through life.

Obituary

Horst.—Christian S. Horst was born near Farmersville, Lanc. Co., Pa., Dec. 7, 1895; died July 23, 1919, at the Lancaster Hospital of Bright's disease, aged 23 y. 7 m. 16 d. He leaves father, mother, and an only brother Noah, who keenly feel their loss; but we mourn not as those that have no hope. He joined the Mennonite Church at

Paradise when quite young and held out faithful until death.

Services at the house and the Paradise Mennonite Church by Jacob H. Mellinger of Ronks, Pa. Text, James 4:14-17. Burial in adjoining cemetery.

Brother, thou hast left us lonely,

Here our loss we deeply feel,

But it's God that has bereft us,

He can all our sorrows heal.

Erisman.—George W., son of Philip and Elizabeth Erisman, was born in Ohio Sept. 17, 1858; passed away July 27, 1919; aged 60 y. 10 m. 10 d. His parents moved to Pennsylvania when he was quite young and he lived in Lancaster Co., where in 1887 he was united in marriage to Louise Golden. To this union were born three children all of whom survive. In 1912 he moved with his family to Los Angeles, Calif., where he resided until the Lord called him home. He was a faithful member of the Mennonite church and was interested especially with the work of the Los Angeles Mission which he attended as long as he was able.

Funeral services conducted by Bro. Emanuel Stahly of Terra Bella, Calif. Text, II Cor. 5:1.

Weaver.—Lizzie Ann, wife of Jacob Weaver, deceased, was born Sept. 12, 1874; died Sept. 4, 1919, after an operation in a hospital at Philadelphia; age 44 y. 11 m. 22 d. She was a member of the Pike Mennonite Church near Martindale, Pa. Her deepest concern seemed to be the welfare of her children, realizing keenly her added responsibility after the death of her husband, quite frequently, shortly before her death, expressing her desire to remain with her children long enough that they might enter the one true path of life.

Her husband and one son preceded her to the great beyond. She leaves 12 children, 1 sister, 2 brothers and many relatives and friends. Funeral services were conducted at her home near Dover, Del. Text, II Tim. 4:6-8. Sept. 7 her body was taken to Lancaster Co. for burial.

Huber.—Lesta Irene, daughter of Simeon and Minta Huber, was born Feb. 24, 1905, in Allen Co., Ohio; died Aug. 20, 1919; aged 14 y. 5 m. 26 d. Following an operation for appendicitis death came and released her pain which was of short duration. She united with the Mennonite Church at the early age of 12 and remained faithful to the end. At home she was quiet and obedient and was loved by those around her, and was ready always to please others in various ways, and make them happy. She leaves a loving father and mother, two brothers, and two sisters. One sister preceded her to the great beyond.

"A precious one from us has gone

A voice we loved is stilled

A place is vacant in our home

Which never can be filled."

Funeral services were conducted by G. H. Brunk and E. E. Zuercher. Text, Isa. 38:1. Interment in Salem Cemetery.

Erubaker.—Willis Abram Brubaker, twin son of Bro. Abram and Sister Mary Brubaker, was born Aug. 12, 1917; died Aug. 23, 1919; aged 2 y. 10 d. He was sick for several weeks. He leaves mother, father, two brothers, one sister. Brief funeral services were conducted at the home by Bro. Benjamin Weaver. All services at the home. Interment in the Weaverland Mennonite cemetery.

(Continued on page 472)

Miscellaneous

PEACE, BE STILL

When, on the raging sea of life,
The billows roll and skies are dark,
And, faint with toiling, we despair,
As slowly sinks our foundering bark,
But turn, in faith, to Him who speaks,
And wind and sea obey His will,
And cry, "O save!" His voice will calm
The swelling floods with, "PEACE, BE STILL!"

The tempest-tossed, and half a wreck,
Fear not, nor winds nor sea can harm,
With Jesus present in the ship,
To hush the ocean into calm.
But let Him hear one earnest cry,
When fear the trembling heart shall fill
"Save, Master, save!"—He speaks and lo!
The tempest hears: 'tis "PEACE, BE STILL!"

Though He may seem awhile to sleep,
When billows yawn our bark to whelm,
His watchful care still guides our way;
His head is pillowed near the helm.
And when our doubting hearts grow faint,
And fears the frenzied bosom fill,
He chides our drooping faith, and cries,
"Be calm, ye waves; ye winds, BE STILL!"

O, trust Him, then, whate'er betide;
Tho winds and waves may loudest roar;
He waits awhile, our faith to prove,
Then bids the tempest rage no more.
He speaks, and O, the wondrous power,
The wind and waves obey His will!
And, o'er the wide-spread sea of life,
'Tis calm as heaven, at—"PEACE, BE STILL!"

—Sidney Dyer.

AN UNNOTICED BEAUTY

By Silvanus Yoder

For the Gospel Herald.

(Thoughts inspired by the mountain scenery of Virginia and efforts of consecrated brethren to bring the Gospel of Christ to the "sheep without a shepherd" in mountain districts.)

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.—Isa. 52:7.

The beauty of the messenger of God that bringeth the message of salvation and peace from the heights of God's eternal glory to the haunts of sin and wickedness and proclaims a way of redemption from vice, pointing out the road that leads to God and His divine favor is nowhere more beautifully portrayed than in the above text. The prophet in his vision of the purity and holiness of God whose soul was filled with the brightness of God's flowing grace saw in the weary way-worn feet of the publisher of salvation a beauty rarely excelled.

It is the inclination of many to go to the mountains to see the beauties of nature. We go there to see the handiwork of the Creator and in awe

and admiration we bow our heads in reverence to the omniscient wisdom of God.

The prophet in his love for the real beauties of God saw in way-worn feet of the preacher of righteousness a beauty of the handiwork of the Creator. The beauty of nature so often portrayed by the pen of the poet sinks into insignificance as we meditate upon the character of him who publishes salvation and bringeth good tidings of peace to this strife torn earth.

How sorrowful is the thought that the carnal mind is ever adverse to the Spirit of God and so often fails to grasp the real import of its teaching. We fail to see the real beauty and are overtaken by our rash and impulsive passions and therefore do not grasp the deep teachings of God's Word because of our lack of meditation upon the Word of Eternal Truth. Instead of beholding the beauty of the feet of the publisher of good tidings we see the gold ring and the intelligent look that secures for itself the popular applause and forget the man of God who has the love of Christ in his heart and the burden of souls upon him. The preacher of righteousness who has toiled up and down the weary mountain roads and paths and slept under the canopy of heaven upon the ground exposed to wild beasts and to the insults of rude mountaineers and even the tomahawk of savages, in our search for the beautiful, passes by unnoticed and we become a victim to a life of ease and resort to "beds of ivory."

May we learn the truth of the text and not fail to respond to the life and soul of the publisher of salvation. May we see in the man of God that real beauty which the prophet himself saw and to which he points our attention in our search for the beautiful. May grace and truth and the indwelling of the Holy Spirit prompt our souls at all times to respond to the calling wherein we are called and show forth the power and grace of God. "The law of the Lord is perfect, converting the soul."

Goshen, Ind.

CHURCH MANNERS

By J. D. Eicher

For the Gospel Herald

As I have noticed from time to time, habits, mannerisms, and methods (or lack of good methods) in worship, I feel impressed to write about this matter, however, not at length, but pointed and brief.

Irreverence in God's house is a common failing and has many forms. Among them are coming in late when prompt arrival was possible,

turning to look back when people come late; whispering during the meeting; walking hard while coming in late; letting little children play with hymn books, belonging to the church; spitting tobacco juice on the floor. None of these things may be excused except when brought about by conditions over which we are powerless. This eventuality is quite rare. Let us come to God's house on time.

Punctuality is essential to the highest degree of spirituality. Upon arriving, let us act gentlemanly and lady like, as we would act if Jesus were among us like He was among His people about two thousand years ago.

If some one comes in, let us not look back. It is very embarrassing to one who is compelled to enter late to see many heads turn and to meet their curious eyes, which seem under the circumstances, to criticize his tardiness. Then, too, it is quite distracting, to the speaker or leader, to have a number in the audience to dismiss the thought he is trying to present, just to gaze.

To whisper or giggle during worship hour is quite irreverent and manifests such bad breeding that I trust the mere mentioning of it to be sufficient. How can a person of high Christian culture do it? Confused movement of the audience is also a thing to be considered as impolite and irreverent. When standing for a prayer, or in being seated afterwards, or in kneeling for prayer, let us all move concertedly, facing the preacher, not some turn the back and some the face to the one who leads in prayer. This is impolite.

Unnecessary disturbance by the janitor is also unbecoming. A good janitor makes a good audience, but a poor one destroys the best. Not the least misfortune which ever befell an excellent sermon is the feeding or vigorous shaking of a grate just in the midst of an address. Also running from window to window fingering with the windows and window shades during the meeting is not good. This should be done by the gentlemanly janitor before church services begin.

Not only are the preachers, deacons, Sunday school superintendent and teachers responsible for a proper discharge of their duties, but the janitor as well.

Chronic church sleepers should also awaken to a sense of their responsibility during church service. How can a church sleeper say amen to what has been said? Let us sleep at home. Is the meeting house a sleeping-house?

Then, too, we should not make many repetitions while praying and talking. God is not pleased with such work.

Let us help each other and pray one for another that we may be healed. Pray for us.

Mound Ridge, Kans.

OUR OPPORTUNITY AS A DENOMINATION

By J. S. Shoemaker

For the Gospel Herald.

Behold, I have set before thee an open door, and no man can shut it.—Rev. 3:8.

Who knoweth whether thou art come to the kingdom for such a time as this?—Esther 4:14.

These two striking passages of Scripture present to us but **one supreme something**, called **Opportunity**. The first, the great opportunity of a church near the close of the first century of the Christian era; the second, the supreme opportunity of an individual in annulling the death sentence which had been decreed against the Jews, in the time of Ahasuerus, the king of Persia and Media. Both passages may be fittingly applied to the Church in considering its present opportunities.

I see a very marked resemblance between the "Church in Philadelphia" and the Mennonite Church. I would infer from what the Spirit saith, that the Philadelphia Church was the smallest of the seven churches mentioned in Revelation. The Mennonite Church is also small in comparison to the more popular denominations, of which there are more than seven times seven.

It is said they had "a little strength." The same is true of our church. "Hast kept my word" was said to their credit. I believe the same can be said of us as a denomination. As a church we have been teaching, and to a great extent living out the fundamental and underlying principles of the Gospel. "Not denied my name" was also said in their favor. We as a Church have continued to honor Christ's name, and recognize Him as the "Only Begotten Son of God," the only Redeemer and Savior of mankind. "Thou hast kept the word of my patience." Is this true of us? I am persuaded that the spirit of patience and meekness was more strikingly manifested on the part of our brethren during the period of trials and persecutions which many of them recently passed through because of the position taken along the line of nonresistance in relation to the world-war, than was manifested on the part of any other denomination. "An open door" was set before the Philadelphia Church; an opportunity to accomplish a work, and receive a blessing that "no man" could prevent. As a denomination we are given similar privileges and advantages. Many

are the open doors which are especially open to us at a denomination; yea, doors which "no man can shut." If we fail to enter them at the opportune time, they may be entered by the Laodiceans and a condition of general lukewarmness may be the result.

"Who knoweth whether" we as a denomination are "come to the kingdom for such a time as this?" The appeal made by Mordecai to Queen Esther can be properly applied to us in this time of special "open doors."

I assuredly believe that the Mennonite Church has been brought to her present unique position that she may have the opportunity to disseminate the full Gospel message with its soul saving and soul keeping doctrines among all the nations of the earth.

The crisis through which our denomination has recently passed, because of our position on the doctrine of nonresistance, has brought us very conspicuously before the world, and other churches, as an anti-war and anti-world organization, decidedly peculiar in its fundamental doctrines, being filled with the spirit of self-sacrifice, and having through the Providence of God received special recognition as a Christian organization; hence great opportunities have opened up to us as a body of believers. Having been especially favored of God we ought to be very careful as a people to not only teach, but ever exemplify the principles of peace and righteousness. Any other action would be inconsistent with our high calling.

Through divine guidance and intervention our denominational candle has been lighted, not only for our own benefit, but that it may give light to as many others in the world as possible. If we as a Church fail to take advantage of the opportunities which come to us in presenting the Gospel blessings to others, we become unfaithful to our solemn trust.

As a Church, "who knoweth whether" we are "come to the kingdom for such a time as this?"

1. **A time of unrest and warfare.** As a denomination it is to us the opportune time to manifest the spirit of trustfulness, confidence, and unwavering faith in God and His Word, also showing forth the principles of righteousness and love in exemplifying the "Golden Rule" and the great doctrine of peace so emphatically taught and beautifully exemplified by our Master. The opportunities and needs have never been so great as now to preach, teach, and make practical said doctrines.

2. **A time of prosperity and commercialism.** As a people we have been prone to get into the swim and drift with the current of money making, believing it to be our opportunity

to lay up material treasures for "a rainy day" or old age, and the more momentous opportunity of laying up spiritual treasures, by selling what we have and giving to those who are in need, has been more or less neglected on the part of many.

I believe that we have come to such a time of prosperity as this, that we might have a golden opportunity to lend a helping hand in feeding the hungry, clothing the naked, relieving the suffering, and spreading the Gospel in the sending forth of missionaries to both home and foreign fields.

3. **A time of worldliness along various lines.** As a people we should be greatly burdened because of the various phases of worldliness which have made serious inroads into many of the churches and, sad to say, to a great extent into our own denomination. In principle we have been standing for nonconformity in attire, separation from the world, and self-denial, but in practice many have come far short of the Bible standard. If weighed in the balances of God's Word they are found sadly wanting. At this critical period in the history of the Church, when multitudes of professed Christians are making compromises, with the world, the flesh, and the devil, we as a church have abundant opportunity to let our light shine, and show forth the true principles of simplicity and nonconformity to the world. To neglect these opportunities will mean not only the loss of our influence and power as a church, but the loss of many souls.

4. **A time of skepticism and infidelity.** There never was a time in the history of Christendom that there were so many preachers and religious educators who were such rank skeptics and infidels, denying the divinity and deity of Christ, the authenticity and the inspiration of the Bible, as in this present age. May we not have, providentially, "come to the kingdom for such a time as this," in order to show forth the divine authority of God's Word and all its doctrines? The Lord hath "set before" us "an open door" to use our influence to counteract the various forms of error so prevalent in this age. "Spiritual wickedness in high places" and various anti-Christian agencies are now fermenting and threatening the life and existence of the Church in many places; hence it is high time that we as a Church wage relentless spiritual warfare against the encroachments of anti-Christian doctrines and movements. The question may arise, What can so small a denomination do in counteracting the "powers of darkness?" True, we are numerically weak, and have but "little strength," but thanks be to God, He "hath chosen the weak things of the world

to confound the mighty, and things that are not to bring to nought the things that are." Even though weak in numbers, our mission is to faithfully serve our Lord, and by God's grace take advantage of every opportunity to bring glory to God the Father and Jesus Christ His Son and our only Savior, and manifest an unwavering faith in the Word of eternal truth which liveth and abideth forever.

5. A time of honor and pleasure seeking. Self-aggrandizement and honor seeking seems to be the spirit of the present age. Even among those who profess to be followers of the lowly Master, there are those who are asking the question, "Who shall be the greatest," and seem to be aspiring to honorable positions in politics, society, business corporations, and religious organizations. Pleasure seeking is a twin god or goddess of honor seeking, and its worshipers are innumerable. Upon its sensual altars millions of souls have been sacrificed. "Let us eat, drink and be merry," is the slogan of the deluded pleasure worshipers. "Who knoweth whether" we have been brought into "the kingdom for such a time as this?" to demonstrate that there is infinitely more true happiness, and more real joy, and permanent satisfaction in living a life of self-denial, and making no "provision for the flesh, to fulfil the lusts thereof," than to gratify carnality.

6. A time of open doors. Wherever we cast our eyes, we behold open doors—open doors in home and foreign lands; open doors in the cities and rural districts; open doors in North and South America, Europe, Asia, and Africa; open doors in Canada, United States, Mexico, Argentina, France, Russia, Armenia, Syria, India, China, yea, almost everywhere, open doors to do mission, charitable, medical, educational, industrial, reconstruction, and benevolent work. We need to prayerfully consider how to successfully enter the open doors and take advantage of the opportunities which are presenting themselves to us. It is not for our sake alone, that we have been brought to "such a time as this," but for the salvation and spiritual uplift of many others.

We have been "saved by grace through faith" that we may help save others from sin and its power. We have been taught the doctrines of grace, that we may teach its glad messages to others. We have been established in the Christian faith, in a time when unbelief is rampant, that we may encourage faithfulness in the lives of others by making clear to them the power of God and His Christ as revealed through the Holy Spirit and the divinely inspired and infallible Word. To us has been given

an assurance and confidence in the promises of God. In a time when many are weak and wavering, that we may show forth the sustaining power of divine grace, and the immutability of God's promises. To us has been imparted a knowledge of the great soul-saving doctrines of God's Word, in a time when multitudes are perishing for lack of knowledge, that we may unfold to them the inexhaustible treasures of the Gospel of Christ. Wealth and other earthly possessions have been entrusted to us, at a time when many are starving both for body and soul food, that we may not continue to hoard up earthly treasures to our own hurt, but that we may give as the Lord hath blessed in relieving the needy, by feeding, clothing, and giving them shelter as the opportunity presents itself. And as faithful stewards for our Master we will give cheerfully and liberally for the support of home and foreign mission work, and thus provide spiritual food for those who are hungering for the "bread of life." Special gifts and talents have been committed to us that we may bring heavenly usury into the Lord's treasury.

As individual Christians, we are members of the body of Christ—the Church. Our relationship is sacred. Our position is exalted. Our gifts and talents are priceless. Our mission is divine. Our opportunities for doing good are many and golden. Hence we need to be constantly about our Master's business. There is work awaiting each one of us, a work that can not be delegated to another, a task which it is our privilege alone to undertake, which if neglected will be to our detriment and disgrace, but if faithfully performed will be to our eternal credit and God's glory.

As individuals and as a church we need, like Queen Esther, to center our interests with our people and our God and His cause. If we fail to enter the open doors and take advantage of the opportunities which present themselves to us "Enlargement and deliverance" may come to His people from some other source, and we shall share the fate of the unfaithful.

We need to prayerfully consider the responsible position we hold as a church. Having been "elected according to the foreknowledge of God," redeemed by the precious blood of Christ, and quickened by the Holy Spirit, we indeed are occupying a position and relationship with God more exalted and sacred than that of angels. This being true, we need to "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

I truly believe that we have "come to the kingdom for such a time as

this" to make known the great principles of love and nonresistance to show that we stand aloof from the demoralizing influences of sin; to help counteract the trend of worldliness; to manifest the spirit of self-sacrifice in the Master's service; to prove to the world the power of the Christian religion; to give money, talents, and time to relieve the suffering, and help extend the cause and kingdom of Christ, and to make the best of every opportunity to help out the great commission given by our Lord and Master before He ascended to glory.

Dakota, Ill.

REPORT Of Trip to France

For the Gospel Herald

It is impossible in the space allotted to us for this report to touch on more than a few of the most important points in connection with our visit and investigations. Later articles may deal more fully with certain phases of the work.

We wish to gratefully acknowledge the very courteous and cordial treatment accorded us by the American Friends' Service Committee, which made it possible for us to go as your representatives, and to the Friends' War Victims Relief Committee in London and France. They everywhere seemed anxious for us to investigate the work to the fullest possible extent and every opportunity was put at our disposal toward this end. We were given the range of the field with transportation by rail road or automobile always at our free disposal, to go when and where we wished. We were invited to their executive meetings where the work is planned in detail and their whole attitude toward us was such as indicated a sincere desire to open every activity and method to our inspection.

One of the main objects of our visiting the field was to get in touch with the brethren who are representing our Church in France and to minister to their spiritual needs as well as to encourage them generally. We were privileged to spend four Sundays with them in religious services. The first Sunday our service was held in a beautiful spot in the Argonne forest where the trees, shell holes, and war material of various kinds bore mute testimony to the fierceness of the struggle which went on there only a few months ago. On the second Sunday of our stay in France we had an inspiring service in a little tent at the edge of the ruins of Aubreville. The next Saturday and Sunday we attended a conference of Menonite relief workers in France, a report of which will be published soon. At this conference various subjects of vital interest to each Christian were discussed, and the following Sunday we held an inspiring communion service in the same little tent at Aubreville, where we reverently partook of the sacred emblems and observed the ordinance of feet-washing—privileges which on account of their camp experiences many of the brethren had not enjoyed for some time. Unfortunately not all of them could attend all of the meetings on account of distance, sickness, etc.; but the great majority managed to attend some or all of them.

The Conference especially brought out a number of things worthy of note. The heads of the Mission very kindly made it possible for all the brethren (except two who were in hospitals) to attend all ses-

sions, beginning with Friday evening and closing on Sunday evening. A deep spiritual atmosphere was evident thruout all the sessions and a seriousness of purpose well worthy of emulation by every one who calls himself a Christian. A number of the brethren thru their camp experiences have been put thru very severe tests and trials for their faith. They have come out stronger and better men for it, more eager to devote their lives to the service of the Master. They do not claim any special recognition for what they have done or for what they are now doing, minimizing their own experiences and pointing out that those in the home land have endured and are still enduring the same and other tests equally great. They have gained a vision of a needy world and a conviction that we are responsible for bringing the teachings of the Master in a practical way to satisfy those needs. It is the same vision that every true Christian must have. They may be unwise and impractical in some of their applications, and mistaken in some of their ideas. They themselves realize this and are anxious to work hand in hand with those of maturer judgment and wider experience. What an opportunity for all of us, old and young, to work together for one common cause and one common end, and what a pity if either young or old should be so unsympathetic and uncharitable as to be unable to see the good in the other! Let us not be caught in the snare of distrust and suspicion but let us work together for the glory of God.

The brethren are deeply appreciative of the support and encouragement which the Church at home is giving them. Especially do they appreciate the many greetings and expressions of good will which it was our privilege to bring them from many individuals and churches, and the fact that the Church at large was sufficiently interested to send us to France to visit them. They wish us to convey in return their sincere greetings and hearty good wishes to those who so kindly remembered them and to all who are interested in the work they are doing.

Our impression of the work as a whole is quite favorable. Its magnitude and the scale on which it is carried on we found to be quite beyond our expectations. Those who are directly responsible for carrying out the work seem to be men of fine Christian character combined with large business and executive ability. We believe that the money we are contributing is being used wisely and well and that our brethren are engaged in a worthy enterprise. There is a real need for the work they are doing and a real opportunity for Christian helpfulness and service. We could give many interesting facts to substantiate these statements if space permitted.

The brethren are showing a very commendable spirit toward the work which they are doing. They are working carefully, thoughtfully, and conscientiously, and have won an enviable reputation for themselves among the leaders and the other members of the Mission. They have established Sunday schools in several of the larger equips which are much enjoyed by a number of the Quakers. On one Sunday morning as they were preparing to go to our own Sunday service on of the Quaker ladies said to us, "I don't know how we will get along with our Sunday school this morning if our Mennonite friends all leave us." We say these things not to flatter the brethren but to show that they are doing commendable work. They believe in the work they are doing and are doing it with a will and an enthusiasm which count for much.

Their opportunities are unique in a number of ways. Those out building in the

smaller equips get in direct touch with the French people whose appreciation of the Americans who do not believe in war but who came to help them regain their homes is often genuine and sincere. Likewise they are thrown in contact with a large number of German prisoners whose appreciation for the kindly words and treatment received at the hands of the Americans who do not believe in war is sometimes almost pathetic and gives opportunity for dropping much Gospel seed into receptive hearts. At places they also come in contact with Poles and Russians, tho language is more of a barrier here than with the French and Germans.

The work is not without its difficulties and hardships. There are many subtle temptations to be overcome. They are out of touch with the services of our own Church and the inspiration which comes from congregational worship of the kind to which we are accustomed, so that it is easy to become indifferent. They have not the privilege of associating with those of maturer judgments and greater experience and are apt to become one-sided and extreme in some of their views. They have in some cases been forced to live under physical discomforts, in houses not fit for habitation, or in old abandoned dug-outs, until better quarters could be provided. Their food is plain and simple and often prepared under conditions which are far different from what they have been accustomed to at home. Yet they are cheerful, uncomplaining and patient. Many of them are willing, even eager to make larger sacrifices and go into the unopened fields of Germany or Russia if the opportunity offers itself.

They do not desire our sympathy but our co-operation; not our pity but our prayers. They regard their work as a privilege and not as a sacrifice. They are getting a new vision of the reality of the Gospel of Jesus Christ and its power in the hearts of men. They are dedicating their lives to the service of God and the Church. May we at home labor as earnestly and as zealously for the same cause and the same end.

We are thankful to the Church at large for your prayers in our behalf. We appreciate the interest you have shown in our work and hope that we may be able thru later articles and by personal visitation in various congregations to give you a fuller and better idea of various phases of the work which our brethren are doing. We will be glad to answer all questions we possibly can, especially those of parents who have sons in France. We crave a further interest in your prayers in this matter, and especially in behalf of the brethren in foreign lands far from home. May we hope too that you will continue to support them financially as well, not only in France but in all the grief and sin stricken countries of the world where help is needed.

In His name,

S. E. Allgyer,
Vernon Smucker.

WAR SUFFERERS' RELIEF

Report of Receipts of E. M. B. of M. & C.
for War Sufferers Relief for July
and August, 1919

For the Gospel Herald

Metzler's Cong	\$220.00
Hanover Pa Y P B M	10.00
Lauver's S S Juniata Co.	10.00
Girls of Erbs S S	5.00
Erb's S S	5.00
Cross Roads S S Snyder Co	10.00

J C Kanagys Class A M S S Belleville	1.40
Leah Yoders Class A M S S Belleville	6.55
Primary Class A M S S Blesseville	15.00
I Z Hertzlers Class A M S S Belleville	30.00
E Chestnut St Cong & S S Lancaster	70.00
Vine St Mission S S Lancaster	81.87
Mr & Mrs Jonas Ebersole Elizabethtown	5.00
S B Landis Class Elizabethtown S S	5.00
J C Millers Class Elizabethtown S S	5.00
Mens Bible Class Elizabethtown S S	5.00
Anna Ebersoles Class Elizabethtown S S	5.00
E E Sharer Elizabethtown	5.00
Mount Joy Pa S S	24.35
Mr & Mrs J W Neuhauser	5.00
Primary Dept Starsburg Pa S S	5.00
Edith Sweigarts Class Strasburg S S	5.00
Bertha Hershs Class Strasburg S S	5.00
Harry D Hershs Class Strasburg S S	5.00
Elias Groffs Jr Class Strasburg S S	5.00
Lauvers S S	10.00
Girls Class Erbs S S	5.00
Erbs S S	5.00
Edith Sweigarts Slass Strasburg S S	5.00
Elias Groffs Jr Class Strasburg S S	5.00
Harry D Herts Class Strasburg S S	5.00
Bertha Hershs Class Strasburg S S	5.00
E Chestnut St S S Lancaster Pa	60.00
Primary Dept Strasburg S S	5.00
Cross Roads S S	10.00
Mr & Mrs Jonas Ebersole	5.00
S B Landis Class Elizabethtown S S	5.00
Jac C Millers Class Elizabethtown S S	5.00
Mens Bible Class Elizabethtown S S	5.00
Anna Ebersoles Class Elizabethtown S S	5.00
E E Sharer	5.00
Metzler's Cong	65.00
J W Neuhauser and wife	5.00
Erbs S S	5.00
Girls Class Erbs S S	5.00
Erismans Cong	25.35
N G S Weaverland	50.00
Conestoga Sewing Circle	10.70
Mattawana Sewing Circle	15.00
E Chestnut St Cong Lancaster	275.00
Manor Congs	25.00
S Hess Hershey	15.00
Krayhills & Mt Joy Cong	25.00
Weaverland Conference Mennonites	100.00
Girls Class Mt Joy S S	2.85
Lauvers Cong	27.40
Anville Sewing Circle	17.00
Mr & Mrs Peter Risser	10.00
Millersville Pa Cong	10.00
Weaverland Conference Mennonites	287.00
Levi Sauder and wife	5.00
Mellingers Sewing Circle	30.00
East Petersburg Sewing Circle	17.00
Conestoga Sewing Circle	9.75
Collected at Hollinger reunion	45.00
Mattawana Sewing Circle	13.00

— Total \$1,789.22
Previously Reported 105,531.32

Total to date \$107,320.54

Gratefully acknowledged,
Eli G. Reist.

Received by the Mennonite Relief Commission for War Sufferers during the Month of August, 1919

General

Bethel Cong Mo	\$38.00
Proctor Cong Mo	25.00
Spring Valley Cong N D	2.50
Cherry Box Cong Mo	3.00
Liberty Cong Ia	13.00
Berea Cong Mo	6.50
Surrey Cong N D	5.00
Mt Zion Cong Mo	18.50
Carver Cong Mo	9.00
Sugar Creek Cong Ohio	38.79
Nampa Cong Idaho	12.88

(Continued on page 472)

GENERAL CONFERENCE REPORT

(Continued from page 460)

Recommendations adopted were:—

Resolved, that the Music Committee be instructed to seek consecrated brethren who are willing and able to sing and to teach the fundamentals of music, whose work it will be to serve such congregations as desire such assistance, and to promote the cause of sacred music wherever there is an opportunity to do so; also to keep the Church informed from time to time as to who is available for this work.

Since the Scriptures teach that the Church should speak in "psalms, hymns and spiritual songs," be it

Resolved, that we recommend that the Music Committee with the Publishing Committee take steps in the compiling of a hymn book of Church standard. That such steps be reported for approval to subsequent General Conference.

The Music Committee was retained and instructed to work in accordance with the suggestions.

The Publishing Committee of the Publication Board presented the following recommendation:

The Publishing Committee report that they see a place for a book on Mennonites and war as brought out during the recent world war based on the manuscript now in preparation by J. S. Hartzler, and recommend that a committee of seven brethren be appointed to get out the book.

The recommendation was accepted by Conference and the following brethren were appointed: S. G. Shetler, Geo. R. Brunk, J. S. Hartzler, Vernon J. Smucker, Noah H. Mack, J. S. Shoemaker, and Daniel Kauffman.

Resolution adopted by the Mennonite Relief Commission for War Sufferers, Executive Committee, August 8, 1919:

Whereas, the constitution of the Mennonite Relief Commission for War Sufferers has made provision for disbanding the organization as follows:

Art. XII. Duration of this Commission

"After the conditions which call for the organization of this Commission shall have ceased to exist, this organization shall be disbanded,

"We recommend that these provisions be carried out. According to present conditions it is hoped that its mission will have been fulfilled by the next annual meeting of the Commission and we therefore recommend that the matter of future action of this character be submitted to the coming General Conference to be held at Harrisonburg, Va., August 27-29."

Unanimously adopted. Very sincerely yours,
Levi Mumaw, Secretary.

After some discussion the following was passed:

Seeing the possible need for the Commission for some time to come, be it,

Resolved, that we ask the Commission to remain in existence for at least two years more and report at the next General Conference.

The following brief report was submitted by the Military Committee:

The Committee appointed by the General Conference at Yellow Creek Church near Goshen, Ind., August 30, 1917, proceeded at once to Washington, D. C., and presented the petitions to Newton D. Baker, Secretary of War. The result of the investigation as well as the later work of the committee was printed in the Gospel Herald from time to time. For this reason we submit this brief report to General Conference.

Aaron Loucks,
S. G. Shetler,
D. D. Miller,
Committee.

The following brethren had been appointed by the Committee on Arrangements to draw up a statement of our position on peace: Aaron Loucks, L. J. Heatwole, S. C. Yoder, A. J. Steiner, J. K. Bixler, Oscar Burkholder, D. G. Lapp. The committee presented a statement which was discussed at some length, a few revisions made, and was adopted as follows:

Our Position on Peace An Expression of Gratitude

We, the Mennonites of United States, Canada, and India, in General Conference assembled near Harrisonburg, Va., August 27-29, 1919, express our gratitude to our Heavenly Father "who maketh wars to cease unto the ends of the earth," that peace has again returned to the warring nations with which we are identified, and that during the trying times of the past few years since we last met in session near Goshen, Ind., August 29, 30, 1917, He

has kept us in His loving care and given us grace to preserve our testimony of peace to the world.

We further wish to express our sincere gratitude to those in authority who paused in the midst of pressing cares and duties to give ear to our appeals and by recognizing our petitions made it possible for us to engage in pursuits consistent with our faith.

A Statement of the Doctrine of Peace

As followers of Christ we believe His Gospel to be a Gospel of peace. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). "But I say unto you, love your enemies, bless them that curse you; do good to them that hate you; and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven" (Matt. 5:44, 45). "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:18-21). And now that the nations have returned to the pursuits of peace we believe that our brethren should continue to apply the principles of peace and nonresistance to all their activities; in business, by seeking not their own but every man another's welfare; in dealing with those at variance with us, by rendering good for evil under all conditions; in the reconstruction of devastated lands and their rehabilitation and any constructive or relief measures helpful to man, by rendering assistance in men and money; in every walk of life manifesting the spirit of love and good will toward all men.

The experience of the past few years has brought about a change in the minds of many with reference to maintaining a large army and making military training compulsory and universal. This, according to our faith, would require of us service which, we believe, would involve the violation of a principle of the Gospel of Christ whose teachings we regard as our rule of life and conduct.

We are conscious of the consideration our government has given to those men who on account of their religious convictions and faith could not serve in the military establishment, and now in the event that military training and service become universal and compulsory, we humbly plead that such provisions be made in the law that we may be exempted from military training and service.

Recommendations of the Peace Committee to the General Conference

We recommend that this General Conference appoint a standing committee of five brethren whose duty it shall be to study any legislation of the nation, or its several states, that may come up for consideration which affects our faith who, in co-operation with the Executive Committee of the General Conference, shall take such steps as they deem necessary to give such information to the Church as may tend to preserve the unity of the faith, and to bring our position before any officials or representatives of Government for their consideration that we may continue to enjoy religious liberty as provided by the constitution of the United States.

Whereas this body, the Mennonite General Conference, has declared its position on peace and the proposed universal compulsory military training, and,

Whereas such statement may be of interest to the chief officials of our land, be it,

Resolved, That a copy of said statement, "Our position on Peace," as passed by the said Mennonite General Conference in session near Harrisonburg, Va., August 27-29, 1919, be sent to the Honorable Woodrow Wilson, President of the United States, and such other officials as may be deemed advisable.

The above statement was passed with all of its recommendations.

In accordance with the recommendation that a standing committee be appointed to look after the problems connected with this subject, the following were appointed:

Aaron Loucks, S. G. Shetler, D. D. Miller, L. O. King, and E. L. Frey.

The moderators also appointed the committee to revise the book, Bible Doctrine. They are: J. D. Charles, H. F. Reist, J. B. Smith, Noah H. Mack, and A. D. Wenger.

The Committee on Christian Fundamentals asked for more time to formulate their statement, hence on motion it was decided that they should complete their work, have it printed and send copies to the ministry for criticism and present a revised copy to the next General Conference.

The election of officers for the next conference from the

nominations made by the nominating committee resulted as follows: S. C. Yoder, moderator; N. B. Stauffer, assistant moderator; N. E. Miller, assistant secretary; D. G. Lapp, treasurer. These with the secretary constitute the executive committee of the conference.

This conference was not so intense as the one two years before, (that was because of the issues then pending) but there seemed to be unity of spirit and purpose. Every one seemed to desire only that which would glorify God and build up the Church. Many comments and praises to God were heard referring to the unity of spirit and purpose that was so manifest thruout the meetings.

S. G. Shetler, Moderator.

J. S. Hartzler, Secretary.

Bishops present

S. E. Allgyer, West Liberty, O.
J. K. Bixler, Elkhart, Ind.
Geo. R. Brunk, Denbigh, Va.
Jno. K. Charles, Lancaster, Pa.
S. F. Coffman, Vineland, Ont.
J. N. Durr, Martinsburg, Pa.
E. L. Frey, Wauseon, Ohio.
Samuel Gerber, Pekin, Ill.
Simon Gingerich, Wayland, Ia.
Manasseh Hallman, Petersburg, Ont.
I. G. Hartzler, East Lynn, Mo.
J. A. Heatwole, La Junta, Colo.
D. J. Johns, Goshen, Ind.
J. E. Kauffman, Mattawana, Pa.
Geo. S. Keener, Hagerst'n, Md.
Jonathan Kurtz, Ligonier, Ind.
Aaron Loucks, Scottdale, Pa.
I. S. Mast, Minot, N. Dak.
John S. Mast, Elverson, Pa.
N. E. Miller, Springs, Pa.
John Nice, Morrison, Ill.
S. H. Rhodes, Harrisonb'g, Va.
Lewis Shank, Broadway, Va.
J. M. Shenk, Elida, Ohio.
J. S. Shoemaker, Dakota, Ill.
E. B. Stoltzfus, Hudson, Ohio.
D. A. Yoder, Elkhart, Ind.
D. H. Bender, Hesston, Kans.
John Blosser, Rawson, Ohio.

John S. Burkholder, Chambersburg, Pa.
J. W. Christophel, Goshen, Ind.
Joe C. Driver, Garden C'y, Mo.
Menno Esch, Mio, Mich.
David Garber, Waynesboro, Va.
J. S. Gerig, Smithville, Ohio.
E. S. Hallman, Allemands, La.
C. A. Hartzler, Tiskilwa, Ill.
A. P. Heatwole, Waynesboro, Va.
L. J. Heatwole, Dale Enterprise, Va.
Eli H. Kanagy, Belleville, Pa.
Dan'l Kauffman, Scottdale, Pa.
J. M. Kreider, Palmyra, Mo.
D. G. Lapp, Roseland, Nebr.
Noah H. Mack, New Holland, Pa.
J. F. Mast, Holmesville, Ohio.
Abr. Metzler, Martinsburg, Pa.
J. D. Mishler, Hubbard, Oreg.
Peter R. Nissley, Mt. Joy, Pa.
James Saylor, Holsopple, Pa.
Andrew Shenk, Oronogo, Mo.
S. G. Shetler, Johnstown, Pa.
A. J. Steiner, North Lima, O.
A. I. Yoder, West Liberty, O.
Sanford C. Yoder, Kalona, Ia.

Ministers present

Henry H. Baer, Hagerstown, Md.
Nevin V. Bender, Greenwood, Del.
Aldus Brackbill, Clarksville, Mich.
*Andrew Brenneman, Elida, O.
*Moses E. Brubaker, Waterloo, Ont.
*D. S. Brunk, Hesston, Kans.
S. H. Brunk, Wolf Trap, Va.
A. B. Burkholder, Columbiana, Ohio.
Oscar Burkholder, Breslau, Ont.
W. F. Charlton, Newville, Pa.
*Jos. W. Coffman, Dayton, Va.
I. R. Detweiler, Goshen, Ind.
Henry G. Bechtel, Spring C'y, Pa.
*E. J. Blough, Davidsville, Pa.
Joe E. Brenneman, Kalona, Ia.
Ammon G. Brubaker, Mifflintown, Pa.
W. S. Brubaker, Harrisonb'g, Va.
P. E. Brunk, Elida, Ohio.
Jacob F. Bucher, Gettysburg, Pa.
*L. J. Burkholder, Markham, Ont.
*J. D. Charles, Hesston, Kans.
J. C. Clemmens, Lansdale, Pa.
C. F. Derstine, Eureka, Ill.
E. M. Detweiler, Columbiana, Ohio.
*D. A. Diener, Canton, Kans.
*C. B. Driver, Birch Tree, Mo.
Joseph R. Driver, Waynesboro, Va.

*Allen H. Erb, La Junta, Colo.
*C. D. Esch, Dhamtari, C. P., India.
Harvey Friesner, Vistula, Ind.
A. W. Geigley, Iron Springs, Pa.
J. A. Good, Webb Summitt, O.
J. F. Grove, Greencastle, Pa.
J. M. Hartzler, Belleville, Pa.
Amos D. Heatwole, Dayton, Va.
Melvin J. Heatwole, Dayton, Va.
I. D. Hertzler, Denbigh, Va.
Noah Hilty, Marshallville, O.
A. S. Horst, Ephrata, Pa.
David Hostetler, Weilersville, Ohio.
Wm. Jennings, Concord, Tenn.
S. M. Kanagy, Toronto, Ont.
H. B. Keener, Harrisonburg, Va.
John Y. King, West Liberty, Ohio.
B. Lehman Kraybill, Mt. Joy, Pa.
D. G. Landis, Lancaster, Pa.
Sanford B. Landis, Lanc., Pa.
*Geo. J. Lapp, Goshen, Ind.
Wm. G. Lauver, Cocalamus, Pa.
Christ. K. Lehman, Lanc., Pa.
D. S. Lehman, Columbiana, O.
Jos. E. Lehman, Chambersburg, Pa.
J. A. Leichty, Orrville, O.
Jonas Loucks, Nappanee, Ind.
J. S. Martin, Dayton, Va.
Jacob H. Mellinger, Ronks, Pa.

*A. S. Miller, Spenceville, Ind.
John D. Miller, Louisville, O.
*Y. C. Miller, Shipshewana, Ind.
Jno. H. Mosemann, Lanc., Pa.
Amos Nusbaum, Middlebury, Ind.
Allen Rickert, Columbiana, O.
Geo. H. D. Ross, Elida, O.
John M. Sauders, E. Earl, Pa.
Christian Schrag, Zurich, Ont.
*E. C. Shank, Waynesboro, Va.
Perry E. Shank, Br'dway, Va.
Daniel Shenk, Denbigh, Va.
Niles M. Slabaugh, Greent'n, Ind.
J. B. Smith, Harrisonburg, Va.
*Noah Stauffer, Waterloo, Ont.
*A. B. Stoltzfus, Gap, Pa.
*D. D. Troyer, Goshen, Ind.
J. H. Turner, Broadway, Va.
Joseph H. Weaver, Waynesboro, Va.
Henry Weldy, Wakarusa, Ind.
*A. D. Wenger, Fentress, Va.
B. B. Wismer, Plumsteadville, Pa.
Harry H. Witmer, Chambersburg, Pa.
Jonas D. Yoder, Belleville, Pa.
*Harry A. Diener, Proctor, Mo.
Daniel F. Driver, Versailles, Mo.
Aaron Eberly, Dalton, O.
Samuel R. Eby, Clearspring, Md.
*C. J. Garber, Alpha, Minn.
Moses H. Gehman, Denver, Pa.
*A. C. Good, Sterling, Ill.
Harvey S. Grove, Menges Mills, Pa.
E. F. Hartzler, Marshallv'e, O.
J. S. Hartzler, Goshen, Ind.
E. F. Heatwole, Waynesboro, Va.
Wm. C. Hershberger, Johnstown, Pa.
John W. Hess, Manson, Iowa.

A. O. Histand, Doylestown, Pa.
J. S. Horner, Greentown, Ind.
*O. S. Hostetler, Topeka, Ind.
L. H. Jones, Dale Enterprise, Va.
Hiram G. Kauffman, Landisville, Pa.
Ben B. King, Ft. Wayne, Ind.
Amos Kolb, Spring City, Pa.
D. E. Kuhns, Chambersburg, Pa.
S. B. Landis, Elizabetht'n, Pa.
*P. R. Lantz, Orrville, O.
D. N. Lehman, Lancaster, Pa.
Harvey Lehman, Wrightsville, Pa.
D. T. Martin, Smithburg, Md.
*J. H. McGowen, Nappanee, Ind.
*Isaac K. Metzler, Martinsburg, Pa.
Ira Z. Miller, Bainbridge, Pa.
*S. H. Miller, Sugar Creek, O.
J. D. Mininger, Kan. C'y, Kan.
Amos W. Meyer, Gettysburg, Pa.
H. F. Reist, Scottdale, Pa.
S. D. Rohrer, Wadsworth, O.
*I. W. Royer, Orrville, Ohio.
Joseph Saylor, Holsopple, Pa.
Clarence Shank, Elkhart, Ind.
Joseph Shank, Broadway, Va.
J. R. Shank, Carver, Mo.
Wm. G. Sieber, Mifflint'n, Pa.
Jno. B. Snively, Manheim, Pa.
J. L. Stauffer, Harrisonburg, Va.
*H. W. Stevanus, Sherkstown, Ont.
C. R. Strite, Hagerstown, Md.
J. Early Suter, Hinton, Va.
Alex. Weaver, Johnstown, Pa.
Wm. B. Weaver, Elkhart, Ind.
*S. L. Weldy, Wakarusa, Ind.
Hiram Wingard, Johnst'n, Pa.
I. B. Witmer, Leetonia, O.
C. Z. Yoder, Wooster, Ohio.
*Ezra B. Yordy, Eureka, Ill.

Deacons present

Henry V. Albrecht, Tiskilwa, Ill.
Henry Blosser, Harrisonburg, Va.
Elias Brunk, Harrisonb'g, Va.
S. M. Burkholder, Dale Enterprise, Va.
E. N. Eby, Lititz, Pa.
J. C. Frey, Archbold, O.
E. E. Heatwole, Dayton, Va.
G. W. Henderson, Lyndhurst, Va.
H. S. Holsinger, Linville Dep., Va.
Abram E. Horst, Clearspring, Md.
Albert Kauffman, Martinsb'g, Pa.
E. R. Kreider, Medina, O.
W. R. Moyer, Sellersville, Pa.
S. K. Plank, Waynesboro, Va.
Jacob Showalter, Harrisonb'g, Va.
Sylvanus Stoltzfus, Elverson, Pa.
H. B. Strickler, Landisv'e, Pa.
L. H. Weaver, Johnstown, Pa.
J. J. Wenger, Harrisonb'g, Va.
Eli D. Yoder, W. Liberty, O.

J. B. Zimmerman, Mechanicsburg, Pa.
G. L. Bender, Elkhart, Ind.
Clayton Bergey, Fentress, Va.
Sam'l H. Brunk, Elida, Ohio.
F. A. Driver, Waynesboro, Va.
J. W. Eshleman, Mason & Dixon, Pa.
Simon P. Good, Elida, Ohio.
H. D. Heller, Witmer, Pa.
*George B. Hilty, Nampa, Ida.
J. Y. Hooley, Shipshewana, Ind.
*H. E. Hostetler, Harper, Kan.
Charles Kolb, Spring City, Pa.
J. J. Mishler, Shipshewana, Ind.
Amos C. Ogburn, Westover, Md.
A. P. Shenk, Denbigh, Va.
Noah Steiner, Orrville, Ohio.
E. E. Strickler, Wrightsville, Pa.
A. J. Stutzman, Aurora Sta., Ohio.
S. B. Weaver, Thompsontown, Pa.
J. P. Wenger, Harrisonburg, Va.
J. L. Yoder, Columbiana, O.

Number present: bishops, 54; ministers, 132; deacons, 41; delegates, 33.

*Delegates.

WAR SUFFERERS' RELIEF

(Continued from page 469)

J D Hersherberger	200.00	Wm Stauffer	5.00
Walter Bingham	.55	J K Lehman & S S Class	5.00
Oak Grove S S Logan Co Ohio	59.83	M D Stutzman & S S Class	5.00
Chris Slabach	3.75	Aaron King & S S Class	5.00
Daniel Nafziger	50.00	Mandy Roth & S S Class	5.00
Church of God in Christ Mennonites Ohio	36.50	Bethel Cong Ohio	55.00
A Bro O O Amish Ind	50.00	C Bixel	15.00
Warwick River Cong Va	2.00	Pleasant Grove S S Ill	40.00
East Fairview Cong Nebr	143.00	Tuleta S S Texas	5.00
Friends of Sufferers Ohio	26.30	A M Cong Pryor Okla	35.90
Brethren Reiff Cong Md	20.00	Brethren of Roanoke Ill	40.00
Nampa Cong Idaho	16.61	A Bro Mo	10.00
G G Marner	25.00	Warwick River Cong Va	2.00
Maple Grove Cong Ind	66.00	Slagell Bros	20.00
Mother's Class No 10 Forks S S Ind	5.50	Friends Philadelphia Pa	1.00
P W Kilmer	25.00	Firdale Cong Ore	6.00
Holdeman Cong Ind	3.00	Science Ridge S S Ill	15.75
A R Miller	3.00	D L Yoder	5.00
Forks S S Ind	3.50	Three Springdale S S Classes Va	20.00
Mrs Thos K Zook	1.00	Sycamore Grove S S Mo	62.87
Cherry Box Cong Mo	1.00	S R Yoder Yoder & Class Sycamore Grove S S Mo	5.00
Surrey Cong N D	10.00	Mrs S R Yoder & Class Sycamore Grove S S Mo	5.00
Berea Cong Mo	5.26	Grove S S Mo	5.00
Carver Cong Mo	1.20	Sarah Miller	5.00
Calkins Cong Mont	3.25	Class No. 5 Sycamore Grove S S Mo	5.00
Mrs Minnie Hartzler's S S Class	40.00	A D Hartler & Class Sycamore Grove S S Mo	5.00
Franconia Cong Pa	239.00	L J Miller & Class Sycamore Grove S S Mo	5.00
Providence Cong Pa	23.00	Lydia Kauffman & Class Sycamore Grove S S Mo	5.00
Plumstead Cong Pa	12.00	F P Kauffman & Family	5.00
	\$1247.42	Members Row Cong Pa	17.00
		Pleasant View S S Pa	10.00
		Brethren Reiff Cong Md	75.00
		J Q Frey	5.00
		Concord S S Tenn	5.00
		Lola & Hazel Schertz	5.75
		A R Egli	5.00
		Int & Senior Depts Martins S S Ohio	10.00
		Forks S S Ind	10.15
		Bethany S S Mich	5.00
		Y M E C Elkhart S S Ind	5.00
		C A Shantz & Wife	5.00
		Helping Hand Class Elkhart S S Ind	5.00
		Aaron D Yoder	5.00
		Olive S S & Individuals	116.00
		Barker St Cong Mich	10.00
		Good Samaritans Class Elkhart S S Ind	5.00
		Elkhart Literary Society	5.00
		White Cloud Cong Mich	8.65
		Clinton Brick Cong Ind	12.50
		Willing Workers Class Elkhart S S Ind	5.00
		Elkhart Literary Society	5.00
		Busy Bees & Young Disciples Elkhart S S Ind	5.00
		Clinton Frame S S Ind	10.00
		Phenas Weaver	10.00
		Jake Emmert	5.00
		Ora Troyer	5.00
		Albert Wyse	5.00
		Class No 3 Midland S S Mich	5.00
		Class No 4 Midland S S Mich	5.00
		Anti Cant Class Elkhart S S Ind	5.00
		J Z & Emma Birky	10.00
		Mt View S S Va	5.00
		Coalridge Cong Mont	10.00
		Liberty Cong Ia	35.00
		La Junta S S Colo	40.00
		Spring Valley Cong Kans	78.50
			\$1742.40
		Total amount received during month of August	\$2989.82
		Previously reported	320,001.11
		Total	\$322,990.93
		Previously reported by E. M. B. of M. & C.	107,320.54
		Grand Total	\$430,311.47
		Gratefully acknowledged,	
		Mennonite Relief Commission for War Sufferers,	
		G. L. Bender, Treas.,	
		Elkhart, Ind.	
Martin's Adult S S Class Ohio	5.00		
Mrs Simon Lehman	5.00		
Sycamore Grove S S Mo	58.21		
S R Yoder & Class Sycamore Grove S S Mo	5.00		
Mrs S R Yoder & Class Sycamore Grove S S Mo	5.00		
Mrs Sarah Miller & Class Sycamore Grove S S Mo	5.00		
Class No 5 Sycamore Grove S S Mo	5.00		
A D Hartzler & Class Sycamore Grove S S Mo	5.00		
Lydia Kauffman & Class Sycamore Grove S S Mo	5.00		
Levi Miller & Class Sycamore Grove Cong Mo	5.00		
F P Kauffman & Family	5.00		
Int & Senior Dept Martin S S Ohio	10.00		
Liberty Cong Iowa	35.00		
Coalridge Cong Mont	10.00		
Berea Cong Mo	30.00		
Mt Zion Cong Mo	81.80		
Bethel Cong Mo	3.60		
Jonathan Conrad	5.00		
Earle R Blanch	5.00		
Aaron Steiner	5.00		
Primary Dept Willow Springs S S Ill	5.00		
Eigsti Bros	5.00		
J W Yoder	5.00		
John A Albrecht	5.00		
H V Albrecht	5.00		
A R Egli	5.00		
Canton S S Ohio	5.00		
Plum Creek S S Nebr	45.00		
Plum Creek S S Nebr	50.12		
Oak Grove S S Logan Co Ohio	120.00		
Hesston College S S Kans	10.00		
Walnut Creek Cong Ohio	66.60		
Upper Deer Creek S S Ia	70.00		
Mt View S S Alta	20.00		
W S Stutzman	5.00		
J C Stauffer	5.00		
J B Stauffer	5.00		
J E Kaufman	5.00		
Sam Stauffer	5.00		
N E Roth & S S Class Alta	5.00		
D E & Anna Maurer	5.00		
M D Stutzman & Employes	5.00		
Joseph & Fannie Voegtlin	5.00		
Jacob Brenneman	5.00		
Five Brethren per Joel Reist	5.00		
Al Stutzman	5.00		
Mose Gingerich	5.00		

OBIUARY—Continued from page 465

John Edwin Brubaker, twin brother of Willis Abram Brubaker, was born Aug. 12, 1917; died Aug. 26, 1919; aged 2 y. 14 d. The twin boys took sick almost at one time. They were in the General Hospital for some time. Death was due to infantile trouble. The parents miss their dear little ones very much. But we hope we will all soon meet them again.

"Silently, silently, they pass away,
Silently, silently, short is their stay,
From earth to heaven they've taken their flight,
Far from all sorrow and pain, and from night
To their Savior who is calling,
Calling, come home; calling, come home."

Hensler.—Ananias D. Hensler was born in Holmes Co., Ohio, September 9, 1849; died in Howard Co., Ind., Aug. 28, 1919; aged 69 y. 11 m. 19 d. When 8 years old he with his parents, moved from Ohio to Howard Co. A few years later they moved onto a farm in Miami Co., Ind., where he grew to manhood. On April 14, 1872, he was united in marriage to Mary Mast. To this union one son was born. In 1872 he was converted and united with the Mennonite Church in which faith he remained steadfast until death, always ready to give counsel to those that asked him. His father, mother, and three sisters preceded him in death. He leaves wife and son, two brothers, one sister, 8 grandchildren, one great-grandchild, also one uncle and one aunt, and a large number of other relatives.

The death of our brother brings sadness to a host of people who knew and loved him for his manly qualities, without a trace of selfishness, devoted to his friends and associates.

Funeral on the 31st at the Mennonite Church. Services conducted by Niles M. Slabaugh of the home congregation, and I. R. Detweiler of Goshen, Ind. It is claimed that this was the largest attended funeral ever held at the Mennonite Church at this place.

G. W. N.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1866

SCOTSDALE, PA., THURSDAY, SEPT. 25, 1919

(Gospel Witness)
Established 1905

No. 26

EDITORIAL

Get ready for the review in your Sunday school next Sunday. It will mean spiritual refreshment for you, to say nothing of what you may contribute to your class.

Most people waste enough time each winter to read the Bible through several times. If you imagine that you do not belong to this class, watch yourself a week or two.

Six conferences among our people within the next few weeks means a responsibility and an opportunity which should call forth the fervent prayers and hopeful expectations of every member.

Bro. Horst's observations on the General Conference make interesting reading. The main part of the Conference—that of putting into practice the good things we heard—is still before us.

That unconverted neighbor of yours may be waiting for you to have a conversation with him about the eternal welfare of his soul. Or, perhaps, he may be weighing the matter of his own salvation, waiting to see by your life whether there is anything about the religion you profess that is worth having.

One of the greatest blessings which God has ever showered upon man is to endow him with human sympathy. It is the social bond that holds us together and helps us to share one another's joys and sorrows. It is typical of the bond of love which holds the children of God to our heavenly Parent and enables them to enjoy a blessed fellowship with God and saints, here and hereafter.

Most of the Sunday school quarterlies were sent out last week and ought to reach the most distant Sunday schools in time for distribution the last Sunday of this month. Drop a card, if you failed to get your supplies

The combined report of the annual meeting of the Mennonite Board of Missions and Charities and of the American Mennonite Mission in India has been printed in pamphlet form and there is still a limited number of copies on hand. Those desiring copies may apply to either of the members of our General Mission Board, or to the Mennonite Publishing House, and copies will be handed out free as long as the supply lasts.

One reason why there are so many spiritual bankrupts is because they invest so little in their spirituality. Like the beggar who feels himself rich when in possession of a single dollar, these people are so far gone for lack of true riches that they are not conscious of their poverty. Many of them will probably never realize their condition until their ears will be shocked in the last day with the awful condemnation, "Depart, ye cursed." Religion, like every other good thing, requires a rich investment to entitle the possessor to an abundant supply

The Bible is a wonderful book. As a book of facts, it has no equal. As a business guide, it is perfect. As a home companion, there is no end to the delight which it brings. As a scientific work, it is the only authority that has never been compelled to reverse itself because of later discoveries. It is a perfect book on social etiquette, a complete book on discipline, and is perfectly reliable and absolutely authoritative on everything concerning which it has any instruc-

tions to give. And yet there have been men in every age who imagined that they knew of something better.

There was a time when it was not considered remarkable when any one remained silent on such fundamental doctrines of Scripture as the inspiration of the Bible, the virgin birth of Christ, the creation of man by immediate act of God, and similar points; for a generation ago nobody but infidels or agnostics questioned or opposed them. But now it is different. What we used to know as infidelity has been absorbed in many schools and churches and is labeled "Christianity." Today, in the face of the issues raised, when an intelligent man fails to be out-spoken in favor of the orthodox faith, naming the vital points which liberalists dispute, he is almost sure to be a secret believer in the "new theology."

"Young men, make your record clear."

These were the last public words of John B. Gough, the noted temperance lecturer, uttered just before he was stricken in a pulpit at Frankfort, Pa., over thirty years ago. It is a message that ought to go home to the heart of every young man, for we all know that the time to see to clearing the record is at the beginning and not at the close. "Make your record clear"—a record that will stand clear before the bar of God, even though it may not be wholly approved before the bar of men.

The Bible tells us how this is done. To the question, "Wherewithal shall a young man cleanse his way?" the answer is given as clear as our records should be: "By taking heed thereto according to thy Word."

"Young men, make your record clear"—and take the Bible way to clear it.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

I KNOW NOT WHAT THE DAY MAY BRING

I know not what the day may bring
Of sorrows or of sweetness;
I only know that God must give
Its measure of completeness:
I reach for wisdom in the dark,
And God fills up the measure;
Sometimes with tears, sometimes with
cares,
Sometimes with peace and pleasure.

From hours of grief and saddened face
True wealth of heart I borrow,
And heavenly wisdom oftenest comes
Clad in the guise of sorrow.

I know not what the day may yield,
Of fruit that will not perish;
I know God gives both seed and soil,
And all the growth must cherish.
How great His work! How small my
part!

I wonder at my weakness;
And His great patience fills my heart
With gratitude and meekness.

I know not what His home can give
To blessed souls who gain it;
I know God's goodness it must show,
For earth cannot contain it.
And if eternity but rings
With love, the same, sweet story
That earth is telling every day—
"Thine, Lord, shall be the glory."
—Sel.

CONTENDING FOR THE FAITH

By J. A. Ressler

For the Gospel Herald.

Ye should earnestly contend for the faith which was once delivered unto the saints.—Jude 3.

The weapons of our warfare are not carnal.—II Cor. 10:4.

Some one, with too faint a conception of the truth, once defined orthodoxy and its opposite thus: "Orthodoxy, that's my doxy; heterodoxy, that's the other man's doxy."

There are far too many in our day who accept this man's position. Truth for truth's sake means nothing to them. Does he agree with me? Then he is orthodox. Does he fail to say it just as I do? Then he's a heretic. The Bible recognizes no such spurious standard.

In His prayer of John 17—that open vision into the heart of the earth-life of our Savior—Jesus tells us what truth is. A few hours later Pilate asked Him, "What is truth?" Had he been there in the Presence when that prayer was offered he would have heard: "Thy Word is Truth."

It is no man-made standard that Jude tells us to contend for. It is

the standard of truth as it is in God's eternal Word. THE FAITH stands for the doctrine of Jesus Christ as it is contained in the Bible—for the doctrine of the Holy One of Nazareth is in it all, Old Testament and New. And never was there an age in which there was more call for valiant contending for that teaching than the present.

I have not the slightest doubt that when the followers of Luther, Zwingle, Calvin, and other reformers, and such men as Cromwell, Knox, and Miles Standish took their swords and guns and tried to persuade men by such means to believe as they did, they quoted the above text from Jude in defense of their conduct. They were certainly in earnest. They earnestly contended. They contended for the "faith" as they saw it, whether it was the faith of the Bible or not. They had the Bible in one hand and the sword in the other, and in the influence upon men, the two were a mighty combination.

But these men made a mistake the results of which reach to our day, and which are destined to reach far beyond our day.

They forgot the text from II Corinthians, quoted above, or else they sadly neglected it.

"The weapons of our warfare are not carnal."

Our people have been pretty well schooled of late in regard to the use of the sword of steel, and we have learned that its use is not in accordance with the will and the Word of God. But there is a possibility of our forgetting that all carnal weapons are not made of steel or bronze. James, in the third chapter of his epistle, speaks of a carnal weapon that is even more deadly than the sword. It is literally carnal, for it is made of flesh without even a bone! And James says some very emphatic things about it. He compares it to fire—even mentions hell as the origin of the fire!

Let us not ease up for a moment in our contending for the faith. The enemy is not easing up in his fight, and to yield in the slightest is to give him an advantage.

But at the same time let us remember that when we use carnal weapons, whether they be made of steel or brass in a munition factory, or grow by nature inside our heads, we are waging a fight on the wrong side of the battle.

The mightiest weapon that ever was offered to mankind is the weapon that no human heart can withstand—so powerfully manifested in the sacrifice on Calvary—the weapon of love. Let us learn its use and employ it more and more.

Scottdale, Pa.

THE WORTH OF MAN

By S. B. Wenger

For the Gospel Herald.

What a man is worth in this world can not be measured by financial possessions. There are other things that are of far greater value than what he may possess of this world's goods. He is worth to the world just what his influence may measure for good.

We owe to the world the best there is in us. True manhood and character, led by the Holy Spirit, is the noblest and best of human possessions.

South English, Iowa.

THE BIBLE, THE CHURCH, AND THE DRESS QUESTION

(An address by Daniel Kauffman before the Mennonite General Conference at Harrisonburg, Va., on Thursday evening, Aug. 28, 1919, and afterwards written for publication by order of General Conference.)

Introductory

The first impulse to which I feel moved to give expression is a feeling of regret that heretofore there has not been the thorough discussion of this subject before this body which its importance demands. Our custom has been to read the committee report. Somebody would move its acceptance and the motion would be adopted unanimously. The Conference would go on to other business, and a few weeks thereafter the report would appear in cold print. In this way we lost much of what a live and thorough discussion before the public would mean. Your committee feels that whatever you may see fit to place upon the minutes in the form of resolutions, the most practical results will come from a free and full discussion of the subject before this body. For this reason we have no written report, but with your permission we feel to make a few observations with reference to former reports, this to be followed by a general discussion of the subject. (The moderator.—There are yet fifty minutes left which may be devoted to a consideration of the question.)

I hold in my hand two reports from this committee. The first was submitted to this body at Kalona, Iowa, six years ago, and the second was our report to the General Conference at Yellow Creek, Ind., two years ago. I believe that it will be a help for us to study these reports together.

Report of 1913

This report aims at a discussion of the entire question, together with suggestions as to how our members, congregations, and conferences may

take hold of the question and lead the entire membership to higher ground. Our aim was to submit something that would be an actual help to all our congregations in all parts of the brotherhood. And because of varied local conditions in various places the report was not wholly satisfactory in all places. But we believe that this lack of perfect satisfaction was due, at least in part, to a failure to fully grasp what the committee had in mind and what was aimed to accomplish. Our purpose was not to legislate for the entire Church but to put something into the hands of the Church everywhere that would be an aid in the work of bringing the whole Church into conformity with the teachings of the Gospel on simplicity, nonconformity, and uniformity in attire—to recommend things for action by the members, congregations, and conferences.

We started with a statement of the problem. The dress question is but a small corner of the larger question of nonconformity; and this in turn is but one phase of the great doctrine of separation of Church and world. The problem is to lead all members to accept their position as children of God and stand resolutely and faithfully on the Gospel ground, "unspotted from the world." Another thought worthy of mention is the folly of trying to doctor the outside while the heart is not right with God. Rom. 12:1 must be complied with before Rom. 12:2 is worth very much. What the Church wants to do is to see that the entire membership is converted to God, consecrated to His service, submissive to His will. This point clear, we are ready to take up details.

Coming to the matter of Christian apparel we endeavored to state what the Bible teaches on the subject. We recognize six points which the Bible sets forth.

1. The original purpose of clothing was to provide for the covering of the body.

This is set forth in Gen. 3:7-11, 21. Fashion dictates the very opposite. It insists on bodily ornamentation, the advertisement rather than the covering of the body. Here is a fundamental point of difference between Christian and fashionable apparel.

2. Conformity to the world is forbidden.

This fact is supported by numerous scriptures and is generally admitted. Most people, however, make the application so general that they entirely ignore its application to dress. The gist of the question is whether we in our apparel make it a business to follow the fashions of the world or whether we appear in conformity with those who "walk after the Spirit." If what we wear on our heads, about our

necks, on our backs, or any other part of the body, is in conformity to the prevailing styles of the world, either "up-to-date" or tagging after, we are violating this Bible command. Some people tell us that the matter of conformity to the world in dress is not a sin but simply a violation of church rules. Where do they get that idea? The fact is that the wearing of fashionable apparel is a transgression which answers every Bible definition for sin. In that it violates Gospel teaching, it is "transgression of the law." We have only to look at the follies of present-day fashions to be convinced that following them is "the thought of foolishness." Also, because of the evils of fashion, to follow after it falls within the Bible teaching that "all unrighteousness is sin." And those who know what the Bible has to say on this subject and go against better knowledge should not forget that "to him that knoweth to do good, and doeth it not, to him it is sin." Yes, conformity to the world is sin—deceptive, hurtful, awful sin. Let us never get away from that fact. And let us not be deceived by that deceitful suggestion that when the forbidden things in the line of superfluities are worn for a long time they cease to be "fashions" but become "necessary." Let the instructions of the Bible have full sway in our lives, and our apparel shaped in accordance with the letter and the spirit of the Gospel.

3. Modest apparel is commanded.

It is the only positive command in the Bible on the dress question. All the others are negative. One thought worthy of notice is the mention of things which are put in contrast with that of modest apparel. It is true that such things as short skirts, bared bosoms, and other indecencies in dress are very immodest, not to say immoral; but when the Bible speaks it mentions an entirely different list of things as being immodest. Notice the language: "Modest apparel, . . . not with gold, or pearls, or costly array." Immodesty includes not only suggestions of immorality but bodily ornamentation as well. Peter tells us where the ornamentation should be: "Even the ornament of a meek and a quiet spirit, which is in the sight of God of great price."

4. Bodily ornamentation in the form of jewelry, costly array, and immodest apparel is forbidden.

You can go to both Old and New Testaments for teaching on this point. It is plain Bible, and ought to be adhered to without question or controversy.

5. Immodesty and vain display in dress are the results of haughtiness, vanity, and love of applause.

This is revealed in such scriptures

as Isa. 3:16-24, Matt. 23:5, Acts 12:21, etc., etc., etc. It reveals the very heart of the question and suggests where to begin on dress reform. Brethren, do not fail to tear off the mask and show the people what is wrong. The outer appearance is but an index of what is in the heart. When the body is robed in the fashion of the world, it is an evidence that Jas. 4:4 describes the condition of the heart.

6. The Church is vested with authority in all matters of doctrine and discipline.

This also is supported by numerous scriptures. Some people deny the right of the Church to say what they shall wear. It depends altogether upon how this objection is put as to whether we would approve or disapprove. If by this they mean an arbitrary power without warrant of scripture, then we would also object; but if they mean to deny the power of the Church to insist that her members be attired in accordance with the teachings of Scripture, then we have an entirely different proposition. And this is all that the Mennonite Church has ever tried to do on this question. The teaching of Scripture is plain, the authority of the Church is clear, and no one who loves the Word of God will withstand it. Our attention has often been called to the fact that people who deny the right of the Church to determine what they shall or shall not wear seldom question the authority of the world in this particular. Their hats, collars, neckties, coats, shoes, and other necessary or unnecessary wearing apparel change very readily with the changing styles of the world. In this they convict themselves of insincerity. Deny the right of the Church to insist that her members conform to the Word of God, and you strike at the very foundations of the usefulness of the Church.

Following this discussion of Bible teaching, we proceeded to offer recommendations. We might explain what we meant by the recommendations submitted, but we want to talk a little while about our report submitted two years ago. So we shall leave off discussing the former report and talk about the latter.

(To be continued.)

Better have a black eye in defense of the truth than a black heart through a mummy inertia.—Christian Cynosure.

There is a great load resting upon the minister of the Gospel, and I wish that we might feel the pressure.—James Saylor.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Youngstown, Ohio (314 Worthington St.)

The brethren, D. J. Johns and D. D. Troyer of Goshen, Ind., filled the appointment at the Mission on Sunday, Sept. 1. Bro. Daniel Raber of Portage Co., Ohio, conducted the services on Sunday, Sept. 7.

Several of the workers had the privilege of attending the forenoon session of the Sunday school meeting at the Midway Church on Sunday, Sept. 14.

Sister Martha Moyer of Norristown, Pa., spent several days at the Mission recently. Her visit was much appreciated.

The brethren, Jonas D. Yoder of Belleville, Pa., M. S. Zehr of Pigeon, Mich., and Chr. W. Bender of Elklick, Pa., made a very pleasant visit at the Mission Sept. 10. They have been appointed as a committee by their conference to investigate conditions in city missions with a view to opening up mission work under the auspices of their branch of the Church.

One of the most interesting features of the work at present is the singing and story hour with the boys and girls of the neighborhood on Sunday evenings. There is a good interest and the prospects are good or good results in the future.

Sept. 16, 1919.

C. K. H.

Baden, Ont.

Greetings in Jesus' blessed Name:—We are indeed thankful to our heavenly Father for His blessings showered upon us.

On Sept. 6 and 7 we had a missionary conference at this place and felt greatly blessed. The purpose of the meeting was to arouse a greater interest along missionary lines at home and abroad.

We had expected Bro. and Sister C. D. Esch to represent the foreign field but regret very much that they were hindered from coming.

Sister Nancy Ramseyer, from the 26th St. Mission, Chicago, represented city missions and gave a clear and instructive talk on the city and its needs.

Bro. L. J. Burkholder of Markham

represented the rural field and gave helpful talks.

Bro. N. E. Miller of Springs, Pa., gave a talk on Sept. 7, Sunday afternoon, on The Needs of the World.

In addition there were those from the community who spoke, some who were volunteers for active work for the Lord.

We felt our duty toward God more keenly as the many opportunities to do good were brought to our minds anew. It helped us also to pray more definitely that the Lord may thrust more laborers into His harvest.

On Sept. 14 Bro. Howard Stevanus from Sherkston, Ont., preached a helpful sermon at this place. His subject was, Two essentials for Sonship; Chastisement and Persecution. Excellent interest was shown in both meetings. The Lord blessed us. Praise His name.

Sept. 15, 1919.

A Brother.

ORPHANS' HOME LETTER (West Liberty, Ohio)

For the Gospel Herald

Greeting in the Master's Name:—September has come again and with it the fall harvest which means busy days for the workers at an institution like this; tomatoes to can by the bushel, beans and cabbage to be taken care of, and other vegetables besides sweet corn and apples to be dried. Our gardens are yielding abundantly, but we are running short in cucumbers this year. We have some apples, but not near enough to tide us over. Any one having an over abundance of these can easily find a place for them here. We gladly pay the express or freight on things sent us.

We have received quite a number of orders for empty cans and appreciate the many kindnesses extended to us in this way. Any others desirous of helping us in this way to store up for winter can get in touch with us by merely dropping a card.

Bro. Irvin Kauffman from Indiana has donated us a large drier which has been quite a convenience to us in drying our corn, especially. Also Bro. Ammon Graybill of Bird-In-Hand, Pa., has supplied us with another Hampshire hog to take the place of one of the three he had previously donated and died for us. We surely appreciate his kindness in helping us so nobly in getting a herd of thoroughbred hogs. Recently the boys purchased two large lambs as an investment of their own. With rabbits, sheep, and school gardens as the children's personal investments they have the privilege of making a bit of money for themselves. The school gardens alone have brought them about \$36 already, and they still have some

cabbage, beans and tomatoes coming in.

Since we wrote last the Ohio State Sunday School Conference was held in our district here and quite a few visitors (some two hundred) have been to the Home. We appreciate the interest of the Church in the work here and are always glad for guests.

At this time Bro. Hilty's are absent on their vacation, having attended the General Conference at Harrisonburg, Va. They traveled farther east to Denbigh where they expect to spend most of their time with Bro. Hilty's sister. They have thus far reported an interesting and a profitable conference. A few folks on their way west from the Virginia Conference have paid us a visit enroute.

Among some of the nice things the children have been enjoying recently were a number of afternoon outings at a nearby lake, cat-fishing and swimming. With some of the workers they'd take camp utensils and after fishing was over build a camp-fire near the bank of the lake, fry their catch and eat supper in the dusk of the evening. They enjoy such outings and the good it does them is easily seen in the next day's work. Work is much easier with a little play mixed in once in a while and it is surely verified here.

Sister Anna Blosser of Knoxville, Tenn., has been added to our corps of workers, which certainly helps out quite a lot. At present Sister Kauffman is spending some time at her home in Illinois recuperating from a partial nervous collapse. She too has reported a pleasant time. When she returns our help, for awhile at least, will be back to normal.

School starts the 15th inst. Everybody seems to be anxious for the first day. We are all looking forward to an excellent year's work with a corps of three teachers. The kindergarten is nearing completion and we hope will be ready by the first day. Our school supplies are at hand and with a school curriculum of a high standard plus enthusiasm we are entering the year's work with hopes for good results.

Pray for us as we labor in Him for the little ones. Your prayers are as essential as your support, for "without Him we can do nothing." And trying as the times are, it is good cheer and consolation in Him that we need to bear us across the rugged pathway at times, for we know that only through Him can we accomplish His will.

Yours for Him,

Sept. 14, 1919. Clayton F. Yake.

Christ paid the debt by shedding His precious blood upon the cross, and now He is going with us through the valley.—Noah Stauffer.

NOTES FROM SUNDERGANJ

By Lydia Lehman

For the Gospel Herald

You may be asking why there is not more news from our missionaries in India found in these columns. We realize our shortcomings in this line but the chief reason is, there is too much to do to have time to tell any one about it. Famine conditions bring the hungry to our doors daily, and even though the mission has opened a famine camp at Balodgahan where the poor get food and shelter, yet they must be seen and heard and directed to that place as they come daily. As a rule they are too weak to go farther until they are given something to eat. How thankful they are for the water in which the rice was cooked! They being well satisfied with that, we often find difficulty in getting them to move on farther, and only by refusing to give them again will they leave for the camp.

Cholera too has been raging and many children come almost gone because they have cholera or have had it or are nearly starved and almost sure to get it. Several of the missionaries have had (and some have yet) just such children in their bungalows helping them back to life again. This means hard, tedious, careful work, for Indian bottle fed babies (and especially opium fed) before coming to the missionary need every bit as much devoted attention as any European child. Most of them have been robbed of all that goes to make a strong, healthy, bright, happy child.

We rejoice that Bro. and Sister M. C. Lapp were permitted to return to India. They arrived at Dhamtari today, hale and hearty. There is much work awaiting them. We need them. We need all the missionaries who are on furlough and those who have volunteered to come and still others, and our prayer is that the way may open speedily for them all to come.

In the midst of hard work, heavy loads, weighty problems, grave responsibilities we can never praise Him enough for His sustaining grace, for His protecting care of us all from the many diseases about us, and for the way He has undertaken for us wherein we failed. We can not thank the Church at home enough for the noble way in which she has provided means to meet the present needs. Your prayers are life to us. Do not cease or we fall under the strain.

Last Sunday Bro. Friesen was with the congregation here and baptized 5 women and 11 men. The circumstances of the time brought them, but we believe they were sincere in their desire to unite with God's children. They need much shepherding and prayer. They can not give a deep,

broad, intelligent answer to Biblical questions or to any other question, but I am certain God accepts their simple, child-like faith and loves them just as much as He does anyone.

Dhamtari, C. P., India.

July 30, 1919.

BRO. EASH IN PALESTINE

For the Gospel Herald

Gospel Herald Readers, Greeting:—Today while the representatives of the Church are sitting in General Conference session, seeking to solve some of the weighty problems confronting the Mennonite Church, it is my privilege to be one with them as I pray that they may be guided in their work—altho I am sitting in my room just outside the city of Jerusalem.

Nearly four weeks have passed since my last message to you. During that time our party of new arrivals in Constantinople was shifted from place to place and finally assigned and sent forward to their specific places of work. I happened to be a member of the first party of ten sent out from Derindje. We were sent to Aleppo from where several went to Tarsus, several to Aintab, one to Urfa and two of us to Beirut. One remained at Aleppo. From Beirut I was sent on to Jerusalem, arriving here just two days ago.

The trip was one of interesting experiences and of great personal benefit. At Konia, Aleppo, Sidon, and Beirut I was privileged to see evidences of the havoc of war and to briefly study the work that the A. C. R. N. E. is doing. Perhaps the greatest personal joys were those that came to me as I met with a number of our brethren who have been at work here for sometime. Bro. Chris Graber is doing a splendid work at Aleppo and it was my privilege to spend several days with him. At Beirut I found Brethren Orie Miller, Frank Stoltzfus, Ezra Deter, and David Zimmerman busy at work. Later when I made an overnight stop at Sidon I found Brethren Will Stoltzfus and Silas Hertzler also happily engaged. I would enjoy writing of the impressions the work of each of these brethren make on me if that would not make this message entirely too lengthy. Will reserve that for a later communication.

When I arrived at Aleppo, Bro. Graber informed me that there was a possibility of my being sent to Jerusalem to take charge of the work there. This information from him was the first intimation I had as to the nature of my work here. Since that time the various interviews and conferences have all pointed in that same direction, so that I am now at the

Syrian Orphanage in Jerusalem, a short distance outside the old city walls. Bro. Frank Stoltzfus was sent here with me and will have charge of the educational work in the institution. This is a large work in what was formerly a German Orphanage. The property alone is worth about one and one-half million dollars. The institution has a lengthy and interesting history and is at present doing a large work. Perhaps at some later time I will be able to report fully on its activities. To fill the position of director is not an easy task and I especially long for the special support in prayer of all who are interested in the relief work in the Near East. Our address here will be, "c-o A. C. R. N. E., Jerusalem, Palestine."

Yours in Christian love,

A. M. Eash.

THE MISSIONARY AND HIS MESSAGE

Is the "h" in the personal pronoun "his" to be a capital or a lower case letter? This indicates a fundamental distinction as to the missionary's teaching. Is it his personal message or His divine message? When Christ commissioned His apostles (His missionaries) He told them to teach all things whatsoever He had commanded them. These first missionaries had a definite message to deliver—a positive Gospel to preach. The result was persecution and often death to the missionary, but it was life to multitudes of hearers. As the Apostle Paul wrote to the Corinthian Christians: "Death worketh in us but life in you."

Today, men need no other message than that given by Jesus Christ Himself. There is no other remedy for sin or any other secret of life and power. Times have changed, but God has not changed. In view of the varied definitions of the "Social Gospel" and the study of the relation of Christianity to the physical, intellectual, industrial and moral needs of men, some teachers are formulating a new and human message. This up-to-date message emphasizes the material and temporal benefits of civilization, and too often omits the spiritual and eternal elements of life. In the praiseworthy effort to "save the world" collectively, these leaders neglect the prime necessity, the saving of the soul of the individual. In studying the appealing needs of the body, they overlook the more appalling needs of the soul. The value of schools and hospitals, of physical training and industrial programs is admitted, but these can never take the place of the essential work of the Spirit of God. There is a

(Continued on page 485)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

"HOME, SWEET HOME"

I turned an ancient poet's book,
And found upon the page
Stone walls do not a prison make,
Or iron bars a cage.
Yes, this is true, and something more
You'll find where'er you roam,
That marble floors and gilded walls,
Will never make a home.
But in every house where love abides,
And friendship is a guest,
Is surely home, and "home, sweet home,"
For there a heart can rest.

—Sel. by N. L. D.

FAMILY PRAYER

The vital piety of a Christian household may be quite accurately estimated by the fervency and faithfulness of the family devotions. Where family worship is considered the most important duty of the day, there is likely to be fire and burnt sacrifice, as well as sweet incense in these altar ministrations.

An hour each day with God as a family, to be instructed out of His Word, to receive the enlightenment of the Spirit, to be refreshed from His presence and to have fellowship with Him, is a heavenly privilege, vouched to mortals, which can not be estimated by anything earthly. Were we to be privileged to have audience with the greatest earthly potentate, how careful would be our preparation for it, how prompt and attentive our attitude. How much more should such carefulness characterize an audience with the Great Sovereign of the universe.

Family prayers can not take the place of private devotions. The closet is the place to talk out our hearts to God and get special help. Where there are frequent closetings with God, the family devotions will be filled with heavenly odors, as well as fervent petitions and praise offerings.

In view of all of the blessings attendant upon spiritual family worship, what an inestimable loss they suffer who are careless as to family prayer, who make it a mere hurried, formal service, or drop it entirely. Think of what an educator to the children in God's Word and ways, and what a responsibility rests upon parents to faithfully fulfil before God in this duty and privilege.

Think of a father going out to his work to meet the wickedness of the world and to baffle with difficulties without this fortification! Think of

children being sent to school or to business without the Word of God and prayer as safeguards against the evils they will have to meet, or of making the service so meaningless that they have no reverence for it. How common to find sleeping, eating, and work crowding out the time and spirit of family prayer, dropping the service in a pressure of work, or some working during the reading of the Bible.

When we come to value family worship as we should, it will take the first and best place in our household arrangements. Where such is the case, the family altar becomes the birthplace of souls, and it is a light that always remains with us to light our way to the end of life. Dear friends, whatever your circumstances, never let this light be extinguished in your homes if you want your households saved. It may be that fault in this is why your children are so recreant! "So will I sing praise unto thy name for ever, that I may daily perform my vows."—Anna Abrams in "The Vanguard."

SPIRITUAL DEVELOPMENT OF OUR YOUNG PEOPLE

By Frances Lapp

For the Gospel Herald.

The spiritual development of the young people is one of the great problems of the Church at the present time. The age through which we are passing is an age of unrest. In thinking of the spiritual development our minds naturally rest on the word **development**. Development is growing larger and stronger, and begins as soon as the seed is sown. The tiny plant or germ of life depends a great deal on the care it receives from outside sources. The ground must be in proper condition. Christ shows us that in the parable of the sower. Then as the plant begins to grow it must be watched that weeds and insects do not destroy its life. Just so with the young people. It is when they receive the newness of life that they should be encouraged to use and develop the new life that has been given them. Often we do not think of the importance of encouraging new-born babes in Christ just because we forget that by exercise the body is developed, and often wish to see the development before they exercise. I have in mind an instance of that of which I have just spoken. The young folks are not encouraged in the service until after they have been in the Church for some time. What is the result? A puny, inefficient worker. Then also I think of those who have been placed to work. What is the result? A continued growth, becoming

more efficient for great responsibilities.

In my mind it is so important that they be nurtured and trained properly from the time of the new birth, not after the new experience has become a forgotten thing of the past.

It is natural for a new babe in Christ to crave "the sincere milk of the word." It is also natural for them to be led.

And the more that the following can be impressed on the young mind, the greater will be the power to overcome evil. "My son, hear the instruction of thy father, and forsake not the law of thy mother. For they shall be an ornament of grace unto thy head and chain about thy neck. My son if sinners entice thee, consent thou not" (Prov. 1:8-10). "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1).

"Likewise, ye younger, submit yourselves unto the elder, Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, but giveth grace to the humble" (I Pet. 5:5).

Young people are especially sociable. We seek to associate with other people and it is often through this channel that we lose interest in the Christian life.

I like to think of the social world as I would of the week's washing. When the clothes have been soiled the white and colored clothes are all put in the same basket. But when wash day comes they must be separated and washed separately. Then after the cleansing process the white and colored are again hung on the same line and the white show in a beautiful contrast and the colors have no effect on them only in emphasizing their whiteness. Just so with the Christian and the world. There are times when it is right and proper to associate. If the consecration has been thorough, the ways of the world will have little effect on our Christian life. How keep our young people interested?

It has been said, "Idleness is the devil's workshop." Then we may just use the opposite: Usefulness is God's opportunity. When responsibilities have been laid on the young people, no matter how small that responsibility, and they are made to feel that they have been called of God for that special work, it is then they will be true to their trust.

The encouraging word and the hearty handshake of appreciation are little things in themselves, but they are of great influence and encouragement. They foster a desire to try again.

Filer, Idaho.

Sunday School

For the Gospel Herald.

Lesson for Oct. 5, 1919.—Jno. 1:29-42

JOHN AND PETER BECOME DISCIPLES OF JESUS

Golden Text.—Jesus . . . saith unto him, follow me.—Jno. 1:43.

Introductory.—We are entering upon a life study of Peter and John. The lessons of this quarter are devoted almost exclusively to sketches of important events and teachings bearing on their work. But let us not forget that it is not the men but the great truths with which their life work has to do that is most important to us. The lesson before us throws light upon the important matter of becoming a disciple of Jesus.

Work of John the Baptist (29-36).—John was the forerunner of Jesus. As such his work was two-fold: (1) to prepare the way of the Lord, (2) to introduce Him to the world. It is the latter office that is apparent in that part of Scripture which we study today. The great awakening had already taken place. The multitudes had already sought him for baptism. His message of repentance had stirred all Judea. The coming of the Messiah had been proclaimed. It was yet for John to make Him known to the people. This he did in the lesson before us.

The next day after John had answered a deputation from the chief men among the Jews to inquire who he was, He saw Jesus and pointing to Him said, "Behold the Lamb of God, which taketh away the sin of the world." He then proceeded to give his impressions of Jesus. To make Him manifest to Israel he had come to baptize. Among those who presented themselves for baptism was this same Jesus whose forerunner he was. They were strangers, in a sense, until they met there face to face. There Jesus convinced John that this was indeed the Messiah, for he saw the Spirit of God, in the bodily form of a dove, descend upon Him. From that time on John singled Him out individually as the Messiah. "Behold the Lamb of God" was the way he introduced Him to his disciples.

John and Andrew become Disciples of Jesus (35-40).—Of the latter there can be no doubt, for he is named. Of the former there is equal certainty to those who read the entire book of John. He was "the disciple whom Jesus loved," frequently referred to in this Gospel without being named, until we reach the end of the book, when it is made clear that the writer (John) is this disciple. They took John the Baptist at his word and immediately sought to know more about

this newly revealed Messiah. They heard, believed, followed, investigated, were convinced, accepted, and abode with Jesus. It is a picture of true discipleship. Christ asks no one to accept Him blindly. Nor is it necessary, for there are abundant evidences today, as there were in the days of John and Andrew, that Jesus was and is the very Christ. Another thing worthy of remembrance is that while Jesus seeks the sinner long before the sinner seeks Jesus, the sinner must seek Him before he finds Him. And the way to seek Him is to go to Him.

Happy the man with a following who is unselfishly devoted to Christ and points all His followers to Him.

Bringing Others to Jesus (40-42).—How do we know that these men became disciples of Jesus? They not only followed Him but they went to work immediately to bring others to Him. Andrew went in search of his brother Peter, and very soon this influential man was numbered among the disciples of Jesus. Philip sought his friend Nathanael and brought him into touch with this newly found Messiah. This was enough for illustration. True discipleship always awakens within the hearts of the disciples a desire that others also may enjoy the blessings of discipleship. It is one of the evidences that the experience is genuine.

Did you ever see any one who had made a discovery of a real blessing but that he desired that his friends might also enjoy the blessing? We are eager to tell our neighbors about some way in which they can add to their comforts of life. In like manner, when one comes into possession of the priceless blessing of salvation he is eager that his friends also may be saved. Andrew and Philip proved this by the way they worked to bring others to Jesus. Shall we give like proof of the genuineness of our discipleship?

Peter and John.—We now see these two stalwart men enlisted in the service of Jesus. From the start they were among the most steadfast of Christ's followers. Their names are mentioned frequently in connection with the journeys and labors of Jesus, and after the passing of Jesus from earth to heaven they remained as leaders in the Church of God. It is interesting to follow them in the remaining lessons of this quarter. We have this description of their beginning in the Christian life. Let us follow this study of their lives to the close.—K.

We who have made our peace with God know that the only way to have real peace is to accept the principles and doctrines and the life of the Prince of Peace.—D. H. Bender.

Our Young People

DRIFTING VS. DEVELOPING.—Heb.

5:12-6:12

Topic for October 5

MOTTO

"Let us go on."

THE STUDY HOUR

I. The Topic.—The Christian life is an onward life. There is no standstill. When we go up stream in a rowboat we must keep on rowing. And we must row a little harder in the swift than in still water. When we rest on the oars we drift down and lose faster than we can gain in the same length of time in the rowing up stream. The Christian life that is on the seat of idleness is on the drift. We may have attained to great plains of upward progress and have been very successful in the upward way and all that, but when we stop we shall fall back to lower ground. The backward progress is often not noticeable as the eye rests only on the water immediately around the boat. So the backslider often is not aware of the downward movement because he moves with the stream of the world, which is downward also. But Brother, Sister, awake and look to the standing principles of God's eternal truth; compare your progress by that standard and you will find that if you are an average good man of the world you are indeed going down to ruin as fast as time and sin can take you. Sometimes there is an inlet or bay of comparative stillness. In these we can check and take note of how we have been going. But even in these places if we remain idle long enough we shall drift out again and the tendency is downward, in the swift current. God has graciously surrounded our lives with the inlets or providence which gives us a chance to view His mercy and regain our hold of God and start upward again. Oh, do not neglect these mercies if you would be saved from the awful doom of eternal despair as your soul departs to the current again which leads down to the awful pit of despair.

Salvation is of the Lord. We must not carry the figure too far. Human work alone will not be able to stand against the stream of worldly influence, which pushes against our life. We need the divine power from God as we take up the means of grace which He has given for our upward progress to glory. Many a noble struggle has resulted in failure because we undertook it all alone in human strength. The secret of progress is in getting our strength from God and working under the command of our Captain who overcame the world and bids us be of good cheer (Jno. 16:33). But we must not lose our vital connection with the power or we shall surely fail.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, **Grow**.
2. Growing in Favor with God.

For Young People—

1. The Danger of Drifting.
2. The Way to Avoid Drifting.
3. True Development in God's Way.
4. Forces that Pull Downward.

For Older People—

1. Our Part in Gaining God's Help for Upward Progress

Gospel Herald

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Middlebury, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, SEPT. 25, 1919

Field Notes

A live missionary meeting was held
at Baden, Ont., Sept. 7.—S.

A series of meetings is in progress
at this writing (Sept. 15) at the Sny-
der Church near Bloomingdale, Ont.
—S.

Arrangements are being made for a
local Sunday school meeting to be
held at Vineland, Ont., on Thanks-
giving day.—S.

Bro. Manasseh Hallman conducted
communion services at the Shantz
Church, Waterloo Co., Ont., on Sept.
14.—S.

Bro. Lewis Weber of Markham,
Ont., was with his home people, in
Waterloo Co., over Sunday, Sept. 14.
—S.

The brotherhood at Springs, Pa.,
have made arrangements for a Bible
conference, to be held at the Springs
Mennonite Church Oct. 30 to Nov. 9.

Bro. N. E. Miller is continuing his
services among the brotherhood in
Canada. He was engaged in a series
of meetings at Hagey's Church last
week.

Bro. Abram Metzler of Martins-
burg, Pa., rendered valuable assist-
ance to the churches in Bucks and
Montgomery Counties, Pa., over the
Sunday of Sept. 14.—C.

Bro. David Garber of Waynesboro,
Va., preached helpful sermons while
visiting some of the congregations in
the Franconia Conference district re-
cently, in Pennsylvania.—C.

The brethren, M. H. Shantz, Osias
Cressman, and Noah Honsberger,
were the ones who faithfully filled the
regular appointments at Sherkston,
Ont., during the absence of the home
minister.—S.

Bro. Oscar Burkholder, who, be-
cause of physical ailments has been
unable to preach for some time, is at
this writing enjoying the healthful
influence of the Vineland fruit dis-
trict.—S.

Bro. Joseph Auker has recently
been ordained to the office of deacon
in the congregation worshipping at
Diller Church, Cumberland Co., Pa.
The Lord bless him in his responsible
calling.

A card from Nappanee brings us
the news of an interesting series of
meetings going on at that place con-
ducted by Bro. C. F. Derstine. Four
had already made the good confession,
and others were counting the cost.

The Indiana brethren are manifest-
ing an enterprising spirit in pushing
their mission and evangelistic work.
A quarterly, 4-page mission sheet has
just been started to advance the cause
in that district. "The Rural Evangel,"
as the paper is called, is being sent
out for the first time, and our prayers
are that it may be greatly blessed in
strengthening the cause and extending
the borders of Zion.

Last month's contributions by our
people show a total of a little over
\$12,000 for the relief of famine suf-
ferers in India. The Lord be praised.

A live ministerial meeting was held
at the Kitchener, Ont., Mennonite
Church on Sept. 11. Bro. Noah Miller
of Springs, Pa., preached the minis-
terial sermon.—S.

The meetings conducted recently
at Science Ridge Church near Ster-
ling, Ill., by W. B. Weaver of Elk-
hart, Ind., awakened quite an inter-
est. Final reports have not yet
reached this office.

A crowded house, good interest,
souls confessing Christ—these are a-
mong the reports of the series of
meetings conducted last week at Orr-
ville, Ohio, with Bro. G. J. Lapp in
charge. The meetings were to have
closed last Sunday evening.

With Bro. C. Z. Yoder at Palmyra
and Bro. J. S. Shoemaker at Cherry
Box the churches in North Missouri
ought to experience an awakening
along mission lines as well as in evan-
gelical work. Our prayers ascend in
behalf of the meetings at both places.

Ordination services for bishop were
observed at Blooming Glen, Pa., on
Sept. 16th. The lot fell on Bro. Peter
Loux. Bishop Noah H. Mack of New
Holland, Pa., preached the ordination
sermon. May the Lord abundantly
bless the newly ordained brother.—C.

Bro. J. K. Bixler of Elkhart, Ind.,
is visiting the congregations in Michi-
gan at the time of this writing. If
previous arrangements were carried
out he was at Chief, Mich., over Sun-
day, expecting to reach White Cloud
by the 25th.

With the Eastern Mennonite School
already in operation, Hesston College
opening the 16th and Goshen College
opening the 24th, the three schools
will have been opened and doing busi-
ness by the time this reaches the eye
of the reader.

The little flock at Westover, Md.,
has decided to build a house of wor-
ship. We are glad to see this evi-
dence of the prosperity of the cause
at that place. Those whom the Lord
has blessed with this world's goods
will find here a good opportunity to
put Gal. 6:2 into practice.

The Eastern Mennonite School at
Harrisonburg, Va., opened its work
this year with an initial enrollment
of 54 in the Academy and Bible de-
partments. We have not yet learned
what the total enrollment will be in
all departments, including model
school and correspondence.

Correspondence

Beemer, Nebr.

Dear Herald Readers, Greeting:—Since our last letter we have been favored with a number of very pleasant visits from brethren and sisters of our surrounding congregations among whom were the ministering brethren, Peter Kennel and John Beller of this state and Jos. Lehman of Croghan, N. Y., who all filled appointments while in our midst and faithfully preached unto us the Word of God, very earnestly admonishing us to more faithfulness and spirituality in our Christian life, also pointing out unto us the dangers of an aimless and indifferent life. We feel encouraged through these visits and thank them all for their words of love and encouragement. We invite them, and others also, to stop with us whenever convenient.

Pray for the work at this place.

Faternally,
Sept. 14, 1919. D. Z. Birky.

Reist, Alta.

Dear Herald Readers:—We have had visiting brethren stop with us through the summer. Bro. Moses Schmidt of Guernsey stopped over Sunday on his way home from conference. We were glad to have him with us again, even though it was only for a short time. On July 9 Bro. George Lapp was here only for the day, but we enjoyed his visit and his meetings very much. On the last Sunday in August Bro. Isaac Miller was with us and broke the bread of life to us for, which we feel very thankful. He only spent a few days with us, but we were glad for even a short visit, and would say to any visiting brethren who are traveling through the northwest, please think of our little band of workers here at this place. We now have a minister at this place. Bro. Abram Reist was ordained here in early summer. May God help him in his work. And may we all help him and stand under his arms. May the Father give him grace sufficient to be able to do the work allotted unto him.

This evening instruction meetings are started. May all take a deep interest in these meetings and may our minds be refreshed as we go through with these 18 articles of faith, is my prayer. Pray for us at this place, that the work may prosper.

Sept. 14, 1919. Annie Reist.

Shipshewana, Ind.

Bro. S. G. Shetler, wife and little son Sanford, were with the Shore congregation Sept. 4 to 11. Bro. Shetler preached nine very impressive ser-

mons while with us. Weather was very favorable, general health of the community good. So we can truly say that this was a time long to be remembered. We can not be thankful enough to our heavenly Father for permitting the brother to be with us again to break unto us the bread of life and warn sinners to flee the wrath which is to come and accept Christ while He may be found. As a result of these meetings nine young souls became willing to accept Christ as their Savior.

Baptismal services, Sept. 21.
Sept. 15, 1919. J. J. Mishler.

Tiskilwa, Ill.

(Willow Springs A. M. congregation)

Christian Greetings to all Herald Readers:—On Sept. 7 Bro. Ira Eigsti was ordained to the ministry. We pray that he may at all times be kept true to his calling and that God's blessing be continually upon him.

On Sunday morning, Sept. 14, Bro. Samuel Gerber of Pekin, Ill., was with us and delivered a timely message of admonition and warning.

Bro. and Sister R. R. Smucker and baby returned to Goshen, Ind., after a short visit with home folks. We hope to have them back again before their expected departure for India.

Our aged bishop, Bro. Jos. Burcky, continues quite feeble. It is about a year since he was last able to attend church services. He asks to be remembered in prayer that he might be kept faithful in his declining days.

A mission study class has been organized and meets bi-weekly on Tuesdays. Yours for His service,

Sept. 15, 1919. Lena I. Albrecht.

Birch Tree, Mo.

Dear Readers, Greeting:—May we all be rejoicing in Him. Bro. E. J. Berkey was with us over the fourth Sunday of August. He richly admonished us by three sermons for which we praise God. We expect one of the brethren from Oronogo to be here this month too, as they are helping while our minister, C. B. Driver, is away, he having gone to General Conference and will not be back till after the District Conference. Sister Driver is at her home in Morgan Co. Esther and Albert Detwiler have gone to school at Hesston, Kans. We will miss them in the services. Pray for us.

Sept. 16, 1919.

Souderton, Pa.

The church at this place seems to be spiritually blessed at this time—before and after General Conference. At various times the following brethren and sisters were with us since Aug. 1: Bro. and Sister J. D. Minin-

ger of Kansas City Mission, Bro. Geo. J. Lapp, Bro. Allen Rickert of Columbiana, Ohio, Bro. Christ Martin and family of Chambersburg, Pa., Bro. and Sister Geo. Hollinger and two boys of Sterling, Ill.; Sister Amanda Hollinger, Goodville, Pa.; Bro. and Sister J. N. Burkhart and two sons of Newville, Pa., Bro. J. S. Shoemaker, Dakota, Ill., Bros. C. F. Derstine, Ezra Yordy and father of Eureka, Ill., Bro. and Sister C. Z. Yoder of Wooster, Ohio, Bro. G. L. Bender of Elkhart, Ind., Bro. John W. Hess, Manson, Ia., Bro. Amos Horst, Ephrata, Pa., Bro. and Sister David Garber of Waynesboro, Va. Bro. Geo. Lapp brought his two girls, Lois and Harriet, to the home of Bro. and Sister John Nice at this place to stay for the winter. Bro. Abram Metzler is also expected to fill an appointment in the near future. A number from our section attended the General Conference at Harrisonburg, Va.

Sept. 17, 1919.

Cor.

Hubbard, Oreg.

(Hopewell congregation)

Greeting to all Herald Readers:—On Sept. 14 we were all made glad when J. P. Bontrager from Albany, Oreg., came into our midst and preached for us. His text in the morning was Psalms 55:22: "Cast thy burden on the Lord and he shall sustain thee." After the sermon one soul made the good confession and was again reinstated in the church for which we have reasons to rejoice.

In the evening he preached on marriage to a large audience and after the sermon two young couples were united in the holy bonds of matrimony. Bro. Simon Hostetler from Woodburn, Oreg., and Minerva Hersherberger, Bro. Dewey Woolfer from Portland, Oreg., and Florence Mishler. All wishing them much joy and prosperity in their journey of life. May the richest blessing of heaven go with them through life is our prayer.

Sept. 17, 1919.

Cor.

La Junta, Colo.

Dear Herald Readers, Greeting:—We have felt very much your interest and prayers in behalf of the work here. I wish to explain by this letter how that we have recently done mission work in Youngstown, Ohio. La Junta does seem a long distance from home to some of you and it may at first seem strange that you are doing mission work in Ohio when you are supporting the work here.

On May 1, 1919, a young man came here from Albuquerque, N. M. His home was in Youngstown, Ohio, and he had been in the west for some time seeking to regain his health. His manners gave evidence of refinement

(Continued on page 485)

Miscellaneous

OBSERVATIONS OF A NOVICE AT GENERAL CONFERENCE

By John L. Horst

For the Gospel Herald

To one who for the first time had the privilege of attending one of these biennial meetings it is to be expected that the impressions were many and varied.

First, there were the weeks of anticipation, the desire to see Assembly Park with its infant educational institution, the interest in the workings of a large body of delegates considering questions of vital importance to the Church; the pleasure of viewing the Shenandoah Valley famous for its beauty, its historical associations and not least for the hospitality of its people; and coupled with these feelings ever and always loomed up the possibility of our hopes being blasted by circumstances over which we had no control.

However, once safely seated on the south bound train on the morning of the 24th, our anticipations were in fair shape to be transformed into happy realization.

Our ride down the Shenandoah was uneventful but none the less delightful as we had the privilege of associating with others of like precious faith who were bound for the same destination.

We drank in the beauties of nature, joined some of the others in singing and chatting and in due time were safely deposited at the station at Harrisonburg. Soon our turn came to be transferred to the Park and we rapidly pass thru city street and country roadside.

Ahead we see a beautiful grove and—"Do you see that white building in the center?" That's the school building. Oh! and the next thing we are unloaded, "bags and baggage," at its very doors.

We receive a hearty welcome, check our baggage and hustle off to the tabernacle, as we are told the afternoon session of the Bible Conference on Fundamentals is just about to begin.

The tabernacle is situated back of the school building a short distance, and we find it quite spacious indeed. At first glance we think it must have a capacity of about four thousand, but later on are compelled to reduce our estimate by at least a thousand. The service is marked for strong, forceful addresses, leaving no room for doubt as to the position of the speakers on vital teachings of the Bible.

The service closes with a prayer asking a blessing on the evening meal

and we are initiated into a methodical system of serving meals to a large crowd of people in a short time. We get our meal ticket, pass into the north entrance of the school building where we are given a paper plate containing our mess.

We quickly pass out on the east side and eat our meal with the others on the porch or in the grove. A steaming cup of coffee is ours too if we desire it and woe betide the person who dares to sup its contents too quickly.

Next we are advised to consult the lodging committee which has a counter on the porch. We are assigned a place for the night.

A mission program is arranged for the evening and we have the pleasure of hearing a number of interesting and inspiring talks by workers from foreign, city, and rural fields.

It is also a real satisfaction to sit under the voices of people whose names are household words in our homes but whom we have never before seen face to face.

The session closes at 7:30 and we group ourselves at certain places in the tabernacle according to instructions given by Bro. Rhodes. An alphabetical arrangement of the names of our "hosts to be" has been devised and when the name upon our ticket is called out it is not a case of "catch my pal" but catch my host.

Once safely in charge of our man, we are soon on our way to our lodging place which happens to be about seven miles distant. After meeting the rest of the family and spending a short time in friendly conversation we are shown to our room and are soon reposing in the snowy depths of a well made, clean bed, two others sharing the room with us.

Each night we went to a different place. This gave us an opportunity to become acquainted with more people as well as to get into different localities.

Tuesday morning we arrived at the Park in time for the beginning of the forenoon service which was in charge of the Relief Commission. Bro. Allgyer gave the main address and his account of his visit to the boys in France was very interesting. The boys are denied many religious privileges that we have. We should remember them in our prayers.

In the afternoon and evening the General Sunday School Committee gave a program which was inspiring to all who were interested in that line of Christian work. The officers, teachers, parents and children were all given attention in the various talks.

Wednesday morning we spent a short time viewing the construction of the new school building which is being erected on a slope a short distance west of the Park.

It is being built of tile and the dimensions are 120 feet long by 59 feet wide.

The basement story is completed, which leaves three more stories to be built. The work seems to have a good start. The location, too, seems very good. At 9.00 the same morning General Conference proper began its deliberations.

This is what we had been looking forward to and we must confess with varied feelings. Would it be a dry, prosy session of uninteresting reports of a seemingly endless number of committees, or would it be a live, spiritual meeting holding the attention of the people from start to finish? Subsequent events proved the latter to be more nearly the correct conclusion. One brother said afterwards, "We had a spiritual feast." I believe he voiced the feelings of most people who were present. The most important feature of the first session was the Conference sermon by Bro. D. H. Bender, based on Acts 20:28. Bro. Bender minced no words in discussing present day conditions which affect the Church in a vital manner. The address was strong, clear, forceful, and impressive. May it leave a lasting impression on the minds of those who heard it. In the afternoon the discussion, led by Bro. Esch, on the advisability of establishing a General Hospital under the control of the Church, was an interesting, altho a comparatively new subject to many of those present. The final outcome was a resolution to investigate two more years before taking definite action. "The best course to take," seemed to be the opinion of those who expressed themselves in our hearing.

In the evening the discussion of Young People's Problems was taken up. Many thoughts were given, but time did not permit all to speak.

Next evening Bro. Geo. R. Brunk in resuming the discussion gave one of his characteristic "straight-from-the-shoulder" talks. Deeper spirituality on the part of both old and young will go a long way toward solving many of these problems, seemed to be the burden of his message.

The report of the peace committee took up considerable time. Many revisions were suggested. Finally a satisfactory reading was secured and it is to be hoped that the petition concerning exemption from military training will have the desired effect. We should follow it up with our prayers.

The dress question was ably handled by Bro. Daniel Kauffman. Judging by the number of "Amens" which came from the audience in response to many strong points which he made, the doctrine of simplicity of attire still has many adherents. And we need many more.

Among the subjects which elicited

much discussion was that of the revision of the Book on Bible Doctrine. It is to be hoped that the proposed revision will strengthen that which was weak in the old edition.

The reports of both the Historical and Music Committees were interesting and illuminating.

One feature of Conference which was usually referred to with regret was that the committee on Fundamentals was unable to finish its report. At a time when false teachings, of all kinds are being propagated with great persistency, when higher criticism, new theology, and kindred cults are sinking their venomous fangs into the Church, it seems urgent that we should have a definite stand as to what we believe. We need a clear-cut statement as to what we consider orthodox or not. This would be a help to the heads of both the Church and Sunday school in selecting workers. On the whole the meeting was ably and orderly conducted.

To one at a distance at times there might have appeared what seemed to be an unnecessary quibbling over the wording of resolutions, but the nature of the work required great care in this respect. The meeting was harmonious. The discussions were frank and pointed but withal charitable. The singing was an inspiring part of the services. The attention and deportment of those present was most excellent.

At the conclusion of the last session "Blest be the tie that binds" was sung and the eyes of more than one person were seen to be welling with suggestive moisture.

The benediction was pronounced and the Conference of 1919 passed into history.

It was good for us to be there. Surely the Lord was in this place.

Goodbyes are said and in a short time the crowd noticeably diminishes. We leave on the train which requires us to wait till 3.00 P. M. and as the train pulls out we carry with us many impressions which we believe the corroding influences of time can not efface.

Chambersburg, Pa.

THE PASSOVER AND THE COMMUNION

By Martha Nebel

For the Gospel Herald

The first passover was held the night that the children of Israel left Egypt. The Lord had commanded them to slay a lamb without blemish and to put some blood upon the lintels and posts of their doors. When the angel of the Lord passed over to slay the first born of the Egyptians he would pass over the homes where the sign of blood was seen upon the

doors and the first born among the children of Israel were spared.

In the twelfth chapter of Exodus we read: "And this day shall be unto you for a memorial, and ye shall keep it a feast of the Lord throughout your generations. Ye shall keep it a feast by an ordinance forever. . . . And it shall come to pass when your children shall say, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover who passed over the houses of the children of Israel in Egypt when he smote the Egyptians and delivered our houses." This passover feast also pointed forward to the time when Christ would come into the world to take the place of the passover lamb.

Let us notice that this lamb was to be without blemish. Christ also was without blemish. Also, that the lamb was not only to be killed but the blood put upon the door posts. Neither will the fact of Christ's crucifixion save us from everlasting death unless by faith we apply this blood to our hearts. Since Christ our Paschal Lamb was slain, by His blood, upon this condition, we are made free.

In I Cor. 11:23-26 we read: "The Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

God had commanded the Israelites to tell their children why they kept the passover feast. Children do not have to be very old till they notice that communion Sunday is different from the ordinary Sundays. Children in our day should also be told why we observe the communion.

Wayland, Iowa.

CHRISTIAN REESER LIVES 100 YEARS

(By Clayton F. Derstine in Woodford County (Ill.) Journal.)

The sixth and seventh of September, 1919, is a marked epoch for this vicinity, since one of its residents has the exceptional honor and Grace from God to pass into the realm of another hundred years. There were three services held at the Mennonite Church four miles north of Eureka last Sunday in honor of the event. The time was spent in a religious way to the satisfaction of Bro. Reeser, more favorably known at "Grandpa Reeser."

There were in attendance at the services many from different states, as far west as Nampa, Idaho.

At the noon hour in the home of David Ulrich a dinner was eaten as guests of Grandpa Reeser. One table had the unique experience of having around the board 12 men whose average ages were 80 and one-half years, mostly bishops and ministers. The conversation was carried on in three languages, English, French, and German. The moments were very profitably spent, the experience of years back were brought to the present. They lived in another world. The young man could but listen and tell what he heard of those days. One surely must say that the present generation is enjoying many blessings brought about through the hardships of these men of past days, yet one withal wonders whether the rugged body and mind they possess, considering their opportunities is not beyond those of today who are contending for a way to live without much work, and then extravagantly spend that which they thus earned. The economy they practiced in those days is worthy of praise.

One also loves to hear them speak of going to the house of God to worship—not in automobiles, oiled roads, and well warmed church buildings, but often horseback, through mud, fording streams, making many a weary mile. One surely thinks that this is the material on which this country is built. Many of the present day are helping to destroy through Godless living such an heritage of good.

On Saturday evening Bro. Greaser, of Fisher, Ill., preached. He formerly came from Alsace Lorraine, France. He has been in America for about 40 years.

On Sunday morning Bro. Sebastian Gerig of Wayland, Iowa, preached in the German language, and there were short addresses made by other old ministers. It seemed like an "Old veteran" soldier group, not of a carnal but spiritual warfare, not destructive but constructive and saving. The one most appreciated was by Grandpa Reeser, never to be forgotten, although 100 years old. It seemed one could feel the tremor of the pulpit when he spoke, his voice being so vigorous. The kindly greeting to all, young and old, warmed his message. He urged absolute adherence to the whole Word of God. He manifested an unshaken faith. What was appreciated much was this statement, though hard to translate with full force into the English language: "My sun is fast sinking, my days will be few, in these I still want to live them to the glory of Christ. It is years ago (probably 75) I gave God my decision,

and that was for life. In this faith I want to live, and in this faith I want to die, in this let no man seek to change my purpose."

After the service many wished him Godspeed and many days. Even the young people enjoyed the session, though many could not understand the language.

In the evening an open meeting was held for all to speak. Many responded, old and young, after which Bro. Clayton F. Derstine, of Eureka, Ill., preached in the English language, on the theme, "The Glory of Old Age." "Thou shalt come to thy grave in a ripe old age, as a shock of corn in its season" (Job 5:26). "An hoary head is a crown of glory if it be found in the way of righteousness" (Prov. 16:31).

The following history will be of interest to the older people especially.

Christian Reeser was born at Gav-anhusan, three miles from Sargamene, Lorraine, which at that time was a part of France. He was born about the middle of September, 1819, a son of French and German parents. His father, whose name was John, was a Frenchman and a native of Lorraine.

He was reared in France and educated in the French language, but, as usual in those border provinces, he also learned to speak German. While a boy his occupation was herding sheep. In 1839, at the age of twenty years, he came to America with his brother, John, and a friend, Nicklos Murrier. The voyage was made in a sailing vessel, sixty days being spent on the Atlantic. He located on a farm in Butler, Co., Ohio. Thirteen years later, at the age of thirty-three years, in Delaware Co., Ind., he was married to Barbara Zimmerman, a native of Baden, Germany.

To this union were born thirteen children. There are also seventy-five grandchildren and seventy-nine great-grandchildren. He came to Woodford Co., Ill., in 1858. In 1895 he decided to quit farming and in doing so moved to Eureka, at which place he lived ten years. In 1903, at the age of seventy-two, his wife died. He then made his home in Missouri, with his daughter, Mrs. Ulrich, and came back to Illinois with her about four years later. He lives with her in Eureka at present.

In 1867 he was called to the ministry in the Mennonite Church, with which he united when a young man. Living in good faith, he has carried on the Lord's work successfully, and is still willing to proclaim the truth of the Gospel. At the ripe old age of one hundred years, he is still able to get around alone and is enjoying reasonable health and strength.

"We must set our will as a flint to give Christ a chance to save us from self."

HOW CAN WE ROB GOD OF HONOR DUE HIM?

By Levi Blauch

For the Gospel Herald

Obedience is an honor to God. But if we disobey Him, then we rob Him of that honor.

There are a number of ways by which we may disobey God and thereby rob Him of the honor due Him.

In Gen. 6:1-5 we read that the sons of God became disobedient through marriage and therefore robbed God of the honor due Him and they had to suffer the consequences.

In Ex. 14 we read how the children of Israel murmured against Moses, the man of God, and by so doing they robbed God of the great honor due Him. At another time they made themselves a molten image in the form of a calf and danced around it and therefore robbed God of the glory and honor due Him.

Num. 15:38 records this commandment from the Lord: "Speak unto the children of Israel and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue." Now this should have been looked upon by all as a commandment of the Lord, easy to be obeyed. But listen, read the first part of the 16th chapter and there you have a contest. Korah, Dothan and Abiram rise up before Moses with certain of the children of Israel—two hundred and fifty princes of the assembly, famous in the congregation, men of renown. They not only withstood Moses, but the Lord of heaven as well, and by their withstanding God robbed Him of the honor of obedience due Him.

Now brothers and sisters, will we not examine ourselves and see where we stand. Is our account balanced? Have we given God all the honor due Him? Obedience to God is always due. Have we paid up? Is our title clear?

In Rom. 12:1 we are commanded to present our bodies "a living sacrifice, holy, acceptable unto God, which is your reasonable service." In order to find out what the will of God is we must make use of verse 2: "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God." Will it not be a great honor to our heavenly Father if every brother and sister complies with the above scriptures? If we do not comply with them, we do not present our bodies a living sacrifice, do not come out from the kingdom of this world. Is there not great danger of robbing God?

Will we not examine ourselves and see whether we are in the faith. May we all remember that obedience is always an honor to God, but disobedience is always robbing Him of the honor due Him.

Johnstown, Pa.

SPIRITUAL GIFTS

By Katie Shiffler

For the Gospel Herald

"Now concerning spiritual gifts, brethren, I would not have you ignorant.—I Cor. 12:1.

God has so planned the work of His kingdom that if carried out the cause will not suffer in the least. When a soul is born into the kingdom and adopted into the family of God, God has a place for him to fill that no one else can fill. Paul likens the body of believers to the natural body. Rom. 12:4-10: "For as we have many members in one body, and all members have not the same office, so we being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. Or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation, he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Be kindly affectioned one to another with brotherly love: in honour preferring one another."

God needs a strong working force, every member of the body doing its best. How inconvenient for the natural man to work with one arm in a sling or walking on crutches or having one eye bandaged. Just one member being disabled weakens the whole body. So how much more the work of the Church. What a hindrance to have members that are disabled or weak and sickly, yet such is the case. The cause of Christ is suffering more than any other cause because we are not putting to use the gifts God has given us. We are living in an age when the world is going at a fast rate. Men call good evil and evil good. They put darkness for light and light for darkness. Paul put Timothy in remembrance to stir up the gift of God that was in him; not to be ashamed of the testimony of our Lord, but to be then partakers of the afflictions of the Gospel according to the power of God who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began.

Filer, Idaho.

CORRESPONDENCE

(Continued from page 481)

and culture. He had been engaged in the grocery business at home and did not find it necessary to depend on charity. His character as far as moral life was concerned was above question. He was a member of the Catholic church. He was quite interested in the religious services held at the Sanitarium and appreciated very much the daily Bible reading and prayer conducted with him by one of the nurses. He seemed to hunger for spiritual truth and was dissatisfied with his experience. On Aug. 14 he decided to leave for home. He stated before leaving that he had always professed religion but to have an experimental knowledge of salvation was foreign to him. He said that he would like to have such a knowledge but he did not know how to get it but that he was determined to look to Jesus and trust him to the end. As we gave him goodbye he grasped our hand and feelingly said, "I want you to pray for me." As I left the train I thought, "Yes, it pays." As I passed through Youngstown recently I thought of this young man and was impressed that we were going mission work in Youngstown.

Time would fail me to tell of Mexico, Japan, Lithuania, Greece, Sweden, Serbia, etc. We have done mission work with men from all these places.

Does hospital work give to the Church an avenue of approach to men? The work Jesus did for sick people drew the crowds to Him. The work that can be done for the sick will draw the people. It is then a responsibility for the Church to make the most tactful use of this opportunity to bless the soul.

Happy to serve God in this cause, we again ask an interest in your prayers. Sanitarium Workers,

per Allen H. Erb.

Sept. 17, 1919.

Scottdale, Pa.

Greetings to all Gospel Herald Readers:—During the past week the various workers at the Publishing House have again had a number of welcome visitors. Bro. John Zook and wife, Goshen, Ind., spent a few days last week visiting with Bro. J. A. Ressler and family. Bro. and Sister J. A. Boller, Kalona, Iowa, spent the week end with Bro. Daniel Kauffman and family. They were among the worshipers at Scottdale Church last Sunday. Sister Nellie Beachey, Grantsville, Md., spent the fore part of the week visiting friends in town.

Our ministers spent last Sunday at the following places: Brethren Aaron Loucks, Daniel Kauffman, and J. A. Brilhart at the home church,

Bro. Ressler at Rockton, Pa., and Bro. Reist in Indiana. He has gone to Goshen to take up his duties at Goshen College. We wish him God's blessings in his new responsibilities.

Bro. M. K. Smoker returned from the Hospital at Philadelphia a few days ago. We are glad to report some improvement. We trust that he may be granted a complete recovery.

Sept. 22, 1919.

Cor.

"OH, HOW I LOVE JESUS!"

One day a missionary in Africa found a little boy crying very hard, and asked him, "Why, Yengi, what is the matter?" "Oh, sir," he replied, "I have just read in my Bible how Jesus loved me, and died on the cross for me. I do not love Him like that; I could not die for Him, I am afraid." "But," said the missionary, "you don't need to die for Him, but you can live for Him every day. That would please Him just as much." So Yengi tried very hard to do what Jesus would like to have him every day. One day some bad men who knew that he loved Jesus caught him and tied him to a tree and began to throw stones at him; but he was not afraid. He began to sing as loud as he could, "Jesus loves me, this I know," and then, "Oh, how I love Jesus!" until the men were sorry and ashamed, and ran away and left him. When he was found and untied from the tree, though he was hurt and bruised by the stones, yet he was very happy, because he had been able to show his love for Jesus, who had been willing to die for him.—The King's Message.

OUR FAITH THE VICTORY

By A. K. Kurtz

For the Gospel Herald

I Jno. 5:4. What is this faith that overcomes the world? And what is meant by the world that is overcome? Is it not the worldly inclinations of the carnal nature that must be overcome by faith in the Lord Jesus Christ and His atoning blood that cleanses from all sin?

This work is accomplished by the new birth which enables us to see the kingdom (Jno. 3:3), which means that we are enabled to see what God requires of us. Our spiritual eyes are opened and we understand spiritual things. Then if we are faithful and press on walking in the light which we have, we have the promise that the blood of Jesus Christ cleanses from all sin (I Jno. 1:7).

We are taught in Heb. 9:22 that there is no remission of sins without the shedding of blood. Therefore we conclude that faith in the atoning

blood is necessary to the remission of sin. And without this faith there will be no victory and the sin that Christ died to remit remains. This sin is manifested in the wearing of gold and worldly attire and many other ways that are conclusive evidence that the world has not been overcome by faith in Jesus Christ.

Smithville, Ohio.

MISSIONS

(Continued from page 477)

real danger that some laudable forms of service shall so absorb the attention of many missionaries and other Christian workers that the real message of Christ to sinners shall be relegated to an insignificant or subordinate place.

Charles Inwood, a Bible teacher and evangelist who has visited many mission fields of the world, reports that in his opinion the greatest menace to the efficiency of Christian missions is found in the lack of conviction as to the inspiration of the Bible as the authoritative content of the Christian Message. At home this means the shifting of the basis of the missionary motive from obedience to the command of Christ to a purely humanitarian impulse and purpose. Both missionaries and native workers lose in power when they look to men and money, to human organization and equipment for effective work rather than place their complete dependence on God. These modernized teachers have come to view many parts of the Bible as mythology and interpret miracles figuratively or materialistically. They consider modern teachers and preachers, even in the realm of Christian service and agnosticism, as prophets inspired in the same sense as were Isaiah, Hosea, and the apostles.

Either the Gospel is a Divine message revealed through Jesus Christ and preserved in the Bible, or it is no Gospel at all. At the point where missionaries begin to depend on human agencies and worldly methods to bring results, at that point Christian missionaries will lose their unique place of power and may well be classed with teachers of other religions and philanthropic agencies. As there is only one God, so there is but one Gospel.—The Missionary Review of the World.

As for myself, I would prefer the easy way; to preach the Gospel and let people go on and do as they please. But there is a responsibility resting upon every one who is called upon to preach the everlasting Gospel.—Noah H. Mack.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

THE WORK IN FRANCE

There seems to be a general sentiment among the members of the mission in France that our work in that country will be practically completed in about six months so at the last executive meeting, held August 7 and 8, it was decided that the field work of the mission should close the first week of March, 1920. There are several centers in which the mission intends to carry on more or less permanent work. In general, however, the work is directed with a view to closing in March while a few departments are closing this fall. One important change to be made soon is the movement of the headquarters of the mission in the Verdun area from Grange Le Comte to Varennes.

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Perhaps a brief glance over the work of the separate departments for the month of July and their plans for future work might be interesting.

Since French welfare societies, doctors, and nurses, are being relieved from their wartime duties and so enabled to take up the work of the various districts, the medical department is planning to close all its institutions by the end of August. A doctor and several nurses are to help in the hospital at Clermont. (This hospital was partly ruined by bombardment in 1914. It has been repaired by our men.) Four English aides are to help in the work at the Chalons hospital. Three district nurses are to remain throughout the winter, one at Les Senades, one at Dombasle, and one at Varennes. A staff hospital is to be maintained at Varennes. The medical equipment remaining after the closing of our institutions will possibly be sold to French institutions at low cost. During the month of July the oculist and dentists were busy filling appointments of whole days in the villages of this area thus supplying a great need. At the Brizeau hospital forty three operations were done in this month.

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The relief departments has been furnishing food to many villages by weekly camion trips. It is also helping the people to start themselves by selling chickens and rabbits and by starting shops. This department has furnished school supplies to a number of villages and is now furnishing material to repair destroyed homes. Another practical phase of the work is the maintenance of hostels for returning refugees. The one in Varennes known as "The Cantine Des Refugees" served six hundred and seventy-three meals and accommodated three hundred and forty-three people at night during the month of July. The hostel at Rheims, known as the "Abri des Refugees" accommodated two thousand six hundred and ninety seven people during July. At some places the children of one or several villages were called to-

gether and given a day of good wholesome recreation to which many of them are terribly unaccustomed.

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The building department has put up four hundred huts in the Meuse. The plan is to put up five hundred and fifty. The work of this department will probably close about January 1, 1920.

* * * * *

In July the transport department consisted of seventy-nine members and twenty-one drivers from other departments. In the Meuse alone three thousand and thirty tons of goods were handled and fifty five thousand kilometers (thirty four thousand miles) run. This represents a distance of roughly one and one-third times around the earth.

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During July the agricultural department loaned out nine reapers. These were a great help to the peasants in gathering their harvest. The veterinarian treated twenty-six cases. Plowing has been done with horses and with three tractors. Eighty-eight acres have been plowed. One hundred and twenty acres of grass were mowed. This department has an order for fifty colonies of bees and so far has been able to supply twelve. They have also bought and distributed six thousand and fifty chickens, one hundred and forty goats, sixteen cows, thirteen sheep, one thousand thirty-six rabbits, fifty-one pigs, twenty horses, and have ninety-five sheep on hand to distribute. This department is planning to close its work in November.

* * * * *

The maintenance, equipment, and works departments provide food, clothing, and living quarters for the mission personnel.

The factories at Dole and Ornans have been closed and a window factory is now operating at Clermont.

I hope that from this brief and somewhat mathematical report some comprehension may be gotten as to the amount and scope of the mission's work as well as regarding its plans for the future.

Payson Miller.

REPORT
Of Kansas-Nebraska Conference

The annual Mennonite Church Conference of Kansas-Nebraska district was held at the Roseland Church, Roseland, Nebr., Sept. 5 and 6, 1919.

Opening exercises by A. Schiffler.

The conference sermon was preached by Bro. J. A. Heatwole. Text, Matt. 16:18. Theme: Foundation and Building.

At the close of this discourse the following responded in testimony:

Bishops: A. Schiffler, S. C. Miller, D. H. Bender, D. G. Lapp, T. M. Erb, Peter Kennel.

Ministers: Andrew Good, John Brunk, John Thut, Paul Erb, J. D. Mininger, Allen Erb, Edward Diener, Aaron Leatherman, J. D. Charles, Charles Diener, Abraham Stauffer, R. M. Weaver, Caleb Winey, C. D. Yoder, Geo. Miller, Daniel D. Kauffman, Ammon Stultzfus, William Eicher, John Schlegel, J. E. Zimmerman.

Deacons:—L. L. Beck, J. R. Brunk, Henry Hostettler, David Schrock, S. Enos

Miller, Ben Schlegel, Abraham Stultzfus, Emanuel Schiffler, John Bittiyer.

T. J. Coopridier and Paul Erb were appointed choristers.

Resolution Committee: J. D. Charles, Charles Diener, John Brunk.

Nominating Committee: J. A. Heatwole, H. H. Hostettler, L. L. Beck, Edward Diener, Noah Oyer.

Minutes of last year's Conference were read and approved.

Church reports read.

Moved that we accept the following ordained members of past year to have full fellowship with us: Paul Erb, Minister; D. B. Zook and Samuel Winey, deacons.

Moved that D. Y. Hooley, minister, and David C. Schrock, deacon, be admitted as members of this conference.

Report of Western Mennonite Welfare Commission. Moved that the report be accepted and that the moderator appoint a committee of three, subject to the approval of the sister Conferences, to audit the books and that the disposition of funds on hand be left to the executive committee of the Commission.

Auditing Committee: T. J. Coopridier, Edward Yoder, D. J. Yoder.

Report of the Wichita Mission Investigating Committee. Resolved, that the report be accepted and that a new committee be appointed by this conference who shall more thoroughly investigate the field and in conjunction with the District Mission Board take immediate steps to procure workers and means to start the work in Wichita.

Following is the Committee: Paul Erb, Henry Hostettler, Noah Oyer.

The revising committee's report accepted. Moved that the committee be retained to complete its work.

Report of Y. P. M. Conference Committee was given by Noah Oyer. Moved, that the report be accepted and the committee be retained another year.

Report of S. S. Field Worker.

The Mission Board report was accepted. Moved that the Yoder congregation in Reno Co., Kans., be admitted into this conference district.

The S. S. Constitution Committee report was given and the constitution adopted.

The following officers were elected for the ensuing year: Mod., D. H. Bender; Assistant Mod., John Thut; M. B. of M. and C., D. H. Bender; M. B. of Education, D. G. Lapp; M. Publication Board, D. H. Bender; trustees of K. C. Mission, B. F. Buckwalter, T. J. Coopridier; trustees of Children's Welfare Board, D. S. Weaver, R. M. Weaver; S. S. Field Worker, J. D. Charles; Sanitarium Board, J. A. Heatwole, D. S. Weaver, S. S. Stalter, S. G. Winey; Relief Commission, D. H. Bender.

The Hospital Question—Whereas the true child of God seeks opportunities to minister to the sick and,

Whereas, there is a need for advancement in supplying the need for Christian nurses training, therefore be it

Resolved, that we favor the action of the last General Conference and pledge our support and cooperation with the General Mission Board and General Conference in establishing and maintaining a General Hospital.

Resolved, that brethren who took service in any form under the military establishment shall be dealt with according to General Conference decision of 1917. Those who see their error and ask for forgiveness shall not forfeit their membership. Should any justify militarism in any form they shall not be considered communicant members and should they persist in this attitude they thereby sever their connection with the Church.

Ques. 1. What is the mind of this Conference with reference to establishing a Mission at Colorado Springs?

Ans. Since many of our brethren and sisters go to Colorado Springs be it,

Resolved, that this Conference appoint a committee of three to cooperate with our sister conferences to investigate the need and take immediate steps to provide a suitable place for worship. Following is the committee: L. O. King, J. A. Heatwole, John Thut.

Ques. 2. Since there are open doors for Gospel work where we have no house of worship and since a number of our brethren have the conviction that the Church should do more aggressive evangelistic work, be it

Resolved, that the Local Mission Board be authorized to carefully investigate and if found advisable to procure a tent for the use of the church.

Ques. 3. How may we as a church best instill into the lives of our young people the fundamental teachings of God's Word?

Ans. Recognizing the need of safeguarding our young people from the inroads of erroneous teachings which threaten to undermine the foundation of our faith, be it

Resolved, that we urge a more careful and emphatic (Jude 3) declaration of the fundamental teachings from the pulpit, in the Sunday school, Young P. B. M., and in the home.

Ques. 4. Does this conference favor the appointing of a committee of three to hold themselves in readiness to meet a similar committee, should any be appointed, by the Western A. M. Conference, looking toward the merging of the two Conferences?

Moved that we favor the plan suggested in the question. Following is the Committee: D. G. Lapp, J. A. Heatwole, C. D. Yoder.

Moved that the following questions be placed on record to be considered in our next annual ministerial meeting:

Ques. 1. What plan should be pursued in the examination of brethren for the ministry?

Ques. 2. What is the Mission of the Mennonite church to the world in this generation?

Program Committee: Charles Diener, William Landis, J. D. Charles, C. D. Yoder.

Conference adjourned to meet at the regular time at the Spring Valley Church, McPherson Co., Kans.

T. M. Erb, Moderator.
C. D. Yoder, Secretary.

Married

Miller—Emmert.—On Sept. 7, 1919, Bro. Ernest Miller and Sister Clara Emmert, both of Midland, Mich., were united in marriage at the home of the bride's father, P. W. Emmert, by Bro. E. A. Bontrager. May God's richest blessing attend them.

Lantz—Augsburger.—On Sept. 4, 1919, at the home of the bride's parents near Elida, Ohio, Bro. Alpha D. Lantz and Sister Huldah Augsburger were united in the holy bonds of matrimony, Bro. Geo. Ross officiating. May the Lord bless this union.

Snyder—Zook.—On Sept. 2, 1919, at the home of the officiating minister near La Junta, Colo., Bro. Bert D. Snyder and Sister Gladys D. Zook, both of the East Holbrook congregation, were united in holy matrimony, Bro. John Thut officiating. May the Lord bless their wedded life.

Obituary

Wenger.—Sallie R., wife of H. H. Wenger, was born near Harrisonburg, Va., Nov. 26, 1855, her age being 63 y. 10 m. and 14 d. She was a con-

sistent member of the Mennonite church for 37 years and leaves husband and seven children to mourn the loss of a devoted wife and mother. The children are F. I., H. G., J. D., B. B., Mattie Hill, Jacob and Elizabeth. We do not mourn "as those who have no hope," for we hope to meet again where no farewell tears are shed. Funeral at Blooming Glen, Pa., by David Garber. Text, "Blessed are the dead who die in the Lord." Rev. 14:13.

H. H. Wenger.

Thomas.—Stephen Thomas of Thomas Mills, Pa., was born May 23, 1853; died Sept. 12, 1919; aged 66 y. 3 m. 19 d. He was a faithful member of the Mennonite Church for some thirty years. He is survived by his widow, two daughters, eight grandchildren, two brothers, three sisters and a host of relatives and friends. Funeral services were conducted by Bro. S. G. Shetler from Psalms 89:48 assisted by Bros. L. A. Blough, E. J. Blough, and the writer at the Thomas Mennonite Church. Interment in adjoining cemetery. Joseph Saylor.

Landis.—Harold D., son of Amos B. and the late Emma L. Landis, was born Jan. 12, 1896, in East Lampeter Tp., Lancaster Co., Pa., died Nov. 1, 1918, in France, in his 23rd year. He leaves father, mother (now having gone before), 1 brother (Ira D.), 1 sister (Anna M. wife of Jacob H. Bowers). Memorial services were held Sunday, Aug. 24, at East Petersburg Mennonite Church, John Lefever conducting the service.

"Dearest brother, thou hast left us;
Here our loss we deeply feel;
But 'tis God that hath bereft us
He can all our sorrow heal."

By his sister.

Landis.—Emma L., wife of Amos B. Landis, was born Jan. 28, 1859; died Aug. 19, 1919, in her 60th year. Death was hastened by worry over death of her son, Harold D., who was killed in France Nov. 1, 1918. Her illness was due to complications. She leaves husband, 1 son, 1 daughter, 2 granddaughters, an aged mother, 1 sister, 1 step-sister. She was a member of Mennonite Church many years. Funeral service held on Sunday, Aug. 24, at 1:30 at her home near Landisville, Pa. Service at East Petersburg Mennonite Church conducted by Bros. Peter Nissley and Frank Kreider. Her remains were laid to rest in burying grounds adjoining.

"There are loved ones in the glory
Whose dear forms we often miss,
When we close this earthly story
Will we join them in their bliss?"

By her daughter.

Bricker.—Sister Fannie Bricker died at the home of her brothers, Pre. Henry and John A. Bricker, Franklin Co., Pa., Sept. 4, 1919, after an illness of more than two years. She was a member of the Mennonite Church for many years and was faithful until death; aged 76 y. 2 m. 18 d. Funeral on the 8th when a large number of friends and relatives met at the home to pay the last tribute of respect to the mortal remains. After Bro. H. Martin read Psalm 90, singing and prayer, the funeral procession went to the Strasburg Mennonite Meeting House nearby, where short services were conducted by the brethren, H. H. Witmer, J. S. Burkholder, and G. S. Keener. Texts, Luke 22:37 and Phil. 1:20. Interment in the burying ground adjoining. She has attained rest after much suffering.

Stutzman.—Ed Stutzman was born July 12, 1885; died Sept. 12, 1919; aged 34 y. 2 m. After suffering nearly a year from the effects of influenza he passed quietly to his eternal home. He was united in marriage to Elizabeth Erb Feb. 23, 1909. This union was blessed with 4 children. He leaves his wife, 3 sons, one daughter, father, mother, 5 brothers, 4 sisters and many friends and relatives. He accepted Christ in his youth and remained faithful until called home.

"There's a shadow in our home now,
There's a voice that's hushed and still;
There's a father's face that's missing,
And a place no one can fill.
How he longed to see his Jesus
And to clasp Him to his breast,

Farewell, father, how we miss thee,

But, we know God's ways are best."

Funeral services by Bros. Lehman of New York State and W. R. Eicher. Interment in cemetery adjoining East Fairview Church near Milford, Neb.

Landis.—Israel B., a retired farmer of East Lampeter township, died Friday Aug. 15 at 11:45 o'clock at his home at Hartman's station; aged seventy-six years. Death was due to complications after a lingering illness. His wife who was Miss Esther Buckwalter and the following children survive: Mrs. David Witmer of Witmer, Mrs. Christian Landis, Elmer B., Phares B., and Daniel B., all of East Lampeter. These brothers and sister also survive: Aaron B., Rohrerstown, Amos B., Landisville, and Mrs. Elam Rohrer of Kansas. The funeral was held Monday morning Aug. 18 with services at 10 o'clock in Mellinger's Mennonite Church, David Landis and Sanford Landis in charge. Remains were laid to rest in cemetery adjoining church.

"All is over, hands are folded

On a calm and peaceful breast,

All is over, suffering ended

Now dear Uncle is at rest."

—By a niece.

Coffman.—Elizabeth Heatwole Coffman, daughter of John G. and Elizabeth (Rhodes) Heatwole, was born in Rockingham Co., Va., July 31, 1845. At the early age of four weeks she lost her mother by death, but a tender-hearted colored woman cared for her through her infancy, lavishing upon her all the tender mother-love peculiar to that race. Sister Coffman always retained pleasant memories of this colored nurse's care.

In her maidenhood years she was an eyewitness to the ravages of the civil war in the devastation of the beautiful Shenandoah Valley by the contending armies.

On the eleventh of November 1869 she was united in marriage with Bro. John S. Coffman, oldest son of Bishop Samuel and Frances (Weaver) Coffman, also of Rockingham Co., Va.

The early years of their married life were spent upon a farm near Rushville, Va., although her husband continued for years to follow his then chosen calling of public school teacher, in addition to taking care of the farm. On the 18th of July, 1875, her husband was ordained to the ministry; both she and her husband having been members of the Mennonite church from their youth.

On the 17th of June 1879, Bro. Coffman having been asked to assist in the editorial work on the Herald of Truth, they with their family, then consisting of six children, started for their western home in Elkhart, Ind. In later years, after they had moved on a farm just south of town on the Prairie Street Road, and her husband, by the urgent needs of the church, had been drawn into the evangelistic field of labor and was away from home a large part of his time, the care of the family, now of seven children, fell largely upon Sister Coffman's shoulders, a duty she performed as only a prudent, devoted, and faithful Christian wife and mother can.

On the 22nd of July, 1899, her beloved husband was called from her side by death. The happy family tie of almost 30 years was broken, and the loss was heavy to bear, but she bore the weight of her widowhood's sorrows with the quiet courage, and fortitude and the unflinching Christian faith which characterized all her life.

She spent the latter years of her life at the family residence, in Elkhart, No., 132 Garfield Ave., with her daughter Barbara. Her health began to fail in January of the present year, and notwith-

(Continued on last page)

Items and Comments

A strike on the part of the ministers for higher wages is one of the latest proposals. Judging from the scarcity of solid Gospel in so many sermons it seems that many of the "reverends" have already struck.

The late U. S. ambassador to China, Dr. Paul S. Reinsch, announces that one of the reasons for his resignation and coming to America is to help in the fight to forbid the sending of opium to China. The spectacle of heathen China struggling to free herself from the opium habit which professed Christian nations are forcing upon her is one of the saddest spectacles of our time.

Among the gatherings receiving more than ordinary attention in the press dispatches was the International Conference of Women Physicians in New York City last week. The evils of fashion, especially the prevailing custom of immodest exposure of part of the body, were mercilessly scored as fostering immorality. It was strongly recommended that meat consumption be greatly reduced and a vegetable diet substituted—this for health as well as reducing the cost of living. The discussions generally were of a high order.

One of the most destructive storms for many years swept the Gulf coast early last week, being especially severe in the vicinity of Corpus Christi, Texas. Millions of dollars worth of property destroyed, hundreds of lives lost, thousands of people made homeless—such is a part of the story of this mighty hurricane. It is another illustration of the helplessness of man under the mighty power of God. Among the losses noted is that of a Spanish vessel with 450 people on board.

One of the sore spots of Europe at the present time is the city of Fiume. It will be remembered that it was the dispute is to what nation should have the possession of that city that caused the serious friction between President Wilson and Italy. The city was lately taken possession of by a revolutionary army of Italians. Italy has made an effort to have this army dislodged but failed. It is now reported that the Jugo-Slavs are mobilizing armies on the frontier. The eyes of the world are turned in that direction, wondering what will happen.

BIBLE STUDY BY CORRESPONDENCE

As the busy season is drawing to a close, many young people and Christian workers who are deprived of attending school in person will be desirous of taking up the study of the Bible (or other allied subjects) by correspondence. This method of study has many advantages, among which we mention:

1. All can pursue it.
2. It may be taken at any time.
3. It may be taken at any place.
4. It may be pursued with any degree of rapidity consistent with thoroughness.
5. It is conducive to independent thinking.
6. It stimulates application.
7. It is inexpensive.
8. It is safe.
9. It is practical.

The Eastern Mennonite School offers courses for ministers, missionaries and Christian workers generally. Over fifty students have already enrolled. Special rates are given where groups study to-

gether. For further particulars send for descriptive pamphlet giving full particulars Address, J. B. Smith, Harrisonburg, Va.

CONFERENCE ANNOUNCEMENTS

Lancaster

The Fall session of the Lancaster Conference will meet, the Lord willing, on Friday, October 3, at the Mellinger Meeting House, three miles east of Lancaster City, Penna. All welcome.

Bishops' council on the day (Thursday) preceding. Peter R. Nissley, Sec'y.

Missouri-Iowa

The Missouri-Iowa Conference will meet, the Lord willing, at the Mount Zion Church near Versailles, Mo., with the following schedule and dates:

1. On Oct. 7 the Sunday School Conference will be in session.
2. The Mission Board will meet between sessions Tuesday, Oct. 7th.
3. On Oct. 8 the Young People's and Mission Conference will be in session. The forenoon being devoted to Young People's topics and the afternoon to Mission topics.
4. On Oct. 9 the Church Conference will be in session to continue till the afternoon of Oct. 10 if he work calls for the time.

A number of important matters will be before these meetings. We urge all our ministers and workers to lay aside all secular duties and give their time to the Lord in this important work.

A cordial invitation is extended to all our workers in this and in other districts to be with us in our meetings.

Versailles is on the Rock Island and the Missouri Pacific Ry's. Drop a card to either of the brethren, Amos Gingerich, D. F. Driver, H. J. Harder or Eli Swartzendruber, concerning your arrival. Trains will be met with conveyance at Versailles on the day preceding conference or when you may announce your arrival. Address these brethren at Versailles, Mo.

J. R. Shank, Secy.

Franklin Co., Pa., and Washington Co., Md

The Annual Conference of the Mennonite Church of the Washington Co., Md. and Franklin Co., Pa. District, will be held the Lord willing, at the Reiff Church, Washington Co., Md., on Oct. 10, 1919.

The District Mission Board will hold its Annual Meeting at the same place on Oct. 9, 1919, at 1 P. M.

Jos. E. Lehman, Sec'y.

Western A. M. Conference

The Western District Amish Mennonite Conference will meet, the Lord willing, with the Sycamore Grove congregation, near Garden City, Mo., Oct. 15-17, 1919.

The ministers meeting for preliminary work will be held on Wednesday, Oct. 15, and the conference sermon in the evening of the same day. Church conference on the 16th, and Sunday school conference on the 17th.

Convenient stations for arriving are Garden City, East Lynne, and Hadsell. For further information or notice of your coming address L. J. Miller, Garden City, Mo., or I. G. Hartzler, East Lynne, Mo.

A hearty welcome is extended to all to attend. C. A. Hartzler, Sec.

Virginia

The ninth session of the Annual Mennonite Conference of Virginia will convene, the Lord willing, at Zion Church,

Lower District, Rockingham Co., Friday and Saturday, October 17 and 18. To all who will attend this conference, a most hearty invitation is extended. All visitors desiring to be met at the station upon arrival, should come to Broadway, Va., and should also notify Bishop Lewis Shank, at the same place, of their coming.

I am also requested to advise that the General Board of the Virginia Mennonite Aid Plan will hold its annual meeting at the above mentioned church, on Thursday, the day preceding the Conference, at ten o'clock in the morning.

The Conference arranging committee will meet at the same place on Thursday afternoon at one-thirty o'clock.

Henry D. Weaver, Asst. Sec.

(Continued from preceding page)

standing all that willing hands and loving hearts could do, her life gradually ebbed until she quietly fell asleep in Jesus shortly after 2 A. M. on Friday the 5th of September, at the age of 74 y. 1 m. and 5 d. She leaves to mourn her loss all her seven children, William P. of Burbank, California, Bishop Samuel F. of Vineland, Ont., Jacob M. of Elkhart, Dr. Ansel V. of Evanston, Ill.; Fannie E. (Mrs. J. C. Landis) of Elkhart; Daniel J., and Barbara (Mrs. J. B. Bontrager). Beside these she leaves eleven grandchildren, and many other relatives and friends.

In Sister Coffman's home she was a model wife and mother; in the church she was a devoted, faithful member; in the community in which she lived she was universally loved and respected. We mourn over the loss of a loving mother; we shall sadly miss her in our church and neighborhood; but we are comforted with the assurance that she has gone into the place prepared for all who love the Lord, and that we shall meet her there, if we too will walk in the Master's footsteps as mother Coffman did. Funeral services were conducted at the Mennonite Church on Sunday afternoon by John F. Funk and J. S. Hartzler from Rev. 14:13. The funeral services were largely attended.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTTDAL, PA., THURSDAY, OCT. 2, 1919

(Gospel Witness)
Established 1905

No. 27

EDITORIAL

"Seest thou a man diligent in business? He shall stand before kings."

We hear much, these days, about "the forward movement." The thought is not new. Paul spoke of the only real forward movement when he said (Phil. 3:13, 14) "Forgetting those things which are behind, and reaching forth to the things that are before, I press toward the mark." There are some "forward" movements that are headed the wrong way.

Sunday School Literature.—Orders for Sunday school literature for the fourth quarter of the year have now been filled. Other orders for the quarter should be sent at once, and they will be filled as long as the supply lasts. It might be of interest to some schools to know that we are still publishing our lesson leaflets. In some places the attendance is irregular and it is less expensive to hand out leaflets rather than quarterlies. At our last Board meeting there were some changes ordered made, among them the starting of a "teen age" paper, but of these we shall make mention in a later issue.

Worth Reading.—Elsewhere in this issue we publish two articles from the pen of Bro. J. G. Evert, Hillsboro, Kans. The first is a poem telling the story of the Hofer brothers' suffering for conscience' sake. The second is an article on "Who are the Mennonites?" Save in a few expressions showing that the writer is speaking for the Russian Mennonites who came to America about forty-five years ago, he is also telling the story of all Mennonites who are loyal to the nonresistant faith. No one can read these articles without a warmer feeling and more loyal support of the

great Bible doctrine of nonresistance as lived and practiced by the peaceable followers of the great Prince of Peace today.

Our readers will read with interest "An Open Letter," found elsewhere in this issue, by Bro. Loucks. The rise in prices which he discusses is one of the necessary results of present day profiteering. Even at the proposed new rates, the prices are low as compared with other publications. But let us hope that prices will soon return to normal conditions and our old schedule of prices restored.

In the meantime, let us face matters as they are and make the most of circumstances. How long we may be compelled to send out our publications at advanced prices, we have no means of knowing. As Bro. Loucks points out, every subscriber has the privilege of renewing at present rates and as far ahead as he chooses; also to order books from your present catalogues, until the new catalogue is sent out. It is but right that our people should get their books at old prices so long as the present supply of books on hand lasts; also a prompt renewal and paying in advance will mean an advantage to the House equal to the advantage gained by subscribers in renewing subscriptions at old rates. We have two hopes to express, therefore: (1) that by Jan. 1, 1920, all the Gospel Herald subscriptions will be fully paid up and in advance; (2) that by the time your subscription becomes due again, prices will have dropped so that you will be able to renew at old rates.

We will let new subscribers have an equal chance with the old ones, and give them this additional incentive: The Gospel Herald will be sent to new subscribers the remainder of this year, and all of next, for the subscription price of \$1.25.

HEART TO HEART TALKS

I. With Our Ministers

With this number of the Gospel Herald we are beginning a series of heart to heart talks with several different classes of people about matters with which they are vitally interested. We know of no class that is more ready and open for such open conferences than our ministers, so we shall start with them. And having been in the ministry for about twenty-seven years, I am beginning to feel at home when I talk to this class of people.

Our High Calling

It is with no feeling of exaltation that our calling is thus referred to. Any minister that does not feel and realize that he has been set apart to a high and holy calling is either not awake to his duties and responsibilities or he has missed his calling.

In the first place it should fill us with a sense of our responsibility to know that we have been set apart to our work by the Holy Ghost. It is true that we received our commission by the laying on of hands; but if it is not equally true that the Holy Ghost directed the Church in thus commissioning us, then those hands should never have been laid upon us. Hear the words of one of God's anointed to the elders of Ephesus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers." It was the Holy Ghost that said to the Church at Antioch that they should separate Barnabas and Saul to the work that God had appointed them for. The idea that the ministers of the Gospel are set apart to their office by the Holy Ghost finds abundance of scripture proof. This fact magnifies not only the office of the minister but also the great responsibility of the Church.

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Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE MARTYRS OF ALCATRAZ

By J. G. Evert

For the Gospel Herald.

Four bearded men there stand in chains,
With hand-cuffs fastened to the bars,
Their arms stretched up, with fev'rish
pains,
With bruises not yet changed to scars.
They barely reach the slimy floor
With their bare feet: in underwear,
Their shiv'ring bodies, weak and sore;
And yet their hearts are strong in prayer.

All's still, while dark and heavy gloom
The dungeon fills, and silence reigns
O'er Alcatraz, this living tomb,
Where life is crushed with cruel chains.
How could they live with bodies frail—
No blanket on the clammy floor—
Just bread and water, often stale,
And just so much, and no ounce more?

At stated times the keepers come
And bring the scanty food and drink;
But not sufficient 'tis for some
To hold their lives back from the brink.
Oh, yes! there's something else besides
The keepers give these heretics;
But their report securely hides
The shameful cursings, clubbings, kicks!

All's still again; when left alone
They pray for grace to bear it all:
No words we hear, but just a moan
Or cry of pain that would appall
Most any heart not made of stone.
But no sound thru the dungeon wall
Is heard, except the constant splash
Of waves that on the island dash;
And thru the crumbling mortar seep
The briny waters of the deep.

In solitude each pris'ner stands,
With arms strung up, with aching hands.
What for? Because he meekly dared,
E'en then when war had been declared,
To follow Conscience as his guide,
To heed the words, "Thou shalt not kill!"
To put all thought of hate aside
And thus the law of love fulfill,
Since peace can only then abide
When men to all can show good will.

'Tis true, the statesmen do proclaim
Thruout the world, in halls of fame,
New liberty to all oppressed,
Where'er they are, in East or West;
But to these men naught comes of this.
They are in danger to be crushed
By various harsh atrocities;
Howe'er their conscience can't be hushed,
Tho two of them must lose their life
Because they can't be forced to yield
And act a part in worldly strife,
In training camp or bloody field.

But many others like these four
In this enlightened land and day,
As many a martyr did of yore,
Chose rather Conscience to obey
Than purchase ease or even life
By taking part in warring strife:
Convictions true are stronger than
The love of ease or fear of man.

'Twas always thus: Christ showed the way
With hands out-stretched on Calv'ry's
cross.

The early Christians in their day
Did not consider death a loss.
The blood of martyrs was the seed
From which the future heroes grew,
Who lived their faith in word and deed,
When persecution came anew.

Thus in the Middle Ages Jews
And Christian sects for conscience' sake
Were tortured with the rack and screws,
Burned at the "consecrated" stake,
Or drowned by "pious" Catholics,
Whose zeal to crush the heretics
Made persecution "holy" then.
So now 'tis "patriotic" zeal
Which prompts militaristic men
To crush objectors with the heel,
Because they have convictions strong
And will not say that black is white,
Or do what Conscience says is wrong,
But only what they feel is right.

Thank God that these objectors four,
So gentle and so meek, and odd,
Are not alone; for many more
Have love to man and love to God
That prompts them to keep Jesus' laws:
To love and bless, forgive and bear,
But not assist in warlike cause,
Tho hatred threatens everywhere.

(The four Hutterish Mennonites referred to in this poem, three brothers and a brother-in-law, all married and with children except one, were first confined in the guard house at Camp Lewis, Wash., for two months for having refused to wear the uniform or do any military service, according to their religion. They were court-martialed and sentenced to twenty years confinement in the military dungeon on the island of Alcatraz in San Francisco Bay. Here they were held in severe solitary confinement for four months, until their bodies gave way, when they were transferred to the military prison at Ft. Leavenworth, where two of the brothers died a few days after their arrival. The third brother was then released, but the brother-in-law was held for four months longer, at first still in hand-cuffs, then only in a solitary cell, and finally in the stockade with other "absolutists" like him. Detailed accounts of these cases have been published by the American Industrial Co., 811 Rees St., Chicago. There were many other cases of persecuted conscientious objectors in various camps and prisons.)
Hillsboro, Kans.

THE BIBLE, THE CHURCH, AND THE DRESS QUESTION

(An address by Daniel Kauffman before the Mennonite General Conference at Harrisonburg, Va., on Thursday evening, Aug. 28, 1919, and afterwards written for publication by order of General Conference.)

We speak of these as "recommendations." What we wanted in this report was to appeal to those brethren and sisters who want to do the Master's whole will and who are in sympathy with the Church in her efforts to maintain the whole-Gospel standard on the dress question as well as everything else taught by the Bible.

We are not unmindful of the influence which we must continually counteract in our fight against worldliness.

Even on the part of the most loyal of members there is a possibility of yielding to the constant influences of worldliness. Thus before we are aware of it there are buttons to creep on to garments where they are not needed; the color of gold comes to useful articles of apparel when some other color would do just as well, superfluities find a place in the wearing apparel, and the way the hair is worn indicates that the individual is not immune to the blandishments of worldly conformity. The only point that we want to get out of this is that the matter of worldly conformity is not always a wilful disobedience to God and an unruly desire to appear in the fashions of the world, but that all of us need to be on our guard against an unconscious yielding to silent influences which lead into forbidden ways, often before we are aware of it. We need to watch ourselves continually, compare our lives with the teaching of God's Word, and help one another by following the Bible admonition of admonishing one another. "They that loved the Lord spoke off one to another." If well meaning members need admonitions, what must we conclude of those less conscientious and less careful about obeying the commandments of God, especially the unpopular ones?

But to return to our report. The first thing we did was to express our satisfaction that the Church had, in some places, taken hold of the question and acted upon the recommendations. Here in Virginia a number of regulations were adopted. In the Missouri-Iowa district we adopted a series of regulations based upon those adopted here. Farther west, in the Kansas-Nebraska field, the brethren took similar action. In other conferences the recommendations of General Conference were endorsed. It is always a hopeful sign when the brotherhood takes hold of a question and meets an issue in an honest, open, scriptural way. After noticing what had been done in the way of efforts to make practical use of the recommendations of General Conference, we proceeded to make a number of recommendations which we felt would be helpful. Here are the recommendations:

1. That the report prepared by our Dress Committee and adopted by our General Conference four years ago be carefully studied by all our members and all its recommendations put into practice.

The more fully we study that report, and the more earnest and prayerful our consideration of the problems at hand, the more liable we are to succeed in our efforts.

2. That our ministers and Church leaders exercise diligence in studying to "show themselves approved unto God," that in all things they may be proper ensamples to the flock.

3. That all our preachers and teachers do faithful teaching and set proper examples in their appearance and testimony, but that they make a studied effort to do their teaching intelligently and avoid anything that looks like "hobby riding," or "club-throwing" on this as well as all other important issues.

Some say, "You are laying down law." That was not our intention. We took it as a matter of course that those who have by the Holy Ghost been placed into positions of responsibility want to do their best for the Master, and here was a suggestion to that end. It is certainly scriptural, and why should any one object? Once in awhile you hear this kind of a speech: "The Church admitted me as a member with the kind of clothes I am wearing, and now I propose to stay that way, no matter what they say." But as a matter of fact, such members do change their style of apparel—only at the dictation of the world rather than by advice and counsel of the Church. Then there are things which we tolerate among young members that would be disastrous to the cause if we tolerate them among Church leaders. The matter of insubordination to the Church is a very unhealthy sign for any member. Besides, where do they get the idea that we must not come nearer the Gospel standard as to dress as we become more experienced in the Christian life? Few people would be willing to apply this logic to other things. Few people would advise a member to keep on using tobacco simply because he happened to be a tobacco user when he united with the Church. It is generally conceded by everybody that the ideal Christian life is a life of constant growth in grace. Why then should we not apply this to the dress question as well as other things, and expect the members to come nearer and nearer in conformity with the Gospel standard as the years go by? Especially do we insist that leaders should be "ensamples to the flock." And for this reason we felt like submitting recommendation 5 which reads as follows:

5. That all our church officials, missionaries, Sunday school workers, teachers in our church schools, workers in our Publishing House—in short, all who occupy positions of influence and responsibility in the church—wear what is commonly known as "the plain garb;" the brethren wearing the "plain suit," having the rest of their clothing in harmony with this plainness.

Our fourth recommendation we consider quite an important one. This is the way it reads:

4. That those who are faithful in their attitude and endeavor to promote the cause of simplicity and nonconformity be heartily supported and encouraged in this work by every loyal member of the Church.

In other words, every effort put

forth by faithful members, especially officials, to bring the entire membership up to the whole-Gospel standard should receive the loyal, whole-hearted support of every faithful member. It means much for the strengthening of the cause.

6. That "changeable apparel"—that is, wearing one style of clothing to Mennonite meetings and another style of clothing elsewhere—be everywhere discouraged and the inconsistency of such a course be made plain.

I trust that we may be understood in this matter. We did not mean to say that a person may not consistently wear one kind of clothes while working at the carpenter bench, another kind at blacksmithing, another kind in some other occupation requiring special clothing for special purposes. Clothing should be serviceable. But this is what we meant: One kind of clothing to wear to Mennonite meetings, and another kind to wear to some other people's meetings; one kind to preach in, and another kind to wear on other occasions; one kind to wear on the train, and another kind to wear when we get near the meeting house. Such double dealing defeats the very purpose of plain clothing. We insist on the plain standard because the standard of this world is forbidden by the Bible.

7. That faithful teaching be given against two double standards: (1) a plainly attired ministry and a fashionable laity; (2) plainness for sisters, no restrictions for brethren.

This recommendation explains itself. Here is where some people make a mistake; They call attention to plainly attired preachers and worldly attired lay-members; to plainly attired sisters and worldly attired brethren, or vice versa; and they insist that since the one takes the liberty to follow the worldly fashions the other should have the same privilege. But I would like to know, If one violates plain Scripture, does that justify the other to do the same? Why not be consistent and encourage those who are attired according to Scripture to remain that way and put in your energies in getting the Scripture-violators to repent of their error and come back into Gospel order?

8. That faithful effort be made by the Church that the "near-hat" bonnet and semi-nude chest disappear entirely among the sisters and that there be enough mark of distinction on the part of the brethren that their appearance indicates a conformity to the Bible teaching on dress.

Here is another recommendation that needs no explanation. It is folly to contend for plainness and yet countenance a hybrid thing on the head that you would have to take the second or third look to determine whether it should be called a hat or a bonnet. The history of other churches which have drifted from the Gospel

to the world position in the matter of dress should be enough to convince us that no compromise course which keeps the Church near the border line will do.

This leads us to another thought. Sometimes people will tell us that we ought to be very lenient in our discipline lest we lose some of our members. Of course, we want to avoid harshness and undue severity. And we want to be very reasonable and loving in our discipline, avoiding all unnecessary offence. We want to be longsuffering, charitable, always giving the offender the benefit of whatever doubt there may be in the case. But let us not be deceived with this plea for looseness in discipline. Observation teaches us that there is no more fruitful cause of loss of members than laxness in discipline. I have never seen very many members lost, where the watchmen over the flocks were faithful, giving proper teaching, exercising proper discipline, and "nipping in the bud" any movements in the Church that led away from the faith. On the other hand, we have noticed that wherever there have been groups of members to leave the Church because they would no longer submit to the discipline of the Church it was in congregations or conferences where they had followed the policy of giving a little more rope, and then a little more, and still a little more, until there was no more rope to give, and the undisciplined members went the rest of the way. You can not hope to keep the members on the Church side very long when you pasture them so near the border line of the world that it is only a short step across. Lead your members farther away from the border line, if you would hold them for God and the Church.

A number of years I was with a church where nearly all the members were plain. The overseers were wrestling with the problem of how to get these few into line. I made this observation: "You can handle two or three transgressors better now than you can half the church in a few years from now." It strikes an important point. You can keep a church from drifting much easier than you can lead a church back that has already drifted. Brethren, let us begin now to set ourselves against the drift. Let every loyal member make it a point not only to be obedient to the Church but also to step out on the second mile of service and of separation and help lead the entire membership to the Gospel standard of simplicity, nonconformity, and uniformity of attire. We can do it if we take hold in earnest, work together, keep ourselves in line with the Gospel, and use our influence and our persuasive powers to get others to do likewise.

Preacher's Page

TEXTS OUTLINED BY INSPIRATION

Effective Cleansing

1. Wherewithal
2. Shall a young man cleanse his way?
3. By taking heed
4. Thereto
5. According to thy word. *Psa. 119:9.*

Effective Cleansing

1. If we walk in the light
2. As he is in the light
3. We shall have fellowship one with another
4. And the blood of Jesus Christ
5. His Son
6. Cleanseth us from all sin. —I Jno. 1:7.

Abominations

These six things doth the Lord hate: Yea, seven are an abomination unto him.

1. A proud look
2. A lying tongue
3. Hands that shed innocent blood
4. An heart that deviseth wicked imaginations
5. Feet that be swift in running to mischief
6. A false witness that speaketh lies
7. He that soweth discord among brethren. —Prov. 6:16-19.

Encouragement for the Despondent Heart

1. Why art thou cast down
2. O my soul? and
3. Why art thou disquieted in me?
4. Hope thou in God
5. For I shall yet praise him
6. For the help of his countenance —Psa. 42:5.

The "Whosoever" Consolation

1. God so loved
2. The world
3. That he gave
4. His only begotten Son
5. That WHOSOEVER
6. Believeth in him should not perish
7. But have everlasting life. —Jno. 3:16

The Unequal Yoke

1. Be ye also enlarged.
 2. Be ye not
 3. Unequally yoked together with unbelievers
 4. For
 - a. What fellowship hath righteousness with unrighteousness?
 - b. What communion hath light with darkness?
 - c. What concord hath Christ with Belial?
 - d. What part hath he that believeth with an infidel?
 - e. What agreement hath the temple of God with idols?
- II Cor. 6:14-16.

SOME TEMPTATIONS OR DANGER POINTS OF THE SUCCESSFUL PREACHER

By Abram Metzler

For the Gospel Herald

Is the preacher susceptible to temptation? Yes, all Christians are ex-

posed to temptations, and the preacher is not different from other Christians in this particular. But, do I hear some one say, the successful preacher, the strong, able man is not in any particular danger, is he? Well, the very fact that he is an able preacher exposes him to peculiar temptations and pitfalls. We are not considering the sham, make-believe, absolutely carnal preacher who was never called of God; but the God-called, Church-ordained preacher—strong, able, successful because he is called and favored with worthy, helpful qualifications, having more than ordinary talents and ability, well informed along general lines, who knows his Bible well, can speak fluently, and by God's help rightly divide the Word, and present the truth with heart-searching emphasis and convincing power; very often a man of a strong, positive personality, and his whole spiritual and moral being enriched by the indwelling of God. We mean a strong, stirring preacher, and, as we sometimes put it, **successful** (though our estimation of success is often very faulty) because of what he is by God's grace—and yet he is only a man (though a preaching man), "a sinner saved by Grace," a common, every-day man exposed to temptations common to men, and some temptations that come especially to this class of preachers.

Well, how do we know? How about our source of authority in venturing to refer to the preacher's temptations and possible failings?

We would not mean to come out with a bold "I know," neither especially assert our authority. Yet for the good of all concerned, and God's glory, we feel constrained to present our impressions on this matter, as these impressions have come to us and somehow stay with us as we (in public and private) associate with preachers.

It is with a deep sense of reservation that we attempt to present the following notations. Our desire is to help. May God help us to help each other.

Now listen, brother, let us be frank and open-hearted. (As preacher brethren ought to be.) Perhaps you do not especially need these admonitions, or danger signals. However, examine closely; there is danger of being deceived.

The first impression we shall present, is the sense of self-importance, the big I. I have talents. My work counts. My ability and unusual success as a preacher puts me in the front ranks of usefulness—and just as this unfortunate process of self recognition is going on the enemy gets busy, and finds fertile soil for sowing more evil seed, and if fos-

tered and left to germinate and grow will bring harmful results; and, sometimes Samson-like, the dear man of God loses his power—how sad, and yet sometimes the case.

Again, as the preacher is perhaps an intellectual giant, has unusual innate abilities, he is exposed to the danger of becoming egotistical, exclusive, and unappreciative of others, sometimes almost unconsciously depending more on his own resources and achievement, forgetting God and the high purpose of his calling.

Sometimes even the helpfulness and advantage of a strong, pungent personality (if not kept by God's sanctifying power) exposes the minister to the sly temptation of an unwholesome sense of leadership, and indispensable unit—so much depending on **Me**, and yet only one (and perhaps a lesser one) of a goodly number of good successful preachers.

Another danger point is like this: as the preacher increases in knowledge of scriptural interpretation, and comprehension of prophetic truth (and every one should) he may after all be given to religious selfishness, perhaps be tempted to prostitute these sacred advantages almost altogether to his own personal satisfaction, and exaltation, rather than be a blessing to others, and accommodate himself by God's grace to the common every-day needs of common people. A deep-rooted, God-inspired passion for souls and a strong reverential sense of God's glory is necessary to be saved from this harmful tendency. Victory is sure by God's grace.

Another impression has come to us like this: the preacher man sometimes because of his particular constitutional personality, as he forges ahead in his soul-absorbed work with a zeal and enthusiasm that in itself is commendable, is perhaps not safeguarded with the wisdom and sober-mindedness, and as a result this otherwise good preacher, as his work gives forth the evidence of success, these evidences become magnified in the mind of the preacher, and sometimes he stumbles over his own greatness, and feels himself licensed for all kinds of mannerisms in the way of slang, sarcasm, unbecoming pulpiteering, parading the preacher and his greatness at the expense of exalting Jesus Christ.

Now, dear brother, yet one more danger signal in our list of notations of the preacher's temptations—at least some preachers. This pertains more especially to chastity and purity of character. Is it in place to sound this warning and admonition? Preacher brother, remember you are a man, with a deep sense of appreciation of the common needs of men, and a strong desire to help a little (by

(God's grace) to safeguard and preserve the spiritual powers of the ministry, and the good of the Church, we present these closing impressions. Reluctantly, and with sadness we acknowledge that in the past a few (otherwise able preachers) have fallen into this snare of the evil one. The poor man slips, and sadly falls, as he yields to the carnal lust of the flesh, and fosters the temptation of undue familiarity with the opposite sex. Past evidences of the need of this notation constrain us to sound the warning. Here and there one has fallen. Others have made improper advancements, and only been saved from open transgression and shame by the rebuke of the one approached.

Dear brother, if you are found with a strong, sensitive, emotional nature it is all the more necessary to be very watchful, and prayerful, and a continual looking to God for His sanctifying presence lest you fall in an unguarded moment.

May God help us all, as preachers, to live pure, holy lives, even above the suspicion of wrong (I Thes. 5:22, 23) that we may be blameless before Him who has called us, our efforts be attended by the Holy Ghost, and the ministry of preaching the Word be reinforced by the ministry of holy living. To this end may we labor and pray, with much patience and great joy in His dear name.

Martinsburg, Pa.

CONVERSION

1. Necessary.—“Jesus answered and said unto him, Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God” (John 3:3).

2. Commanded.—“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).

3. Manner.—“Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:31).

4. God's Gift.—“Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Titus 3:5).

5. A Radical Change.—“If any man be in Christ, he is a new creature; old things have passed away; behold, all things are become new” (II Cor. 5:17).

6. A Spiritual Change.—“That which is born of the flesh is flesh, and that which is born of the Spirit is spirit” (John 3:6).

7. Evidence.—“Wherefore by their fruits ye shall know them” (Matt. 7:20). —Tract.

EDITORIAL

(Continued from first page)

The heavenly commission of the minister suggests the character of the minister's work. It is as “ambassadors for Christ” that the ministers of God are set apart, sent forth, and if they perform their tasks as faithful stewards of the Lord they shall be rewarded “at the resurrection of the just.”

Our mission, then, and commission, is to work for the Lord; to preach the everlasting Kingdom, to win souls for the Master, to exalt Jesus Christ, to serve as watchmen on the walls of Zion to the end that the Church may be both safe-guarded and kept upon the green pastures and by the side of the still waters of the bread and water of life.

Our Personal Life

Recognizing our high calling, the question naturally arises, Are we true to our trust? “Lord, what shall this man do?” ought not to belong to our creed. We betray our trust whenever we fail to remember that since God has called us to this holy calling we must “walk worthy of the vocation wherewith we are called.” God intends that in daily life, in personal conversation, in business methods, in the social realm, in home life, in reading and thought habits, and in every other walk in life in which we may favorably or unfavorably impress our fellow men, we “walk in the light as he is in the light.” God intends that we should be men of high and holy purposes, men of prayer, men of purity, men of zeal for righteousness, men burdened for the welfare of Zion, men who are “ensamples to the flock” wherever we go and in whatever of life's vocations we may be engaged. In all this, I am aware, that I am not saying anything new simply offering a few words of encouragement that we may do as well as we know. Neither am I saying anything new when I say that the cause of Christ has suffered woefully because men supposed to be ministers of the Gospel have betrayed their trust and stooped far beneath the standard to which the man of God should attain. Whatever else men may say of us, there should be nothing about our lives to give any one occasion to doubt our devotion, our honesty, our sincerity, our purity, our holy calling.

Our Professional Life

Perhaps I should not have used the word “professional.” But I will try to explain what I mean, and you may supply the word that appeals to you most. Personally we have the same obligations that every other member has. What I have said under the sub-

ject of personal life ought to be taken to heart and lived up to by all members, ministers and all others. But there are certain duties that belong to ministers only. It is these that we wish to notice for a little while.

Among the things which we are commissioned to do is to “preach the word.” That suggests a number of ideas. We should “preach the word,” not science or politics or weather or gossip. We should “preach the word,” not simply a part of it. We should “preach the word,” not simply recite it. And to do all these things means more than soundness in doctrine, it means also soundness in knowledge. That implies diligence in a study of the Word.

Another thing we are commissioned to do is to “feed the flock of God, taking the oversight thereof.” In this we should do what every faithful shepherd does; keep in close contact with our flocks and diligently apply II Tim. 2:15 to our daily habits. We need to study the needs and conditions of our congregations, and diligently and prayerfully seek to bring such food before them as will bring about best results. This means much time, much prayer, close personal touch with members, close personal touch with the Bible and the God of the Bible. It means also much satisfaction, for we are assured that “our labor is not in vain in the Lord.” “Let us watch and be sober.” If we are faithful between sermons, we need not worry much about the eloquence of our sermons. God will take care of that. Neither need we be over-worried about results, as God will see to that also. The one thing which we only can supply, and which we must supply if our record is to be pleasing to God, is faithfulness. God will not, and man can not, furnish that for us: we must furnish it ourselves.

The EYE of God, not the I of Self

We are told that “the eye of God is in every place, beholding the evil and the good;” that we should study to show ourselves “approved unto God.” The promise is, “I will guide thee with mine eye.” So long as we keep our eye on His eye, and see to it that our daily record meets His approval, we are not liable to fall into the error of putting “the big I” into the middle of our ministry.

By the way, one of the hardest things for mortal man to do is to keep self in the background. It is not alone the talented preacher whose head has swelled to double its normal size because of the praises of men who has trouble along this line. We who are classed among the “one-talented men” have the temptation of becoming discouraged, and because we are under eclipse we quit trying.

(Continued on page 500)

Family Circle

Remember now thy Creator in the days of thy youth.—Ecd. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WHEN I HAVE TIME

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now
with care;
I'll help to lift them from their low de-
spair,
When I have time.

When I have time, the friend I love so
well
Shall know no more those weary, toiling
days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweet-
est praise,
When I have time.

When you have time! The friend you
hold so dear
May be beyond the reach of all your sweet
intent,
May never know that you so kindly meant
To fill her life with sweet content,
When you have time.

Now is the time! Ah, friend, no longer
wait
To scatter loving smiles and words of
cheer
To those around whose lives are now so
dear;
They may not need you in the coming
year—
Now is the time.

—Brotherhood.

CONTRIBUTION OF YOUNG PEOPLE TO HAPPY HOMES

Of course people like to know that their contributions are given to a worth-while project, this being the case, a happy home is surely worth our biggest endeavor. Not only does the home influence those within its walls, but it also affects those outside. A good home is a blessing in any community, and while father and mother are largely responsible for the making of the home, the children also contribute in no small measure to that sweet and pleasant atmosphere which must pervade the place that is known as a "Happy Home." And so I am going to talk to the young people—boys and girls who will read this page, about two big contributions, they can make, and they both begin with "C." Contentment and Consideration.

"Be content with such things as ye have." This is sometimes a hard lesson to learn. What others have, often seems so much more desirable, and a grumbling, discontented spirit can always find something to complain about. How many unhappy hours have been spent in the home because,

"this house is so old-fashioned," or the parlor carpet is old and faded, because Mary can not have the new dress, piano, or John can not have the skates, or the pony or the automobile. Life is not worth living, and perhaps a fit of sulks is indulged in that reminds you of Ahab pouting on his bed because he could not have Naboth's vineyard. This unhappy disposition grows on one until nothing suits them. Even at the table, the food is not right, and something is wrong at school and at work and at play. This grumbling, complaining note will spoil the harmony in any home. It is a great secret of happiness when one learns to find enjoyment in little things, and the things that most of us have or may have. If we can not have the picture we would like, there is the sunset with all its glorious colors. If we can not travel, there are books that will make us familiar with strange countries. If we can not have the education for which we yearn, we can be well read and informed. If we can not be clever and gifted, we can at least be good and noble. If our parents are not rich, or great, their love for us is just as warm and sincere as the love of the greatest potentate for his children. To find a keen pleasure in the song of the birds, the opening bud or blade of spring grass, the little downy chick, or the soft patter of the rain on the roof, will go a long way toward making life, by the blessing of God, "one glad sweet song." To make the best of everything will help ourselves and others over many hard places. "Don't take her along. Nothing will be right that we have planned and she will spoil it all," was the illuminating comment made recently by a group of girls, regarding one of their friends.

Now the other big "C" stands for "Consideration," and the dictionary tells us that this word means, "a regard for others," and this regard will, if cultivated, develop into tactfulness, which will be one of the most serviceable qualities one can have in any calling whatever. Very often consideration for others will involve a forgetfulness of self, that makes its cultivation not the easiest thing in the world; but it will pay big dividends in the home or anywhere else.

The first to have a claim in this respect, would be the parents. "Honor thy father and thy mother" is God's command. God does not say what kind of parents are to be honored. The very fact that they are so related seems to be sufficient. But how often this is reversed, and the fact that it is only father or mother is an excuse for the snappy, impatient tone, or the rude and unmannerly action. They bear many burdens and save many trials of which the children know no-

thing. Usually a great deal of hard work falls to their lot, and often they face a hard day made harder for them by the thoughtless unkindness of those whom they love, and for whom they toil and sacrifice. There is a tear in their eye instead of a song on their lips, as they go about the daily task with a heavy heart, and often that which spoiled their day, seemed such a little thing to the careless heart of the child. A little word of appreciation, noticing when they are tired, or sick, a helpful act done cheerfully will fall like balm upon their hearts, and furnish happy memories to the children when their parents are no more.

A good beginning here, will pave the way for consideration for the other members of the family. Perhaps the aged grandparents, or aunt, whose lives are none too bright and who will be glad of any little attention shown them. And then what fine scope there is for the gentle art of consideration among the brothers and sisters. Here they are on the same level, and yet each has his rights that should be respected; and even where there is failure and blunder, these should not be seized upon and held up for blame or ridicule. The writer has a very vivid remembrance of the first soup she ever made. It certainly was an extraordinary soup, and the scathing remarks of some of the brothers who had to eat it brought the tears perilously near to the eyes of the little cook. One brother will be forever gratefully remembered for the heroic manner in which he came to the rescue, and asked for a second helping. He should have been given a seat at King Arthur's round table, for it surely was a knightly thing to do, and it poured oil on the troubled waters. To be able to draw the line between that which should be ignored and that which may be noticed is a fine art. There are some subjects in every family that are painful, and should be avoided in the interests of peace.

Again, consideration for others will result in punctuality at meals and tasks. Some folks are never known to be ready for meals, and what a trial they are to those who must live with them! These things all count in the best interests of all, but the disposition and power to do them must come through Jesus Christ who is the Founder and Creator of happy homes. —M. E. Chatham in Gospel Banner.

It takes as much heroism to stand true to the doctrine of nonconformity as it does to stand for the doctrine of nonresistance.—J. B. Smith.

You can never understand the Word of God through human intelligence alone.—D. H. Bender.

Sunday School

For the Gospel Herald.

Lesson for Oct. 12, 1919—Mark
1:14-20.

Golden Text.—Jesus said unto them, Come after me, and I will make you to become fishers of men.—Mark 1:17.

Introductory.—The events recorded in this lesson are said to have occurred about a year after the events recorded in last lesson. In both lessons there is a reference to the ministries of both John the Baptist and of Jesus. In the former lesson John points his followers to Jesus and from that time on some of them were Jesus' disciples. But they continued at their occupations, being fishermen. Now that John was cast into prison and his active ministry was at an end, it was time for Jesus to begin a more complete organization of His Church. These disciples who had during this whole year been learners of Jesus were now called away from their occupations to devote their time to the more direct service of their Master. As "fishers of men" they have been known to every generation since that time.

Preaching in Galilee (14, 15).—At the early age of twelve Jesus had declared that He must be about His Father's business. His business, since the day of His baptism, had been to preach "the gospel of the kingdom." When He heard about John's imprisonment He left Judea and went into Galilee. This was outside of Herod's domain, and His work would be less liable to be hindered. In this He did as He advised His followers to do; namely, when persecuted in one city to flee to the next. John, like the Prophet whose forerunner he was, shrank not from preaching the truth, though it meant his imprisonment and death. Jesus, seeing that John was now imprisoned, took active steps in the direction of organizing His Church.

Call of Simon and Andrew (16-18).—As Jesus was walking by the sea of Galilee He beheld two of His disciples Peter and Andrew, casting their nets into the sea. As fishermen they evidently understood their business. But Jesus had a more important occupation for them. It is not wrong to be fishermen, but the great work of gathering souls out of the great sea of humanity, fishing for men, that they may be gathered together into the vessel of the great Fisherman of Nazareth, takes precedence over every other occupation. Peter and Andrew obeyed without hesitation.

Call of James and John (19, 20).—Going a little farther, Jesus saw several other fishermen. There were

James and John in the ship with their father, Zebedee, mending their nets. At the call of Jesus these men left not only their occupation but their kindred as well. The fact that they had hired servants indicated that they were men of some means. But this was not allowed to stand in the way of their service in the cause of their Master.

Lessons for Us.—From the circumstances surrounding the call of these disciples we gather the following:

1. The first lesson that appeals to us is that of diligence in our Father's business. The Lord Jesus was not discouraged by the news of John the Baptist's imprisonment. On the other hand He set to work diligently to prepare the Church for actual work. He began the organization of His official staff by calling the twelve more closely to Himself that He might teach them, ordain them, and send them forth to preach. We also should imitate Him in wide-awake devotion to the work and diligence in the service.

2. We notice the word "straightway" in connection with the response of both pairs of disciples named. These faithful disciples needed only to know the will of the Master and they were ready to obey. There was no calling for more time, no debating as to whether they could afford to make the sacrifice, but they obeyed the call immediately. Is our obedience to God of the same kind that that of the disciples was?

3. Another thought worthy of notice is the sacrifice which these disciples made. We are not to infer that they deserted their families, for both Peter and John had homes of their own, as we learn from Christ being in Peter's home and healing his mother-in-law and of John taking the mother of Jesus to his own home after the crucifixion. But they acknowledged their first allegiance to Jesus, making home comforts secondary. James and John had hired servants, showing them to be men of means and enterprise; but this did not stand in the way of their giving their time to Jesus. This spirit of sacrificial obedience is the secret of the success of the disciples. May we learn the lesson and imitate their example. It is the man who counts the will and the work of the Lord first in all that he does that accomplishes great things for God. Let us ponder over the words, "straightway," "forsook their nets," "left their father," etc. And when, at times, we may be tempted to think that our sacrifices are too great, let us think of the disciples, take fresh courage, and press on.—K.

The world needs men able to get others to think.—C. D. Esch.

Our Young People

CHILDREN OF OTHER LANDS (Jr.).

—Psa. 148.

Topic for October 12

MOTTO

"Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of God."

THE STUDY HOUR

I. God's Other Little Ones.—Have you ever thought of the love of the kind heavenly Father in caring for all the people in all the lands of the earth? How kind He has been to many children of this land in giving them a chance to learn of Jesus and to be brought up in Christian homes where they can learn to live right. The Bible, and all the good books and papers which are prepared for the children of this land are a great means of blessing to them. Then there are so many good places to go like the Church and Sunday school, and the Young People's Meeting, the day school and the association of Christian people.

Now while God has given you all these blessings, you should not think that you are so much better than the children of the lands where these things are not enjoyed. It is sin and ignorance of God that has brought all the bad things to this world. Someone forgot God and did not want to think of Him in some of the lands where little children are born and they have to live there with the ignorance and sin around them with no one to tell them of the goodness of God and the love of Jesus. But God loves them and is sending missionaries to these lands to tell them of the love of Jesus. He wants some of the boys and girls of the lands where Jesus is known to bring the message to the lands where He is not known. The same Jesus who loved the little children and said, "Suffer the little children, and forbid them not, to come unto me," said it for all the children of the world.

"Jesus loves the little children,
All the children of the world,
Red and yellow, black and white,
They are precious in His sight,
Jesus loves the little children of the world."

IV. Outline Study—

1. Children suffer in following the iniquity of parents.—Ex. 20:5.
2. The children of the just are blessed.—Prov. 20:7.
3. We should heed the instruction of good parents.—Prov. 22:6; 3:1-4.
4. God is merciful to those who seek Him and obey Him.—Ex. 20:6; Prov. 8:17, 32.
5. God wants all lands to look to Him and be saved.—Isa. 45:22.
6. Will we tell the Children of other lands how God invites them to come.—Rev. 22:17.

PERSONAL THOUGHT

As a child whom God has blessed, I want to be used of God to bless His other children whom He wants to bless also.

SUGGESTIVE ASSIGNMENTS

1. Text-word, **Children.**
2. Children of India.
3. Children of South America.
4. Children of Africa.
5. Children of China.
6. Children of Armenia.
7. What can we do for Other Children?

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John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Middlebury, Ind.

Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work:

Love, unity, purity, and piety
in home and church.

THURSDAY, OCTOBER 2, 1919

Field Notes

The communion services at the Midway Church, near Columbiana, Ohio, will be held October 12.—S.

Sunday evening, Sept. 21, marked the close of the series of meetings conducted by Bro. Clayton F. Derstine at Nappanee, Ind. Eleven public confessions of Christ were made during the meetings.

Meetings closed at Orrville, Ohio, on Sunday evening, Sept. 21, with five public confessions as one of the visible results.

Bro. A. D. Wenger of Fentress, Va., is spending some time in eastern Pennsylvania in the interests of Eastern Mennonite School.

Bro. A. C. Good of Sterling, Ill., spent last week in Iowa, lending a helping hand to the brotherhood at Wayland in a series of meetings.

Change of Address.—Bro. S. J. Swartzendruber, from Bay Port, Mich., to Pigeon, Mich. Those desiring to write him will please note the change.

Meetings at Salem Church near Elida, Ohio, were announced to begin Sunday evening, Sept. 28, with Bro. S. E. Allgyer of West Liberty, Ohio, in charge.

Bro. S. E. Allgyer spent some time among some of our congregations in Indiana recently, preaching the Gospel of the Kingdom and telling of his observations in France.

Bro. S. B. Wenger, of South English, Ia., was a guest at the home of his brother Adam and family last week and on Sunday worshipped with the brotherhood at Midway.—S.

Bro. C. D. Esch, missionary on furlough from India, filled an appointment very acceptably at the Oak Grove Church near West Liberty, Ohio, on Sunday morning, Sept. 21.—A.

A mistake was made in these columns recently in giving the name of the new deacon at Diller Mennonite Church near Newville, Pa. Instead of Joseph Auker we should have said, Joseph A. Burkholder.

An interesting all-day Sunday school meeting was held at the Midway Church near Columbiana on Sunday, Sept. 21. A number of brethren and sisters from Wayne Co. Ohio and Lawrence Co., Pa., attended the meeting and took part in the program.—S.

Gospel Tract Calendar.—We are in receipt of the Gospel Tract Calendar for 1920 published by Bro. S. E. Roth of Woodburn, Oreg. Bro. Roth has been publishing these calendars for a number of years, and they have served quite a good purpose. Bro. Roth would gladly correspond with all who are interested in their distribution.

Bible Conference.—The Bible conference announced for the Springs, Pa., district last week is to be held at Casselman, Glade, and Oak Grove Churches, Oct. 30—Nov. 9. May the richest of God's grace attend the efforts put forth in these meetings.

General Missionary Conference.—Those interested in the general missionary meetings which our general Mission Board has been holding during the past few years will please note the announcement on last page. As the time set for the meeting is but a few months away, it will be important that those desiring to communicate with Bro. Allgyer as to the place of the meeting do so at the earliest possible date. May the Lord direct the work.

Among the worshipers at the Scottsdale Mennonite Church last Sunday were Brethren Ernest Miller of Fentress, Va., Chris. Augsburg of West Liberty, Ohio, and Charles Shank of Creston, Ohio. All of them took an active part in the Sunday school and young people's meeting. The two former are on their way to New York, where they expect to sail for Armenia and the Near East about Oct. 14, and the latter was on his way to Lancaster Co., Pa., to spend some time among the brotherhood in that field.

Correspondence

East Earl, Pa.

(Bowmansville congregation)

Dear Herald Readers, Greetings: We have reasons to rejoice as we behold the blessings of God. We have had a bountiful harvest in both grain and fruit for which we feel thankful. On Sept. 7 we were privileged to have Bro. John W. Hess of Manson, Iowa, with us at our regular church services. He delivered a very impressive sermon unto us, using as his text the words found in Luke 11:1 (latter clause) "Lord, teach us to pray."

On Sunday, Sept. 21, our counsel meeting was held. Peace was expressed throughout. The Lord willing, communion services will be held Oct. 19. We ask an interest in the prayers of God's children that we may walk closer to Christ's teachings. Cor.

Fairview, Mich.

Dear Herald Readers, Greeting:—We were glad to have Bro. and Sister D. J. Johns and daughters of Goshen, Ind., with us, arriving here to visit friends on the 16th and on the night of the 17th and 18th the brother preached God's Word with power,

encouraging the saint and warning sinners to live more for Christ. May we heed the admonitions that are given from the pulpit from time to time and live for Christ. Some day we must give an account of the deeds done in the body. May God bless the efforts put forth for the spreading of the Gospel, not forgetting the scattered ones who have no shepherd to lead them. We hope when we write again we can say that our church house is finished, as prospects are that way now.

We crave an interest in the prayers of God's children. In His name,
Mary M. Zook.

Sept. 24, 1919.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings:—For more than a month we had the pleasure of having with us quite a number of brethren and sisters, who came to attend the meetings at Harrisonburg, Va., which is only about 35 miles from this place, making it convenient for them to stop with us, which was much appreciated.

The ministers who were here and preached and gave words of encouragement were the following brethren: Andrew Shenk, D. F. Driver, Joe C. Driver, C. B. Driver, from Missouri; Wm. Jennings, Tenn.; J. S. Gerig, Ohio. All gave helpful, encouraging sermons and talks. Last Sunday, Sept. 21, Uncle Dan Driver, his son C. B., and daughter Emma were with us again on their way home. C. B. preached for us on Sunday morning from the text, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (Jno. 3:14). In the evening uncle Dan spoke from John 14:6, very earnestly showing us that Jesus is the only way. May his words sink deep into every heart, and may we lift up Jesus in all we do and wherever we go, as we were told in the morning service.

Oh! what joy in meeting with, and having the pleasure of entertaining those we love in our homes, but then come the sad partings—but when we have that blissful hope of meeting in the world where all is joy and happiness, and farewells are not known, we gladly press on toward the mark for the prize of the high calling of God in Christ Jesus."

We appreciated all the visits from all brethren and sisters, although we could not all have them in our homes, we could be together in worship, and thus be strengthened and helped along the way. All come again. Pray for the work at this place.

Yours in Him,

Maggie M. Driver.

Sept. 25, 1919.

OUR DUTIES

By W. H. Good

For the Gospel Herald.

We hear of other countries in heathendom, without God, but what are we doing in this country with God's blessings supplying all our needs.

Plenty of water, bread, clothing, all kinds of machinery for our assistance.

How about water—do we drink enough, or do we use some other drink that will give Satan room for action and break up a nice home or family or make some other mischief to keep the children of God out of heaven?

How about clothing—do we make the proper use of same, and cover our bodies as God has instructed us in the Book of books?

Let us search the Scripture and see what we should wear and what we are not allowed to wear.

First, take the drunkard and the glutton: "For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." This we see in our day. A man with plenty of this world's goods is soon clothed in rags if overtaken by these and other evil habits.

What did Haggai tell the people of his day? Hag. 1:6: "Ye have sown much and bring in little; ye eat but ye have not enough: ye drink but are not filled with drink; ye clothe you but there is none warm, and he that earneth wages to put into a bag with holes."

Is this not true with many of us in our day—eat all we can but never satisfied, clothed with thin goods and only part of the body, impossible to keep warm during the cold season? God has blessed us with fur, wool, cotton, etc., to keep us warm. It is our duty to use good common sense to clothe our bodies to keep warm and not follow the example of those who do not obey God and change the style every few days for pride and filthy lucre's sake.

In the book of Isaiah (3:18-23) we read that "The Lord will take away the bravery of their tinkling ornaments about their feet and their cauls or net works, and their round tires like the moon, chains, and the bracelets and the mufflers, bonnets, ornaments of the legs, head bands, tablets, earrings, the rings and nose jewels, the changeable suits of apparel, mantles, wimples, crespings pins, glasses, fine linen, hoods, and veils."

We are to adorn ourselves in modest apparel; not with costly array, gold or pearls. 1 Tim. 2:9; 1 Pet. 3:3.

Yea, all of you be subject one to another and be clothed with humility, for God resisteth the proud and giveth grace to the humble. 1 Pet. 5:5.

The man with the gold ring, goodly apparel, etc we are not to respect above the poor man. "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him" (Jas. 2:5)?

Now we will go back to Isa. 1:16-20: "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless; plead for the widows (help them, a work for us all); come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"If ye be willing and obedient ye shall eat the good of the land. But if ye refuse and rebel ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

Let us heed these instructions and warnings. The Christian life is the life worth living here in this world. Let us live as pilgrims, patiently wait for our Lord to come as He has promised and then live with Him who was the firstfruits of the resurrection that we also (if we do His will) may live with Him in the heavenly mansions above.

Elverson, Pa.

HOW WE ROB GOD OF HIS GLORY

By Lavina Beller

For the Gospel Herald

"Honor the Lord with thy substance and the first fruits of all thine increase."

According to this scripture all honor is due the Lord. There are many ways in which man robs God of His glory. Claiming time, money, possessions, or anything belonging only to ourselves robs God of His due glory. Do we give God all the glory when we give only a few hours of worship to Him on the Sabbath and use the rest of the time for our own pleasure?

Using all our possessions in such a way that they gain honor for us always robs God of honor which belongs to Him.

Many people have an ambition to have a great deal of honor. If this idea is allowed to grow in our minds we will soon be wishing for honor which belongs to God.

May we follow the example of the Corinthians who gave first themselves and with that the bounties placed in their hands.

Pontiac, Ill.

Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.—Col. 3:2,3.

Miscellaneous

VISITING MENNONITES IN EUROPE

S. E. Allgyer

For the Gospel Herald

On the evening of July 3, Bro. Vernon Smucker having gone to Paris preparatory to his sailing for America, the brethren O. B. Gerig, J. C. Meyer and the writer started for Strassburg and other places of interest on the way to the Mennonite communities in and near Alsace. After standing or lying on the floor from eleven o'clock in the evening until four o'clock in the morning, we were not very favorably impressed with the French second class passenger service. At half past eight on the morning of July 4, we landed in Strassburg, a beautiful city of about 180,000 people. Approximately forty per cent of the population were driven out since the war, because of their German ancestry. On the whole about one fourth of the former population of Alsace were compelled to leave their homes for the same reason.

After visiting a few points of interest we went to the Cathedral in time to see the most famous clock in the world just as it struck twelve. Hundreds of people crowded into the transit to hear, and to see the sight. At twelve o'clock the two little angels ring their bells, the rooster on the top crows three times, and the twelve apostles march by, each one stopping and bowing as he comes in front of the Christ who holds his hand over them apparently blessing each one. We next went out to the Rhine to lunch on its bank. We were tempted to cross over on the large bridge but the authorities informed us that it was not possible.

In the afternoon at four o'clock we left for Colmar. The country from Strassburg to Colmar is the finest that I have ever seen. The tedious but intensive farming is very beautiful and possibly the scene seemed especially delightful to us because we have seen so much of the devastation in the Verdun area. Another thing that appealed to us was the language and the courtesy of the people in general. Apparently everyone desired to talk with Americans. Even the railroad conductor was very much interested and spared no pains to see that we missed none of the scenery. The Alsatian German was understood by all of us and we could converse freely.

At Colmar we stopped for the night because Bro. J. C. Meyer had to make a side trip on business for the mission. The next morning we left for Muel-

housen where we stopped for three hours to look for Bro. Meyer's cousins who live there. (This was the home of his father Bro. Jacob G. Meyer.) Our next stop was Belfort, where we arrived at about three o'clock in the afternoon.

In making the trip from Muelhousen to Belfort we were in the same compartment with a college professor who was an officer in the French army. He spoke English, German, and French and when he discovered that we were Mennonites he pointed out some Mennonite homes along the railroad. He also went to another compartment on the same train and brought with him a Mr. Neuhouser, a Mennonite, who was a captain in the French army. The latter could also speak the three languages and was a portly young man only twenty-two years of age. At Belfort he accompanied us from the large railroad station to the narrow gauge station where we took the train for Vieux Clarmont near the home of Sister Kennel the mother-in-law of Bro. Pierre Sommer. He is still staying there because his own home was partially destroyed during the war.

On Sunday morning we went to the Mennonite Church in Montbeliard. There were about ninety present. After singing a song, Bishop Sommer opened the meeting by reading a passage from the Bible. He then explained our work in France and the purpose of our visit. All this was done in the French language then we were requested to conduct the service. It was my first German sermon and it was largely extemporaneous. The brethren Gerig and Meyer both followed with talks in French and German. Bro. Christian Widmer then interpreted the thoughts presented in German so that those who understood only French could get the thoughts that were given in German. The service was closed by Bro. Christian Graber from Belfort. Bro. Joseph Yoder, also a minister was present but took no active part in the service.

The afternoon was a record breaker for me in visitation work. We visited nine homes in the afternoon and evening; the last visit being made between nine thirty and twelve o'clock. Although we had eaten something in almost every home visited we enjoyed the supper at the last place. We had Scripture reading, singing, exhortation, and prayer at almost every home we visited. These homes were scattered through about five different villages but since we had a good horse and spring wagon we spent very little time on the road. About midnight we started for the home of Bro. Sommer, where we stayed for the night.

On the following Monday we made

several calls and took dinner at the home of Sister Amstutz and family. This aged Sister is still heart broken because of the death of her husband during the war, and also because one of her three sons never having returned after entering the service. In this community there are few visible results of the war but this sister suffered severely. Her three sons were called into service, and her husband died while the sons were gone. The French soldiers took possession of the property and were quartered in her house while the German army was only twenty kilometers away. There were German air raids every moonlight night.

We spent the afternoon picking cherries in an orchard of about 3000 trees. On Tuesday morning we started to take a train for Dole, where Bro. Walter Rutt was stationed, but the schedule of trains had been changed so that when we got to Montbeliard the train was just leaving. Fortunately we had time to drive to Bethancourt to visit several other Mennonite homes. One of these was the home of Sister Stott with her six children. Her husband with four other men was shot in cold blood in the presence of the family, by the Germans in the early part of the war. The Germans came to Bollwiller, Alsace, where the family lived and upon hearing the report of a gun, blamed the family for shooting at them, and shot these men to terrify the village into submission. Following the death of her husband sister Stott was in the hospital six months. At present she is living in France. Her oldest son is twenty years of age and the youngest are twin girls of eight summers. Details of the shooting of these men will appear in another article.

We finally reached Dole in the afternoon and stayed until three o'clock in the morning when we left for Belfort and Muelhousen. From Muelhousen we went to Bitsweiler a beautiful mountain village. There we spent the night with Bro. Jacob Goldsmith who has a large cheese factory in the mountains. In this home one son was missing as a result of the war. The next morning we took a short trip to Krut in the mountains after which we returned to Muelhousen.

From there we went to Pfastott, a suburb of Muelhousen where Bro. Gerig was especially interested, because it was the home of his grandfather Bishop Benjamin Gerig. Bro. Meyer had returned to his work at Mountblainville early in the week.

At Pfastott we were very cordially entertained at the beautiful home of preacher Joseph Widmer. He too had both German and French soldiers during the war. He had forty cows when

the war began and had only twelve left after the war.

We desired to see Bro. Goldsmith a minister in Basel, Switzerland, so we approached the Swiss consul in Muelhausen for the necessary papers. We were granted these papers without serious difficulty so we hurried to the depot to get a train for Basel. When we came to the line of Switzerland we were not permitted to cross so we located Bishop Michael Widmer, a resident of Saint Ludwig. The officer was very sorry that he could not grant us the privilege of crossing and he walked with us to search for Bro. Widmer. The next morning we were taken to the home of Bishop Daniel Roth in Burgenfelden. He was very much interested in our getting into Switzerland and assisted us in getting the necessary papers from the French consul at Saint Ludwig. After dinner, in company with Bro. Roth, we made a second attempt to cross the line and this time we succeeded. Unfortunately Bro. Goldsmith was not at home. One of the guards who was off duty traveled with us through the city all afternoon. He even waited on us while we took a bath in the Rhine River in Switzerland, which was a very necessary part of the program. We returned to the home of Bro. Roth and the next morning we left for Colmar where we met Bro. Henry Volkman a traveling preacher. He is supported by the Church and is expected to visit all the members in his district at least twice a year. He accompanied us to Munzenheim to the home of preacher Benjamin Petersmith and in the afternoon to the top of Hohkongshurg. Unfortunately we missed the train so we had a long walk. We returned to Colmar at twelve thirty.

The next day being Sunday we were taken out to a village about fifteen kilometers from Colmar. Here we again had an opportunity to try out our German. The whole service was conducted in German. On Sunday afternoon we left for Sarrbourg to see Bro. Peltzey who is moderator of the Alsace Mennonite Conference. The railroad connections to his home were not good so we decided to go on to Metz for the night. The next day was Independence day for the French—July 14—so we found Metz very much crowded. In fact it was impossible to find lodging so we took the 8:20 P. M. train for home where we arrived at ten o'clock the next morning.

On this trip we traveled over a thousand miles and I can truly say that I enjoyed the visit among our European Mennonite brethren. Our visit seemed to be highly appreciated and great interest was manifested both in our attitude on war, and on

church doctrine in general. Many of these Alsatian people are interested in the work and are spiritually alive. They seem to have held the young people without Sunday school or young peoples' meeting but during the war everything became very much disorganized and the people intimidated.

But, even tho they have lost out in some of the principles of the church, there are still traces of genuine Mennonitism. The military system and the tremendous pressure brought on by the war seriously affected their non-resistance and many accepted service as a last resort. They still desire to be loyal to Christ and His Word.

A young minister, whose home we visited in France, was in Switzerland attending college at the beginning of the war. He offered to go back and do non-combatant service. This request not being granted he remained, and is now an exile.

Many greetings were sent to the people at home together with a hearty God bless you and thanks for our visit. We need to pray for each other and we trust the visit was worth while.

West Liberty, Ohio.

WHY WE NEED A DAY OF REST AND WORSHIP

By Ida Yoder

For the Gospel Herald.

And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work, which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made—Gen. 2:3.

We also need a day of rest and worship. It is a commandment which the finger of God once wrote on the imperishable stone. We read in Ex. 20:8-11: "Remember the sabbath day, to keep it holy. Six days thou shalt labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor, thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it."

As the sabbath was erected by the mighty hand of God it is our duty to observe it. As the Lord says, "He that loveth me keepeth my commandments."

Oh that we might all say with the psalmist: "How amiable are thy tabernacles, O Jehovah of hosts. My soul

longeth, yea, even fainteth for the courts of Jehovah: my heart and my flesh cry out unto the living God. For a day in thy court is better than a thousand. I had rather be a door keeper in the house of my God than to dwell in the tents of wickedness."

Planagan, Ill.

AN OPEN LETTER

For the Gospel Herald

To All Our Readers, Greeting:

It is not necessary for us to call your attention to the fact that the continual rise in wages for labor has its effect in increasing the cost of all labor products. This is not only true of the things we eat and wear, but it also affects every item of the articles we need and use.

On Nov. 1, 1916, when the present schedule of prices for our periodicals went into effect, it was hoped that no further changes in the price of our periodicals would be necessary, but that with the close of the war there would come about a gradual readjustment and more normal conditions would prevail. The facts are that the cost of living is increasing since the armistice was signed and of necessity the wages of labor must be increased which in turn adds to the cost of the products of labor.

The policy of the House has always been to keep prices at the lowest possible point, consistent with efficient service and fair business methods. It is our aim to conduct the publishing business of the Church in such a manner that it will be of greatest service to the Cause. At the recent meeting of the Publication Board it was decided that a teen age paper should be launched, and that the special mission department of the Gospel Herald increased from an 8-page to a 16-page supplement once a month. There has been some demand for other periodicals to appear, but the judgment of the Board was that for the present we only take up the new work outlined above.

It is not considered advisable that a general increase of price of all periodicals published by the House should be made at this time. However, to meet the increased cost of paper, etc., it was decided that the Gospel Herald and several of the Sunday school quarterlies should be advanced. We therefore announce that beginning with Jan. 1, 1920, the new prices will be as follows: Gospel Herald from \$1.25 a year to \$1.50 a year. Advanced S. S. Lesson Quarterlies 4c. a quarter to 5c. a quarter, 15c. a year to 20c. a year. Primary S. S. Lesson Quarterlies 3c. a quarter to 4c. a quarter, 12c. a year to 15c. a year. The German helps to be advanced in the same manner. There will also be a general advance in Lesson Picture Rolls and Cards. There will be no advance in the following: Christian Monitor, Rundschau, Words of Cheer, Beams of Light, Christliche Jugendfreund, The Way, Teachers Quarterlies, and Lesson Leaves.

Until Jan. 1, 1920, we will accept regular subscriptions for the Gospel Herald at the old rate of \$1.25 per year, with the privilege to all who will pay up their arrears, to pay in advance to any future date desired at the old rate. After Jan. 1, 1920, the new rate of \$1.50 will be in effect, except the price to ministers and donations to the poor, which will be 75c. per year instead of 50c. per year as heretofore. We hope that all who are in arrears will avail themselves of the opportunity of bringing their subscriptions up to date and in advance. Should there be any subscribers who find it impossible to renew in this time, if notice to that effect is given, we will be glad to extend the term of credit if a specific date is set when it will be paid.

By examining your label you can readily see when your subscription expires. For the benefit of those who may not understand the marking of your label, we wish to state that the figure after the name of the month designates the year in which it expires. If your label reads "apr18" your subscription expired in April, 1918, etc. If after you have examined your label and you are not sure as to what it indicates, or if for some reason you think there is an error in your label, a card addressed to us asking for the standing of your subscription will bring to you the information desired. We will appreciate it if all our subscribers will bring their subscription up to date and in advance before the new rate goes into effect.

There will be a general advance in our next catalog on nearly all lines of books, which is being governed by the publishers from whom they are purchased. Bibles and Testaments will remain practically the same as last year with possibly a few slight changes. All orders received before the new catalogs are sent out will be filled at the old prices.

We desire to express our hearty appreciation of the liberal support you have given the Publishing House in the past and assure you it is our constant and earnest desire to be of greatest service to the Church in the cause of good literature. Asking an interest in your prayers that God may prosper His work in the publishing interests of the Church, we remain,

Fraternally yours,

Scottdale, Pa.,

Aaron Loucks,

Oct. 1, 1919.

Gen'l Mgr.

WHO ARE THE MENNONITES?

By J. G. Evert

You often hear it said that the Mennonites are "against the war." That is a misleading expression. The Mennonites are by no means simply against the war that has now convulsed the world, but against war in general, against all war. It must be declared most emphatically that the Mennonite people are not against participating in military service because the war is against Germany, now that

they have come in conflict with the draft for the first time in this country. We have never made an exception for any war whatsoever, from the time of our founder, Menno Simon, in the sixteenth century in Holland, when our forefathers suffered under the military sway of the bloody Duke Alba, up to the present world conflict. We do not thereby say, however, that there is no more justice involved in one war than in another; but we, nevertheless, hold, and ever have held, that war as such is, according to our understanding of the teaching of Jesus Christ, out of harmony with the new dispensation of brotherly love and humble trust in God brought into the world by the Prince of Peace. In consequence, we have been persecuted and buffeted about thru the centuries from country to country, on account of our steadfast refusal to participate in any war.

We Mennonites have to bear the stigma of being called unpatriotic for standing up to our convictions on this point. But the question remains whether the charge can be made against us rightfully. Have we not always been submissive and subservient to the laws and regulations of the land? Have we not been peaceable and law-abiding, so that the courts have very seldom had any trouble with the Mennonites? Have we not dutifully paid our taxes and supported our government in any way that is not against our creed and convictions? And besides the many charitable contributions going thru the regular channels, we have sent many thousands of dollars to relieve the war sufferers in our former home in Russia, Siberia and Poland.

In every land where the Mennonites have located, they have been pronounced disloyal, because they did not participate in the country's wars. So many times they have been obliged to "move on" to try to find a haven of refuge elsewhere, where the grim hand of war would not impress them. Our people were again in the midst of such a tremendous crisis.

When our people came to this country, we were often contemptuously called "Russians," but now we have suddenly become "Germans" in the eyes of those who have nothing but contempt for our non-resistant principles. As a matter of fact, we are neither Russians nor Germans, when we consider the origin of our people. Seed that had been scattered in Switzerland and Holland by traveling missionaries of the Waldenses grew into the movement which at the time of the Reformation Menno Simon organized in Holland as the church which later was named after him and united the adherents of similar views.

Hillsboro, Kans.

(To be continued)

EDITORIAL

(Continued from page 493)

Or, perhaps, because of persecution, or because those who should be our friends and supporters have turned against us the temptation is to give up in despair and say, "only I am left."

No matter in what form the I asserts itself, it takes away from the glory of God and the progress of the cause. Had John the Baptist taken the praise of men to himself and allowed people to honor him as "that great prophet," he could not have glorified God. Elijah's usefulness returned after he crawled out from under that juniper tree, forgot self, and cast himself into the Lord's fight. The unnamed maid in the house of Naaman and the unnamed lad who supplied the loaves and fishes could never have performed the service that they did had they stood out in their dignity and demanded to be recognized as among the Lord's great ones before they did anything. Much talent, little talent; much praise, little praise; popularity or unpopularity; strength or weakness, sickness or health—we all belong to the Lord and owe our all to Him. The greatest service we can render is to keep self in the background, lend our talents to the Lord, and let Him have full use of them at all times.

Defenders of the Faith

Paul reminded the elders of Ephesus that there would be grievous wolves to come into the flock and that even some of these elders would fall away from the faith. The same warning is needed by the elders of the present time. Some of the grievous wolves of today are Spiritual Coldness, Covetousness, Pleasure, Fashion, Unbelief, New Theology, Higher Criticism, Rationalism, Unitarianism, etc. These have completely devoured many flocks, have invaded many flocks that are still standing faithful in the main, and are fiercely threatening many strongholds of faith that have not given way in the least. It behooves us as watchmen to do our part in keeping them out; or, in case they have come in through breaches in the wall and gone to devouring lambs, to wield the Sword of the Spirit and drive them out. In the face of these dangers we dare not hold our peace. Every minister should acquaint himself with the character and location of these wolves and prepare himself to handle the Gospel weapons wisely and vigorously and well. As God gives us grace, let us do our duty faithfully as defenders and promulgators of the Christian faith.

There are thousands, yea multiplied thousands that are feeding on the husks of this world, and where shall their end be!—J. S.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

During July the Agricultural department of the Friends' Relief work in France sold 6050 chickens, 140 goats, 16 cows, 1036 rabbits, 51 pigs, and 20 horses.

From September, 1914, to May 31, 1919, the money received by the Mission in France amounted to 8,400,000 francs.

The engineers dumps of the American Army were purchased at a cost of 250,000 francs. Cash sales to date total 1,250,000 francs. Of this 250,000 francs repay the purchase price, 500,000 was set aside for the Chalons Maternity hospital, and 500,000 is still in the General Account. It is probable that further cash sales of 150,000 francs will take place.

(Extracts from a letter from India)

"Last year the rain was not distributed properly which resulted in a shortage of crops, and this meant famine. People are coming from every direction for help, poor, nearly starved. Some are too far gone to be helped, others are easily overcome by the least little thing that may come their way in the way of sickness, while others pull through nicely. The mission has opened a famine fund and started a famine camp where those who really need help can go and get food. The camp is at Balodgahan, where they have more room for the huts and where fuel and food can be more easily had and cheaper than at the other stations. The institutions are overflowing with children who have been brought nearly starved; children who were left by the roadside or in the jungle or beside the river, or left to die of starvation because parents had no food to give them. This presents golden opportunities to do much good work. Some of the other departments must suffer for the time being because of the famine and shortage of workers, but we trust it can be taken up again in the near future."

"Cholera has made much work and caused considerable anxiety during the last two months. People who are nearly starved eat anything they get hold of, which is the very worst thing to spread such a disease. Three of the Christians died of this, and several famine people who came also succumbed to it. The doctor and missionaries worked hard to keep it from spreading and at present there are none sick among the Christians. Several who were at death's door were healed and are well again. God hears and answers prayer. In the town across the road and in neighboring villages the disease is still taking many daily."

(Extract from a letter from Armenia)

"Maybe we ought to write more about the stories we hear all the time, about the Christians being shot, starved, thrown into wells, robbed and all their property destroyed, about their wandering around eating grass and roots, about their lives with the Kurds and Arabs, about men hiding under stones and wood not seeing sun for days, about the constant fear in which they lived, etc. But it all seems too terrible to tell. Then there would be all sorts of things to tell about conditions now; the ragged children, the poor women, the hundreds of refugees camping around here with a little piece of goat hair cloth

stretched up for stelter from the hot sun or lying in the shadow of a big rock. Yesterday as I was riding horseback along the road and saw how these poor people lived my eyes filled with tears in pity for them. Oh, the people at home know nothing of real suffering, they live peaceful and contented in their comfortable homes with plenty to eat and wear, and yet I sometimes fear they are even selfish and ungrateful for all these blessings. If God has so blessed us do we not hold a terrible responsibility to those who are just as dear to God as we are but who have been deprived of so much. Many of them were rich before the war but now have absolutely nothing. An Armenian was telling the other day how wealthy and well-to-do they had been, yet during this time his own mother died of starvation after having been deported."

The Brethren, A. M. Eash and Frank Stoltzius, are now located in Jerusalem, taking charge of orphanage work at that place. They are applying themselves diligently in studying the complexities of their problems before them, and are highly pleased at the prospects of spending the greater part of a year in this city of sacred memories. During the past year an effort has been made to replace the German language with the English, and much progress along this line is reported. Our brethren are fortunate in being able to handle both languages, as many among the natives are familiar with one or the other of them. Services are to be conducted regularly, and Bro. Eash orders a supply of Bibles, Life Songs, and other literature.

MENNONITE BOARD OF EDUCATION DEBT

Oak Grove Cong Ohio	\$145.58
East Bend Cong Ill	387.66
Howard & Miami Cong Ind	170.40
Wadsworth Cong Ohio	325.00
Crown Hill Cong Ohio	50.00
Walnut Creek Cong Ohio	375.00
North Lima Cong Ohio	150.00
Bethel Cong Ohio	250.00
A Brother	50.00
Amanda Nebel	5.00
Herbert Bergey	5.00
David Steiner	50.00
Ira Gerber	100.00
Monroe Hecker	2.00
C B Hartzler	50.00
M J Troyer	50.00
John Krupf	50.00
Elmer Smucker	250.00
Geo B Yoder	25.00
R H King	10.00
Mrs Sarah Peachey	10.00
S Z Hartzler	25.00
M H Yoder	5.00
L M Yoder	50.00
Amos Yoder	5.00
E D Oswald	100.00
Fannie Hooley	100.00
Stephen Hooley	50.00
Jesse Miller	50.00
J M Hochstetler	200.00
J M Hostetler	100.00
R R Brenneman	50.00
W S Riley	25.00
E E Zurcher	10.00
C D Brenneman	10.00
S S Diller	5.00
C C Culp	5.00
A S Shank	5.00
James Stalter & Wife	25.00
Geo Ross	5.00

Kathryn Stalter	15.00
Sim Huber	10.00
Salem & Pike Congs Ohio	18.50
E E Troyer	50.00
Simon Brenneman	50.00
Adam Brenneman	50.00
J M Brenneman	50.00
Simon Good	500.00
Chris Good	200.00
Perry Brunk	100.00
George Stahl	50.00
John Stahl	75.00
Robert Wood	10.00
Josiah Stahl	40.00
Mrs J Lenhard	15.00
Mrs Elizabeth Lite	5.00
Manuel Stahl	25.00
J M Miller	5.00
Elmer Miller	5.00
S G Speicher	4.28
George Karcher	50.00
Wm Hoffman	50.00
John & Hiram Kauffman	50.00
Mr. & Mrs J W Mishler	100.00
Elias & Elizabeth Falb	14.00
E V Steiner	25.00
C B Geiser	100.00
Elmer Kanagy & Mother	50.00
Elmer Detweiler	5.00
Samuel S Miller	10.00
J H Lantz	5.00
Stephen Lapp	2.00
Andy Zook	3.00
Milo Moose	5.00
John Ligo	2.00
Mrs Detweiler	1.00
E J Zook	5.00
Sol Kauffman	5.00
James Bell	1.50
Mrs Anna Wengard	200.00
A E Miller	100.00
G B Helmuth	25.00
N W Hochstetler	100.00
M K Miller	100.00
Hiram Livingston	40.00
Fannie Zook	3.00
N A Mast	50.00
Gill Mast	25.00
E M Weaver	50.00
J C Miller	25.00
N C Miller	25.00
Peter Oswald	100.00
Herschel Brenneman	25.00
T E Zook	50.00
I Z Hertzler	50.00
S D Burkholder	250.00
Sylvanus Yoder	100.00
J S Lehman	50.00
D D Hartzler	100.00
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Joseph Metzler	20.00
Uriah M Miller	10.56
E A Mast	150.00
Elmer Shaffer	15.00
John E Nunemaker	42.00
John Overholt	50.00
Samuel Stahl	100.00
M P Hoffman	50.00
E J Hochstetler	100.00
Henry Good	500.00
Ezra Good	50.00
C T Berry	50.00
J E Greider	50.00
J I Brenneman	50.00
Mrs Barbara Weaver	15.00
Wm Diller	25.00
Christian Stalter	30.00
Wm Hartman	8.60
Jacob King	50.00
P S Heiser	100.00
Jemima Gerber	50.00
Henry Mishler	25.00
Jonas Steinman	318.00
O N Mishler	26.70
H J Mishler	21.20
J H Eschleman	100.00
D C Hostetler	100.00
D C Geiser	100.00
Henry Horst	100.00
J B Detweiler	100.00

L. W. Horst	25.00
H. R. Newcomer	50.00
Elias Kreider	100.00
E. M. Yoder	50.00
M. L. Troyer	50.00

Previously reported \$ 9,346.92
97,104.27

Grand Total \$106,451.19
Finance Committee M. B. of E.

SPECIAL MEETINGS

White Cloud, Mich.

First Mission Meeting held at Union Church, Sept. 4, 1919.

Organization: Mod., H. A. Miller; Sec., Amanda Sarver.

Mission sermon, Aldus Brackbill.

Subjects discussed: **The Aim of Mission Instruction—(a) To Implant Knowledge of Missions, (b) To Create Interest and Inspire Love for Missions and their Expression in Service; The Content of Missionary Instruction—(a) Scripture Authority for Missions, (b) How to Apply in a Practical Way; History of the Growth of Missions, Conditions of Present-day Field; The Claim of Missions on Our Lives and Substance; Present Knowledge of Missions in the Church; The Church's Present Attitude towards Missions; The Purpose and Value of Mission Meetings; Responsibility of Missionary Activities; How Accomplish Work in the Rural Field; The Power of God's Word.**

Speakers: Aldus Brackbill, C. C. Culp, T. U. Nelson, Amanda Sarver, Daniel Horst, Elmer Schafer, H. A. Miller, Royal Buskirk, Fred Stichter.

Children's meeting, Emma Culp.

Offering, \$26.53.

Sermon, C. C. Culp.

Strasburg, Pa.

Bible Instruction Meeting at Strasburg, Mennonite Church, Aug. 21, 22, 1919.

Organization: Mod., Sanford Landis; Sec., B. F. Book; Chors., Amos Kauffman, Walter Leaman, Amos Charles, John Rohrer.

Harvest Sermon, C. M. Brackbill.

Instructors: J. W. Weaver, Union Grove, Pa., I. B. Good, East Earl, Pa., Simon B. Landis, Elizabethtown, Pa.

Subjects discussed: **Stewardship over Temporal Blessings; The Necessity of Teaching the Fundamental principles of Christianity; Nonresistance; Faith, What is it? Essentials for Christian Development; Christian Loyalty; The Church and Her Mission; The Holy Spirit; Prayer; The Christian's Reward.**

Sermon (I Cor. 2:1). J. W. Weaver.

Baden, Ont.

First Mission Meeting held at Baden Mission, Sept. 7, 1919.

Organization: Mod., M. H. Shantz; Sec., Amos Swartzendruber; Chor., Titus L. Kolb.

Subjects discussed: **The Debt We Owe to Missions; The Need of Deeper Consecration; Stewardship; The City and its Needs; The Need of the World as it Appeals to the Student; The Need of the World; What Can We as Young People do to Supply this need? How Can I as a Minister Help in this Need? Why I Volunteered; The Rural Field and its Need; How Does Christ's Last Command Concern Us?**

Speakers: Curtis Cressman, L. J. Burkholder, Jonas Snider, Nancy Ramseyer, Amos Swartzendruber, N. E. Miller, Eldon

Wismer, Clara Snyder, Mrs. Nelson Litwiller, U. K. Weber.

Offering, \$109.50.

The meeting was marked for interest and helpfulness.

Mechanics Grove, Pa.

Sunday school meeting held at Mechanics Grove Church, Aug. 28, 1919.

Organization: Mod., John F. Charles; Secys., David Wissler, Jr., Frank Warfel; Chors., Amos Eby, Amos Kauffman.

Harvest sermon, C. M. Brackbill.

Subjects discussed: **How Awaken a Greater Interest in Sunday School? Does Spiritual Sacrifice Pay? The Responsibility of Parents in Behalf of their Children Attending Sunday School.**

Speakers: Benj. Wenger, J. B. Senger, Jacob Habecker.

Children's meeting, Amos Eby.

Sermon (Dan. 1:8), Benj. Wenger.

Nampa, Idaho

Christian Workers' Meeting held at Mennonite Church, Aug. 24, 1919.

Organization: Mods., Omar Miller, Sam Honderich; Sec., Vertie Hostetler; Chor., Esther Shank.

Subjects discussed: **What Do We Expect to Gain by Our Workers' Meeting? Spiritual Gifts, (a) Those Entrusted to Me. (b) Those Entrusted to Others; Some of the Strongest Factors for Soul Winning; Spiritual Development of Our Young People, and How to Keep Them Interested; Usefulness is God's Opportunity, (a) Thru the Sunday School, (b) Thru the Y. P. Meeting; Best Methods of Teaching the Intermediates; How to Interest "the Stay-away;" How Can We Attain to Higher Standards of Efficiency Among the Leaders of Our Y. P. Meeting; The Value of a Goal in Arrangement of the Children's Meeting and Steps in Attaining it.**

Speakers: H. G. Nice, Katie Schiffler, Mary Brackbill, Ella Miller, Samuel Honderich, C. P. Yoder, F. H. Hostetler, Frances Lapp, Allie Shenk, Eli Shank, Joe Brunk, Emanuel Ulrich, J. L. Gilmar, David Kauffman, G. J. Yoder, Alice Brunk.

Children's meeting, Frances Lapp.

Sermon (Isa. 21:11), Samuel Honderich.

Ephrata, Pa.

Report of Bible Instruction Meeting held at Metzler's Church, Sept. 12-14, 1919.

Organization: Mod., Noah H. Mack; Chors., Amos Eby, D. M. Wenger; Sec., Reuben S. Horst; Instructors, John W. Hess, Manson, Ia., and John W. Weaver, Union Grove, Pa.

Opening sermon by John W. Hess.

Subjects considered: **Keeping Power of God; Saving Faith; Blessed Hope; Christian Growth and Victory; Social Life; Future Life; Bible Ordinances and Church Discipline; The Church, Her Charge; Present Day Delusions.**

Sermon Texts: I Cor. 3:16, Jer. 4:6, Jno. 13:17.

Meetings were well attended and good interest prevailed. This was the first meeting of this kind at this place and was very highly appreciated by the brotherhood.

Long Green, Md.

Second Gospel meeting held with the Mennonite congregation at Long Green, Md., Aug. 20, 1919.

Organization: Mod., Aaron Mast; Chors., John Hertzler, Jonathan King; Sec., Jos. G. Kennel.

Sermon by David Z. Yoder. Text, I Cor. 3:11.

Subjects considered: **The Power of Secret Prayer; Our Aim to Walk as Jesus Walked; How can We Become Useful in the Master's Service? The Voice of God Unheeded, and the Reason Why.**

Speakers: Amos P. Stoltzfus, John A. Kennel, William L. Stoltzfus, John M. Prigell, John H. Mosemann.

Highspire, Pa.

Sunday school meeting held at Shope's Church, Sept. 18, 1919.

Organization: Mod., Amos Kauffman; Sec., F. S. Kraybill; Chor., Clayton Erb.

Sermon, Seth Ebersole.

Subjects discussed: **Can Pride come into the Sunday School, and How? Loyalty; What are the Qualifications of a Good S. S. Teacher? The Work and the Worker; Evils Arising from Non-attendance; Sociability.**

Speakers: Jesse Harbold, N. H. Mack, Noah Risser, Isaac Brubaker.

Metamora, Ill.

Women's Missionary meeting held at Metamora Mennonite Church, Sept. 4, 1919.

Organization: Pres., Ella Nofsinger; V. Pres., Mrs. S. D. Schertz; Treas., Mrs. E. H. Oyer; Sec., Edna Oyer; Chor., Cathryn Camp.

Subjects discussed: **How is the Sewing Circle a Help to the Mission Cause? How can We Improve Our Sewing Circles? What May the Church Expect of the Sewing Circle? What has the Sewing Circle Meant to Me?**

Speakers: Mrs. W. E. Yoder, Mrs. A. L. Buzzard, Mary Weaver, Martha Springer.

Lancaster, Pa.

Report of the Workers Meeting held monthly at the Vine Street Mission, Lancaster, Pa.

The first meeting was called on June 10, 1919. The principal feature of the meeting was organization conducted by Bros. Abram Eby and Christian Z. Martin.

July 8, 1919

Subject: **Qualifications for a Successful Sunday School Teacher,** by Bro. John H. Mosemann. **God's Guiding Hand in the Sunday School Work,** by Witmer B. Rohrer.

Business: Bro. A. Nissley Rohrer was elected secretary.

Aug. 12, 1919

Subject: **The Power of a Clean Life,** by Bro. Roy E. Myer. **Qualifications for a Successful Sunday School Teacher (Continued)** by Bro. Christian Z. Martin.

Business: Sister Emma Kulp, Bros. Abram Mosemann and David Hess were elected a committee to arrange subjects and assign speakers for the year 1919.

Sept. 9, 1919

Subject: **Humility and Obedience to God's Will,** by Bro. Abram Metzler of Quarryville, Pa.

These meetings are proving interesting which is evidenced by the growing attendance: June attendance 15, July 21, August 31, September 41.

The meetings are held every second Tuesday evening of the month and the subject for October meeting is, "The Great Need and the Greatest Blessings of Prayer," by Bro. Edward Heisey, Elizabethtown, Pa.

Remember us at the Throne of Grace in your prayers.

A. Nissley Rohrer,
Secretary.

Married

King-Smith.—On Aug. 21, Bro. Clearns C. King and Sister Elsie Smith were united in marriage by Bro. A. A. Schrock, Metamora, Ill. May God's Spirit guide and direct them through life.

Ulrich-Schertz.—On June 19 Bro. Emanuel Ulrich and Sister Matilda Schertz of the Roanoke congregation were united in marriage by Bro. A. A. Schrock, Metamora, Ill. May God's Word be their guide.

Harnish-Ulrich.—On June 24 Bro. John Harnish and Sister Viola Ulrich of the Roanoke congregation were united in marriage by Bro. A. A. Schrock, Metamora, Ill. May God bless them in their field of labor—the Peoria Mission.

Martin-Barbe.—On June 10, 1919, at the home of the officiating bishop, Bro. Geo. S. Keener, Bro. Amos H. Martin and Sister C. Barbe were united in holy matrimony. May their Christian path be a help to the Church and a glory to God.

Weaver-Zuercher.—On Thursday evening, Sept. 4, 1919, Bro. George H. Weaver and Sister Cora E. Zuercher, of Columbiana, Ohio, were united in marriage at the home of the bride's parents by Bro. A. J. Steiner. May the Lord bless.

Wolf-Sours.—On July 28, 1919, at the home of the officiating bishop, Bro. Geo. S. Keener, Bro. Claude Chester Wolf and Sister Essie Chatarene Sours were united in marriage. May God's richest blessings accompany them through their Christian pathway.

Slagell-Roeschley.—On Sept. 10, at the home of the bride's parents near Flanagan, Ill., Bro. Roy Slagell and Sister Lavina Roeschley were joined in the holy bonds of matrimony by Bro. Andrew A. Schrock of Metamora, Ill. May their life be one of peace and happiness and of usefulness to the cause of Christ.

Richer-Weldy.—On Saturday, Sept. 6, 1919, Bro. Menno S. Richer of Leo congregation and Sister Nora E. Weldy of Holdeman congregation were united in marriage at the home of the bride's parents, Joseph Weldy and wife, by Bro. Henry Weldy. May God bless them through life. They are making their home with the Leo congregation.

Obituary

Zehr.—Harold Donald Zehr was born Feb. 20, 1914; died August 13, 1919, of Brights disease; aged 5 y. 5 m. 23 d. He leaves father, mother, 2 grandmothers, 1 grandfather, 1 great-grandmother, and many relatives and friends to mourn their loss, which is his gain.

Strickler.—Sister Mary Strickler died at her home in Hanover, Pa., Sept. 11, 1919; aged 79 y. 1 m. 29 d. She was a faithful member of the Mennonite Church for a number of years. She is survived by one sister and many relatives and friends. Funeral services were held Sept. 13, conducted by brethren Daniel Stump and P. D. Shank. Text, Heb. 13:14. Burial at Hostetter's meeting house.

Schertz.—Leroy, youngest son of Peter Schertz, met death in a very sad way. He had been playing with his sister during the afternoon. Shortly after 7 o'clock, the family missed him. They found him lying unconscious behind the horses where he had undoubtedly been playing. Medical aid was called, but God called and the spirit took its flight about an hour after they found him. Little Leroy was 6 y. 1 m. old. He was a bright beam in the home and will be greatly missed by all. He is survived by father, four brothers (Oliver, Arthur, Ralph and Carl), four sisters (Elsie, Mabel, Alma, and Mary). His mother and four brothers preceded him. Services were conducted by D. D. Zehr and J. C. Eigsti.

McCann.—James Wilbert, son of Chris and Mamie McCann, was born near Roseland, Nebr., Dec. 2, 1917; died August 13, 1919, aged 1 y. 8 m. 11 d. He leaves parents, 1 brother, grandparents, uncles and aunts. The immediate cause of his death was bowel infection. Funeral services at the Roseland Mennonite Church Aug. 13 conducted by Bro. D. G. Lapp. Interment in adjoining cemetery.

Fuhrman.—Bro. John D. Fuhrman died at his home near Hanover, Pa., Aug. 11, 1919; aged 50 y. 10 m. 15 d. He was a sufferer from consumption, being confined to his bed about 8 months during which time he became willing to accept Christ as his Savior. He is survived by his wife, 2 sons, and many relatives and friends. Funeral services were held Aug. 14, conducted by brethren Daniel Stump, P. D. Shank and John Mosemann. Text Job 14:14. Burial in York Road Cemetery.

Rupp.—George H. Rupp was born Sept. 4, 1853; died Sept. 2, 1919, in the Harrisburg hospital of heart failure caused by being struck by an automobile accidentally. He lived five hours and was conscious until the end. He passed away peacefully rejoicing in the glorious hope of meeting loved ones gone before. He leaves three brothers (John, David, and Joseph); also two sisters, (Elizabeth Landis and Minnie at home) and a number of nieces and nephews. Funeral services were conducted by B. F. Zimmerman, Samuel Hess and J. H. Mosemann. Interment in Slate Hill cemetery.

Thomas.—Rachel Blough Thomas, wife of John M. Thomas of near Holsopple, Pa., died Sept. 7, 1919; aged 67 y. 8 m. She was married to John M. Thomas Feb. 4, 1877. To this union were born one son and three daughters. One daughter preceded her to the glory world. She is also survived by her husband, 3 brothers, 1 sister, and 11 grandchildren. She was a faithful member of the Mennonite Church for almost 42 years. Funeral services at the Blough Church on the 9th by James Saylor, Simon Layman, and E. J. Blough. Interment in the cemetery near the church.

Brubaker.—Alice, daughter of William and Cynthia Emerson, was born Nov. 18, 1876, in the state of New Hampshire. She was married to John Brubaker and they moved to Elkhart, Ind., where he was employed in a bakery. In course of time it developed that she had a tumor and that an operation was necessary. The surgeons found it a very technical case and she was on the operating table for more than three hours. The work was successfully done, and the prospects for her recovery seemed fairly good, when she suddenly got extreme pains and died Wednesday, Sept. 10, 1919; aged 42 y. 10 m. 8 d. She is survived by her husband, one daughter (Mrs. C. D. Burns), two grandchildren, two sisters, and many other friends. Funeral services on the 13th at the Elkhart Mennonite Church, conducted by Bro. J. S. Hartzler. Text, John 5: 28, 29.

Garber.—Susan Garber, widow of John S. Garber, was born in Lancaster Co., Pa., Apr. 2, 1830; died Monday evening, Sept. 15, 1919, at Elizabethtown, Pa., aged 89 y. 5 m. 13 d. Death was caused by the infirmities due to advanced age. She was a member of the Mennonite Church for many years. The following children survive: Anna, Kathryn, Henry (with whom she resided), Amos, John, Simon, Samuel, and Harriet (wife of Peter R. Nissley). 35 grandchildren and 22 great-grandchildren also survive. Funeral on Sept. 18, with services at the Mennonite Church at Elizabethtown, Pa., conducted by the brethren, Levi Ebersole, John G. Ebersole, and Simon Landis. Interment in Bossler's Cemetery.

"Grandmother, thou art sweetly resting,
Cold may be this earthly tomb,
But the angels sweetly whispered,
Come and live with us at home.

Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."
—By a Grand-daughter.

Nafziger.—Nellie Edna, youngest daughter of Samuel B. and Fannie Miller, was born near Shipshewana, Ind., Nov. 5, 1894; died Sept. 3, 1919; aged 24 y. 9 m. 28 d. On Apr. 14, 1913, she was married to Chris D. Nafziger. Two sons (Carol and Victor) and one daughter (Bernice) were born to this union. They had been on a short visit to her former home and on the return trip met with a sad accident which resulted in her death. In early life she confessed Christ as her Savior and had great faith in the saving grace of her Savior. She leaves a sorrowing husband, three children, father, step-mother, and seven sisters. She had seen much sickness and suffering in her life but patiently bore up through it all.

There is a vacant place in our home,
Which never can be filled.
A voice we loved so well
Is forever stilled.

Funeral services were conducted by Bros. J. C. Birky and Simon Litwiller at the Amish Mennonite Church near Hopedale, Ill.

Kenagy.—Dorthy Ellen Kenagy died Sept. 1, 1919; aged 1 y. 9 m. 29 d. She leaves father, mother, and one little brother. Little Dorthy was a very affectionate child, and in her playful glee she wandered to the railroad track, and was watching for her grandmother and two aunts to return from the coast. While on the track the coast train with two engines and ten heavy steel coaches rounded the curve, and before the heavy train could be stopped she was run over. The two engines and the baggage and mail cars passed over her, and when the train was brought to a stop her body was taken out from under the smoking car, bruised and lifeless.

Funeral services at the home of her grandparents, Sept. 4, and at the Mennonite Church in Albany, Oreg. Burial in the Riverview Cemetery. Services by Bro. J. P. Bontrager assisted by Bro. N. A. Lind. Text, Isa. 40:11.

"She is not dead—the child of your affection—
But gone into that school
Where she no longer needs your protection
And Christ Himself doth rule."

—J. P. Bontrager.

CANTON BIBLE SCHOOL

To Be Held In Canton Ohio, Jan. 6th, to
Feb. 13th, 1920.

The Committee of the Canton Bible School have found it possible to definitely arrange for the Canton Bible School according to the above mentioned dates. We are glad to announce the following courses which will be offered to those who wish to attend, as follows:

1st Year, Study of Gospel of Matthew; Epistle Study (Peter); S. S. Teacher Training; Courses in English (If Called For):

2nd Year, Epistle Study (Romans); Religious Pedagogy; Prophecy; Early Leaders and Kings of Israel:

Extra Courses: Doctrine; Personal Work; Vocal Music; Missions; Practical Work.

Special Sunday School, Ministerial, and Mission Conferences will be held during the term.

Instructors: Geo. J. Lapp, I. W. Royer, a special instructor in vocal music, and others who will be called in during the term.

For information please address Bro. N. E. Troyer, Business Manager,
1939 Third Street S. E.,
Canton, Ohio.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.—Matt. 11:29.

Items and Comments

Manitoba has placed 6,000,000 acres of unimproved land on the market for the benefit of returned soldiers.

Chile, S. A., has decided to spend \$40,000,000 on public works for the purpose of giving work to the unemployed.

Americans who are dissatisfied with wage conditions may find something for reflection in the report from Japan that while the wages there are as low as 60c. a day coal is listed at \$15 a ton.

It is announced that a giant aeroplane is being constructed to carry U. S. mail between New York and Chicago. It is to have a carrying capacity of 3000 pounds and make the trip in seven hours.

The National Education Association is authority for the report that the schools of the United States opened this year with a shortage of 38,000 teachers. Low wages is assigned as the cause of the shortage.

One of the most noted strikes in recent years occurred when the men working for the U. S. Steel Company struck for improved conditions. Both sides seem determined, and at the time of this writing the results are not yet in sight. In the Pittsburgh district state troops were required to maintain order. The issues at stake are such that a nation-wide strike may be called before it is all over with. As usual, violence is resorted to by striking steel workers and their sympathizers, and it requires a large police force to protect the rights and property of the people.

GENERAL MISSIONARY CONFERENCE

At the executive meeting of the General Mission Board, held at Elkhart, Ind., Sept. 17, it was decided to hold a General Missionary Conference Dec. 27-29, 1919. The committee appointed to arrange the program is also instructed to decide on a place to hold said meeting. Any one desiring to have this meeting in your community, will please write Bro. S. E. Allgyer, West Liberty, Ohio.

It might be well to remember these dates in arranging for meetings.

Committee.

BOOK REVIEW

The Great Apostasy

By Clayton F. Derstine

An interesting and timely message on the present day "departing from God and the living Word." It was the author's ardent desire that people might open their eyes and see the falling away from the true faith of the Gospel, of which the Scripture has warned us beforehand, that prompted the writing of this book.

The book contains 156 pages, and is divided into the following parts:

I. The Great Apostasy.
II. The Great Apostasy as Seen in the Church.

III. The Great Apostasy in its Revelation of the Bible.

IV. The Great Apostasy Lowers the Standard of Christian Living.

V. The Great Apostasy—its Effects on Preachers and Preaching.

The book is neatly bound in paper cover and may be had in any quantity desired at the uniform price of 25c. per copy. Send all orders to

Mennonite Publishing House,
Scottsdale, Pa.

BIBLE STUDY BY CORRESPONDENCE

As the busy season is drawing to a close, many young people and Christian workers who are deprived of attending school in person will be desirous of taking up the study of the Bible (or other allied subjects) by correspondence. This method of study has many advantages, among which we mention:

1. All can pursue it.
2. It may be taken at any time.
3. It may be taken at any place.
4. It may be pursued with any degree of rapidity consistent with thoroughness.
5. It is conducive to independent thinking.
6. It stimulates application.
7. It is inexpensive.
8. It is safe.
9. It is practical.

The Eastern Mennonite School offers courses for ministers, missionaries and Christian workers generally. Over fifty students have already enrolled. Special rates are given where groups study together. For further particulars send for descriptive pamphlet giving full particulars Address, J. B. Smith, Harrisonburg, Va.

CONFERENCE ANNOUNCEMENTS

Missouri-Iowa

The Missouri-Iowa Conference will meet, the Lord willing, at the Mount Zion Church near Versailles, Mo., with the following schedule and dates:

1. On Oct. 7 the Sunday School Conference will be in session.
2. The Mission Board will meet between sessions Tuesday, Oct. 7th.
3. On Oct. 8. the Young People's and Mission Conference will be in session. The forenoon being devoted to Young People's topics and the afternoon to Mission topics.
4. On Oct. 9 the Church Conference will be in session to continue till the afternoon of Oct. 10 if he work calls for the time.

A number of important matters will be before these meetings. We urge all our ministers and workers to lay aside all secular duties and give their time to the Lord in this important work.

A cordial invitation is extended to all our workers in this and in other districts to be with us in our meetings.

Versailles is on the Rock Island and the Missouri Pacific Ry's. Drop a card to either of the brethren, Amos Gingerich, D. F. Driver, H. J. Harder or Eli Swartzendruber, concerning your arrival. Trains will be met with conveyance at Versailles on the day preceding conference or when you may announce your arrival. Address these brethren at Versailles, Mo.

J. R. Shank, Secy.

Franklin Co., Pa., and Washington Co., Md

The Annual Conference of the Mennonite Church of the Washington Co., Md. and Franklin Co., Pa. District, will be held the Lord willing, at the Reiff Church, Washington Co., Md., on Oct. 10, 1919.

The District Mission Board will hold its Annual Meeting at the same place on Oct. 9, 1919, at 1 P. M.

Jos. E. Lehman, Sec'y.

Western A. M. Conference

The Western District Amish Mennonite Conference will meet, the Lord willing, with the Sycamore Grove congregation, near Garden City, Mo., Oct. 15-17, 1919.

The ministers meeting for preliminary work will be held on Wednesday, Oct. 15, and the conference sermon in the evening of the same day. Church conference on the 16th, and Sunday school conference on the 17th.

Convenient stations for arriving are Garden City, East Lynne, and Hadsell. For further information or notice of your coming address L. J. Miller, Garden City, Mo., or I. G. Hartzler, East Lynne, Mo.

A hearty welcome is extended to all to attend.

C. A. Hartzler, Sec.

Virginia

The ninth session of the Annual Mennonite Conference of Virginia will convene, the Lord willing, at Zion Church, Lower District, Rockingham Co., Friday and Saturday, October 17 and 18. To all who will attend this conference, a most hearty invitation is extended. All visitors desiring to be met at the station upon arrival, should come to Broadway, Va., and should also notify Bishop Lewis Shank, at the same place, of their coming.

I am also requested to advise that the General Board of the Virginia Mennonite Aid Plan will hold its annual meeting at the above mentioned church, on Thursday, the day preceding the Conference, at ten o'clock in the morning.

The Conference arranging committee will meet at the same place on Thursday afternoon at one-thirty o'clock.

Henry D. Weaver, Asst. Sec.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they preach except they be sent?" Rom. 10:13-15. And who shall send if you do not help?

There are real barriers in the way of young men and young women entering the mission field, home or foreign. No one is in a position to help solve these difficulties as is the good, live missionary pastor. He knows much about the different mission fields, about what the needs are, what qualifications are needed, best means of preparing for the work. Remember, not every pastor is a "good, live missionary pastor," but every one should be.

"The Congo railway in tropical Africa was completed at a cost of twelve million dollars and four thousand lives. Not less than sixteen lives were sacrificed to build each mile."—John R. Mott. Think a moment, more lives than were lost in the cause of Jesus Christ in establishing and building up missions in a hundred years while the building of this railroad did possibly not require more than that many weeks. This gives cause for careful meditation. It is not a very great compliment for the Church.

Much has been said about doing foreign mission work in the large cities of the United States, but comparatively little is being done as yet. The need of such work is shown in the fact that in Cincinnati, Ohio, sixty thousand people use a foreign language of whom twelve thousand can neither read nor write. Find out what the total population of the city is, then what percent the sixty and the twelve thousand are of the whole. Many other cities have even

a larger percent of foreigners and possibly also of illiterates.

Nearly every letter coming from our missionaries in the Argentine, South America, shows how they delight in the prospects of having the brethren representing the Mennonite Board of Missions and Charities come into their midst and help to choose a permanent location for their work. They have been there more than two years and it is but natural that they want to get started on a more permanent basis. Then there will be many other problems coming up in which these brethren can be a great help to the missionaries. Pray much that they may have a safe journey and have more than human wisdom so that they may carry out the purposes for which they are sent and do it all to the praise and glory of God.

The Missionary Visitor, the missionary organ of the Church of the Brethren, has a very interesting plan which that denomination has adopted for the support of, not only the missionaries, but the mission stations as well. They are not supposed to have a patent on the plan. Other Boards should study it carefully, watch the way it works out and use it with some modifications and possibly some improvements. Here is the plan. Anklesvar is one of their principal stations in India:

A new departure in the way of support of our India Mission Stations is just being gotten under way. The estimated cost of the Anklesvar Mission Station is \$3,500 for the ensuing year. This support is being divided into seventy shares of \$50 each, and these are now available to our brethren for support. The industrial, evangelistic, and medical work of this station are included in the shares. The brethren of Anklesvar promise to supply news through the Mission Rooms regarding the work of the station, to all who accept shares of support. Upon the "purchase" of any share or shares of support in this station a certificate will be sent to the donors and

reports will come regarding the doings at Anklesvar at least semiannually. We shall be glad to hear from any who may desire to do definite mission service in this wise.

During the last decade there has been a growing demand for more missionary information in the Church. The cry was heard from pulpit, from the Sunday school, and at mission meetings. Even at the beginning of that period the suggestion was frequently heard that we should have a mission paper. To meet the demand an eight page supplement was added to the Gospel Herald once a month. The first number was sent out dated April 6, 1916. This helped some but the idea of having a missionary magazine would not remain settled.

In the meantime there were appeals made to have a number of other papers started. Possibly the most urgent of these were, a paper for the "teen age" and a preachers' magazine. A large number of letters were sent out from the Mennonite Publishing House, showing a desire to be of the best possible service to the cause, and at the same time to carry out the will of the brotherhood. The letter stated these various suggestions and asked a number of questions intended to set the matter clearly before the Church. The consensus of opinion was that it would hardly be wise to start more than one paper just at this time, and that possibly the "teen age" paper was the most needed. Not all were of that opinion, but of course all will help push the expressed desire of the majority. To make amends for the loss of a missionary journal the mission supplement to the Gospel Herald is to be increased to sixteen pages instead of eight pages as it has been conducted for the last three and a half years.

Beginning with the Nov. 6 number of the Gospel Herald, the mission supplement will contain 16 pages instead of 8 pages, as heretofore.

WHERE ARE THE REAPERS?

For the Gospel Herald

There is a dearth of mission workers for our city missions. This is true especially of men. There are several reasons: First, the lack of a sufficient number of intelligent appeals. True, now and then a missionary or a member of one of the committees of the Mission Board comes around and makes strong appeals, but even then it is usually for the foreign field more particularly. Or some will even write articles for the Church paper, setting forth the needs if asked to do so; but are these the only conditions under which those who should know the needs the best should write? Nay, these appeals should come unsolicited. They should be made in public and private, in the Sunday school, in the preaching service, in other public meetings; and through the Church papers, by the teacher, the pastor, the Board member. In fact, it should be one of the most common appeals of the brotherhood, barring possibly the one for sinners to turn to Christ. These appeals should be made "in season and out of season." Bishop Thoburn once wrote to a friend: "Thousands of well qualified young men and women are not even thinking of the missionary enterprise, simply because it has never been brought before them in such a way as to suggest that they could engage in it if they so desired."

Second, parents often oppose their children in this. They want them on the farm, especially since they were deprived of their help during the war. They want their children to work for themselves so that they may at least own their homes and be "on easy street" by the time that old age begins to make itself felt. Earthly things are put first. This should not be so. True, this can not be said of all parents. Some begin very early to implant missionary information into the minds of their children and endeavor to create a desire to take up the work. Some of the most successful missionaries can trace their first impulses to enter their chosen field to the early teachings of parents who early dedicated their children to the Lord and asked that they might be used of Him in carrying the Gospel to those who know it not. There should be many more homes of the same kind.

Third, some are afraid that they would be devoting their lives to a work that in the end would not prove a very great success. If they knew that they could go into a city and in a few years build up a good, strong church they would be inclined to take up that work. They forget that SUCCESS is not prominent in the commands of our Lord. For example,

notice the call to Isaiah in the sixth chapter and the eleventh verse. When Isaiah wanted to know how long (which has a hint of, "with what results?") the interpretation of the answer was, "The longer you preach the less your work will be accepted, and things will go from bad to worse until there will be no one left." Not much prospect for earthly glory, but Isaiah went—and now think of his glory. Faithful teaching, so that the hardened sinner may have no excuse, having heard the Word and refused to accept it, stands out in bold relief in many places in the Word of God.

With the above well carried out for the welfare of the cause and a burning love to God, and a desire to do all that you can to save the lost will bring the needed recruits for the mission field as nothing else will. A desire to build up a church, to help people to a better life, and half a dozen other motives that may prompt the volunteer, may all be good in their place but they can never take the place of love to God, bringing about a desire to do only His will in the propagation of the Gospel. H

THINGS SEEN AT THE CATHOLIC CHURCH

By J. W. Shank

For the Gospel Herald

A Funeral Service

One day as Brother Hershey and I were walking along the street we noticed that a funeral coach was approaching the Catholic church. It was followed by five carriages. These were occupied by men. The coach arrived at the church door just as we were passing. Naturally we stopped to see what would be done.

The priest with his long black robe and a short white tunic over the top of it stood out on the steps. At his side was his chief assistant. In the hands of the assistant was an instrument having a handle and a bulb on the ends. In this bulb were holes. As the coffin was carried up the steps the assistant handed the instrument to the priest who used it to sprinkle the coffin with water. Then the two men began a weird chant reading out of a book the priest had in his hand. They walked ahead of the coffin continuing the chant until they reached the altar inside the church. There the coffin was placed in the midst of a number of burning candles. Then the priest and his assistant continued the low mumbling which was read from a book. None of the words could be distinguished because the reading was in Latin.

While the priest continued this monotonous mumbling the people who had come to witness knelt in their

seats. Most of them stared at each other or gazed around at various objects in the church. They did not seem to consider that they were worshipping. It was evident that no one could understand what was said in the entire service which lasted perhaps not longer than fifteen minutes.

For every service of that sort which the priests do for special people the charge is quite high. It is very likely that this short service cost the family from twenty-five to fifty pesos.

How dreary and hopeless such ceremonies seem to us; Death is looked upon as a terrible calamity by the people here. The hope of the Christian believer is entirely outside their experience.

A Special Service in the Catholic Church of Rio Cuarto

It was supposed to be a special feast day for the church. More people than usual seemed to be entering as I passed by. Desiring to see what was the nature of the service I entered. The church is very large but the seating capacity in these large churches is always small. A church of that size in the States would likely hold 1500 people, but this church had seats for perhaps three hundred. On that day there were perhaps four hundred people present, about one fourth of them having to stand in the wide space at the sides.

The priest during the greater part of the service had his back to the audience. He was merely going through some formalities at the altar, opening and closing books, fixing different articles on the altar, turning around occasionally to mutter a few words in Latin with his eyes cast upwards, scattering incense around over the floor and altar, etc. During that time the people would change their positions occasionally, sometimes standing and sometimes kneeling. The only thing the priest said during the service that could be understood was an announcement made at the close in which he informed the people that Thursday of that week was a special saint's day and that no good Catholic would work on that day. The day was "Corpus Christi."

People continued coming and going during the service. One rich man who had a special pew for his family came about five minutes before the service closed. He sat down, looked around at the people and at the different persons in his pew, and then as the services closed walked out with the air that he had done his duty. About one person out of five was a man. The rest were women and children.

When it is remembered that Rio Cuarto is a town of 35 thousand inhabitants and that this is the only Church, one realizes how few are

the people who attend these Catholic churches. There was present on that Sunday morning only about one per cent of the population of the town.

When it is true that the Catholic church makes no more of an appeal than this to the people we must conclude that she is sadly missing her mission. It is true that occasionally there are short sermons that are preached in Spanish but that is rare. The people who attend the churches do not expect to receive instruction. They go because they consider it their duty.

At the close of the service an usher distributed a little paper which is published weekly to give out to the people. Sometimes this weekly paper has some very antagonistic articles against the Protestants. But the writers can not argue against the Protestants without lying. One paper said that there are millions of different sects of the Protestants and that their founder, Luther, was a very lewd, debauched man. They try to make the people believe that these Protestant churches that are springing up here are merely hotbeds of the devil's work and that those who listen to them will surely go to perdition. They say that they will soon die out. We wonder, when we see such statements, whether they do not know that Protestantism is gaining ground by leaps and bounds in this country. We feel that it is safe to say that within ten or fifteen more years there will not be a town in the Argentine that will not have its Protestant mission or at least some believers. It is impossible that Catholicism will continue to deceive these people much longer as it has in the past. We will do all in our power to give them the light here in our section.

Pray for our efforts.

Pehuajo, Argentine, S. A.

THE CITY STREET

The following, taken from Josiah Strong's "The Challenge of the City," shows something of child life in the city to these people. Conditions in most cities have improved to some extent, but are far from ideal yet.—H.

The street is a school which gives an education of its own. It is the playground of the average city child; and is far removed as possible from the village green, the meadow brook, the field or forest, where the country boy finds his pastimes. In all his sports the latter is attending nature's school and unconsciously learning her lessons. The city child knows nothing of mother earth and of her wild things. His world is one of brick and stone. Everything that he can touch is artificial, and so is everything that he can see, except the sky, and that he cannot play with. Of thirty-

five boys and girls in Chicago, who applied for admission to the Joseph Medill Summer School, it was found on examination that nineteen had never seen Lake Michigan, and thirty had never been in the woods.

The street is a playhouse rather than a playground, and practically a glass house, which rules out many kinds of play, and surrounds the child with limitations and prohibitions. By enforcing regulations, and by keeping the peace, which the gamin dearly loves to break, or at least to threaten, the policeman comes to be looked upon by the boy as his natural enemy, so that the child early falls into the attitude of hostility to authority and to society, which the policeman represents.

The street is the child's front yard which, at the same time, belongs to everyone else as much as to him. His games are subject to momentary interruption. He is in everybody's way. If he objects to being kicked and cuffed, jostled by push-carts, trampled by hoofs, and run over by wheels, eternal vigilance is the price of safety. So far as the natural expression of his life is concerned, he is "cribbed, cabined, and confined," and yet his prison affords him no protection. Quick to dodge physical violence, he is not on guard against the poisonous emanations of the gutter or the moral miasm of the street. Comparatively safe from the accidents of traffic in the evening, the children swarm the streets in sultry weather until midnight. Vice is not quarantined, and at any moment the child or youth may be exposed to the contagion of a walking pest-house.

Pictures attract every one, especially children, and speak a language that all can understand. Highly colored posters, often indecent, help to create the moral atmosphere of the street. Corrupt and corrupting publications profusely illustrated, have become well-nigh as ubiquitous as the vermin of an Egyptian plague. In addition to the sensational sheets which make a specialty of vice and crime, concerning which they tell the truth (?), the whole truth, and which much more than the truth, cheap fiction abounds. "Blood curdling" stories for boys and girls are a large part of this stuff.

But worse than all this is the obscene literature which is being circulated on the street and elsewhere with devilish ingenuity and persistency for the purpose of corrupting children and youth. No decent person can imagine its character. It might have come from the cesspool of perdition. This literature circulates so secretly that very few have any conception of its extent or of the festering corruption which it works.

No small part of the education given by the street comes from the shop windows. Here is exhibited in an attractive way pretty much everything that the passing public wants or can be made to want. The express object of the shop window is to cultivate desire, only a small part of which can be gratified. The natural result is discontent. The European peasant, country bred and surrounded by the simple life of his own class, sees little of wealth and luxury to emphasize his own poverty. He hears of the aristocracy, and catches an occasional glimpse of a standard of living far removed from his own, but all that belongs to a strange world and hardly moves him to jealousy because "it was never intended for the likes o' him." But in this country he is aroused from his stolidity. He hears talk of equality. He sees members of his own peasant class, fellow countrymen, who have crossed the once impassable gulf and have become rich. His wants grow faster than his wages. He begins to feel defrauded; and the shop window daily emphasizes his poverty and cultivates his discontent.

In the age of homespun, men and women supplied most of their wants by means of their own handiwork. Gratification cost effort and rewarded it; a new want was, therefore, a new stimulus, which very likely led to new endeavor and new achievement. In the new civilization all this is changed. All one needs to make now is money, and one can gratify every want, without effort and without delay. Of the ten thousand tempting things in the shop windows every one may be had for money. It matters not how the money comes; its purchasing power is equally great, whether it is the wage of honest work, or the price of virtue, or the reward of a burglar's raid, or the fruit of a gambler's good luck. The soil puts a premium on honest work; the city street discounts it.

LIGHTS AND SHADOWS OF ROMAN CATHOLICISM IN LATIN AMERICA

"She has been intolerant and merciless with any who opposed her despotism. In the days of the Inquisition twenty thousand people were tortured in South America, one hundred and eighty-nine of whom were burned at the stake in Lima. She has monopolized conscience and set a traitor within the home through the confessional.

She has employed the boycott, the interdict, and other forms of persecution to intimidate men and women who have sought peace and holiness outside her fold.

In many public hospitals under the

care of nuns, a Protestant receives poor treatment unless he or she is willing to confess to the priest. Often in the maternity wards the children are forcibly taken away from their mothers and baptized by the chaplain.

The Roman Catholic Church has not scrupled to use violence and imprisonment and at times, the assassin's dagger, the executioner's scaffold, and the murderer's bomb, to dispatch heretics.

She has been a political rather than a spiritual power all over Latin America and her chicanery is so notorious in Latin America that many of the men have become her antagonists in politics and her despisers where their soul's concerns are involved.

She has lowered moral standards by her unblushing commercialism. Baptisms, marriages and funerals are all paid functions. She acts as arch extortioner when she grants indulgences or chants mass for the repose of the departed souls.

She has become a partner in the lottery and other nefarious traffic. She has incorporated countless pagan rites within her established practices. Saint and image worship with their associated commerce have swelled her coffers.

She has been the inveterate foe of popular education all over Latin America though she has maintained her own conventual instruction everywhere. She has opposed the translation of the Bible into the vernacular and attempted to suppress its public sale. She has forbidden the faithful to buy it or to read it and has publicly burnt the Book. Bible colporteurs have been stoned, flogged, jailed, and killed at the instigation of the clergy.

In the religious processions it is the image of Mary that is adorned with Worth gowns and precious sapphires, pearls, emeralds and rubies. The figure of Jesus has neither garland nor costume.

On a tablet beside the door of the Jesuit Church in Cuzco there is the inscription in Spanish: "Come to Mary, all ye who are laden with works, and weary beneath the weight of your sins and she will succor you."

Romanism in Latin America has preached salvation by good works but fostered an official religion which has been sadly lacking in the fruitage of good works. Romanism has deified a woman without exalting womanhood.

When they add to this their well-known tenet of transubstantiation and the "real presence" of the actual body of Jesus in the sacrament, offered by the priest as a propitiatory sacrifice, they have dethroned Jesus as Atoning Mediator and everliving Intercessor.

The above is taken from the Book, "The Living Christ in South America," written

by J. H. McLean. A recent book, published in 1916. It is a book that ought to find its way into our libraries.—T. K. H. Pehuajo, Argentine.

JAPANESE STATESMAN ON CHRISTIAN MISSIONS

I embrace this opportunity to speak of three points regarding Christian missionary work in Japan. (1) What Christianity has done in Japan. (2) What Japan has done for Christianity, or rather our attitude towards it. (3) What I hope missionaries may do for our people.

The work of Christian missions in Japan has not been properly recognized by our public men. This is not so much from lack of appreciation on their part as from the fact that work of a religious character is necessarily wrought in silence and privacy. If full justice is impossible, we can still bear witness to such labors as were not hidden under a bushel, but have been as lights shining before men.

In no field of activity, or enterprise, have missionaries accomplished more than in that of education. At least to a layman this has been most apparent. In the early seventies when our government and people were engrossed in readjustment, both at home and in foreign relations, and you could pay but scant attention to the all important question of education, missionaries rendered inestimable service, especially in the lines then most neglected by us—the education of women and of the poor. Even after our school system was more or less perfected, they continued to make good deficiencies in our general scheme of instruction. We own, with no small sense of shame, that the country cannot satisfy all the demands for education among our own people.

Among the late Emperor's five articles of oath, which were practically the Magna Charta of new Japan, it was stated that the low, as well as the high, should have their desires satisfied, and no desire has been stronger with both than that for education. This, of course, not only means the expansion of the soul, but the less spiritual opening of careers. The government has by no means neglected its schools, but has never been able to keep pace with the growing needs. Only last spring Parliament voted some 40,000,000 yen and the Emperor gave out of his own private purse 10,000,000 yen more for the erection of higher institutions of learning. Even then the intellectual demands of young Japan cannot be adequately met. We must for some time depend upon private enterprise and upon missionary efforts to remedy the insufficiency. As to the education of women, missionaries have been pioneers in our country.

But missionary activities are in no way confined to strictly religious and educational lines. What they have done and are doing in the field of philanthropy is comparatively little known. As I have myself been interested in public charities, I have watched with peculiar interest the development of Christian effort in this line. The many institutions connected with church organizations, started with the purpose of assisting the poor, of comforting widows and orphans, are innumerable. Their endeavor to overcome moral and physical degradation—such as prostitution on one hand and tuberculosis on the other—may well serve as an example.

I am well aware that with all that Americans may have achieved in education and philanthropy, they are not satisfied unless they have at the same time brought our people to Christ. Some years ago, the Salvation Army inaugurated the slogan—"Japan for Christ," and some charged them with the desire to upset the reigning dynasty. I could but laugh at their unnecessary fear for I know that the Kingdom of God, which you Christians preach, is not to be confused with principalities and powers.

I have always in my official career shown sympathy for Christian missions. As far as I see, there need be no conflict between Christian teaching and our nationalistic idea, as long as no attempt is made to interfere with the political regime. In fact, I am wondering whether the idea of God, as Lord of lords and King of kings, will not find more congenial acknowledgment among the subjects of monarchies than among the citizens of republics.

However that may be, you will give credit to Japan for the liberal attitude she has taken towards Christianity. If she has not welcomed a strange religion, she has not shut the door in its face. We have put no obstacle in the way of missionary progress. Having no state religion, we have put no disabilities on any form of faith. The Constitution has clearly guaranteed religious freedom. The Jesuits, who are not tolerated in many countries, have lately been coming to Japan, and we have placed no barrier to their efforts as long as they refrain from political intrigues. A country that has in the past thousand years tolerated every sort of alien philosophy and religion, be it Buddhism, Taoism, Confucianism, still consistently goes on without meddling with individual conscience and faith. If at one time there was persecution, it was because of political danger incited by a certain profession of faith, and not on account of theological nonconformity.—Missionary Review of the World.

OBEAH PRACTICE

Belief in "obeah" (obsession by an evil spirit) is deeply grounded in Jamaica, and is one of the most powerful opponents to Christianity. The "obeah" doctor is usually some disreputable renegade, living in poverty and filth, but his services are in frequent demand. When summoned professionally, he enters the patient's room and calls first for a pint of rum. A few drops are sprinkled upon the patient, the rest he swallows. Then he takes out of his bag a few chicken feathers and some red cloth, which he lays on the table. Next a small yellow snake is brought out of his bag and this he guides over the body of the sick person. Then the crucial moment is at hand, for this time the obeah man utters the word "money." About \$15 is handed over and operations begin anew. A small pan with a cover, more rum, blue and red lights, and then with a wild whoop the obeah doctor dances, at first furiously, then slowing down to a gentle swaying motion. With the pan in one hand, the cover in the other, he makes a swift leap upon the patient, claps the cover on, and amid an awed silence, departs with the "duppy" (evil spirit) safely in his pan.

Ten minutes pass. Then a shriek is heard. An exploring party finds the obeah man in wild distress. He had stumbled, the lid fell off the pan, and the duppy had escaped. Could nothing be done to save the patient, to whom the duppy had returned? Surely, but it would require more rum and more money. This time it required only a few minutes to capture him, and the pan was put in the bag for safe keeping.—Sel.

OUR POSSIBILITIES

Said one of the greatest missionaries that ever lived, "We preach not ourselves, but Christ Jesus the Lord." And the Prince of all missionaries said, "Ye shall be witnesses unto me." There is no need so great just now as witnessing to Jesus Christ in the power of the Holy Ghost. A very able writer has said, "Who can say there is not need in these days of a return to primitive methods, and of a resumption of the Church's primitive endowments? The Holy Spirit is not straitened in Himself, but only in us. If the Church had faith to lean less on human wisdom, to trust less in prudential methods, to administer less by mechanical rules, and to recognize once more the great fact that having committed to her a supernatural work, she has appointed to her a supernatural power, who can doubt that the grinding and groaning of our cum-

brous missionary machinery would be vastly lessened, and the demonstration of the Spirit be far more apparent?"—A. A. Wright.

NEWS NOTES FROM THE ARGENTINE

By J. W. Shank

For the Gospel Herald.

During the last week of June we are very busy preparing to leave Rio Cuarto. The doctor advises that we may safely risk the journey to Pehuajo with Sister Shank. We are very happy with the prospects of getting to our home.

June 30: On this date we experience an Argentine storm. A cold, wet snow and a strong wind all afternoon and night. People creep about with their necks and mouths covered by thick mufflers, but often that is the only extra covering they have to protect against the cold. "Que frio terrible!", (how terribly cold) they say. We see many little barefooted children running through the cold slush of snow and water doing errands for their "patrons."

July 2: Getting up at five o'clock, we do the last necessary packing and tearing up of our little household furnishings, and by a hard pinch get through in time to take the train. We are followed to the train by a large number of persons from the Brethren mission, all of whom come to wish us well on our journey. Now we realize what a lot of new friends we have found during our compulsory stay here.

After an hour's ride on the train we discover that a carefully prepared lunch was left behind. The children are much disturbed. In his evening prayer several days before Robert prayed that we might have plenty to eat while on the train to Pehuajo. Fortunately, we are able to get enough bread and fruit on the train and several fellow travelers offer some roasted chicken, so that all remain in good spirits. At least Robert could say that his prayer was answered as to quantity of food.

Further south we pass through a section that had a real heavy snow. After two days there remain quite a lot of white patches over the fields.

July 3: During a pouring rain our train pulls into Pehuajo. The whole Hershey family are out to welcome us home. How happy all of us are to be together again after a separation of exactly six months. Here they tell us that there has been much rain. Along the railway we had seen whole fields full of water. Here too there is mud and water in abundance.

July 6: We spend our first Sunday at the Mission. There has been so much rain and the weather is still unsettled. For that reason we expect few people at the services. But in spite of these drawbacks there are 75 at Sunday school and 65 at the evening service. Happy people greet us on all sides showing that already the Mission is winning its way into some hearts.

July 8: Reports are coming in from all parts of the Argentine telling us that some very destructive floods have come in various parts. In some of the towns where other missions are located water has swept over the whole town. There are not enough rivers in the interior of the country to carry off the surplus water. In some places relief forces have been sent out in flying machines to rescue the people. In other places boats have been sent out over the open country to get the refugees. So many of the houses in the country districts are made of mud. With so much rain these houses collapse, leaving many people without any shelter. We have seen so many of these homes in our travels. They seemed desolate enough in nice weather. We wonder how they must be now.

July 9: Brother Hershey starts to Buenos Aires to take a crippled boy to some specialists. The widowed mother has become interested in the mission. She considers the Mission a Godsend to the community and she says she trusts Brother Hershey with her boy as she would not have dreamed of trusting any other strange man. Several days later they return with the report that the boy has tuberculosis of the bones and that a long treatment of home doctors will be necessary. The mother pays all of the expenses for the trip and is greatly pleased that the expense was so little.

July 10: We move our family to a house where we can obtain only two rooms. After searching the town over for a house to rent, we decide that a whole house can not be obtained until winter is over and that we can squeeze into several rooms for a while. We rent the rooms from a very nice Italian and his wife. They have no children. We will continue to watch for a house. We need one as soon as possible because here we can not unpack all of our things for lack of room.

July 14: In a consultation meeting of all workers we discuss plans to meet the opportunities that seem to be opening to us. We see needs sufficient to occupy a much greater force of workers than we have. We feel, however, that we must simply do our best to accomplish the tasks as they

Hanover Pa Y P B M	10.00
Souderton Pa Teachers Meeting	42.00
Providence Cong Pa	14.00
Class No 13 Olive S S Ind	8.91
Hopewell Cong Ind	9.00
Phenas Weaver	5.00
Manda Schrock's S S Class Ind	5.00
La Junta Cong Colo	40.07
Pleasant Valley Cong Kans	37.62
Spring Valley Cong Kans	5.00
Spring Valley Cong N D	21.00
White Hall Cong Mo	3.00
Wolford Cong N D	3.00
Coalridge Cong Mont	10.00
Surrey Cong N D	19.21
Cherry Box Cong Mo	1.25
Liberty Cong Iowa	12.25
Berea Cong Mo	3.25
Calkins Cong Mont	2.50
Blough Cong Pa	23.00

\$1251.27

India Missionary Support

Salem Cong Nebr	\$ 75.20
West Liberty Cong Kan	100.00
Elkhart Cong Ind	25.50
Yellow Creek S S Ind	63.85
Middlebury Cong Ind	6.00

\$270.55

India New Missionary Fund

Willow Springs Cong Ill	\$128.50
West Union Y P M Ia	15.00

\$143.50

India Missionary Children Support

Isaac Kulp & Wife	\$ 20.00
Anna Fridy's S S Class Pa	5.00
Nappanee West Market St S S Ind	100.00

\$125.00

India Native Worker Support

Y P B M Markham Ont	\$ 15.00
Harmony Young People's Meeting Roanoke Ill	13.40
Dovlestown S S Pa	30.00
A Bro & Sister Ohio	30.00
East Petersburg S S Y P B C Pa	10.00
Millersville Y P M Pa	20.00
Manheim Bible Study Class Pa	5.00
Hereford Cong Pa	5.00
S H Horst's S S Class Pa	7.00
Fort Wayne Cong Ind	17.09
C A Shantz & Wife	5.00
Larned S S Kans	5.00
Spring Valley Cong N D	5.00

\$167.49

India Bible Women Support

Old Sisters Class Oak Grove S S Champaign Co Ohio	\$ 3.25
C Sherman Swartz & Wife	5.00
Doylestown S S Pa	18.00
Logan Co Sewing Circle Ohio	4.00
H C Deffenbaugh	4.00
A R Eschliman	6.00
Salem S S Wayne Co O	2.00
Old Sisters Class Plainview S S Ohio	4.00
Helping Hand Class Elkhart S S Ind	2.00
Class No 10 Olive S S Ind	2.00

Bowne Cong Mich	3.00
	\$ 53.25

India Famine Relief

A Sister Garden City Mo	\$ 5.00
A Bro Croghan N Y	10.00
Noah Beachy & Wife	7.00
L E Miller	10.00
A Bro & Sister Ohio	75.00
Leetonia Cong Ohio	196.48
A Sympathizing Bro Ind	15.00
C R Bender	5.00
S D Guengerich	40.00
Eli Kinsinger & Wife	6.00
A Sister Sask	15.00
Miss A M Good	2.00
Fdw B Harder	25.00
I F Kauffman & Wife	10.00
Hopewell Cong Ore	16.96
M T Brackbill	2.00
Pike & Salem Congs Allen Co Ohio	437.36
Old Sonnenberg Cong Wayne Co Ohio	462.20
Kate Miller	5.00
Pigeon River Cong Mich	180.15
O O Amish A J Mast Dist Arthur, Ill	686.50
A Sister in Christ Kans	2.00
O O Amish South Dist Custer Co Okla	20.00
J I Brennehan & Family	100.00
Leetonia Cong Ohio	35.00
Hopewell Cong Ore	39.25
Near Harrisburg A M Cong Ore	35.00
Bethel S S Ore	15.00
A Bro & Family Ore	200.00
Otho Downs	15.00
George Hallman	15.00
Sisters Sewing Circle Blenheim Cong Ont	35.00
A Bro Milford Nebr	400.00
Zion Cong Ore	55.00
A Swartz	20.00
Daniel Nafziger	50.00
Sycamore Grove Cong Mo	64.01
A Friend Iowa	10.00
Kansas City Mission S S Kans	27.00
C H Narziger & S M Zook	3.00
E M Bricker	5.00
A Bro & Sister Va	15.00
Waldo Cong Ill	142.60
Two Sisters Ill	5.00
A Sister Va	1.00
A Sister Sask	10.00
A Sister Ohio	10.00
Salem S S Ill	50.25
Sugar Creek Cong Ia	929.47
A Bro Ill	25.00
A Bro Mo	10.00
Warwick River Cong Va	9.00
David Herr	25.00
M H Mich	10.00
O O Amish Cong Plain City Ohio	312.00
Walnut Grove & S Union Congs Ohio	172.76
A Sister Minn	3.00
Friends Philadelphia Pa	12.00
A Bro & Sister Va	59.00
O O Amish Cong near Exeland Wis	33.75
J P Zook & J B Peachy Cong O O Amish Belleville Pa	151.00
Geo Gerber	10.00
L N Yoder	25.00
Clarence F Derstine	4.00
Mt Clinton S S Va	35.56
Weavers S S Va	63.65
Bettie Keener's S S Class	24.95
Noah M. Gingerich	10.00

Locust Grove Cong Pa	198.12
D S Weaver	200.00
Flam Martin	10.00
A M Bauman	10.00
David Breckeisen	100.00
T J Wenger	100.00
"A Sister in Christ" Ill	50.00
Two Brethren Garden City Bo	11.00
O O Amish Dist Chester-ville Ill	42.50
E & A Troyer Mo	5.00
J W Kauffman & Wife	5.00
Manson S S Ia	48.14
Gilbert Bergey	25.00
Pike & Salem Cong O	93.05
A M S S Greenwood Del	40.00
A R Egli	10.00
A Bro & Sister Ohio	10.00
John Martin	5.00
S M Bender	10.00
N G Yoder	5.00
Sara A Lehman	15.00
A Sister Kans	5.00
Emma Neuschwanger	13.00
Hopewell Cong Ore	23.47
A D Snider	100.00
Mary Cressman	100.00
A Bro Vineland Ont	50.00
Menno Snider	50.00
East Zorra A M Cong Ont	754.26
York Co Dist Ont	145.75
Weber Cong Ont	44.05
Vineland Cong Ont	175.00
Omer Snider & Wife	10.00
Samuel Hertzler	20.00
A Bro Rohrerstown Pa	100.00
Rissers Cong Pa	77.67
Goods Cong Pa	237.10
Elizabethtown Cong Pa	92.00
Millersville & Rohrerstown Congs Pa	323.00
Esther Brown & Daughter	12.00
Landisville Cong Pa	21.25
A Sister Manheim Pa	1.00
Brick Cong Pa	203.00
Strasburg Cong Pa	180.78
Byerland S S Meeting Pa	52.00
New Danville Cong Pa	471.50
Maria Ressler	50.00
Cross Roads Cong Juniata Co Pa	17.25
Mary S Benner	5.00
Mal 3:10	50.00
II Cor. 9:7	25.00
A Bro. & Sister Pa	7.00
A Friend Pa	15.00
A Sister Pa	1.00
Merrill Lefever	2.00
A Young Sister Ronks Pa	10.00
Landis Valley Cong Pa	173.75
Bomansville Cong Pa	182.05
Gantz Cong Harvest Meeting Pa	203.00
Souderton Cong Pa	157.70
Mrs. Sarantha Buskirk	1.00
Plain Cong Pa	158.29
Skippack Cong Pa	54.00
Souderton Cong Pa	54.27
Spring City Cong Pa	185.41
Doylestown Cong Pa	98.05
Providence Cong Pa	100.00
Skippack Cong Pa	15.00
Plain Bible Study Meeting Pa	69.25
Line Lexington Cong Pa	100.00
Worcester Cong Pa	28.00
Bro & Sister Lower Salford Pa	100.00
Miller Cong Md	45.00
Stauffer Cong Md	30.60
Paradise S S Md	40.00
Pleasant View S S Pa	10.00
Brethren of Reiff Cong Md	83.00
A Sister Marion Cong Pa	10.00
Sewing Circle Marion Pa	30.00

Fort Wayne Cong Ind	7.75
Shore S S Ind	44.27
Leo Cong Ind	24.60
A Bro Goshen Cong Ind	10.00
A Sister Bad Axe Mich	25.00
A Bro Midland Mich	5.00
Howard-Miami Cong Ind	57.64
Yellow Creek Cong Ind	25.00
Class No 10 Olive S S Ind	12.19
Olive Cong Ind	90.00
Fairview Cong & Y P M Mich	78.60
Holdeman Cong Ind	3.00
Midland S S Mich	20.00
La Junta Cong Colo	10.00
East Holbrook Cong Col	70.00
Protection Cong Kans	24.25
Roseland Cong Nebr	3.00
Catlin Cong Kans	13.50
Palmyra Cong Mo	20.76
Spring Valley Cong N D	8.50
Coalridge Cong Mont	10.00
Cherry Box Cong Mo	4.15
Liberty Cong Ia	5.00
Berea Cong Mo	2.05
Carver Cong Mo	9.00
Weaver Sewing Circle Pa	70.00

\$12,524.43

Hindi Central School Bldg

Class No 3 Warwick River S S Va	\$ 48.00
William M Heatwole	200.00

\$248.00

India Hospital

A Bro. Milford Nebr	50.00
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India Leper Asylum

Pike & Salem Congs Allen Co Ohio	\$ 10.00
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India Medical Work

I B Stutzman	\$ 15.00
Larned Cong Kans	27.00
A Bro Ohio	20.00
A Sister Salem Cong Ind	4.00
Ruthean Bible Class Elkhart Ind	4.00

\$ 70.00

India Orphans

Class No 3 Olive S S Ind	\$.88
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India Boys Orphanage

Solicited by Chas Shank Ohio	\$100.00
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India Widows Support

Doylestown S S Pa	\$ 5.00
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India Native Nurse Support

Two Sisters, Lansdale Pa	\$ 8.00
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India Native Woman Teacher

Mary Landis	\$ 3.00
Mary K Zimmerman	3.00
A Sister Pa	6.00

\$ 12.00

India Building Fund

Sister Mabel Groh	\$ 25.00
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India Loan Fund

M C Cressman	\$100.00
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India Widows Home

Roseland Cong Nebr	\$ 2.00
Cherry Box Cong Mo	1.54

\$ 3.54

India—Personal Fund

Lizzie Stauffer for M C Lapp	\$ 5.00
Mrs. Drange for Elsie Kaufman	5.00
Classes No. 1, 2 and 4	

Olive S S for J N Kaufmans Children	11.82
	\$ 21.82
Total receipts for India	\$15,190.18

SOUTH AMERICAN MISSION

Warwick River Cong Va	\$ 3.50
West Union Y P M Ia	13.00
Yellow Creek Cong Ind	40.00
Classes No 5 & 7 Olive S S Ind	14.52
Phenas Weaver	5.00
Larned Cong Kans	28.00
Stahl Cong Pa	33.25
Weaver Cong Pa	11.00
Daniel Kuhns & Friends (for T K Hershey)	70.00
	\$218.27

CITY MISSIONS

Canton Mission	
Geo Gerber	\$ 5.00
Pike & Salem Congs Allen Co Ohio	5.00
Ephraim Hostetler	.50
A Sister	4.00
Brenneman Estate	59.26
Kate Miller	5.00
J Y Smucker	12.00
A S King	20.00
Elsie Hartman	1.00
Provisions	
Amos Becker	6.00
C Glick	20.00
J D Miller	2.90
Chris King	1.00
	\$141.66

Chicago Missions

Phenas Weaver	\$ 5.00
A R Miller	1.00
E Rediger	5.00
I R Detweiler	2.00
Visitors	13.00
Willow Springs Cong Ill	5.71
Provisions—Various sources	35.00
Clinton Brick Cong Ind	15.75
Willow Springs Cong Ill	9.21
Provisions	
Clinton Frame Cong Ind	17.88
Friends Flanagan Ill	9.15
Friends Wellman Ia	1.65
	\$120.35

Fort Wayne Mission

Pike & Salem Cong Allen Co Ohio	\$ 5.00
Ind-Mich Branch Womens Aid Dept Mission Bd	15.00
Goshen Cong Ind	15.00
Holdeman Cong Ind	1.00
A R Miller	1.00
	\$ 37.00

Kansas City Missions

Bro Hydro Okla	\$ 16.00
Pleasant Valley Cong Kans	1.00
Larned Cong Kans	77.00
Catlin Cong Kans	6.70
White Hall Cong Mo	1.00
Lake View Cong N D	1.50
Coalridge Cong Mont	5.00
Cherry Box Cong Mo	1.10
Liberty Cong Ia	8.00
Berea Cong Mo	1.00
rthur Martin	50.00
Bro. Leatherman	1.00
M J Quigley	2.00
Wm Smith	10.00
Martin Allison	2.00
Provisions	
Mt Zion Cong Mo	10.40

Sycamore Grove Cong Mo	13.71
West Union Cong Ia	5.60
Nellie Showalter	.30
	\$213.31

Lima Mission

Pike & Salem Congs Allen Co Ohio	\$ 5.00
Provisions	
P E Brunk	1.25
C D Brenneman	1.60
S P Good	1.50
Samuel Golden	.75
Sam Diller	2.00
Arthur Hartzler	1.60
J Y Smucker	1.40
S P Zook	1.65
Moses Brenneman	.80
	\$ 17.55

Youngstown Mission

"Road Workers' Camp" Sugar Creek Ohio	\$ 5.65
Geo Gerber	5.00
Pike & Salem Congs Allen Co Ohio	5.00
Allen Rickert	1.25
Eli Blosser	1.25
Emma L Hykes	1.00
Martins Creek Cong O	32.95
William Clark	2.00
Amos Hartzler & Wife	6.00
Mary Shumaker	.50
David J Hostetler	4.50
Sunday Evening Offerings	13.91
S S Collections	6.06
House Income	4.00
Day Nursery	5.25
Clothing—Portage Co Ohio Sewing Circle	21.25
	\$115.57

Peoria Mission

Willow Springs Cong Ill	\$ 25.23
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Altoona Mission

Martinsburg Cong Pa (a-c Correction error)	\$.75
Pinto Cong Md	2.50
Schellburg Cong Pa	4.00
	\$ 7.25

Toronto Mission

Detweiler Cong Ont	\$ 6.00
Total receipts for City Missions	\$683.92

CHARITABLE INSTITUTIONS

Old People's Home

Neshannock Falls Cong Pa	\$ 31.00
Yellow Creek Cong Ind	18.60
Class No 12 Olive S S Ind	10.82
Emma Cong Ind	30.00
Pleasant Valley Cong Kans	1.00
Berea Cong Mo	1.00
Calkins Cong Mont	.50
	\$ 92.92

Orphans' Home

Warwick River Cong Va	\$ 1.00
Pike & Salem Congs Allen Co Ohio	8.20
Class No 6 Olive S S Ind	2.46
Ann W Christophel	5.00
Wolford Cong N D	.50
Cherry Box Cong Mo	1.10
Berea Cong Mo	1.00
Calkins Cong Mont	.50
Springs Cong Pa	7.05
Special Support	375.58
J S Detweiler	8.00

Friends	3.50
Jacob Good	2.00
J S Hondenshield	1.00
E Lantz	10.00
Lydia Smith	5.00
Ihaiah Hartzler	2.00
Menno Yoder	1.00
Mrs Menno Yoder	2.05
Martha Steiner	1.00
Mrs Joel Beck	.25
Lena Augsburg	.10
Rhoda Hilty	1.00
Farm Income	.48
Provisions	
Greencastle Sewing Circle Pa	20.00
Maple Grove Sewing Circle Ind	14.35
Irvin Kauffman	32.25
Ammon Graybill	25.00
	531.37

Children's Welfare Home

Plum Creek S S Nebr	\$ 6.00
Pleasant Valley Cong Kans	1.00
Catlin Cong Kans	1.00
White Hall Cong Mo	1.00
Cherry Box Cong Mo	1.10
Liberty Cong Ia	1.50
Berea Cong Mo	1.50
Zion Cong Oreg	2.00
Deer Creek Cong Ill	20.00
Sarah Holdeman	.75
Dan Shantz	5.00
Special Support	196.00
Provisions—no Name	17.25
	\$254.10

La Junta Sanitarium

Thomas Cong Pa	\$ 8.00
Kaufman Cong Pa	8.17

July Report

Hospital Fees	1081.23
Merchandise	36.30
Sanitarium Farm	1200.00
Young People Pennsylvania Cong Kans	25.00
Ida Kreider	1.00
Bro Voegtlin	5.00
Litwiller Income	25.00

August Report

Hospital Fees	1035.28
Bro Bontrager	6.00
John Zook	10.00
Phineas Bontrager	4.00
Eli Bontrager	5.00
Various Sources	11.30
Provisions—no Name	10.80
	\$3,472.08

Total receipts for Charitable Institutions	\$4350.47
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MISCELLANEOUS FUNDS

Mary Burkhard Support	
Logan Co Sewing Circle Ohio	\$ 2.50
Pond Bank Mission Bldg Fund	
Clearspring Cong Md	\$ 45.65
Brethren Reiff Cong Md	57.00
Strasburg Cong Pa	121.00
Cedar Grove Cong Pa	110.00
Brethren Miller Cong Md	12.00
	\$345.65
Altoona Mission Building Debt	
Blough Cong Pa	\$100.00
Crist P Yoder	22.00
	\$122.00

Jewish Mission—Chicago

Pearl Garber	\$ 10.50
Rural Missions	
Barker St. Cong Mich	\$ 10.00

Howard-Miami Cong Ind	26.00
Middlebury Cong Ind	37.82
Ben Miller	2.00
Holdeman Cong Ind	60.48
Cherry Box Cong Mo	1.00
Thomas Cong Pa	16.70
Kaufman Cong Pa	16.34
	\$170.34

Ind.-Mich. Church Bldg Fund	
Henry Weldy	\$ 10.00
Class No 8 Olive S S Ind	26.35
	\$ 36.35

Educational Fund	
E K Greenewalt & Wife	\$500.00

Home Support	
Pleasant Valley Cong Kans.	\$.25

Sunday School Field Worker	
Pleasant Valley Cong Kans	\$ 5.50

Bible & Tract Fund	
Larned Cong Kans	\$ 2.00

Church at Alpha Minn	
Spring Valley Cong Kans	\$ 46.00

General Conference Delegates	
Pleasant Valley Cong Kans	\$ 10.00

East Holbrook Cong Colo	9.79
La Junta Cong Colo	36.75
	\$ 56.54

Kans.-Nebr. Conference Expense

Milan Valley Cong Okla	\$ 8.68
East Holbrook Cong Colo	13.37
Pleasant Valley Cong Kans	22.80
West Liberty Cong Kans	27.00
Pennsylvania Cong Kans	27.00
Larned Cong Kans	30.00
Roseland Cong Nebr	6.71
Spring Valley Cong Kans	46.25
Hesston Cong Kans	27.95
Catlin Cong Kans	10.60
Yoder Cong Kans	36.49
La Junta Cong Colo	22.50
	\$279.35

Eastern Mennonite Home

Stahl Cong Pa	\$ 20.35
S S Conf Missionary Fund	
Martinsburg S S Pa	\$ 4.45
Casselman S S Md	3.43
Masontown S S Pa	6.72
	\$ 14.60

Total receipts for Miscellaneous Funds	\$1,611.93
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SUMMARY

Canadian Treasurer	\$1,989.91
Eastern Menn Board of M & C	2,752.64
Franconia Mission Bd	1,217.16
Franklin Co Pa & Washington Co Md Mis Bd	682.70
Ind-Mich Mission Bd	1,690.34
Kans-Nebr Mission Bd	757.98
Mo-Iowa Mission Board	247.71
Southwestern Pa Mis Bd	385.58
Mennoite Bd of M & C	13,734.26

Total \$23,458.28

Gratefully acknowledged,
Mennonite Board of Missions
and Charities,
G. L. Bender, Treas.,
1711 Prairie St.,
Elkhart, Ind.

GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, OCT. 9, 1919

(Gospel Witness)
Established 1905

No. 28

EDITORIAL

If you should spend one hour each day in reading your Bible, how many months would it take to read it through?

"Ye shall be witnesses unto me," said Christ to His disciples. They who exercise this privilege are in excellent company. God the Father, the Holy Ghost our Comforter, the apostles and prophets, the angels and blessed Word, all are witnesses to the fact that Jesus Christ is the living God and Savior of all who come to Him in faith.

India Famine Relief.—As we read Bro. M. C. Lehman's description of famine conditions in India and what is being done to relieve suffering there, we are agreeably impressed with the efforts of our missionaries there and that of our contributors on this side of the water. May the good work go on; and the hand of affliction now resting so heavily upon the people in that far-off field of labor result in winning many souls for the Master. To this end may we all work and pray.

Strikes.—The great steel strike has made far less impression upon the public mind than it would have done if strikes were not so common. Both England and America are having a taste of what an organized labor strike of nation-wide proportions may mean.

Trace these strikes to their central cause, and you will have the central cause of every other social, industrial, or political disturbance—covetousness, which breeds contempt for law and order and substitutes might for right. Here is the real problem of the nations. Every labor strike is a violent reminder to all people that something is radically wrong. Unless

there will be an awakening of the public conscience to a respect for right and righteousness we may expect these disturbances to go on from bad to worse.

The Gospel presents the only cure.

Reform.—The failure of all distinctly reform movements is that they stop short of the most vital point connected with real reform. Reform is good as far as it goes. It is a good thing for the drunkard to give up his drinking, the tobacco user to give up his filthy habit, the profane man to give up his swearing, the libertine to give up his immorality, the thief to quit his stealing, the murderer to cease taking human life, the extortioner to renounce his covetousness, and so on with other reforms. But a man may do all these things and still be a lost soul. Any reform that leaves the soul unregenerated is a failure. And the only reform which reaches the soul is the miracle of grace which the Lord performs in the heart of penitent believers and makes of them "new creatures."

Some time ago we came in possession of a booklet picturing to our minds the ideal world. It was indeed a lovely picture. It told about the necessity of a national repentance for national sins; of the driving out of such enemies of common morality as the saloon, sabbath desecration, social impurity, polygamy, and other curses. But it stopped short of calling for the acceptance of Jesus Christ as the Savior of our souls, the necessity of accepting the entire Bible as the Book of God to be accepted and obeyed by believers; and other kindred doctrines vital to the work of salvation. It is pleasant to behold a polished up world; but so long as Jesus Christ and His Gospel are ignored as the center of all reform, this world, though it be ever so polished, continues but a whited sepulchre.

HEART TO HEART TALKS

II. To Church Members

Our talk last week was to ministers. This is to be a talk to church members, ministers included.

The only difference between a minister and other members, sometimes called "lay members," is the difference in stations which they occupy in the Church. As individual members, responsible to God and the Church for our personal life and service, we stand on a common level.

Our High Calling

Last week we spoke of the high calling of the ministry. Without repeating or modifying what was said about the sacredness of the minister's calling, let us not get the idea that the position of the ordinary lay member is an inferior one. No one can read the Bible references to what are really the children of God without being impressed with our high and holy calling. It is true that the lowest and most degraded of men may belong to some church; but we are now talking about those who belong to the Church of Jesus Christ. And this leads us to remark that it is time that some people get their eyes open to the fact that the mere matter of belonging to some church without having the actual experience of salvation is the worst kind of a delusion.

But if you are a real child of God, if you have been "born again," if you have become "a new creature," if you have forsaken the world with its lusts and follies and are walking "in newness of life," you have the highest station on earth: you are a child of God, a joint heir with Christ, and belong to that class of people to whom Peter refers when he says: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." As "strangers and pilgrims on the earth," your faces are set Zion-

ward, your affections are set on things above, you are seeking a city "whose builder and maker is God." Brother, sister, is this your experience, this your view of life both here and hereafter? Then you have a taste of what it really means to be a child of God.

Our Personal Life

"You see your calling, brethren." "Walk worthy." Too many of us flounder around in a half satisfactory life, walking "according to the course of this world," absorbed in things material and blind to things spiritual, simply because we have our eyes and ears closed to the privileges and opportunities of the Christian. Like Elisha's servant, though we are surrounded by the heavenly hosts, we are not aware of them, because we are blind. Let us pray that our eyes may be opened, our understanding enlightened, our hearts filled with the love of God, our souls quickened by the Spirit, our lives directed to the glory of God and man to impress the world with the high calling of the Christian professor by living lives of purity, holiness, righteousness, loyalty to God and the Church, faithfulness in every good work. Let us "walk as children of light."

Our Stewardship

As members of the body of Christ we are commissioned to have a part in the great work of making Christ known to all the world. In this sense the world is our stewardship. Some day we must give account, and report to the Lord what use we made of what was committed to us.

That part of the world with which we come in closest touch is the part of the stewardship for which we are most directly responsible. Men in distant heathen lands may rise up in judgment against us because we had the talents and the opportunity to bring them the Gospel and neglected our opportunity, or because we had the money to send them the Gospel and consumed it upon our own lusts; but men in our own communities will have more and stronger reasons for condemning or commending us before the bar of God, depending upon whether we neglected or improved our opportunities in time.

Now to be plain, are we living up to our opportunities? Are we spending as much time with our Bibles, or in holy meditation, or upon our knees, as we should? How often do our unconverted neighbors hear from our lips the earnest testimonies for the truth that should be upon the lips of all professing Christians? Are we regular and faithful attendants at the house of the Lord? Are we faithful in attending to the wants of the needy, as we have opportunity?

Is it an understood matter that the Church may depend upon us to do our best in serving God and the Church whenever we are called upon? Are we loyal to the core in all matters of doctrine and tenets of faith held by our Church? Is our business life such that people can see readily that we make a practical test of our Christianity in our dealings with fellow-men? Is our language free from idle words, from vulgar talk, from anything that defiles the tongue and gives evidence of a corrupted heart? This line of questions might be continued indefinitely. We are saying nothing new when we say that the more favorable our life as it appears in response to these questions the more decided our influence for the Lord, the more fruitful our efforts in the way of bringing souls to Christ and building them up in Christ. Beloved, in the light of these questions let our life be compared with the light of God's Word. As we look into the faces of our children, of our neighbors and neighbors' children, of strangers in our home or other communities, let there be a holy resolve within our hearts that so far as we are concerned we will improve every opportunity to work and live to the end that they all be saved for eternity. Our stewardship ends with the limit of our influence and power over others. What will our answer be when we will be called upon to give account?

Church Building

It gives us satisfaction when we can reflect that we have done all that we can do in the way of strengthening the cause of Christ among men. Our business is to do what we can in the way of building up our home congregations. We do this in two ways: (1) by working for numbers; (2) by building up members in the faith and service of the Gospel.

When it comes to working for numbers we hear two protests. To work for more numbers without regard to conversions is worse than no numbers at all. Proselyting is condemned in Scripture.

In answer to the first point, it should be borne in mind at all times that it is a curse to load down the Church with unconverted members. But this does not stand in the way of the other fact that the more people we can bring to Christ, that Christ may make of them "new creatures" and these new creatures received into the visible Church, the more pleasing it is in the sight of God. The thought of 3000 converted members being taken into the Church on the day of Pentecost makes interesting reading. Let us pray and work for many Pentecosts.

With reference to proselyting, it is a contemptible practice to hang around the outskirts of other churches and persuade their members to unite with "our church." But it is a very commendable practice to defend and promulgate a whole-Gospel faith, and have all men to rise to that kind of a standard. It is a most reprehensible practice to get people to feel that because they belong to "some church" they are on their way to glory no matter how much of the Bible is ignored by them or their church. It is one thing to hold up the full Gospel standard and to encourage all people to rise to it; and quite another thing to be pulling at other churches for the sake of luring members away from them. The first is not proselyting, but performing a purely Christian duty.

Yes, we want to work for members—converted members, of course. We want to do everything that we can to build up our home congregations, that they may be strong, active, aggressive, reaching out to send the Gospel into the dark corners of earth. The way to build up strong congregations is to encourage the strengthening of all the membership, giving adequate support to every member, especially officials. Let us do what we can to the end that our preachers, deacons, superintendents, teachers, and all other members occupying positions of responsibility may be encouraged to do their very best and thereby we encourage the building up of the Church to its strongest possible capacity. "He that winneth souls is wise." The Lord help us to do our best.

CHRISTIAN PROGRESS

By David Burkholder.

For the Gospel Herald

Let us go on unto perfection.—Heb. 6:1.

Paul finds fault with the Hebrews in the preceding chapter because they had not made the necessary progress in the Christian life; that they had not even known the alphabet at a time when they ought to have been competent teachers. True Christian progress requires perseverance and energy. The injunction of the Master is, "Strive." It is like a man swimming up stream against a strong current. The moment he ceases to work with his hands and feet, he goes back. It is the same with a bird flying in the air against a strong wind.

Growth

is the way of going "on unto perfection." Peter warns his brethren not to fall from their own steadfastness but to "grow in grace and in the knowledge of our Lord and Savior

Jesus Christ." He does not here mean to say that we can grow into grace, but gives us to understand that we must be **born** into it, and then **grow**, as new born babes, by "the sincere milk of the word." It would indeed be a grievous disappointment for any mother to have a child that did not grow but remained a helpless infant all its days. She would undoubtedly give all her earthly means in order to get it to grow. We frequently see a case where a child grows to a certain extent and then stops growing for some cause or other and remains a dwarf for life. It is an indisputable fact that such a person can not make himself grow any taller. He may stretch himself all he pleases and eat his three square meals of the choicest food every day, we have Christ's emphatic declaration, "A man can not add one cubit to his stature." Paul may plant and Apollos may water, but God must give the increase. This holds true in a spiritual as well as in a literal sense. The Bible gives us many helpful illustrations from nature along the line of Christian growth and usefulness. For instance, the psalmist calls our attention to the palm and other trees. "The righteous shall flourish like the palm tree; he shall grow like the cedar of Lebanon" (Psa. 92:11). It is said that "the noble and beautiful palm tree affords an agreeable shade. Its fruit makes a great part of the diet of the east. The stones are ground into food for the camels, the leaves are made into couches, baskets, etc., the boughs into fences, the fibres of the boughs into ropes and riggings of small vessels, the sap into anack (a kind of spirituous liquor), and its wood serves for light buildings." (Dr. Clarke's Travels.) Another lesson is that its fruit and foliage grow as far from the earth and as near to heaven as possible. "Ye shall grow up as a cedar of Lebanon." It is said that the cedar grows at an altitude of 6,000 or more feet above sea level, and that its vigorous growth, longevity, utility, fragrance, and beauty set forth the life and character of the pious Christian.

The prophet Hosea saw it proper to call attention to the lily in illustrating the righteous. He says, "He shall grow as the lily" (4:5). A certain author says that there is no plant more fruitful than the lily. One root often produces more than 200 bulbs. Yet it does not "toil or spin," for God takes care of it. It also depicts lovely growth; it is an emblem of purity. This same prophet also compares the righteous with the green tree (14:8) which is evergreen, summer and winter alike. Its leaves do not fall off in winter. The unrighteous man is growing too but in a different way.

"Evil men and seducers wax worse, deceiving and being deceived." "Deceitful and bloody men shall not live out half their days." "They are unfruitful, without fruit, twice dead, and plucked up by the roots" (Jude 12).

"Increasing

in the knowledge of God" (Col. 1:10) is also a manifestation of the Christian's progress. He feels like Paul when he said, "That I may know him, and the power of his resurrection." The child Jesus "increased in wisdom and stature and favor with God and man." It is not a very great thing to increase in favor with man, but it is more of a problem to increase in favor with God. For instance, take Absalom, or even some popular preachers.

"Shineth More and More"

"The path of the just is as a shining light, which shineth more and more unto the perfect day" (Prov. 4:18). Christ says, "I am the light of the world," also "Ye are the light of the world." In the firmament there are primary and secondary planets. The sun is the primary or foundation of light. The moon is a secondary planet or satellite which has no light of her own but shines only by reflecting the light of the sun. So the Christian has no light of his own. He can shine only by reflecting the light of the Sun of Righteousness, in keeping in close touch with Him. The more our lights shine in this world the more we will shine in the world to come, where "one star differeth from another star in glory." The just man, who is shining more and more here, from a twilight to a midday splendor, will there shine "with the brightness of the firmament," and they that turn many to righteousness like the stars for ever and ever."

"Stronger and Stronger"

"The righteous shall hold on his way, and shall be stronger and stronger" (Job 17:9). "They shall go from strength to strength" (Psa. 84:7). "They that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles" (Isa. 40:31.)

"Forward"

"Speak to the children of Israel that they go forward" (Ex. 14:15). Things had come to a crisis with Israel. To stand still meant either death or perpetual slavery with them. The only way out was to go forward, having in view the kingdom flowing with milk and honey. Growth is for the Christian; not a "second work" but a seeking for glory, honor, and immortality by a patient continuance in well doing (Rom. 1:17), a "pressing toward the mark" (Phil. 3:14), like the wise men searching for the new-born King, guided by the star. "Remember Lot's

wife." She was out of Sodom, but Sodom was not all out of her. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

"More Life"

"I came that ye might have life, and have it more abundantly" (Jno. 10:10). Jesus in His intercessory prayer says, "This is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent." He is "the resurrection and the life," the quickening (life-giving) Spirit. The only way to get this life is to get into Jesus Christ and be a new creature with the life that is "hid with Christ in God." "He that hath the Son hath life; and he that hath not the Son hath not life." Then, after a man has this life, he must (in order to get it "more abundantly" and "go on unto perfection") continually eat the bread which the Son of Man brought down from heaven, even His flesh which He gave for the life of the world; for He says, "My flesh is meat indeed, and my blood is drink indeed."

Nappanee, Ind.

THE SUFFICING BIBLE

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment rich and warm.
Am I imprisoned, it is ranges wide;
Or tempest-tossed, a shelter from the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is a sun.
Or ugliness? It is a garden fair.
Am I athirst? How cool its currents run!
Or stifled? What a vivifying air!
Since thus thou givest of thyself to me,
How should I give myself, great Book, to thee!

—Amos R. Wells in The Evangelical
—Messenger.

"Jesus, who left His throne on high,
Left the bright realms of bliss,
And came to earth to bleed and die—
Was ever love like this?
Oh, may the sweet, the blissful theme,
Fill every heart and tongue
Till strangers love Thy charming name,
And join the sacred song."

To walk inwardly with God, and to have the heart detached from earthly objects, is the state of a spiritual man.
—Thomas a Kempis.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSION NOTES

A meeting of the Executive and Mission committees of the Mennonite Board of Missions and Charities has been called at Garden City, Mo., Oct. 14.

The brotherhood of Juniata and Snyder counties, Pa., have decided to hold a missionary meeting on Thanksgiving day. This is to be followed by a three-day Bible meeting at the Cross-roads Church near Richfield.

Mission Study Classes.—We would like to get in touch with the leaders of all the mission study classes in congregations where such classes have been organized, also with those interested in organizing classes where none has as yet been organized. During the next two weeks you may address the undersigned as follows:

Until Oct. 11, Versailles, Mo.

Oct. 11-18, Garden City, Mo.

Daniel Kauffman.

Of Interest to Volunteers.—Bro. S. E. Allgyer, field worker of the Mennonite Board of Missions and Charities, and secretary of the Mission Committee, has been chosen to write the monthly mission letters sent out by the Mission Board during the past few years. The nature of his work is such that we may look for letters of unusual interest. All volunteers for mission work, as well as those who are thinking of volunteering, should make it a point to keep in close touch with Bro. Allgyer.

A recent letter from Bro. N. E. Troyer, superintendent of the Canton, Ohio, Mission, brings us the following news: "Meetings began here Sept. 25 with Bro. Abram Metzler of Martinsburg, Pa., in charge. Attendance quite good. Interest very good. Some souls counting the cost while under the sound of the Gospel, so powerfully brought forth by our brother. We also greatly appreciate the presence and assistance of those from neighboring congregations. Pray with us that God may have His way with at least some souls. Oct. 5 will be an all day meeting, which will be the last day of the meetings."

FROM OUR MISSION STATIONS

For the Gospel Herald

Norristown, Pa.

(21 W. Marshall St.)

Greeting to all Herald Readers:—The mission has been faithfully supplied by the different brethren from the Franconia Conference District. We appreciate their untiring efforts in promoting the cause of Christ and the welfare of the Church.

On Tuesday evening, Sept. 16, the time for our regular Bible study, we had Bro. David Garber of Waynesboro, Va., with us in preaching services. On the following Tuesday evening Bro. A. D. Wenger of Fentress, Va., preached for us. Their messages were inspiring and helpful. We invite visiting brethren coming into the Eastern District to remember the work at Norristown.

The work is growing slowly. We appreciated the assistance of Sister Jennie Ebersole from the Souderton congregation until the Mission Board had secured a permanent worker. On Sept. 19 Sister Martha Mover came to assist in the work at this place. We felt the need of a sister to help along in the work. We are thankful to the Mission Board for their consideration and decision in the matter. Pray for the work and the workers in this part of God's vineyard.

Workers together with Him,

E. B. Moyer.

Altoona, Pa.,

(Mennonite Gospel Mission, 1614 8th Ave.)

Dear Readers, Greeting: We praise the Lord for the joy and peace He gives our hearts in His service. We were favored with a visit from Sister Nellie Becker, Oakland, Md. She stayed with us four days, helping in visitation work and Sunday school. We wish more of our sisters and brethren would do likewise. We would suggest that when the fall work is over in the country you come here and go along into some of these homes and help cheer them up and see in what condition these homes are. I know the families would receive a blessing and you would receive the greater blessing.

On Wednesday eve we had our prayer service in the rear of 9th Ave., and 13th St., in the home of the neighborhood of Italians. After we started singing a number of children soon gathered to the door to hear us. We opened the door and invited the children into the room until it was filled. We counted them and there were 25 besides those crowded around the outside. So we

changed the prayer meeting into a children's meeting telling them of Jesus and His love. We surely had a blessed time together. Sat., 27, we had with us Bro. J. A. Ressler, Scottdale. He gave us a special Bible Study in the evening on the Book Revelation, also on Sunday afternoon and evening and two impressive sermons morning and evening. We have the promise of the Brother if the Lord tarry to be with us again Sunday, Oct. 26, to continue the chapter study.

The following is the report of receipts received during the months of August and September:

Cash

Weaver Cong., Johnstown	\$ 18.00
Martinsburg Congregation	4.45
Scottdale Congregation	34.57
Long Green Cong., Md.	15.00
Mattawana Congregation	18.07
Number 305	12.00
Number 306	5.00
Number 307	.50
Number 308	5.00
Number 309	.50
Number 310	1.00
Number 311	5.00
Number 312	1.00
Number 313	2.00
H. C. Deffenbaugh, Treas	7.25
Total,	\$129.34

Cash Value of Provisions

Martinsburg Cong.	\$ 17.00
Belleville	3.50
Mrs. Earl Whitaker, Eldorado,	.50
Orrie D. Yoder, Mattawana,	4.00
Isaac Metzler, Martinsburg	2.50
Allensville Cong.	10.00
Isaac Metzler, Martinsburg	2.50
Total	\$ 37.90
Cash Value, Clothing and Bedding	
Goodville Cong. Sewing Circle	\$ 2.00
Stahl Cong. Sewing Circle	9.00
Rohrerstown Sewing Circle	3.00
Greencastle Sewing Circle	11.50
Total	\$ 25.40

Some of you may wonder what these numbers mean. It means that individuals have donated this amount of money and to comply with the Scripture Matt. 6:3 we do not publish the name.

Many thanks for the support. May the Lord richly reward you all for the same. May you continue to remember the work and the workers at this place.

Joseph M. Nissley.

Oct. 2, 1919.

Oh how careful we are that there is no poison in the food that we feed to our children. How much more careful we should be that there is no spiritual poison in the literature which they read.—A. P. Heatwole.

SOME FAMINE CONDITIONS IN INDIA

By M. C. Lehman

For the Gospel Herald

We have received numerous inquiries from the brotherhood in America as to what were the needs of the Mission in connection with the present famine conditions here. In answering these questions through the Gospel Herald a little preliminary explanation will be helpful.

First of all, although this article is headed "Famine Conditions," famine has not been officially declared in this area. Government has however opened relief works and is making loans of seed to farmers.

The crop in this part of India was only about one-fourth of a crop last year. This means much worse conditions in India where nearly every one lives from hand to mouth than it would in America where even the poorest usually have sufficient for a few meals in advance.

The prices of edible grains, rice and pulses, which form the sole diet of 97% of the people are now more than twice as high as they were in the severest part of the famines in 1897 and 1900. The Government is taking rigid measures to prevent profiteering by unscrupulous speculators and is succeeding in this respect. The bald fact that there is insufficient food in many provinces and districts in India is however very evident and is openly admitted.

The poorer classes of the people are the first to suffer. In one place not far from Dhamtari the leaves were stripped from certain kinds of forest trees and eaten by those who could not get grain. Conscienceless Mulgazars (village landlords) are in many cases dismissing their employees in the villages and this has put thousands of people face to face with starvation.

Cholera has broken out under these conditions and two of our orphanage boys have died and Bro. Brunks had cases in the bungalow with them among starving children to whom they had given temporary relief because our orphanages had become over-crowded. Dr. Coopridier also had children in her bungalow and cholera cases at the hospital as well as among the Christians and non-Christians with whom she worked very hard.

The girls' and boys' orphanages had dwindled to about 50 and 30 inmates respectively, but now each has over 100 inmates and all our buildings are overcrowded. Each orphanage could have over 200 now if they had room to accommodate them. Starving people with children for the orphanages come to every missionary

daily. We had to stop taking children into the orphanages because of lack of room.

The Mission is giving out relief at each station in the following ways:

- (1) Direct gifts of grain to a few sick and old people unable to work.
 - (2) Supplementing the incomes of the poorer Christian people, whose incomes have become only half enough to sustain life since the rise in prices, by providing piece work for formerly unemployed members of families.
- The removal of earth from high to low places that need filling, digging of wells, leveling of fields, building of earth banks to retain water in



rice fields and other lines of work are given to people in this way.

In addition to this the mission has opened a famine camp for the whole mission at Balodgahan where fuel is cheaper and the bad influence of the city is not so effective as at Dhamtari. Here there are now considerably over 100 people who are daily fed. All those able to work are required to work for their food and those who come too weak to work, as so many do, are fed until sufficiently strong to work and then are given work. About half of the people at this camp are children who will be anxious for admission into the orphanages as soon as they can be accommodated. The accompanying cut will show how a typical group looks when they arrive.

The money which the brotherhood in America has sent for famine relief is used as described above. The added work due to these conditions makes the load for each missionary very heavy but you have lifted tons of

it by so nobly standing by us with prayers and money and thus made it possible for us to do something to relieve the suffering and not turn them away coldly. Our hearts go out for the poor children and parents who are nearly starved. About \$6000. has been received. This has saved many lives but it is yet three and a half months until the next harvest and much more will be needed. (Over \$12,000.00 was received by our treasurer G. L. Bender, for famine relief during August.—Ed.)

Another aspect of this is that there will be many children left on our hands that will necessarily be inmates in the mission orphanages. The expenditure on orphanages has always been a major part of the Mission's expenses. If the famine donations from America are discontinued after the next crop, if it is a normal one and prices are again as before, and the monthly allowance of the Mission should not be increased to allow us to feed, house, and clothe the orphans that will be left on our hands, the Mission will be compelled to throw about three hundred orphans on the world without provision for a living. The maintenance of these orphans will involve a monthly increased expenditure of about \$600. This would include five years of primary education for them.

There are now in the boys' orphanage 70 boys who are products of the present conditions. The clothing and feeding of this many extra boys is no small chore. The buying of cloth and making of garments is a work that requires much detailed attention and with so many missionaries off the field it sometimes seems almost impossible to get all the little ones clothed. The price of one plate for each child is now four times what it was before the war.

Dhamtari, C. P., India.

PERFECT REST

"Come unto me, ye weary,
And I will give you rest."
Dear Lord, at Thine own bidding
I lean on Thy loving breast.

Dear Lord, Thy love is boundless,
And deep as the fathomless sea;
There's nothing on earth can confound us,
If resting complete in Thee.

The heavens may fall, the earth tremble,
The mountains may smoke and quake;
But this promise abideth forever:
"I never will leave nor forsake."

Praise God for this perfect foundation,
Which will stand when all else shall fall;
The love that's eternal through Jesus,
Will anchor us safe in the veil.

Now, while in His Word we are trusting,
His love fills our hearts with delight;
The Spirit, the Comforter, guideth,
And leads into more and more light.
—Selected.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

YOU AND YOUR BOY

What sort of a father are you to your boy?

Do you know if your standing is good? Do you ever take stock of yourself and check up?

Your accounts with your boy as you should?

Do you ever reflect on your conduct with him?

Are you all that a father should be? Do you send him away when you're anxious to read?

Or let him climb on to your knee?

Have you time to bestow on the boy when he comes?

With his questions—to tell him the truth?

Or do you neglect him and leave him alone?

To work out the problems of youth?

Do you ever go walking with him, hand in hand?

Do you plan little outings for him? Does he ever look forward to romping with you?

Or are you eternally grim?

Come, father, reflect! Does he know you today?

And do you know him as you should? Is gold so important to you that you leave it to chance that your boy will be good?

Take stock of yourself and consider the lad.

Your time and your thoughts are his due.

How would you answer your God should he ask,

"What sort of a father are you?"

—Anonymous.

MOTHER'S INFLUENCE

It is a trite saying that the great men of the world have owed their commanding qualities to their mothers; particularly to mothers whose characters were hardened and developed in independence and self-reliance by the isolation of farm life. Isolation is indeed a condition of growth. Mediocrity is gregarious, genius is solitary; wolves stalk their prey in packs, the lion hunts alone. No tree attains its fullest height without room, and no human life can lift itself to the serenest air if too much shadowed by others. So it is that the great mothers of history have generally trained their families far from the distractions of the centers of population. Consider that stern old Letitia Bonaparte, who remained master of her son when he was master

of the world; or Cromwell's iron mother, or Washington's, or Lincoln's, all women of the farm. In England the managers of a certain large factory, when about to employ a boy, inquire respecting the mother's character. If the mother is a woman of prudence, force and intelligence, the children, experience has taught, will succeed; whereas, in cases of the opposite sort, no matter how well conducted the father may be, the instances of success in life on the part of the sons are comparatively rare.

Call the roll of sons of great men, and, for the most part, you will get but sorry responses unless the mothers are found to be worthy. Socrates, though bald-headed, snub-nosed, big-eyed, and bandylegged, was the greatest mind and one of the purest souls of all antiquity; his son, Lam-brocles, offspring of the unworthy Xantippe, amounted to nothing, preferring to eat melons with ne'er-do-wells on the sunny side of a wall to a knowledge of philosophy; so that Aristotle, who knew the young man well, used him to illustrate genius and its degeneracy. Alexander the Little, son of Alexander, the conqueror of Asia and the master of the civilized world, was a puny boy, who perished miserably in a dungeon. Marcus, the son of Cicero, to whom were addressed some of his father's noblest works, gained fame as the hardest drinker of his time. Commodus, son of Marcus Aurelius, the great philosopher, philanthropist and ruler, was as basely ignorant as his father was enlightened, as cruelly heartless as his father was tender and just. His mother was the profligate Faustina who had long deceived her husband. Louis, the son of Charlemagne, was compelled to abdicate his throne because of admitted incapacity. The son of Cromwell was Richard the Lazy.

The molding influence of the mother is traceable in the lives of the majority of men of action. We can find the proof in the biographies of statesmen, preachers, soldiers, orators, famous merchants and men of large affairs, and although great mothers may not have secured justice from the historians, they are represented in their distinguished progeny and in this way every true woman glories to be known. It is a common saying of the world that the great men have come from the farm, and to the general conditions of farm life their success is attributed; but it is more likely that their success is due, not so much to general conditions, as to a particular condition, namely, the kind of mothers to be found on the farms. —Selected.

PROPER HEADSHIP

When Joshua said, "As for me and my house, we will serve the Lord," he sounded a slogan which should be taken up by the head of every home. There is in this a double resolution: (1) By the grace of God I will remain true to Him and serve Him day by day till I die. (2) By this same grace I mean also that every member of my family shall be like faithful in His service. Many fail because of lack of consecrated resolution. The greater the resolution of the father to serve God aright, the more liable he is to take his family with him in this service.

Wanted: A Joshua in every home to live according to the above mentioned resolution.

WILLIE'S TEST

Willie came to his mother with an expression of anxiety on his face. "Mother," he asked, "if a poor, hungry little boy was to come to the back door and ask for something to eat, would you give him that piece of pie that was left over from dinner?"

"Yes, Willie, of course I would," said the mother.

Willie's face cleared.

"All right," he said, "Just wait a minute till I run to the back door." —The Continent.

How much difference is there between Willie's test in this instance and our own test as we hear the cries of millions of the Lord's poor in home and foreign lands who are facing starvation? Greater still is our test as we think of the perishing millions who know not the Gospel.—Matt. 25:34-40 presents to us a vivid picture of our opportunities.—Ed.

THE GOD-FILLED MAN

A man may be endowed with a rich collegiate equipment, and yet he may stand before an audience perfectly impotent, while some illiterate local preacher, who knows nothing about ancient languages, and can scarcely speak his own, stands before a congregation, and the wind of the Spirit breathes through him, and everybody recognizes that they are in the presence of a great man. It is even so in civil council, and in the national senate. The God-filled man has his own enduring place, and every other form of greatness is vain and empty.

—Dr. J. H. Jowett.

"For this God is our God for ever and ever: He will be our Guide even unto death" (Ps. 48:14).

Sunday School

For the Gospel Herald

Lesson for Oct. 19, 1919—Mark 1:
29-39

JESUS IN PETER'S HOME

Golden Text.—Jesus said unto him, This day is salvation come unto this house.—Luke 19:9.

Introductory.—It was noted in the last lesson that while the disciples forsook all and followed Jesus this did not necessarily mean that they deserted their families. As confirmation of this we find Jesus on this occasion lodging in the home of Peter. Every home, like Peter's, should be headquarters for Jesus, a center from which radiates a healthful Christian influence.

In Peter's Home (29-31).—After doing some impressive work and teaching in the synagogue, where He had cast an unclean spirit out of a man, Jesus, together with James and John and possibly others of the disciples, went to the house of Peter. There He found work to do. Peter's wife's mother lay sick of a fever. He took her by the hand, lifted her up, the fever left immediately, and she ministered unto the guests. Here a number of thoughts crowd into our minds: (1) In every home there are conditions that demand the presence and help of Jesus. (2) Jesus is a positive benefactor to every home that bids Him welcome. (3) The fact that this fever left her "immediately" proves the work to have been a miracle. (4) This woman gave practical demonstration of her gratitude by ministering to the wants of others. (5) What Jesus does for us will awaken a desire in the hearts of others to have the same healing grace applied to their hearts; every saved child of God is a walking advertisement of the power of Jesus to save.

Healing the Multitudes (32-34).—The fame of Jesus' miracle-working power had spread throughout the city. In the evening there came the people in great numbers and He healed many. This is not only proof of His power but also of the fact that Jesus never turned away any one who came to Him in faith. His promise is, "Him that cometh unto me I will in no wise cast out." While here in the flesh He gave practical proof of His faithfulness to that promise, and now that He is working through the Holy Spirit there is a manifestation of like faithfulness on His part. Let no one hesitate to approach Jesus in faith, knowing that in the cleansing power of the blood there is healing for every soul. The whole world is

bidden, no one is excluded, let everybody come.

Christ in Prayer (35).—As we see Christ rise up a long time before day we have a glimpse into His inner life. He was intimately associated with the Father and neglected not to be with Him frequently in prayer. It is not an uncommon thing for a man to rise a long time before day to push a certain kind of work along, but it is rather uncommon to see one arise from his bed a few hours earlier than most people in order to spend the time with the Father in prevailing prayer. Were there more of us to imitate the Master in this kind of devotion, we would see far greater results.

The Work Continued (36-39).—Simon was not ignorant of what his Guest was doing. When he and they that were with him found that Christ had left the house they followed Him. They were so devoted to Him that they did not want to be out of His company, even though they may not have entered into the depths of His devotions. It is a good sign when one is so devoted to Christ that he does not wish to be out of His presence and fellowship. So long as we have within us this yearning for the fellowship of Jesus we are not apt to be overcome by the enemy of souls.

"All men seek thee," said the disciples when they had found Jesus. There may have been a mingled feeling of loneliness and desire to give Jesus words of encouragement in this expression on the part of the disciples. Certain it was that they were glad they were again with Him.

But Jesus had His eye on others besides Capernaum. It was pleasant to be with Jesus, helpful to be under the shadow of His healing power; but His mission was to make known the glad tidings of salvation to all people. "Let us go into the next towns," said He, "that I may preach there also: for therefore came I forth." It was the secret of His prayer. He was gathering strength for the work of bringing the Gospel to others. It is only they who are in the spirit of prayer that have the grace to leave the circles of loved ones who are eager to keep them in their fellowship and go to other peoples and bring them the Gospel. The hardest thing for the man of flesh is to tear away from admiring friends and face a chilly atmosphere among those less appreciative and friendly. This Jesus did, preaching throughout all Galilee and giving practical demonstration of His miracle-working power. It was His business, as it ought to be the business of every man of God, to "cast out devils."—K.

Our Young People

PURPOSE OF OUR YOUNG PEOPLE'S MEETING.—Psa. 145

Topic for October 19

MOTTO

"Let all things be done unto edifying."

THE STUDY HOUR

I. Why a Young People's Meeting?—A meeting is largely what the people who meet in it make it. If they are old people it will be an old people's meeting. If they are young people it will be a young people's meeting. If they are both old and young it will be a meeting of old and young. But in all meetings, whether distinctly old or distinctly young or mixed with old and young, there is a purpose which brings the congregation together. The fact that we have young people brings forth the place for a young people's meeting. This does not mean that the young people are the only ones who may attend or the only ones who may have part in the services. But it means that the meeting is distinctly purposed for the activity and edification of the young people. To this end the programs are shaped and the services directed. The old people need to be there. They should feel a deep interest in the services and there should be some of them on the program. The young people should be made to feel that the presence of old people is an encouragement and a safeguard to their lives, and they should rejoice that they are present.

It should not be considered that other meetings not distinctly called young people's meetings are not for the young. If the effect of a young people's meeting is to separate the old and the young, I would say they must be stopped at once for some better plan. But this need not be the result if the Spirit of God is given place in the hearts of all concerned. The old rejoice with the young and the young rejoice with the old and all feel a common interest in one another's problems and activities where the Spirit of God dwells (Ps. 34:3).

II. The Text, Psa. 145.—Here in this scripture is a beautiful purpose. The Psalmist wants to talk about the goodness and greatness of God and make His name known to the sons of men. One grand motive in the work of the Y. P. Meetings is to bear witness of the Lord and make His glory known to others.

III. Outline Study—

I. The Ideal Young People

a. Examples of the believers.—I Tim. 4:12.

In word.—Matt. 12:35-37.

In conversation.—Phil. 1:27.

In charity.—I Pet. 4:8.

In Spirit.—Col. 3:12-16.

In faith.—I Tim. 1:19.

In purity.—Phil. 4:8; II Tim. 2:21-22.

PERSONAL THOUGHT

What may I do to reach the purpose of the Young People's Meeting?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Worship.**

2. Our Part in the Meeting.

For Young People—

1. An Ideal Meeting.

2. How we May Reach the Ideal.

For Older People—

1. How Older People Can Encourage the Young People's Meeting.

Gospel Herald

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO.

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, OCTOBER 9, 1919

Field Notes

Student Enrollment of Goshen College up to Oct. 1, was 218. A number more are expected to enroll for this term.

Bro. Alexander Weaver of Johnstown, Pa., filled the regular appointments at Gortner, Md., over Sunday, Sept. 21. He preached two sermons, which were well received.

That is a nice contribution which the Eastern Mennonite Board of Missions and Charities makes for the India famine sufferers. See report on another page.

The brotherhood of the Timber Church near Wellman, Iowa, has made arrangements to hold a Bible conference, to be held Oct. 8-12. The Lord grant them a profitable meeting.

Inquiry meeting was held at Maestontown, Pa., on Sunday, Sept. 5. The members present expressed harmony and the communion is to be held at a date in the near future.

A series of meetings is to be held with the Mt. Zion congregation near Versailles, Mo., immediately after the Western A. M. Conference near Garden City, Mo. Bro. G. J. Lapp is to have charge of the meetings.

Good news from Wayland, Iowa, where meetings were to have closed on Sunday evening, Sept. 28, tell of great interest in the work. A letter dated Sept. 27, says: "Fifteen confessions so far. Meetings close Sunday night."

Bible Meeting.—The Salunga and Landisville congregations have arranged to hold a Bible meeting at the Landisville, Pa., Mennonite Church Nov. 19 and 20 with Brethren Abram Metzler and Daniel Kauffman as instructors. All interested are invited to attend.

The enrollment at Hesston College and Bible School up to Oct. 1, was 146. This includes only regular students. Besides these there are a number of special and correspondence students. There are a number more expecting to attend this term who have not yet enrolled.

Bible Meeting.—Arrangements have been made for a Bible meeting to be held at the Mennonite Mission, 112 E. Vine St., Lancaster, Pa., on Dec. 25 and 26, and at the Mennonite Church, Lancaster, Pa., on Dec. 27 and 28. Among the instructors are the brethren, Walter Charlton of Newville, Pa.; and J. B. Smith and John L. Stauffer of Harrisonburg, Va. Come, bring your Bibles.
—L. S. K.

The Lancaster Conference was held at the Mellinger Church last Friday. There was a very good attendance of bishops, ministers, and deacons. Unity and harmony prevailed, and a deep concern was manifested for the growth and purity of the Church. The ten bishops present made short addresses before the open conference

in which were set forth some of the problems confronting the Church and suggestions as to how to meet them. One hundred five ministers and deacons bore testimony to the teachings presented and to the Rules and Discipline as read before the conference. The bishops, met Thursday afternoon and Friday morning and transacted such business as was brought before them. May the Lord abundantly bless the work of the Lancaster Conference in the meeting of the great responsibility resting upon it. This is the largest conference, numerically, of our 15 conferences in the United States and Canada.

Correspondence

Chief, Mich.

Bro. J. K. Bixler came to Chief on Thursday, Sept. 18, and gave several Bible lessons on I Thess. and on Sunday, the 21st, he officiated at communion. All the members partook of the communion. On Monday Bro. Bixler left for White Cloud for similar services.

Yours, Claude C. Culp.
Sept. 18, 1919.

Vestaburg, Mich.

Greeting to all Herald readers:—Today was a day of rejoicing for the Oak Grove Congregation, as it was our first time to meet for worship in the new Church building which was put up during this summer and is now nearly completed. Bro. Royal Buskirk preached on the subject, "Be ye not conformed to this world." May we be as shining lights to this community and ever stand for the right. May we be as the disciples when they came ashore and said to Christ, "Master we have toiled all the night and have taken nothing, nevertheless at thy word we will let down the net," and the result was the miraculous draft of fishes that nearly swamped the boat. So we should not become discouraged because of past failures, but trust in the Lord for the ingathering of souls. Brethren and sisters, we need your prayers for the work at this place.

Yours in His name,
Susanna Switzer.
Sept. 21, 1919

Jet, Okla.

Greetings in His Name to all the Readers:—"Surely goodness and mercy shall follow me all the days of my life." The words of the psalmist are so applicable to all God's children. We have again been blest with showers of rain and we feel to thank our heavenly Father for all these natural blessings. But far above

these we should be still more thankful for the spiritual.

On Sunday, Sept. 14, Bro. Martin Yoder and family, Bro. and Sister Fred Butz, Bro. Henry Schmidt and family, and Grandma Yoder of Manchester, Okla., and Bro. Hiram Yoder of Harper, Kans., were with us at this place.

The communion dates for Bro. S. C. Miller's district are as follows:—

Jet, Okla., Sept. 28.

Protection, Kans., Oct. 5.

Harper, Kans., Oct. 12.

Manchester, Okla., Oct. 19.

Sunday evening, Sept. 28, we expect to have our Sunday school conference. Pray for the work at this place.

Elsie Marie Miller.

Sept. 22, 1919.

Manheim, Pa.

(Erisman's Congregation)

Dear Herald Readers, Greeting:—Our silence in the Herald for quite a while has not found us inactive in the Lord's work. We have abundant reason to praise the Lord for His loving kindness and tender mercies.

On Sunday, Sept. 21, we had our regular services, and also council meeting. All expressed peace, and desire communion, which will take place, the Lord willing, in a few weeks. Bro. Walter Charlton of Cumberland Co. was in our midst and spoke to us earnestly, using as a basis for remarks Matt. 18 in connection with Prov. 3:6. Saturday, Sept. 20, we had the privilege of enjoying an all day Sunday school meeting here, which was well attended and very interesting. And we hope all was done to His name's honor and glory. Many were the beautiful truths unfolded to us by the brethren. Let us also heed the many warnings given, and let us press on with greater zeal toward "the mark for the prize of the high calling of God in Christ Jesus." We also feel thankful to God and the brethren for their being with us, and may He reward them accordingly.

Our Sunday school, which is about to close for this season, was well attended, and good interest was shown throughout the summer, especially among the officers who took active part in the work and labored with us faithfully, for which we feel very grateful indeed. May we ever remember when all goes well with us, that we do not forget God, but ever look to Him as the Author and Finisher of our faith. E. B. B.

Sept. 23, 1919.

Manson, Iowa

Greeting in Jesus' Name:—We have many reasons to thank God for His many blessings

Bro. Zook of Chile, South America was visiting here and while with us gave four very helpful and interesting sermons, telling us of the life of the natives and conditions that the missionary must face every day.

Bro. Frank Roth of Montana was here at the same time, giving us help and encouragement.

Bro. Dan Zehr of Danvers, Ill., and Bro. Beecher of Fisher, Ill., were here visiting relatives and friends and while here preached two sermons for us. We are always glad when visiting brethren come into our community.

On Oct. 5, we expect to have our twenty-second Quarterly S. S. Conference. Pray for the work at this place.

Sept. 24, 1919.

La Junta, Colo.

Greetings to all Herald Readers:—On last Sunday, Sept. 21, we were privileged to listen to an edifying sermon delivered by Bro. Allen Erb. The text used was found in Gen. 41:14. The theme of his discourse was Dress. We also reorganized S. S. on the same day with the following results: Supts., Bros. Edward Miller and A. W. Rhodes; Sec.-Treas., Marion Rhodes; Chors., Ruth Erb and Dan Horst.

Bro. S. G. Winey, who underwent an operation for appendicitis several weeks ago, at the Sanitarium, is recovering nicely and was able to attend services last Sunday. There are at present two applicants for baptism; namely, Hazel and Helen Kuhns. We hope there will be others to join them. Pray for the work at La Junta.

Anna Rhodes.

Sept. 25, 1919.

Bloomington, Ont.

(Snyder's Congregation)

Dear Herald Readers, Greeting:—We feel to praise the Lord from whom all blessings flow. "He hath done great things for us whereof we are glad." A series of meetings has just closed at this place, conducted by Bro. Howard Stevanus of Sherston, Ont. The meetings began Sept. 9, and closed Sept. 26. We enjoyed a rich spiritual feast during these meetings. The brother shunned not to declare the whole Gospel, making himself free from the blood of all men. The result was that 17 souls took their stand for Christ; two also renewed their covenants. Let us remember them in our prayers that they remain steadfast, not wavering or looking back to their former life, but press on toward the mark of the high calling in Christ Jesus.

While we rejoiced over these 19 precious souls, yet we know that there were others who would have had

the need of a Saviour, but would not yield to our brother's earnest pleadings. We hope they will be spared until they are prepared to meet their God.

We also feel to remember the brother in our prayers who so faithfully labored with us that he may be blest in his efforts laboring for the Master. May the Lord sustain the little flock at this place in living out the principles of a whole Gospel.

Cor.

Sept. 27, 1919.

Goshen, Ind.

The congregation east of Goshen, at Clinton Frame, was favored Sept. 28 by an impressive sermon on The Conversion of Saul, the zealous young Pharisee and student of the law, given by Bro. Allen Rickert. Brother, we may be called upon to use our talents for a purpose adverse to our former intention.

Silvanus Yoder.

Sept. 28, 1919.

Bremen, Ohio

Greeting to all Herald Readers:—Bro. E. B. Stoltzfus of Hudson, Ohio came into our midst Sept. 13 and stayed till the 22nd, preaching every evening. Sunday afternoon, Sept. 21, we had members meeting. The Spirit was manifested while the brother faithfully divided the Word of truth. Bro. Noah Showalter conducted a singing class at the same time preceding the sermon. Good interest prevailed. We appreciate your labor of love, brethren, come again. The interest is increasing and we believe some are counting the cost.

Bro. and Sister Good returned home in time for the meetings. Bro. Good preached Sunday morning and evening, from the overflow of his heart since coming home from General Conference. He says there was a feast of good things there.

We crave the prayers of God's children.

Sept. 29, 1919.

Cor.

New Paris, Ind.

(Salem Congregation)

Greetings to all Herald Readers:—We have been deprived of having any services at this place for several months on account of the remodeling of the church building; but it is nearing completion now and we expect to hold services again by next Sunday. We are safe in saying that the small band of believers are getting homesick to worship in our own house again. We expect to have Bro. B. B. King of Ft. Wayne with us by Oct. 10, to hold a series of meetings. These will be the first

(Continued on page 525)

Miscellaneous

A REFUGE

When doubts and fears assail us,
The eye of faith grows dim
And naught but grief and sadness
We find apart from Him.

But resting on His promise,
Whose love no tongue can tell,
We feel that He is near us,
And know that all is well.

We hear His gentle accents,
We know His voice of love;
The music of His whisper,
Is like to that above.

A refuge for His people,
Our Lord we love to meet,
And learn to know Him better
While kneeling at His feet.

That we His chosen loved ones
Should thus be set apart,
To be on earth His temples
Brings gladness to the heart.

Dear Lord, Thou wilt not leave us;
How wondrous is Thy love!
And soon Thou wilt receive us,
To dwell with Thee above.
—W. J. Hunnex.

JESUS A FRIEND OF PEOPLE

(The following was delivered at the Y. P. B. M. at the Warwick River congregation by Ethan R. Garber (deceased) beloved son of David and Ellen Garber of Waynesboro, Va. In sweet memory of him is it copied in the hope that some good may be accomplished thereby. Ethan met death by drowning July 12, 1919.)

How are we to know that Jesus is a friend of people? We have it on record in His Holy Word and, better still, we have experienced, or in other words can feel his friendship for and with us. Jesus a friend of **people**, and not just a friend of Christians; for is He not a friend of sinners also? If He were not a friend of sinners, then we or anyone else would stand a poor chance of gaining salvation, wherein alone can the friendship of Jesus be enjoyed to the fullest extent.

Of course some contend that if Jesus is such a friend of people, He will not punish if we continue in sin. If we reject Him we **bring condemnation upon ourselves**; for He is a **just** God, and will give to all their just deserts.

If there is **friendship**, there is also **love** existing; God has love for **all** humanity: "But God commendeth his love toward us in that while we were yet sinners, Christ died for us" (Rom. 5:8). Do we see any degree of friendliness in this? Surely we can.

Truly we would consider it true, loving friendship if a person would die for another, and hardly would a

man consent to give his life for an enemy, naturally speaking. "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die" (Rom. 5:7).

But Jesus has befriended us. He died for His enemies—those who despised, rejected, and persecuted Him. Is not this unbounded friendship? "The Son of man came eating, and drinking, and they say: Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children" (Matt. 11:19, 20). He was even a friend to the last, to Him who turned traitor and betrayed Jesus. And Jesus said unto him, **Friend** wherefore art thou come" (Matt. 26:50). "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Do we consider ourselves full fledged friends of God, or do we just let it pass without evident proof?

Now if He has such great love for us we should not **fear**. Nevertheless we have our part to do. "Ye are my friends if ye do whatsoever I command you, Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you **friends**; for all things that I have heard of my Father I have made known unto you" (John 15:14, 15).

If we are true friends of God, His friendship **toward** us will not stop **with** us, but will flow to others also. We will love **as** and **what** He loves. What a close relationship! even as sons and daughters. We read in Prov. 18:24: "He that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." Prov. 17:17: "A friend loveth at all times, and a brother is born for adversity." He has promised to be a husband to the widow, and a father to the fatherless. What true friend is it, that is not willing to or glad to render service to another to prove our friendship toward Him? Often great sacrifices are made for our friends, but we so soon forget that the Lord is our **best** friend: for **all** that we **are** or hope to **be**, **all** that we **have** and hope to obtain, is graciously given by Him. Earthly friends **may fail**; but Jesus **never**—if we keep close to Him.

I so often forget His precious promises and think I have it all to do; but not so, for I could do nothing without His allowance. So then, "If I do His good will he abides with me still." "For there's no other way, to be happy in Jesus but to trust and obey." Then if He abides with me, I can expect a blessing to rest upon me, and on what I do.

Who can conceive of what a miser-

able condition we would be in if God would withdraw His friendship from us? We would of all men be most miserable. The air we breathe, the sunshine and shadows and showers are shed on saint and sinner alike. Because the Lord allows us to be tried, afflicted, or even starve is no sign that He has forsaken us. We read that thru much tribulation we must enter into the kingdom of God. He will let nothing overtake or befall us that is not the very best for us.

When in doubt of the friendship of Jesus, let us recount His many blessings, and precious promises: If He takes account of a sparrow when it falls, calls out the stars by name, and numbers the very hairs of our head, we need have no fear. May we all strive to keep, by the grace of God, this friendship, and love aglow, and guard it as the most sacred relationship obtainable. Who can comprehend, or tell where the influence of a true child of God will end! And in the end a crown of eternal life. Cant. 5:16.

"I have a friend so precious,
So very dear to me,
He loves me with such tender love
Loves me so faithfully;
I could not live apart from Him,
I long to feel Him nigh,
And so we dwell together
My Lord and I."

Again

"What a Friend we have in Jesus
All our sins and griefs to bear."
Waynesboro, Va.

SOWING

By Henry E. Ramseyer.

Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

The distribution of the Bible, or the foundation work, is carried on by the Northern Bible Society; Bible House, 715 West Superior St., Duluth, Minn.

There are thousands of settlements in our country where boys and girls are growing to manhood and womanhood in homes where no Bible is to be found and in communities where no religious services of any kind are held.

Many of our people have the idea that our government is interested in religious work to the extent that it places Bibles into the homes where the family is without one. This has been asserted to us from some of our people. Even a bishop who has two congregations under his care made the statements that our government surely would look after work of supplying the needy families with Bibles. Suffice it to state in this connection that the majority of the government officials are Catholics and the Catholic Church is opposed to the open reading of the Bible.

The Bible distribution in our country

among the families in the neglected settlements must be carried on by Christian people who love God's Word and have learned to appreciate the open Bible in their own home; and whose hearts have been filled with the desire to get the sacred Scriptures into the hands of others who are in darkness and so they may find the way of salvation.

We have sent copies of the sacred Scriptures into Minnesota, Wisconsin, Michigan, North Dakota, South Dakota, Montana, Idaho, Oklahoma, and Missouri.

Duluth, Minnesota.

CHRISTIAN FELLOWSHIP

By A Sister

For the Gospel Herald.

If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.—I John 1:7.

How sweet it is to know that we can have fellowship one with another here in this world, and how much more we will enjoy it when we pass over the Jordan. How we enjoy sitting in heavenly places under the sound of the Gospel and meeting those in like faith with us. In I Cor. 1:9 we read, "God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord," and to know that the blood of Jesus Christ cleanseth us from all sin. What more need we to encourage us to keep on the upward path and to follow the example of those we read about in Acts 2:42: "And they continued steadfastly in the apostle's doctrine and in fellowship and in breaking of bread and in prayers." We should indeed be steadfast in prayer for, "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). If we as God's children would be more earnestly engaged in prayer and not so much in foolishness and in the vain things of this world, how much more could God use us for His cause. We should "have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11). Also II Cor. 6:14: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness." Oh, may we keep our lives separated from these things and consecrate them anew to God and work while it is day (for the night cometh when no man can work) so that the Gospel may be preached to every creature and our hands may be clean from the blood of the unsaved. May our lives be so that the world may see that we have fellowship

with the Father and may glorify His name. I John 1:3: "That which we have seen and heard we declare unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." Oh brethren and sisters, may we keep close to Him who died for us that we may have true fellowship in this world and be instruments in God's hand that many more may learn to know that true happiness which is alone for those who walk in the true light of God, and that we may at last be among the ones that will be ever with the Lord and enjoy in full the fellowship of the redeemed by the blood of Calvary's Lamb.

Dear reader, if you have not made your peace, calling, and election sure, may I entreat you by the mercies of a kind and loving Father and as a lover of your soul. Do not wait another day but turn now in the overtures of mercy before it is forever and eternally too late. Time is short. Soon we shall hear the last trump when those who have true fellowship with the Father will meet the Lord in the air and so shall we be ever with the Lord. May you be among them.

Lancaster, Pa.

WHO ARE THE MENNONITES

By J. G. Evert.

(Concluded)

From Holland and Switzerland persecution drove the Mennonites to Germany and Austria. Some went from Holland and from Germany with William Penn and the Quakers and sought a refuge on the free soil of America, in the eastern states. From Germany and Austria military oppression later caused the Mennonites to emigrate, especially to Russia, where exemption from military service was promised them, if they would come to build up the agriculture of the land. But after a hundred years they lost this privilege also in Russia and moved on to America in large numbers, settling in the western states and Canada. In Canada they received an "Order in Council" guaranteeing them an entire exemption from any military service, but in the United States President Grant pointed out to their delegates that a clause in the constitution of the land expressly guarantees the free exercise of religion, which would also include our non-resistant creed. Relying on these words our forefathers emigrated to the United States in 1873 and the following years. We trust that in the end, not only the Dominion of Canada, but also this greatest of all republics, will guarantee religious free-

dom also to the extent of recognizing complete non-participation in war.

Many people think the non-resistants should be satisfied if they only do not have to take the gun; but that they should be willing to perform non-combatant military service and thus to assist the others who use the gun. Is it surprising that many of us considered this inconsistent? And would this not have laid us more open to the charge of "cowardice," that we would not risk the dangers of combatant service, but had no objection to safer branches of warfare. Any one who knows what the teetotal objectors had to pass thru will at least not consider them cowards.

We Mennonites also have much to ask forgiveness for, not only of our God, but also of our neighbors; but we are confident that we shall never need to feel ashamed of having held our distinctive principles, which forbid our employing violence against our fellow men and especially to take human life, be it out of hatred or revenge, or under the excuse of self-defense, or even to save the life of another. The Master did not permit being defended by the taking of another's life, and we never read that the early Christians used the sword even when women or children were attacked by Jewish or heathen mobs or brutes. Their non-resistant trust in God brought a martyr's crown for many, but their blood proved to be the seed of a triumphant church. We believe that the inviolate sacredness of human life is one of the foremost ideals that Christ has brought into the world. We believe in protecting and saving from harm both the attacked and the attacking, even to the extent of thereby losing our own lives; but we do not believe we have the right to endanger any one else's life. There are many ways to employ besides bodily violence: we have often found spiritual means to be of more avail than carnal methods. And should a body of Christians not be permitted to live out what they are convinced is their Christian duty?

It is only the Christlike way of reconciliation and forgiveness and of love that reaches the divine height of loving one's enemies that we Mennonites are in all weakness trying to exemplify in our attitude toward war and militarism, and we are glad to have found such noble comrades on this our path of duty in the Society of Friends, or Quakers, and the Church of the Brethren, or Dunkards, and other lesser denominations and numerous individuals elsewhere.

Hillsboro, Kansas.

We should not get the idea that our Young People's Meetings are for training, but for service as well.—I. S.

OUR OPPORTUNITY

By Maude Peachy

For the Gospel Herald.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Gal. 6:10.

God has given all His children talents that we may do something for Him, or that we may win some one to Him. Whether it be the little things or big things in life. He gives some the talents to be preachers, some superintendents, and some teachers. God has a place and some special work for each one of His children, and will give each of us the opportunity to do the work which He wishes us to do if we put ourselves unreservedly at His disposal and trustfully seek His guidance.

In one of His parables Christ tells us of a man who was traveling to a far country. He called his servants and gave them each a piece of work to do. Unto one he gave five talents, and to another two, and to another one, to every man according to his ability. He that had five talents, went to work and got five talents more and also the one that received the two talents did likewise and got two talents more. But the one that received one talent did not do as the others did. He went and hid his talent and after a long time, the man came and talked with his servants. He asked the servant with the five talents what he did with them and he told his master. So the lord said that since he was faithful over a few things, he would make him ruler over many things. He did the same with the other one to whom he had given two talents. But the other servant (who did nothing) was cast into outer darkness where there is weeping and gnashing of teeth.

I am afraid that there are a good many like that servant. They are afraid, or think if they have only one talent they can't do anything for the Lord, because it would be so small that God would not notice it. But; my Christian friends, this world is made up of little things. Take the trees or anything that God put in this world. They were just little things when they were put here, but they grow to large sizes. That is the way with us. If we begin to do the little things first then God will send us more, and so if we keep on we will have more talents and we will enjoy the kingdom of heaven so much the more.

We all need to learn the greatness of little things. Or rather we need to learn that nothing is great in itself and nothing is so small that it can not be put to a great use. Take the five

loaves and two fishes with which Jesus fed the multitude. It was a small quantity for such a large crowd of people, but when it was given to Jesus He fed them, and there was more left than before, as there were twelve baskets of fragments left.

We are bound to assume that whatever work we are now engaged in is the work that God has given us to do for the present. He may have prepared us for some very different field of service, and it may be some higher form of service; but He will not trust us with the greater opportunity, unless He finds us faithful in the smaller ones. It is not how we do a thing or what we do, but the spirit in which we do it, that makes an act great or small in the sight of God.

Sometimes opportunities for services are not seen because we are not on the watch for them. Sometimes they are despised because they seem too small to be worthy of attention. But sometimes they are rejected because they are considered too dangerous.

When God talked to Moses that he was the one to lead the children of Israel out of the land of Egypt he tried to shirk the responsibility for he was afraid of Pharaoh. I believe that Moses knew that Pharaoh would not let the children of Israel go. But God promised to be with him, so Moses believed and led them out. But Moses was able to do God's work because God had fitted him for his work and sustained him while doing it.

Let us do all the good we can, to as many as we can, and as long as we can, while it is day, for "the night cometh when no man can work."

West Liberty, Ohio.

DYING WORDS

Of Christians

"The chariot has come, and I am ready to step in."—Jordan Antle.

"Eternity rolls up before me like a sea of glory."—Margaret Prior.

"How bright the room! how full of angels!"—Martha McCracken.

"Oh, how beautiful! The opening heavens around me shine."—Philip Heck.

"The next time I sing will be when Jesus folds me in His arms."—Shoeblack Jim.

"I wish I had the power of writing; I would describe how pleasant it is to die."—Dr. Cullen.

"The sun is setting; mine is rising. I go from this bed to a crown. Farewell."—S. B. Bangs.

"Can this be death? Why, it is better than living! Tell them I die happy in Jesus."—John Arthur Lyth.

"I am in perfect peace, resting alone on the blood of Christ. I find this amply sufficient to enter the presence of God with."—Trotter.

"Oh, that I could tell you what joy I possess! I am full of rapture. The Lord doth shine with such power upon my soul. He is come! He is come!"—Mrs. Mary Frances.

Of Sinners

"All my possessions for a moment of time!"—Queen Elizabeth.

"I am suffering the pangs of the damned."—Talleyrand Perigord.

"Give me more laudanum that I may not think of eternity."—Mira-beau.

"The devil is ready to seduce us, and I have been seduced."—Cromwell.

"I am abandoned by God and man! I shall go to hell! O Christ! O Jesus Christ!"—Voltaire.

"What blood, what murders, what evil counsels have I followed! I am lost; I see it well!"—Chas. IX, king of France.

"I would give worlds, if I had them, if the 'Age of Reason' had never been published. O Lord, help me! Christ, help me! Stay with me; it is hell to be left alone!"—Tom Paine.

"Oh, that I was to lie upon the fire that never is quenched a thousand years, to purchase the favor of God, and to be reunited to Him again! But it is a fruitless wish. Millions and millions of years will bring me no nearer to the end of my torments than one poor hour. Oh, eternity, eternity! forever and forever! Oh, the insufferable pangs of hell!"—Sir Francis Newport.

Mark the perfect man, and behold the upright; for the end of that man is peace.—Psa. 37:37.

Let me die the death of the righteous, and let my last end be like this!—Num. 23:10.

Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?—Ezek. 33:11.—Selected.

Can you talk for an hour and not mention that which lay nearest your heart? Hardly! Watch yourself and see how many times you say "dollars" in an hour's conversation; also see how often you speak lovingly of Jesus! Then you will know what is nearest your heart, for out of the abundance of the heart the mouth speaketh.—Zion's Watchman.

CORRESPONDENCE

(Continued from page 521)

meetings of this kind that we were privileged to have for two years.

We desire the prayers of all God's people that these meetings may result in the salvation of souls and thereby bring glory to God.

Sept. 29, 1919.

Cor.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—Aug. 31 Bro. Sol Schertz and family of Cazenovia, Ill., were with us. Bro. Schertz gave an edifying talk to the Sunday school. We are always glad to have brethren visit us and help the work along.

Sept. 7 Bro. Arthur Slagel, who has been with his parents during vacation, gave a talk on the life of Jacob. Theme, "Letting God have His Way with Us."

We ask an interest in your prayers.

In His Service,

Lydia H. Smith.

Dalton, Ohio

(Swiss Mennonite Congregation)

Greeting in our Master's Name:—On Thursday evening, Sept. 25, we had the privilege to have with us Bro. Geo. Lapp who preached a powerful sermon. The week previous he was holding revival meetings at Orrville. Many of our members attended those meetings, but still more could have been strengthened as we surely received some blessings from these meetings.

May God richly bless him in his faithful labors.

Sept. 7 Bro. David Hostetler of Weilersville also was with us, faithfully preaching the Word of God.

Next Sunday evening we expect Bro. I. W. Royer of Orrville to speak on The Value of Mission Study Classes. That an interest in this work could be aroused in many is our prayer.

Sept. 9 a sewing circle was organized at our church and we will hold our first meeting Oct. 2. We are glad for the good effort which has been made. May God add His blessings.

Sept. 29, 1919.

Cor.

Westover, Md.

Dear Herald Readers, Greeting:—We were privileged to have Bro. John M. Hartzler of Belleville, Pa., in our midst over Sunday. Bro. Hartzler preached three very interesting sermons at the school house Saturday evening, Sunday morning, and Sunday evening. We are again made to see the necessity of the new Church building which we are now endeavoring to build by the help of God and our fellow Churches—as

the school house was full to overflowing.

Since our last letter Bro. and Sister Geo. Hostetler of Hubbard, Oreg., have come to make there home with us.

Bro. Hooks and family and Bro. Renno and family of North Dakota, will start for this place Oct. 3 where they expect to make there future home.

We feel to thank God for increasing our numbers. And our prayer is that He will increase our faith. Pray for the work at this place.

Sept. 30, 1919.

Cor.

Hesston, Kans.

Our school opened on Tuesday, Sept. 16, with an enrollment of 146. Several more are expected, and we hope before long to reach the number of 150.

The first chapel exercises were conducted by Bro. D. H. Bender.

The first term address was given by Brother J. D. Charles, on the subject of "Essential Conditions of a True Education."

On Thursday evening, the 18th, devotional meeting was conducted by Bro. Harold Bender, on, "What part does Prayer or Devotion have in my Life."

The first Sunday morning sermon was delivered by Bro. Bender on the text found in Jno. 7:11, "Where is he?" A fatherly talk was given to the students, emphasizing that Christ should have the first place in the life of every student.

In the evening Bro. Paul Erb preached his first sermon at Hesston, using for his text Rom. 12:2, his theme being, "Separation from the World."

Only two ministers, Bro. Charles and Bro. Bender are left for the large congregation at this place for the coming winter. Let us support them by our prayers.

We are glad to say that we feel this year there is an increased spiritual atmosphere among the students. The prayer circles are well attended, as well as the special Saturday night prayer meeting.

Several inspiring meetings have been held by the Volunteer Band. Bro. Paul Erb has been elected as leader for the coming year.

Many of the students are availing themselves of the opportunity to enrich their spiritual lives, by enrolling in one of the evening Bible study classes, which meet once a week.

Two courses of mission study are given this year. The "Foreign Class" will study South America, and "Home Missions" aims to get better acquainted with the home field by keeping in touch with each one of our mission stations, and charitable institutions.

This class wants to do real mission work, wherever there is an opportunity.

In view of these mission classes, the outlook for future workers in the needy field is bright. "Prayer" is one of the mottoes of the class.

Our Sunday school was reorganized on Sept. 21, with Brother M. D. Landis Supt., Noah Oyer Assistant Supt., Bro. Arthur Slagel, Chor., Bro. Menno Shellenberger Secretary-Treasurer, Sister Margaret Horst Supt. of the Primary Dept., and Sister Byler Assistant in the Primary Dept. Fannie Miller.

Wayland, Ia.

Greeting in His Name to all Herald readers:—We were again much encouraged and renewed in spirit when on Sept. 21 Bro. Aaron C. Good of Sterling, Ill., began a series of meetings. On Sept. 23, Bro. Joe C. Brennenman of Kalona, Ia., also came and he and Bro. Good conducted a Bible Conference closing the evening of the 25th. While Bro. Good continued the series of meetings until the evening of Sept. 28. As visible results the Church was much encouraged and 20 young souls confessed their Savior. Help us pray for the work and the precious souls starting in His service; also for the brethren who so faithfully labored.

In His Name,

Cor.

Scottsdale, Pa.

Greetings to all Gospel Herald Readers:—During the past week a number of the workers connected with the Publishing House have spent some time at other places in the interests of the Kingdom.

Bro. Aaron Loucks spent a part of last week in Lancaster County. He was among the attendants at the Lancaster County Conference held at Mellinger's Church on October 3. Bro. Daniel Kauffman of this office has gone to Missouri where he is planning to attend the Conferences to be held at Versailles and at Garden City within the next two weeks. Bro. J. A. Ressler and family, accompanied by Sister Mary Good spent Sunday at Masontown. The appointments at the home church were filled by the Brethren J. A. Brilhart and Aaron Loucks.

Among the attendants at Scottsdale Church last Sunday were Bro. Norman Miller and family, Bro. Harry Miller and family, and Bro. Jacob Shetler, all of Springs, Pa.

Oct. 6, 1919.

Cor.

"If you simply let God bless you all He wants to, you will be able to enjoy Him under all circumstances."

RELIEF NOTES

(Conducted by Vernon J. Smucker)

For the Gospel Herald.

Extracts from a Letter Written by One of the Brethren in the Near East

"Just recently we took a little trip into the neighboring villages. We were gone nearly three days and visited ten villages. It was an awful sight of waste and desolation. Villages where before hundreds and in many cases thousands of prosperous Christians lived are in utter ruin with perhaps from two to five families living in them now. The people were deported, killed, houses robbed and wrecked in a frightful way. We would go to the people, sit down on the ground with them and listen to their story, told with sighs and tears; stories that would make us shudder and say "Impossible." Oh how these people have suffered and for no other reason than that they bear the name Christian. One evening we came to a village which formerly had over two thousand Christians. Now only one family remains, and he serves a Kurd or a Turk as gardener. So we spent the night in his truck patch by the Tigris river. Just at twilight my interpreter and I had a "dip" in the old river. We spread our beds away from all buildings under the clear sky and had a good night's rest.

* * * * *

"We found out that a number of widows are now living around the villages by gleanings of the wheat fields. They gather enough grain in this way to keep themselves alive. But the harvest is just over and the poor women don't know where to go. Orphans from the villages are roaming the streets of Diarbekir (where the writer is located) begging, buying, earning, stealing, any way to make a living. They have no clothes, only a few rags hanging around them. At night they lay flat down on the hard stone or in the dust and try to sleep. As one little chap put it, "if a watchman comes along and kicks me up I crawl to another dark corner and there spend the night." Already children sleeping on the cold stones at night take pneumonia and die. The sight of all this and our limited means of helping is almost more than one can bear. On our tour we had along a bundle of clothes which we gave to the most needy orphans."

* * * * *

While our brethren are thus facing the responsibility in helping along with the problems of feeding and clothing these starving thousands of human beings, may we at home not forget our duty and means which God has given us, and entrusted to our stewardship; remembering that it is not our own, and that some day we shall be called to account for it. It is not because of any merit of our own that we are here in America enjoying the comforts of life, instead of in Armenia or India facing starvation, persecution and death by the worst of tortures. And worst of all, these people are starving spiritually and dying without a real knowledge of the Savior. Not only is this true in India but in our own country as well. Surely there is work for all to do.

* * * * *

Extracts from a Letter from India, written July 20

"The orphanage has increased to over

100 boys and 50 more are in the famine camp ready to come in. (It might be well to add that the reason they can't come in is that the present building is full.) We have our famine camp at Balodgahan and there are about two hundred fed daily there now.

* * * * *

"The rain has been very copious for the first of the season. We have already forty-seven of the annual rainfall of fifty-five inches, during the first six weeks of the rainy season of four and a half months, or thirty inches more than the requirement by this date as compared with previous years. The prospect for sufficient rain for maturing the crop is accordingly small, but we hope and pray it may be sufficient. If it should not, it will be terrible here as you can realize.

* * * * *

"We have been at work on the new orphanage plans for your solicitations. We have a total estimate of about \$4000.00. The general plan is a quadrangular building with a length of about 480 feet, height 11 feet to the eaves, all rooms 12 feet wide, and 10 foot veranda."

REPORT

Of S. S. Workers Meeting Held at the Pleasant View Church, near Chambersburg, Pa., Sept. 14, 1919

For the Gospel Herald.

Organization: Mod., George Ernst; Sec'y., J. H. Siegrist. Session opened 1:30 P. M. Devotional,—Harry Witmer. Opening remarks,—George Ernst. Talk to Children,—J. I. Lehman, subject, Light.

The need of Consecrated Workers,—S. H. Horst.

A Place for Everyone in the S. S.,—Samuel Bricker.

The Need of Home Teaching,—Daniel Landis, Jr.

Evening Session

Devotional,—W. W. Hege. S. S. lesson,—The Future Life,—H. E. Shank.

Sermon, (Text, I John 5:12)—J. F. Grove.

—Secretary.

REPORT

Of Receipts of Eastern Mennonite Board of Missions and Charities for Sept. 1919

For the Gospel Herald

Altoona Mission	
Mount Joy Pa Y P B M	\$ 8.20
General Mission fund	
Goods Cong Harvest service	\$ 42.59
Bosslers Y P	1.38
Slate Hill S S	20.85
Bible Meeting Strasburg Pa	16.84
	\$ 81.66

India Mission

Salunga Pa S S	\$ 25.85
Stauffers Cong Dauphin Co	47.59
New Providence Cong	1.25
Vine St Mission S S Lanc Pa	83.85
Kinzer Pa S S	17.00
	\$175.54

India Support of Fannie Hershey

Sara Lehman	\$ 7.00
Mellinger's S S Classes	50.00
	\$ 57.00

India Native Workers Support

E Petersburg S S Y M B C	\$ 5.00
Manheim Bible Study Class	5.00
	\$ 10.00

India Famine Relief

Columbia Pa Mission S S	\$ 2.26
Lititz Hess Hammer Creek & Indiantown Congs	250.00
Bowmansville Cong	17.00
Ezra Stoltzfus	3.00
Manor Congs	82.00
Hess S S Lititz	89.00
Ebs Cong	280.26
Mellinger's Cong	866.10
River Corner Cong	116.70
Gospel Meeting Long Green Md	38.00
Firdale Ore Y P B M	4.60
Delaware & Lost Creek Congs	41.00
Landis Valley Cong	2.00
Lauvers Cong	39.76
Stumptown Cong	384.00
Mechanics Grove S S Meeting	15.00
Anna Ebersole's Class	
Elizabethtown S S	10.00
Red Run Union S S	9.00
J K R	10.00
J W H	10.00
Manheim Cong	92.52
Sister 7718 Pa	5.00
Frank Smith	2.00
Kraybills & Mt Joy Congs	152.15
New Danville Cong	68.00
Firdale Ore Y P B M	6.05
Annie N Nissley	2.00
A brother	10.00
Jonas B Brubaker	10.00
Mummasburg Cong	24.60
Mr & Mrs Peter Risser	10.00
	\$2,657.00

India Support of Specified Orphans

Mellinger's S S	\$ 25.00
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Total for month	\$3,014.40
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Gratefully acknowledged,
Eli G. Reist.

SEWING CIRCLE REPORT

Sept. 8, 1919, the Sewing Circle of the Lancaster Conference District shipped their 8th bi-monthly consignment to the Friends' Unit of Philadelphia. It consisted of nine bags containing 892 pieces valued at \$895.75. The next shipment will be made Nov. 10, 1919.

Mrs. H. E. Metzler, Sec.

IF YOU TRY

You can wear a smiling face,
If you try, if you try.
You can be a means of grace,
If you try, if you try.
You can dry the mourner's tear,
You can gladden hearts with cheer,
You can banish doubt and fear,
If you try, if you try.

You can sing a joyful song,
If you try, if you try.
You can help a friend along,
If you try, if you try.
You can scatter golden seeds,
You can give to others' needs,
You can live in little deeds,
If you try, if you try.

—Exchange.

Married

Grove—Byer.—At the home of Bro. and Sister J. L. Byer, Markham, Ont., on Sept. 10, 1919, Bro. Russel Grove and Sister Annie Byer were united in marriage. May heaven's blessing attend them. L. J. B.

Sommer—Lehman.—On Sept. 30, 1919, at the home of the officiating bishop Bro. C. N. Amstutz, Bro. Noah C. Sommer to Sister Mary Ann I. Lehman. May God's richest blessings accompany them through life.

Zuercher—Gerber.—On Sept. 7, 1919, at the Swiss Mennonite church near Dalton, Ohio, Bro. Edwin Zuercher and Sister Vianna Gerber were united in marriage by Bro. C. N. Amstutz. May God's choicest blessings attend them thru life.

Amstutz—Amstutz.—On Sept. 21, 1919, Bro. Gideon Amstutz and Sister Caroline Amstutz were united in the holy bonds of matrimony at the Swiss Mennonite church near Dalton, Ohio, Bro. C. N. Amstutz officiating. May their future life be joy, peace and happiness.

Obituary

Peffley.—Ernest, the four months old son of Hurley Peffley, of Elkhart, Ind., died Sept. 24, 1919, of Inanition. He leaves his parents, grandparents, two brothers and others. He was brought for his burial to the Whitehead Brethren's burying ground Sept. 26. Funeral services conducted by John F. Funk.

Roth.—Sister Ada Stutzman was born near Milford, Nebr., Oct. 22, 1898; died at her home near Chappell, Nebr., Sept. 20, 1919; aged 20 y. 10 m. 28 d. She was united in marriage to Bro. Nick Roth, Aug. 24, 1916. To this union were born 1 son and 2 daughters. She leaves a beloved husband, 1 son, 1 daughter, father, mother, 6 brothers, 3 sisters. 1 daughter, 2 brothers and 1 sister preceded her to the spirit world. She accepted her Savior in her youth and was faithful to the end. A Sister.

Pletcher.—Warren LaMar, son of Samuel and Edna Pletcher, was born May 18, 1917, near Wakarusa, Ind.; died July 22, 1919; aged 2 y. 2 m. 4 d. His stay on earth was very brief and the latter part was filled with suffering which he bore very patiently. One of his greatest pleasures was to have his mother and others sing for him. Well may we say with the poet,

"O, not in cruelty, not in wrath,
The reaper came that day;
'Twas an angel visited this green earth
And took the flowers away."

Funeral services at Olive Church conducted by A. B. Yoder and D. A. Yoder.

Wenger.—Joseph Wenger was born May 16, 1831, in Lancaster Co., Pa. In the year 1856 he came to Elkhart Co., Ind., where he lived until his death. He was united in marriage to Susannah Martin Dec. 19, 1858. To this union were born 2 sons and 5 daughters. His companion and four children preceded him in death. He united with the Mennonite Church in early youth and remained faithful until death. Since 1876 he has been attending services at the Olive Church, having been there on the last Sunday preceding his death. The church loses one of its faithful members. Whenever the weather permitted he was at his post of duty. He died Aug. 15, 1919; aged 88 y. 2 m. 29 d. He leaves one son (Henry), 2 daughters (Anna and Susannah) 6 grandchildren, 3 brothers, 2 sisters, besides many other relatives and friends. Funeral held at the Olive Church conducted by D. A. Yoder and C. A. Shank.

Horning.—Catharine, wife of Augustus Horning, died on Saturday afternoon, Sept. 20; aged 74 y. 8 m. 9 d. She leaves husband and three sons. Deceased was a member of the Mennonite Church for many years. Funeral services were held Wednesday, Sept. 24, from her home near Bowersville, Pa. Services were held in the Bowersville Mennonite Church. Interment in the adjoining cemetery. Peace to her ashes.

Shantz.—Esther (Cressman) Shantz was born at New Dundee, Ont., Jan. 20, 1848; died at her home near Petersburg, Ont., Sept. 4, 1919; aged 71 y. 7 m. 16 d. She was united in marriage to Amos M. Shantz. To this union were born 3 sons and 6 daughters. One daughter preceded her to the spirit world. She is survived by her husband, 3 sons, 5 daughters, 14 grandchildren, 1 sister and 3 brothers. She was a faithful member of the Mennonite Church. Funeral services were conducted at the Latschar Church by Bro. Jonas Snider. Text, Phil. 2:21.

Hykes.—Mary (Sollenberger) Hykes, was born Nov. 21, 1840, in Franklin Co., Pa., died Sept. 22, 1919, of liver trouble and infirmities. She was married to Samuel Hykes on Dec. 14, 1864, with whom she witnessed the checkered scenes of life for nearly 56 years. Grandmother, as she was known to many, was for many years a faithful member of the Old Order River Brethren Church. She was of a quiet, peaceable disposition, lived a Christian life, and encouraged others to do the same. She was in failing health for many years, but able to attend to her household duties until May, 1919, her strength failed, and she rested on the couch in day-time and in bed at night, until 8 weeks and 2 days before her death, she took her bed, and became utterly helpless the last week. She was conscious all the time, until a few hours before her Lord came for her. She had been patiently waiting for Jesus to come. She leaves a husband (who is 81 years old) and 3 children (Emma Cook, William and Emmanuel S. Hykes), 3 grandchildren, one sister (Nancy Wagaman), and many friends and neighbors. Mother was the first to break the family circle by death. Buried Sept. 24. Services in the home by Bros. Daniel Hawbecker and Samuel Myers. Text, Heb. 9:27, 28. Interment in Green Hill Cemetery. Emma L. Hykes.

FOR OTHERS

Could I live a life of pleasure,
Free from every earthly care;
Not a thought of care for others
Who life's heavy burdens bear?
Would it make me any better,
Thus to live from trials free,
And not feel the depths of sorrow
That in others I might see?

No! My hard heart would never know
The joy of pitying love,
Weeping with the broken hearted,
Gently guide their thoughts above.
Lower than the brute creation,
Knowing nothing of pure bliss—
Sympathy for every creature
Brings a better joy than this!

Give me, then, the heaviest burdens;
Let the fiery trials come!
Bravely, gladly will I battle
For the right of Heaven—my home.
Feeling for the wants of others,
With a heart that's kind and true,
Gives me far a greater pleasure
Than a thoughtless world e'er knew.

All the hardships that I suffer,
All the anguish of my mind,
When I see the same in others,
Makes my heart most wondrous kind
Oh! The joy of kindred feeling
Makes the soul with love to glow!
This the happiness I ask for—
This the pleasure I would know.

—Louisa S. Foote.

BOOK REVIEW

The Great Apostasy

By Clayton F. Derstine

An interesting and timely message on the present day "departing from God and the living Word." It was the author's ardent desire that people might open their eyes and see the falling away from the true faith of the Gospel, of which the Scripture has warned us beforehand, that prompted the writing of this book.

The book contains 156 pages, and is divided into the following parts:

I. The Great Apostasy.
II. The Great Apostasy as Seen in the Church.

III. The Great Apostasy in its Rejection of the Bible.

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CONFERENCE ANNOUNCEMENTS

Franklin Co., Pa., and Washington Co., Md

The Annual Conference of the Mennonite Church of the Washington Co., Md. and Franklin Co., Pa. District, will be held the Lord willing, at the Reiff Church, Washington Co., Md., on Oct. 10, 1919.

The District Mission Board will hold its Annual Meeting at the same place on Oct. 9, 1919, at 1 P. M.

Jos. E. Lehman, Sec'y.

Western A. M. Conference

The Western District Amish Mennonite Conference will meet, the Lord willing, with the Sycamore Grove congregation, near Garden City, Mo., Oct. 15-17, 1919.

The ministers meeting for preliminary work will be held on Wednesday, Oct. 15, and the conference sermon in the evening of the same day. Church conference on the 16th, and Sunday school conference on the 17th.

Convenient stations for arriving are Garden City, East Lynne, and Hadsell. For further information or notice of your coming address L. J. Miller, Garden City, Mo., or I. G. Hartzler, East Lynne, Mo.

A hearty welcome is extended to all to attend.

C. A. Hartzler, Sec.

Virginia

The ninth session of the Annual Mennonite Conference of Virginia will convene, the Lord willing, at Zion Church, Lower District, Rockingham Co., Friday and Saturday, October 17 and 18. To all who will attend this conference, a most hearty invitation is extended. All visitors desiring to be met at the station upon arrival, should come to Broadway, Va., and should also notify Bishop Lewis Shank, at the same place, of their coming.

I am also requested to advise that the General Board of the Virginia Mennonite Aid Plan will hold its annual meeting at the above mentioned church, on Thursday, the day preceding the Conference, at ten o'clock in the morning.

The Conference arranging committee will meet at the same place on Thursday afternoon at one-thirty o'clock.

Henry D. Weaver, Asst. Sec.

Items and Comments

As we go to press the Great Strike is reported as having failed—or so nearly so that its ultimate failure is a mere question of time.

Utah is the sixteenth state to ratify the Woman's Suffrage Amendment. Considering the marriage laws of Mormonism, that would seem to give the women a majority of votes in the elections of that state.

The condition of President Wilson on Monday morning is reported as quite satisfactory. Altho he is said to be a very sick man, there is no cause for fear that the illness will result fatally or that his recovery will be long delayed.

At the meeting of the General Committee of the Inter-church Movement in Cleveland, Ohio, plans were laid for the furthering of the work and expansion of the organization. The months of March, April, and May of 1920 were designated as the time for a united campaign for funds to carry on its work.

Here are a few of the aims of the American Anti-saloon League: The raising of \$50,000,000 for the enforcement and stabilizing of prohibition in America; the fostering of the cause of world-wide prohibition; the raising of \$25,000,000 to be used in the Americanization of foreigners coming to the United States. The organization has made its labors felt in the great fight for prohibition, and feels that continued efforts on an enlarged scale will bring still greater results.

CANTON BIBLE SCHOOL

To Be Held In Canton Ohio, Jan. 6th, to Feb. 13th, 1920.

The Committee of the Canton Bible School have found it possible to definitely arrange for the Canton Bible School according to the above mentioned dates. We are glad to announce the following courses which will be offered to those who wish to attend, as follows:

1st Year, Study of Gospel of Matthew; Epistle Study (Peter); S. S. Teacher Training; Courses in English (If Called For):

2nd Year, Epistle Study (Romans); Religious Pedagogy; Prophecy; Early Leaders and Kings of Israel:

Extra Courses: Doctrine; Personal Work; Vocal Music; Missions; Practical Work.

Special Sunday School, Ministerial, and Mission Conferences will be held during the term.

Instructors: Geo. J. Lapp, I. W. Royer, a special instructor in vocal music, and others who will be called in during the term.

For information please address Bro. N. E. Troyer, Business Manager,
1939 Third Street S. E.,
Canton, Ohio.

In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing. —Coleridge.

Sin in the world is bad. It is more destructive when it gets into the church.—Aaron Loucks.

BIBLE STUDY BY CORRESPONDENCE

As the busy season is drawing to a close, many young people and Christian workers who are deprived of attending school in person will be desirous of taking up the study of the Bible (or other allied subjects) by correspondence. This method of study has many advantages, among which we mention:

1. All can pursue it.
2. It may be taken at any time.
3. It may be taken at any place.
4. It may be pursued with any degree of rapidity consistent with thoroughness.
5. It is conducive to independent thinking.
6. It stimulates application.
7. It is inexpensive.
8. It is safe.
9. It is practical.

The Eastern Mennonite School offers courses for ministers, missionaries and Christian workers generally. Over fifty students have already enrolled. Special rates are given where groups study together. For further particulars send for descriptive pamphlet giving full particulars Address, J. B. Smith,
Harrisonburg, Va.

BOOK REVIEW

THE MESSAGE AND THE MESSAGE-BEARER

This book is written by Bro. Daniel Kauffman under the auspices of the Mission Committee of the Mennonite Board of Missions and Charities. While prepared to be used in Mission Study classes it will be found profitable for anyone interested in the message of Salvation.

The book contains 160 pages presented in two parts and fifteen chapters as follows:

THE MESSAGE

- I. The Creation.
- II. Man.
- III. The Bible
- IV. The Bible (Continued).
- V. The Church.
- VI. The Plan of Salvation.
- VII. Christian Ordinances.
- VIII. Bible Restrictions.
- IX. The Blessed Hope.

THE MESSAGE-BEARER

- I. The Call.
- II. Qualifications (Natural).
- III. Qualifications (Spiritual).
- IV. The Holy Life.
- V. Helps and Hindrances.
- VI. Concluding Thoughts for Missionaries.

The book contains a timely message on what should be taught, how it should be taught, who should teach, and how one should be equipped to teach.

Neatly bound in paper cover and may be had in any quantity at the price of 35c. per copy. Address all orders to,

Mennonite Publishing House,
Scottdale, Pa.

We are living at a time when the spirit of true worship is sadly lacking in many of the public assemblies.—J. S. S.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.

Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Pt. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, R. R. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sander, Supt.

Old People's Home.—(*1901) Marshallville, Ohio, Jos. M. Nissley, Supt.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTTDALE, PA., THURSDAY, OCT. 16, 1919

(Gospel Witness
Established 1905)

No. 29

EDITORIAL

"In everything give thanks, for this is the will of God."

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, through which the world is crucified to me, and I to the world."

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

We frequently hear certain parts of the public services referred to as "exercises," as for instance, "opening exercises," or "closing exercises." It is to be feared that in too many cases it is but a mere **exercise** instead of a real, devotional, worshipful service.

Discipline becomes more easy as people become more spiritual. Members who are Spirit-filled and Spirit-led are more inclined to submit themselves "one to another in the fear of God" than are members who insist on walking "according to the course of this world." Spirituality, instead of being a substitute for discipline is in itself a discipline of the highest order. Submission to the Church is but second nature to those who know by experience what it means to be fully submissive to the God of the Church.

One of the important thoughts brought out in the discussions in the Sunday School Conference near Versailles, Mo., last week was the reference to Jesus Christ going about doing good and communicating religious knowledge. It was one of His foremost objects to awaken thought and put people in possession of religious knowledge. And should not also

this be one of the principal objects of our life? Whether in the pulpit, before a class, in the home, in personal touch with people in social or business life, let us not forget our mission to communicate religious knowledge to others. "Ye shall be witnesses unto me," is God's will concerning us. Will we do our best to get people into possession of the knowledge of Christ and His salvation, a knowledge of the Word, a knowledge of how people should live, a knowledge of the blessings of salvation, a knowledge of the blessings of the world to come? By so doing we will communicate unto others something that will make them "wise unto salvation."

A Happy Day.—In one of our valued exchanges we read this question: "Is there a reason—why Sunday should not be the happiest and most enjoyable day of the week?"

We know of no good reason why it should not be, but there are several impressive reasons why, to most people, it is not.

Many are so occupied with this world's business or pleasures or cares that they can not enjoy the Lord's day as they should.

People are happiest when they are in their natural elements. This we can not be, when in the atmosphere of worship, unless we belong to that class of whom it is said that their "delight is in the law of the Lord, and in his law do they meditate day and night."

Where people have their affections set on things above, are filled with love to God and man, delight in the law of God after the inward man, "abhor that which is evil and cleave to that which is good," a Sunday crowded with worship and Christian fellowship and service is to them a day of greatest happiness.

HEART TO HEART TALKS

III. With Parents

There is one desire which practically all parents have in common, and that is that their children may fare well. From this common viewpoint let us consider together the question as to how we may best promote their highest interests.

Our Foremost Wish

But a unity in desire that our children fare well does not necessarily mean a unity in judgment as to what course in life they should pursue. If you were asked to give expression to the one wish, above everything else, that you have concerning your children's welfare, what would it be?

The first thing that comes to some parents minds is that their children may stand well in society; others, that they may succeed well in business; others, that they may attain positions of prominence in professional or political life. Christian parents, who think in terms of eternity rather than of time, wish above all things that their children may be faithful followers of our Lord Jesus Christ, their lives directed to the end that both they and the greatest possible number of other people under their influence may spend eternity in the realms of glory.

The foremost question that confronts all Christian parents is: What may we as parents do that our children may attain this end?

Prenatal Influence

The first right which children have is the right to be born well. This is the parent's first obligation to the child. Parents who neglect this obligation commit a crime against their children in particular and humanity in general which requires deep repentance in order to get right with God.

The child is but a reproduction of

its parents. If parents are indifferent as to Christian duty, self-willed, given to wantonness and pleasure, entertaining a murderous desire that their children may never be born, living selfishly for the things of this world only, what must you say of the children that are brought into being under such circumstances? God says that He will visit "the iniquity of the fathers upon the children unto the third or fourth generation."

Where parents for years before their children are born, have the habit of living pure, devoted, upright, godly lives, their minds filled with thoughts that are pure and noble and holy, and their lives devoted to the cause of Christ and the Church, their children have at least a right beginning, and ought to in after years arise to call them blessed.

Parents, present or prospective, should meditate upon these things, and faithfully discharge this first of obligations toward their offspring.

Pre-school Period

Many parents dread the time when they must send their children to school, for there will be as many temptations that they do not have at home. Whatever may be said on this point, the one thing that this should impress upon the parental mind is the importance of doing our duty by our children before they start to school. There is a period of a few years there in which the parents have almost exclusive influence and control over their children. Will we improve our opportunity?

We err when we imagine that the time for serious instruction begins about the time that children are thinking of starting out in life for themselves. What parent has not been astonished at the intelligence of childish questions or expressions? It is serving notice on us that our children are intelligent beings, capable of being trained for God or Satan, depending upon whether the children of God or the forces of evil are most active in moulding the child mind. Here, in the most impressionable age of the child and at a time when parents have almost exclusive control, is the time for parents to exercise diligence in giving their children the right kind of a start. Let them do their duty now, and the problem of child training in later years can be easily solved.

During School Life

The sending of our children to school ought not to mean the turning over, from parent to teacher, the job of training the children. In fact, the burden of responsibility still rests upon parents, with teachers as assistants. The failure of parents to shoul-

der their full share of responsibility during this critical period accounts for so many children being educated away from their parents. And the more faithfully we do our part during the first few years of the school life of our children the stronger our grip on them during the last years of their school life. While it is possible for children to be lost to the faith when parents make the religious training of their children the first consideration, it is more probable that children go astray when parents are negligent of their duties.

Training Schools for God

"Train up a child in the way he should go, and"—you know the rest. Every Christian home ought to be a citadel of truth, a storehouse of godly influence, where children are brought up for God, and strangers within the gates are impressed with heavenly influences. There are a number of things that contribute to this end, among them the following:

1. **Godly Parents.**—This needs but to be mentioned, and the argument is made.

2. **The Family Altar.**—Daily family worship means a continual family devotional life. When we say "worship" we do not mean mere form. We mean the overflowing of worshipful hearts—a daily overflow that not only reaches the ear of God but brings blessings upon the home. No home can afford to be without it. Brother, if the devotional life in your home is not sufficiently warm to keep the family altar going daily, begin at once to set your house in order.

3. **The Ordinary Conversation.**—There is no one thing in the home that does more to impress the minds of children and to mould their characters than the ordinary daily conversations in the home. Parents should see to it that their speech be "always with grace, seasoned with salt." If all that was said in your home during the past day were to be written in a book what kind of reading matter would it make? Analyze it, and you have some idea as to the kind of influence your children are under.

4. **Literature.**—The power of literature is mentioned so frequently in these days that we have only to mention it to set you to thinking. Take a look through your house. Examine the books, papers, magazines, tracts, etc., coming into your home and finding a place on your center table, book shelf, etc., and you have an idea what kind of an influence is impressing itself upon your children. Now think what you would have your children be and do. Then begin at once in the work of supplying your home with literature of that stamp.

5. **Associations.**—Here we strike another vital factor in home building. Fathers, mothers, begin early in the lives of your children in directing them in their associations, if you would have a deciding influence over them along this line in later years.

These five things are vital forces in building up the character of children whom we love more dearly than our lives. Let us make a special study of each one of them and make the most of them. Thus may we be instrumental in making of the Christian home the heaven—blest institution that it ought to be a place where sons and daughters find a shelter and retreat from the storm and tempests of this life when they are instructed, trained, brought up in the fear of God and developed into stalwart men and women for the Lord, where a helpful, healthful religious atmosphere is found continually, there is not only uplifting and strengthening to the family but also to the surrounding community.

As parents we need to think of two things when we meditate upon the Christian home and its possibilities: (1) Upon us as heads of the home rests a large share of the responsibility. (2) We need a Higher Power to direct us and sustain us. God will do His part if we faithfully do ours.

A PROPHECY

By George Hostetler

For the Gospel Herald.

Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters: Which bringeth forth the chariot and horse, the army and the power, they shall lie down together, they shall not rise: they are extinct, they are quenched as tow. Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth: shall ye not know it?—Isa. 43:16-19.

Comment on this seems almost unnecessary, as almost any one can readily see that it was the same Lord that brings forth the war equipment, the armies and the powers, and that makes a way in the sea, and a path thru the mighty waters for them; that said, they shall lie down together and quit, and shall not rise, as they are extinct. Then He asks us if we do not remember the former things, and consider the things of old time, because He is going to tell us that He is going to do a new thing, and it will be but natural when it shall come to pass that the nations shall agree to lay the armies and powers down to rise no more, that men will remember and consider the former times, and will not know or realize that the Lord has done a new thing,

but will expect the armies to rise again as they have always done before.

Hubbard, Ore.

SOWING AND REAPING

By Aulen Christophel

For the Gospel Herald

There is a time for everything. There is a time to sow. There is a time to reap. If we would reap we must sow. If we sow we may expect to reap what we sow only in greater quantities. The sower puts the grain into the ground. The condition of the seed-bed, the climatic conditions, and the later cultivation all have an influence, but the kind of grain sown determines the kind of a harvest to be reaped. The most enduring good that comes from any grain comes from that which was sown. "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." The kernel that is carefully kept in a granary, remains a kernel of grain. But the healthy kernel that is sown into the ground springs up and yields many kernels. In like manner the weed seed that remains undisturbed springs up to choke out the good grain or causes hard work to keep it from over-running the fields. Weeds usually endure more hardships than valuable grain.

Sowing and reaping of natural grain are very important, but more important are the sowing and reaping in character building. A grain of wheat is sown into the ground and all but the germ begins to decay. This draws its sustenance from the decaying portions until it is strong enough to live from the soil surrounding it, and grows into a matured plant. What was formerly the full grain is lost but in its stead we find a stalk, a head, many grains—a beautiful lesson of sacrifice. A world was steeped in sin. Christ was pure and spotless, enjoying the presence of the Father. He sacrificed all these for a time to come into a lost world. The seed was sown in suffering. The harvest reveals many redeemed souls. Paul was qualified to be a leader among the leaders. He made himself of no reputation and lost his life for the Gospel. He gave himself; His body sustained his soul. The harvest: His own soul was ransomed and the early Church was preserved. Christianity has been nurtured by those who lost themselves for the Gospel's sake. Our lives may be precious to ourselves but how much greater is the satisfaction of having given them for a noble cause. The life that is devoted to the cause of Christ may be lost to worldly pleasures but will be

found in ransomed souls, in the sweet benediction of God here and in the glories of eternity.

The Word of God is sown into the heart. Its growth, whether rapid or slow, depends upon the condition of the heart and the encouragement it gets. The former walk of the individual was according to this world. The Spirit was sown and the "fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." The seed bore fruit in a blessed life. The life came as a result of what had been sown. The Christian graces are not a matter of accident. The conduct of a Christian is a result of the fruit that is in the heart. The fruit is a result of the seed sown.

Christ in His earthly ministry collected a few followers. These found others and so the work continued. The Word was preached in Jerusalem, in Judea, in Samaria, and is being carried to the uttermost parts of the earth. The seed sown in a few hearts continued to grow until it brought joy into many hearts. Sowing suggests increase. The Gospel seed that was sown into a few hearts, nurtured by a few lives, watered with tears, endured the cruel opposition of its enemies, and continued to grow until it is known in all lands and still continues to grow. The first seeds were sown in a few lives, the same process repeated in more lives, and the harvest will result in many sheaves for the Master's kingdom. Good seed will never go without its influence.

There is another phase of the subject that causes a shudder. Good seed brings good fruit; evil seed brings evil fruit. They that sow to the wind shall reap the whirlwind. A word unwisely spoken often causes many heartaches as its influence continues to grow. A young man taking his first drink has no intentions of suffering a drunkard's woes. The great stains of sin are not the results of a few moments. They are full-grown iniquities that were sown in thoughts and yielded disgrace and destruction. David's sin, in sending Uriah to the battlefield came from a heart that had regarded iniquity. It developed from a thought (a seed) to a destructive sin (a full-grown tare). Thoughts mould ideals; ideals mould actions; actions mould characters; characters mould destinies for time and eternity. Habits are caused by furrows in the nervous system. At first they were merely an impression. They grew to either make or ruin a life. The seemingly insignificant transgression of Adam and Eve transmitted a spirit of disobedience to man that has continued to grow until a world is smirched and

stained by sin and millions must suffer the doom of the lost in eternity. The seeds of militarism sown by the European nations a few years ago grew to the most terrible war in history. The seeds of mysticism sown in theology a few years ago grew to a harvest of infidelity, a curse to civilization.

May we heed the progress of a small kernel of grain. May we apply the lesson of the far-reaching effects of good or evil in our lives. If we destroy the evil in its earliest manifestations, and nourish the good seed from its earliest existence.

"Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap."

Scottdale, Pa.

God calls us into His service by various methods: His Word, His Spirit His providences His Church. The great question for us is to be sure we hear His call and obey it. —Our Boys and Girls.

WHAT POETRY CAN DO FOR PEOPLE

By Joseph Metzler

For the Gospel Herald.

Sweet poetry, they say, from heaven came,
To glorify God's great and holy Name.
God made the world; the stars together sang;
The sons of God in joyful anthems rang.
In Eden, where the world was harmony,
Sweet peace and purity and poetry.
But Satan brought in sin and war-discord;
(Then peace and harmony, the Lord restored.)
Satan helps some to make vile poetry,
Which ruins souls for all eternity.

Yet through all ages people praised the Lord
With songs, and psalms found in His Holy Word.
Once, thousands of singers of God's own choice
Praised God and sang like one melodious voice:
God's glory shone; God answered with a cloud.
He'll answer us when we His praises shout.
Heaven sang on earth at Christ's nativity,
Extatic strains of joy and poetry,
Of God's great love, of His salvation plan—
"Glory to God, peace, good will to man."

A poet, Paul says, told men from God we came.
Apostles, martyrs, praised God's holy name
By holy living, prayer and praise alway;
They sang of resurrection and judgment day;
They made their persecutors tremble sore.
Pure poetry read and sang this wide world o'er
Moves people to repent, God's love to see.
It cheers the blind, the downcast—it cheers me.
More faith and hope and joy to men 'twill bring,
Till saints in heaven with angel voices sing.

North Lima, Ohio.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSION NOTES

For the Gospel Herald

Bro. I. S. Mast of Minot, N. Dak., spent Sunday, Oct. 5, in Kansas City, Kans., filling appointments at 200 S. 7th St. and Argentine Missions.

The Kansas City Missions were represented at the Missouri-Iowa Conference last week by Bro. J. D. Mininger and Sisters Lydia Gerber, Anna Diller, and Bernice Devitt.

Sister Bernice Devitt, superintendent of the Children's Welfare Home of Kansas City, Kans., spent a few days in the vicinity of Carver, Mo., recently.

Several members of our General Mission Board, as well as a number of others, who attended the conference near Versailles, Mo., last week spent Sunday with the Kansas City Missions.

One-half day of the Missouri-Iowa Sunday school conference last week was devoted to the cause of missions. With a number of members of our General Mission Board, as well as a number of missionaries and ex-missionaries present, it is needless to say that the meeting was highly instructive and profitable.

FROM OUR MISSION STATIONS

For the Gospel Herald

Peoria, Ill.

(900 Garden St.)

Greeting in our Master's Worthy Name. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

We feel that God certainly has been good to us at this place, and has again given us a feast of spiritual food. Bro. Ezra Yordy was with us yesterday afternoon and evening. He gave us a timely message, using as a text, Luke 19:9—"This day is salvation come to this house." There was fair attendance and good interest was shown. A very pleasant half hour was spent with the children in Children's Meeting before the preaching service.

Sunday Sept. 28, Bro. C. F. Ders-tine was with us both afternoon and

evening and gave us much good spiritual food. The last three Sundays have been rainy, which no doubt has kept some from attending. Yesterday afternoon there were 64 present in Sunday school, about 20 of those being from our neighboring churches. We always appreciate their help and invite all to come who can.

During the last few weeks we have had quite a number of visitors, for which we are thankful. We invite all who can come to Peoria, to come out and stop with us.

We are very sorry that Sisters Martha Nofsinger and Emma King could not stay with us longer, but we know their mothers need them at home. We are left alone at present. We believe this is a field ripe for work, and that we need more workers. Pray the Lord of the harvest to send laborers into this vineyard.

Yours in His service,
John L. Harnish.

October 6th, 1919.

Canton, Ohio
(1939 3rd St., S. E.)

Dear Herald Readers, Greeting in Jesus' precious Name:—We feel to say with the Psalmist; Oh, give thanks unto the Lord, for His mercy endureth forever.

During the past few months the Lord has showered great and wonderful blessings upon us, far above that which we deserved or merited. One of the greatest of these is the privilege of having here at this place, engaged in the Master's work.

Beginning Sept. 25, 1919, a series of meetings was held here, conducted by Bro. Abram Metzler, of Martinsburg, Pa. During these meetings four souls confessed Christ as their Savior, and many others were under conviction. We as a body of believers have been built up and strengthened. May we long remember the admonition and teaching received during these meetings. And may the Lord bless Bro. Metzler as he has gone from our midst, and use him to the ingathering of many souls into the Kingdom of God.

Our Sunday school attendance is slowly increasing. But our hearts are made sad because of the great indifference toward spiritual things which is manifest all about us.

We wish to thank the brethren and sisters of Holmes Co., Ohio, who so kindly contributed an electric washer for the Mission Home. By it our work is much lightened and we appreciate it very much.

Also we thank all those who are giving toward the support of the work. During the meetings we were especially remembered by many of our country friends.

May the Lord richly bless you because of your interest in the work here, and your support of same.

We are always glad for the presence of visiting brethren.

Pray for us in the work here that we may labor together to the honor and glory of God, and that our efforts may be crowned with success.

Oct. 7, 1919 The Workers.

West Liberty, O.

Dear Herald Readers, Greeting:—Sept. 15 school opened at the Home with 69 pupils ready to enter, and three teachers in charge.

Sister Ada Headings has kindergarten, and first two grades, Sister Maud Byler, third, fourth, and fifth grades and Bro. Yake sixth and eighth grades and one second year high school student.

We are glad for a good corps of teachers and are looking forward to a good school year.

Canning occupied a great deal of our time within the last month. Tomatoes were very plentiful and as a result we now have a few over 1100 quarts canned and stored in our cellar. Fruit in this locality was very scarce. However from places where it was more plentiful, requests came for empty cans, and we are looking forward to seeing most of our shelves filled with fruit.

Recently several barrels of very nice pears and apples were received from Denbigh, Va. which we appreciate very much.

The Logan and Champaign Co. Sewing Circle assisted us at the Home by way of sewing a number of articles which were needed. We always appreciate their interest and help as well as that of other Sewing Circles thru out the church who assist the work continually. We often wish we could tell you what a large part you are filling in our work here. If we should have to stop and buy or make all the clothing that is needed to supply the House it would be impossible to carry on the work we do. God bless the Sewing Circles and the noble work they are doing for the various missions and institutions.

Bro. G. L. Bender of Elkhart was a recent visitor with us. He and the brethren S. E. Allgyer and D. S. Yoder had been appointed a committee to offer solutions to some problems that were facing us because of State requirements.

One of these problems is that of placing children in foster homes. The State recommended that we confine our district to the State of Ohio. They also recommended that some member of the institution, or some one acceptable to the State Board, visit the children heretofore placed thru out the United States at least

once each year. The decision of the committee was that we confine ourselves to the State of Ohio, for the present or until a more definite solution of the problem be worked out. We are ready now for applicants for children inside the State.

We have a number of placeable children ranging in ages from one to fifteen years.

The Committee also decided that we comply with State recommendations in regards to the visitation work, and that a number of improvements essential to the sanitation in the House be made.

This necessarily will entail quite an expense. We will be glad for any financial help for these necessary improvements from any one interested in our work for the boys and girls.

In His name,

Catharine Hilty

Oct. 9, 1919.

La Junta, Colo.

Dear Herald Readers, Greeting:—Last evening one of the patients who has been with us more than a year, and who several months ago accepted Christ, was baptized and received into church fellowship, by Bro. J. A. Heatwole. Pray for this brother and also for those in the same ward who are yet unsaved.

Some of the readers are personally acquainted with a lately admitted patient (Mrs. R. J. Heatwole). The outlook for mother's permanent recovery is not favorable.

Our Institution is crowded to almost its utmost capacity. We are accommodating today 46 patients. There are 4 more accepted who will enter next week. We have still some more applicants at present. The increased number of patients over that of other years means more expenditures, supplies, etc. Owing to the fact that our stock last year was already low, the present outlay must be out of proportion to the increase in number of patients.

Sisters Anna Heatwole, Martha Hershey, and Gladys Miller are giving a few days each of much needed service. Our kitchen and laundry force is low. The senior class of nurses has gone to Denver Colo. for affiliated training, covering a period of eighteen months. Two months of this training is taken in the Children's Hospital, where child and infant nursing is made a specialty, the other sixteen months in City and County Hospital. The sisters now there are Lydia Oyer, Loma Kauffman, and Malinda Leichty. Their absence leaves here seven nurses in training.

Bro. D. J. Fisher and family, and Sister Hershberger and daughter motored over from Colorado Springs last week for a few days visit. The

Hershberger daughter remained for an indefinite time for treatment. Bro. Abram Good and wife recently spent a few days in Idaho looking up a location.

Sisters Malinda Wenger and Matilda Umble left last Monday for an extended trip to the western states. They also have spent more than a year in faithful service at this place.

We keenly feel and greatly appreciate the interest shown by the brotherhood toward this work in which we are especially interested. We realize your interest thru Christian fellowship, prayers, supplies and funds.

May God prosper you with us to His glory.

The Mennonite Sanitarium

Per L. H.

Oct. 2, 1919

HEART TO HEART CHATS

By J. D. Mininger

For the Gospel Herald

V.

About the Work of The Kansas City Missions

It is with a sense of utter unworthiness, and yet, deep gratitude that we acknowledge the tender Father's love, care and blessing of Him Who called us to serve Him. Truly, "Hitherto hath the Lord helped us." "Having therefore obtained help of God, I continue unto this day."—Acts 26:22.

During the past summer months, the Lord's work here was strengthened by the presence and work of Bro. Paul Erb and Sister Vera Hallman of Hesston, and by Bro. and Sister Aaron Bachman of Manson, Ia. "It was the best summer of my life," said Sister Vera, with that characteristic spontaneous smile of hers as she reluctantly gave us "Good bye." "Thank you for the opportunity of helping," is the way. Bro. Paul Erb expressed himself when the writer, over at the Roseland, Nebr., Conference, told him that his summer's work was appreciated.

Not only did Bro. Erb preach at the two Missions, but his ministrations, to those who for Christ's sake were confined in the Federal Prison and the U. S. D. B. Fort Leavenworth, Kans., will be long remembered by those "in bonds" there.

Bro. Bachman left while the writer was absent from Kansas City, but his devotion to the Cause is evidenced by a statement made in a letter recently received from him, wherein he says, "I have been lonesome for Kansas City."

Can you dear reader imagine yourself in the midst of a busy harvest making long hours. (This is being written in the quiet hours of the night while most of the Herald read-

ers are asleep.) with much ripe grain going to waste, because of lack of laborers, and then in the midst of it, unexpectedly receive a flood of visitors coming from various parts of the U. S.?

With us, it was not imaginary but real that amidst a vaster and riper harvest we were favored in the short space of 12 days with visitors as follows:

Amanda Nebel, Wayland, Ia.
Mrs. Clarence Miller, Fentress, Va.
Frank King, Chicago, Ill.
Ada King, Garden City, Mo.
Mrs. I. G. Hartzler, East Lynne, Mo.
Lorene Johnson, East Lynne, Mo.
Mrs. Rebecca Snyder, Roseland, Neb.
Noah D. Showalter, Harrisonburg, Va.
Mark R. Hertzler, Denbigh, Va.
Emanuel Ulrich and wife, Eureka, Ill.
D. D. Miller, Protection, Kans.
Howard Miller, Protection, Kans.
Mrs. Nancy Brown, and family, Wis.
Irvin Gehman, Line Lexington, Pa.
Mrs. F. E. Garrett, Harrisonville, Mo.

During the same time we were called upon to assist in three different funeral services, Barbara Victoria Johnson, Wilbur Glenn Frieson, and Mrs. Maggie Barnett, the latter a young mother to whom we have gladly ministered in the past ten weeks of her illness.

Many are wondering about the Fort Leavenworth work. To the best of my knowledge there are no more religious C. O.'s at the U. S. D. B., Ft. Leavenworth. But quite a number have been transferred to Alcatraz, Calif., and to Fort Douglas, Utah. A short message from Bro. Charles E. Mohr, Coopersburg, Pa., reads: "I was released from Alcatraz prison on Sept. 5th, and reached home yesterday Sept. 10th. Kitterman, Hemminger, Gray, Northrup, and Robinson were also released the same day. I would like to write more, but it is impossible to do so, as I am too nervous from loss of sleep caused by riding train 5 days and 5 nights." In a later letter he says among the boys who still remain at Alcatraz are the following: Wilke, Roberts, Fernandez, Swift, Blakely, Harris, Denton, Dempleton, Getts, and a few others.

Bro. Ora Hartzler whose church home is with the Sycamore Grove Cong., Cass Co., Mo., and who had his nose broken while at the U. S. D. B. Ft. Leavenworth was transferred to a war prison at Ft. Douglas, Utah.

In a recent letter from there he wrote me saying, that the recent bread and water period lasted only 14 days. (He himself being on that diet.) Other fellow prisoners with him are brethren John Y. Miller, whose home is Conway Springs,

(Continued on page 541)

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE MOTHER'S DREAM

Soft slumber closed a mother's eyes—
Her babe was on her breast—
When visions from the opening skies
Stole on her quiet rest.
She saw an angel band come down,
Like clustering stars at even:
They brought her angel babe a crown
Such as they wear in Heaven.

Anon they took her little one
Upon their pearly wings,
And upward flew, toward the sun,
While heavenly music rings:
"Rejoice! Rejoice! The sinless child
To our bright ranks is given!"
The cherub sweetly on her smiled,
Then entered into Heaven.

With speed, upon its path of light,
That mother darts away,
Till onward in her heavenly flight
She reached the gates of day.
And then she heard them sing within,
"This child to us is given;
Nor ask it back on earth and sin,
But leave it safe in Heaven."

Then slumber fled her weeping eyes—
The babe was on her breast,
As fair as when, through opening skies,
She saw it borne to rest.
And O, she trembled with delight,
As kiss on kiss was given,
Resolved to guide, from that blest night,
Her angel babe to Heaven.

—Sidney Dyer.

SPIRITUAL DEVELOPMENT OF OUR YOUNG PEOPLE

By Allie Shenk

For the Gospel Herald

Where there is to be a spiritual development there must first be spiritual life the same as where there is natural development there must first be natural life.

Webster says development means, "progressive changes." So spiritual development means progressing or moving forward in the Christian life. Where there is no interest, there will be no development. Much depends on the life manifested by the older members. Much depends on the life manifested in the singing. Much depends on the superintendent and the teacher, but most of all depends on us as Christian parents as to the spiritual development made by our young people and how much they will be interested.

Do we take the same or even more interest in seeing that they prepare

and study their lessons for Sunday school and that they make the same progress in Bible study as in day school? I read an article sometime ago in regards to some of these things. The writer said, "If we as parents are more interested in the mental and physical development of our children than in the spiritual we have missed our calling." Is this true. God's Word says, "The kingdom of God and His righteousness" first. So let us put first things first." If it is of importance that our children are on time when going to day school, of how much greater importance when going to Sunday school? Let us as parents and workers be interested in the Lord's work. Let us be spiritually minded, growing in grace and the knowledge of the truth. The good work **must** first begin at home.

Dear brethren and sisters are we doing all in our power to hold our young people for God? Do we teach them in the home and Sunday school that the Bible and spiritual growth come first? If they are developing along the line of living for God they will be good students in day school also, and their life will shine out for the Master wherever they are.

Do we teach them as faithfully as we should in regards to conforming to this world—about dress, and the pleasures of this world? Our heavenly Father says, "Love not the world;" also, "Be ye transformed by the renewing of your minds." Our Sunday school workers may do all in their power to help them to spiritual development—and to interest them in the Lord's work, but if they will not be attentive they cannot help them. So it depends on all to help. If they permit their minds to be drawn aside from what is being taught, then the interest is lost. "To go to Sunday school is one thing, to behave well and show respect to God and man is another. I believe we as parents should strive to have our children attend every meeting, because there are lessons and blessings to be gained from all. It also encourages the one who has charge, and we believe the time spent in the meeting much more profitable, than remaining outside laughing and talking. The influence over the younger children is not good, as they will also want to sit outside during part of the meeting.

Let us try to keep them from getting the impression that they are too old or too large to attend some of the meetings or to help along. These impressions are from our enemy, the wicked one, to hinder us in spiritual growth. We are never too young and never too old to work for the Lord and enjoy His services. I am almost fifty years old, but enjoy the children's meeting as much as the

services for grown ups. It warms our hearts and encourages us as we listen to the boys and girls and we are made to think if they keep the same interest and permit the Lord to use them our beloved church will still be supplied with some one to carry on the good work when we older ones have all passed on.

"Dear young people and all the workers, may we spend hours in prayer, and still more hours in study to prepare lessons to bring us something which will benefit and help us to grow in grace.

Dear parents, if we love our children let us do all that lies in our power to train them to the habit of prayer. As they become Christians they should learn to talk to God in their own way and words as that brings spiritual development. Let us remember that it is the first step in the new life that a young Christian is able to take. Prayer is the simplest means that man can use in coming to God. It is one great secret of spirit-growth. When there is much communion with God, the soul will grow like grass after rain.

Prayer is one peculiarity of all real Christians. It was the distinguishing mark of the Lord's people in the day that there began to be a separation between them and the world. It is the mightiest engine God has placed in our hands, the best weapon to use in every difficulty. If we desire the spiritual development of our children let us be earnest in prayer ourselves and teach our young people to talk to God.

Nampa, Idaho.

CARRYING AND BEING CARRIED

A well-known evangelist, when engaged in a work which seemed to call for more than usual exercise of faith, received what seems like a most tender answer from God. His little daughter, who was a paralytic, was sitting in her chair as he entered the house with a package in his hand for his wife. Going up to her and kissing her, he asked, "Where is mother?" "Mother is upstairs. Let me carry the package to her." "Why, Minnie dear, how can you carry the package? You can not carry yourself." With a smile on her face, Minnie said, "Oh, no, papa; but you give me the package, and I will carry the package, and you will carry me." Taking her up in his arms, he carried her up-stairs—little Minnie and her package, too. And then it occurred to him that this was just his position in the work in which he was engaged. He was carrying his burden, but was not God carrying him?—Selected.

Earnestness is enthusiasm tempered by reason. —Pascal.

Sunday School

For the Gospel Herald

Lesson for Oct. 26, 1919—Matt. 14:
22-33

A LESSON IN TRUST

Golden Text.—I believe; help thou mine unbelief.—Mark 9:24.

Introductory.—One year has elapsed since the time of the events recorded in our last lesson. During this time Jesus continued His ministry, doing many mighty works, even to the extent of raising the dead to life. The lesson now under consideration is simply an incident in the life and labors of Jesus, but it is laden with many lessons for us.

Lesson Story.—The scene is on the sea of Galilee. Jesus had arranged with his disciples to go before Him to the other side of the sea while He went into the mountain to pray. When the disciples were in the midst of the sea there arose a mighty storm and they feared for their lives. In the midst of the storm Jesus appeared walking on the waves. The disciples were deathly afraid, thinking He was some spirit. But Jesus calmed their fears, saying, "Be of good cheer: it is I; be not afraid." Peter was so enthusiastic over the appearance of Jesus that he asked permission to come to Him. Christ granted him permission. For a time all went well, but when Peter saw how boisterous was the wind he began to fear and to sink. Being in great fear he cried, saying, "Lord, save me." "Wherefore didst thou doubt?" said Jesus as He stretched forth His hand and saved Peter from a watery grave. When they came to the ship the wind ceased and they that were on the ship worshiped Jesus saying, "Of a truth thou art the Son of God." He had overcome all doubt and fear on the part of His disciples.

Lessons for Us.—With the events of the lesson before us, let us see what there is in the lesson for us.

1. There is a time for meditation and prayer as well as a time for work. Jesus had taught the multitudes, He was now ready to send the multitudes away, to send His disciples on ahead, while He sought a place of solitude where He might be alone with the Father awhile. It was here that He gathered strength for further service. So may we, alone with God, frequently have our souls refreshed and strengthened for service. The most profitable time we can spend is the time when we wrestle with God in prayer. Prayer and service is the Christian's program.

2. There is great value in a trial of our faith. The disciples needed the lesson they received on this

stormy night to show how much they lacked in the way of real faith. The trials of our faith may be sore; but if we stand the test we will be the better and stronger for it.

3. It is the promise of the Father that He will not suffer us to be tempted above that we are able to bear. In this case Jesus appeared before the disciples had given up in despair. Jesus is not far away, even when we may imagine ourselves forsaken. Let us not fail to call upon Him.

4. There is doubt among the most faithful of men. This is illustrated by the father of the afflicted child when he cried, "Lord, I believe; help thou mine unbelief." The degree of our unbelief is measured by the difference between the degree of our faith and that of perfect, absolute faith. Well may the disciples pray, "Lord, increase our faith." Well may we pray the same prayer. Upon investigation we may find ourselves as liable to doubt as the disciples were. A greater faith is possible and important for us all.

5. In the midst of the sorest trial the disciples heard the Savior's voice: "Be of good cheer." Now that He has returned to the Father He has sent the Holy Comforter to cheer and encourage His own. "Rejoice, and be exceeding glad; for great is your reward in heaven." Thank God for His comforting grace.

6. Peter's partial failure in his attempt to walk on the water is a lesson for us all. So long as he looked upon Christ he was able to walk the waves. But when he looked upon the surging waves he began to sink. So long as we have our trust in Jesus and look to Him for sustaining grace we are able to "do all things through Christ." But when we look to a troubled and troublesome world and fail to look to Jesus we are sure to sink. Our ability to stand depends wholly upon our trust in Jesus.

7. Another thought concerning the experience of Peter is this: Peter unaided was absolutely unable to walk upon the water; with Christ's help he did it easily. We are reminded of Christ's warning assurance that "without me ye can do nothing;" also of Paul's testimony, "I can do all things through Christ." Our ability to stand depends wholly upon our trust in Jesus.

8. Here is the great confession which all people should make: "Of a truth thou art the Son of God." Christ is more than a great man. The greatest among the great could not accomplish what He did. And this conclusion concerning His deity is based upon the fact of the miracle. Deny the miracle-working power of

Our Young People

SOUTH AMERICA.—Isa. 45:20-25.

Topic for October 26

MOTTO

"For the Lord is good; his mercy is everlasting; and his truth endureth unto all generations."

THE STUDY HOUR

I. South America.—Our young people should get acquainted with this field so near and yet a field in a sense foreign. We have a few missionaries there to represent us in that land. There are hopes and prayers ascending that this people may have the Gospel message brought to them according to their great need. Our missionaries are writing articles and letters which give us glimpses of that country and its possibilities. It is well for us to gather up some of this material from time to time and tell our impressions and make the work a subject of special prayer.

Here is a glimpse of the heart feelings of one missionary who writes in a personal letter, "How I wish I could have you with me during some of my days visiting in the homes. Surely Christ is needed sadly. There is so much squalor and sin visible on all sides. When I think of the mission here the needs for more workers seem so great. There is one missionary family here. There would be plenty of work in this town for four families besides the help that would come from native workers. In our chosen field at Pehuajo it looks the same to us. There is town after town within the radius of fifty miles or more where workers could be placed at once. At present there is no Protestant influence in the whole district. We hope our Board will see fit to send more workers within the next year or two."

Such glimpses will surely reveal to us that God wants some one to be on the altar for service. Surely our prayers and consecration will mean that God shall make choice of some of us and send forth the laborers to gather the harvest ripe for the reaping. Will you go at His bidding?

II. The Text, Isa. 45:20-25.—The folly of idolatry is exposed and the living God is declared. All nations are invited to look unto Him and be saved. It is the privilege of men to invite one another to this wonderful Savior.

III. Outline Study

1. The Gospel shall be preached to all nations.—Matt. 24:14; 28:19; Mark 13:10; 16:15; Luke 24:47.
2. The Holy Ghost calls forth the worker thru the Church.—Acts 13:2-4; II Tim. 2:2.
3. The Holy Ghost leads out in the places of service.—Acts 8:26-29; 16:6-10.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Gospel.
2. Doing Something for the Children of South America.

For Young People—

1. The Idolatry of the People of South America.
2. Difficulties Which Missionaries Meet in South America.

Jesus, and all the foundation upon which Christianity rests is denied. Much depends upon what recognition we give to the miracle in the Bible.

—K.

Gospel Herald

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Silvanus Yoder, Goshen, Ind.
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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, OCTOBER 16, 1919

Field Notes

Bro. Moses Brubaker of St. Jacobs, Ont., sent Sept. 21 with the Vineland congregation.

Bro. J. R. Shank of Carver, Mo., filled the regular appointments at Nobby and Sagrada, Mo., on Sunday, Oct. 5. At the latter place they are looking forward to holding a series of meetings in the near future.

Communion services are to be held at the Nappanee (North) Church on Sunday, Oct. 19.

St. Jacobs (Ont.) congregation is arranging for a S. S. meeting on Thanksgiving Day, Oct. 13.

Seven bishops, twenty-three ministers, and six deacons testified before the Missouri-Iowa conference near Versailles, Mo., last week.

Council meeting was held at Bethel Church near Garden City, Mo., on Sunday, Oct. 5, and communion services announced for Sunday, Oct. 19.

Bro. J. A. Ressler and family of this place have gone to Ohio for a few days, expecting to spend the time at Sterling, Sister Ressler's former home.

If arrangements were carried out Bro. Jonas Snider was with the Snyder congregation near Bloomingdale, Ont., Oct. 5, giving instruction to the converts.

Bro. I. S. Mast of Minot, N. Dak., filled appointments at Lake View Church near Wolford, N. Dak., on Wednesday and Thursday evenings, Oct. 1 and 2.

Brethren A. L. Buzzard, Metamora, Ill., and C. C. Culp, Chief, Mich., filled the regular appointment at Yellow Creek Church, Elkhart Co., Ind., on Sunday, Oct. 5.

A recent dispatch states that the sailing date of Brethren S. C. Yoder and S. H. Musselman for South America has been postponed from Oct. 15 to Oct. 29.

Bro. Levi Mumaw of this office is spending a few days at New York, making preparations for Brethren Ernest Miller and Chris Augsburgers to sail for relief work in the Near East.

The first services held at the Salem Church, Elkhart Co., Ind., since the re-modeling of their place of worship, were held on Oct. 5. Bro. J. W. Christophel filled the appointment on that date.

Bro. E. F. Hartzler, of Marshallville Ohio, preached for Sugar Creek Congregation near Wayland, Iowa on Sunday morning Oct. 5. Bro. John Slagel of Hydro, Okla., performed a similar service in the evening at the same place. At the evening service another soul confessed Christ making a class of 23. May God's blessing accompany these brethren in their efforts to spread the Gospel.

The meetings at Bloomingdale, Ont., (Snyder congregation) closed with 20 public confessions as one of the visible results.

The annual Sunday school conference in the Missouri-Iowa conference district, held near Versailles, Mo., last week, was organized by the election of Brethren I. E. Buckwalter and E. J. Berkey moderators and Bro. E. F. Hartzler and Sister Anna Kreider, secretaries.

Bro. Levi Miller of Garden City, Mo., preached the conference sermon at Mt. Zion church near Versailles, Mo., last week. He spoke on the first recorded Christian conference, as described in Acts 15, and from this drew many practical lessons for present day application.

Bro. C. Z. Yoder of Wooster, Ohio, closed a series of meetings at Palmyra, Mo., on Sunday evening, Oct. 5. It is his intention, the Lord willing to return to Palmyra after the Western A. M. conference at Sycamore Grove Church near Garden City, Mo., and conduct a series of meetings at the Pea Ridge Church.

Among those in attendance at the Missouri-Iowa Conference at Mt. Zion Church near Versailles, Mo., last week were Bro. C. Z. Yoder, of Wooster, O., Bro. J. S. Shoemaker of Dakota, Ill., Bro. Lehman Kraybill and wife of Mt. Joy, Pa., Bro. Jonathan Kurtz, Ligonier, Ind., and Bro. E. F. Hartzler of Marshallville, Ohio.

Communion services are announced for Stony Brook Church, near York, Pa., for Nov. 2. A series of meetings are to begin there on the same evening in charge of Bro. Noah H. Mack, and a Sunday school meeting is to be held at the same place on Nov. 13. A cordial invitation to attend these meetings is extended to all.

Jacob Dingee of Columbiana, Ohio, well-known to many of our readers, passed to his eternal reward early Tuesday morning of last week, in the eighty-ninth year of his life. The remains were laid to rest Friday forenoon, in the Friend's cemetery southeast of Columbiana, O., with the plain ceremonies of the Society of which he was a member.

Bro. G. J. Lapp sends us the following list of places where he expects to be during the coming Autumn and Winter:—
Versailles, Mo., Oct. 19-29, c-o H. J. Harder.
Roseland, Nebr., Nov. 2-13, c-o D. G. Lapp.

Johnstown, Penna., Nov. 16-26, c-o S. G. Shetler.

Vineland, Ont., Can., Nov. 30-Dec. 10, c-o S. F. Coffman.

Smithburg, Md., Dec. 14-24, c-o Denton Martin.

Doylestown, Penna., Dec. 25-Jan. 1, c-o J. S. Nice.

Canton, Ohio, (Bible School), Jan. 6-Feb. 14.

Persons wishing to address him will kindly note these addresses.

Correspondence

Sherkston, Ont.

Dear Herald Readers: We greet you in the Master's name. We have great reasons to rejoice because the Lord has not forgotten us at this place. On Sunday, Oct. 5, we had communion services at this place for which we were glad. We were made to think with the Psalmist when he said, I was glad when they said unto me let us go unto the house of the Lord. Bro. S. F. Coffman conducted the services. Bro. and Sister Shantz and son of Baden were also present. Thirty-eight persons from Vineland came over in two auto trucks. In the evening Bro. M. H. Shantz preached to us a very interesting sermon from Acts 4:12.

Words can not express our thankfulness to our heavenly Father for the blessings we received from Him. Come again.

Brethren and sisters, we need your help at this place. Pray for us that we may be faithful to Him who died for us and rose that we might live.

Praise be to His dear name.

S. G. H.

Nappanee, Ind.

(N. Main St. Congregation)

Greeting to all the Herald readers—Bro. Clayton F. Derstine, of Eureka, Ill., was with us Sept. 13-20, and gave a series of lectures on the Prophecies of the Bible and their fulfillment. These lectures were not only instructive but also evangelistic. There were eleven public confessions during these meetings and others that were "almost persuaded." The attendance was also good, the house being filled each night to its capacity and several nights a number had to be turned away. The only thing that we regret is that the work could not be continued longer and the field more thoroughly covered.

On Sunday, Oct. 5, we had council meeting. Bro. J. W. Christophel was present and conducted the meeting. Immediately after the meeting a number of the brethren and sisters went to the home of Benjamin Clouse who had requested water bap-

tism. This brother had been baptized when an infant, but became dissatisfied because it was not the baptism of repentance. According to his request he was baptized and received into the church. He is nearly 92 years old.

On this same Sunday, immediately after Young Peoples Meeting, Bro. Robert Anderson, of Chicago, and Sister Ada Beery, formerly of Nappanee, were united in marriage. The ceremony was performed in the church by the writer in the presence of a large audience. This was the first church wedding ever held at our church. We highly favor this kind of weddings and believe that it will tend to make the marriage vow more sacred. Many are the good wishes of the friends in behalf of the newly married brother and sister.

E. S. Mullet.

Palmyra, Mo.

Dear Herald Readers, Greetings:—The congregation at this place has been enjoying a rich spiritual feast the past few weeks. Bro. C. Z. Yoder has been with us breaking the Bread of Life each evening. Tuesday, Sept. 30, we had our harvest meeting. In place of the usual sermon a suitable program was rendered. The following topics were discussed. 1. Why Harvest Meeting? J. M. Kreider. 2. Honoring the Father for the Greatest Gift, His Son, our Lord and Savior. Ruth Buckwalter. 3. Our Obligations to the Church. C. Z. Yoder. 4. Our Indebtedness to God for our Government. H. R. Buckwalter. 5. Our Gratitude to God for Christian Training. J. R. Buckwalter. 6. We owe God Praise for Temporal Blessings. M. D. Allison. 7. Honoring the Lord with our Substance. J. H. Hershey.

A number of brethren and sisters from this place are planning to attend the Mo.-Ia. conference at Versailles, Mo., this week.

Pray for the little flock at this place.

Anna M. Kreider.

Oct. 5, 1919.

Coots' Store, Va.

Dear Herald Readers; Greeting in Jesus' name. We have reasons to rejoice as the hand of God is with us always. He will guide us aright if we only trust on his word; for we have this promise—"I will never leave thee nor forsake thee."

I had the pleasure of attending the conference at Harrisonburg. I was glad to see the work going on as it is. May the Lord direct our overseers in the Spiritual uplift of the church.

Our Sunday school closed Sept. 5. A good many people were present.

We had the pleasure of having with us Bros. John Alger, and Ervin Showalter, both of Broadway. Bros. O. O. Emswiler and Michael Showalter were are regular teachers. May the Lord so rule that we may put our time to the Word more earnestly

Remember us in your prayers.

Oct. 7, 1919.

Cor.

Manson, Iowa

A number of our Eastern friends asked us to let them hear from us when we get home, so we'll use these columns to fulfil our promises.

Surely we have great reason to thank God for watching between us until we are again at our home.

John and the four older children left Akron, Pa. on Sept. 24, and reached home Oct. 4, traveling by Ford. They report having had a nice trip.

Little Emma and I left Akron, Pa., on Sept. 28 and reached home Oct. 1.

We were glad to see the dear ones here, and again be privileged to worship together. Altho two young souls were called to their reward during our absence, we found the rest in good health.

On Sunday evening, Oct. 4, we had a very interesting Sunday school meeting. The attendance was good, and judging from the good attention, every one gave, the meeting was enjoyed by all present.

Mid-week prayer meetings have been started and the interest and attendance is growing. We meet in different homes of the brethren and sisters.

Bro. Bachman and family have returned after lending their help to the work in Kansas City for several months. We are glad to have them in our midst again.

Pray for us and the work here that our efforts for Christ may redound to His honor and glory.

In Christian love,

Lizzie B. Hess.

Oct. 7, 1919.

Beaver Crossing, Neb.

(West Fairview Cong.)

Dear Herald Readers, Greeting:—On Sept. 28 communion services were held at this place, Bro. Peter Kennel officiating. Owing to a heavy rain on Saturday night, the roads were heavy on Sunday morning, and the members were not all present.

An addition is being built to the church on the south side. The addition is 18 ft. by 32 ft. with a basement under the entire addition.

Remember us at the throne of Grace.

Yours in His Service,

Ben Roth.

Oct. 7, 1919.

(Continued on page 541)

Miscellaneous

CHILDREN'S MEETINGS

By Alice Brunk

For the Gospel Herald

Some one has said that, "Unfortunately the church is not geared for boys and girls. All its services are planned and carried out for adults."

The most promising and the most fruitful part of the vineyard of the Church is thus neglected.

It is important that the Bible truths be taught during childhood. Impressions are received in childhood which will remain and children can very early be successfully taught to love Jesus.

As to the value of a goal in our meetings, we are aware of the necessity of a goal in any undertaking. If we wish to take a journey we need to know where we are starting for and then make the necessary preparations.

The chief aim or goal in the meeting for the children is to teach God's Word. It is a command of Jesus to feed His lambs, the children of His flock. This can be done by placing the fodder low enough so the lambs can reach it.

It has been said that the time to do anything is when it can be done most easily and with the greatest advantages. The garden is plowed and planted in the spring of the year because it is the most favorable time. For precisely the same reason God wishes to begin His work in the heart of a child in the springtime of life, and make it a beautiful garden of the Lord.

God has graciously arranged that the religious faculty has early development. "Remember now thy Creator in the days of thy youth." The statement has been made that "the most important years of life are from five (5) to fifteen (15) years of age." Most people are converted young or never. So I think we can appreciate the importance of children being taught the Bible.

Another object to be kept in view is this, that while in most of our regular meetings, outside of the Sunday school the needs of childhood are given scarcely any attention, there does seem to be a demand for some activity in which the children can feel at home and in which they have a part. Get them to feel that this is "my church" while yet too young to fully know its significance, then as they grow older they will be more inclined to remain under its shelter.

In the children's meetings let them learn the importance of worshipping

God and cultivate a spirit of reverence for God's house.

If then our goal is to instil into the hearts of the little ones the Bible truths and helping them to early love and serve Jesus, the question remains, What steps shall be taken to accomplish this purpose?

First, I think the children need the very best of teachers. Murray once said, "I am more and more convinced day by day that while the teacher's methods ought to be the best, while his material ought to be most carefully selected, while he ought to understand child nature, it is the teacher himself that matters most. The vital element in teaching is the teacher." The teacher's heart should be in sympathy with the child's heart. Let the child come to feel that his weakest efforts will be kindly received. As a suggestion as to aids in teaching, try to have the little folks comfortable, try to have order and quietness during the hour of meeting, hold their attention by having variety. A little child cannot give attention very long to any one thing.

The statement was once made that a row of jugs will stand perfectly quiet while you pour water into them, but a row of boys and girls is different. The more actively you interest their minds in what you are seeking to impart to them, the less likely will they be to require placing right side up or right side to the front."

I might stop to ask, At what age does a child graduate from the children's meeting? Where there is only a small group of children it may be somewhat difficult to grade them so as to avoid the older ones feeling that they are getting too big to be with the babies. I have in mind a congregation where there are a number of children of different ages, where the Junior Y. P. M. would convene at the same time that the older ones are gathered for their meeting and then at this same hour a special meeting is held for the smaller ones, each meeting being held in a separate room. In this way the needs of each grade can be provided for.

Next, What shall be the nature of the teaching for the children?

Above all, teach the Bible. There are many Bible stories which will interest the children. Jesus constantly used the story-telling method. Read His story of the Good Samaritan or the Prodigal Son. Notice how He imagined that men were sheep, His disciples were salt, Himself a door. We might argue about kindness by the hour and not begin to make the impression which we can by telling the story of the baby Moses' kind sister or Joseph's unkind brothers. The story makes the truth attractive.

The different Bible characters will also appeal to the child's mind. Daniel; Joseph; the strong man Samson; the wise man Solomon; Moses, the writer of the first five books of the Bible; the poets David and Solomon can be presented to the child.

Occasionally, a good missionary meeting will help to interest the children in the activities of the church and encourage them to earn "mission money." I feel confident that the little folks would be interested in hearing about the children of our missionaries in the foreign lands and learn about the conditions under which they are living.

The blackboard is an aid in teaching. A story or truth illustrated by some marks, which it does not require an artist to make, will help to fix the teaching in the mind of the listener.

I read about a children's meeting in which the purpose was to teach the children the truth of John's words, "Ye are of God, little children." To this end every song and prayer contributed directly or indirectly and the children were made to feel that "We are God's little ones, therefore we must love and obey him."

Before closing, I want to mention the opportunity in the children's meetings of teaching them songs and having them commit Bible verses which will be of value through all their lives. The General Conference Sunday School Committee of the Mennonite Church has prepared a pamphlet on Supplementary Work for the Sunday school which gives suggestions for memory work for the Primary and Junior Departments. In this are prayers, songs, Psalms and other Scriptures suitable for children to memorize.

Nampa, Idaho.

THOUGHTS ON POWER

By E. J. Berkey

For the Gospel Herald.

There are two things to be considered in connection with power: (1) power with the Lord; (2) power with the people.

The first essential for power is the definite experience of salvation.

The second consideration is that of getting rid of every known sin. Let there be no sin before God.

To have power with God, we must not only be right with God, but also keep right with Him. We have no right to enter into anything without keeping in close touch with God to see that it is all right with Him. There must be no obstruction between us and God.

If Jesus Christ needed the anointing of the Spirit, let none of us think that we can have any power with God

in His service without the same anointing.

Sociability is a necessary thing for real power with the people. You must get in touch with them before you can have much influence over them. Then we must be careful not to make the same mistake that the preacher made who frequented saloons with the boys for the purpose of holding his influence with them. The result was that the boys said, "He is no better than we are." Along with our sociability we need to keep our standing with God.

It is as necessary to **retain** power as it is to **obtain**.

One of the necessary elements of power is to keep in touch with and retain a wholesome influence over our young people. You win an old man for God, and you save his soul; if you win young men, you win a soul plus a life of service for God.

One of the important things to remember is that if we simply win people to ourselves and we ourselves have not accomplished anything. We must ourselves be converted to lead and win others to **Him** if our power is to count for eternity.

It is important that we keep "unspotted from the world." In this time of much worldliness among Christian professors it is especially necessary to keep this point in mind. When a group of people are going along carrying lanterns in the dark and all the lanterns are blown out but one it would be foolishness for the one carrying that lantern to say, "Since all the rest of the lanterns have been blown out, I might as well blow this one out too." No, no; since this is the only lantern burning it is all the more necessary to keep it burning brightly." So it is with those who are still letting their light shine. Since there are so few shining lights in the service of God in the midst of the darkness of this world, it makes it all the more necessary to keep these lights bright and shining.

Oronogo, Mo.

SHALL THE MENNONITE CHURCH ESTABLISH A GENERAL HOSPITAL

(An address delivered by C. D. Esch before the Mennonite General Conference at Harrisonburg, Va., Aug. 29, 1919, and, by request, afterwards written out for publication.)

There are a number of reasons which make a general hospital for the Mennonite Church seem to be a great necessity to many. I will mention a few.

There are many young women in the Mennonite Church to whom the work of nursing appeals very strongly. In fact, it has become a strong

conviction with many that this is the capacity in which they ought to serve God and their fellowmen. The calling is an honourable one and there are few positions in which a person can do better service nor is appreciated more and has better opportunity of witnessing for Christ than in this calling. The past winter has shown how desirable Christian nurses are and how much they are able to do for the sick and suffering in the name and to the honor of Christ.

Most everyone knows how hard it is for young Mennonite sisters to be true to God and their church and get the training they desire in the average training institution in the land. This does not except some institutions which make the profession of being Christian. Consequently we have to admit the sad fact that many a young woman has been lost to the Church, in many cases drifted entirely away from God and any profession at all of Christianity as a result of being under the blighting influence of a nurses' training institution where the principles of the Gospel are not taught and lived up to as they ought to be. Some may object to the term "blighting", but I know from experience that a person that is putting all his working hours in caring for the sick and studying the science of medicine, unless he is very diligent in Bible study and looks after his devotional life very carefully will soon be losing out and before he knows it will be drifting away from God. The great majority of nurses' training institutions look lightly on, or pay no attention to the spiritual training of nurses. There are exceptions to this rule, but they are few.

The calling of nursing should be considered as the service of God, and a work of mercy for Christ's sake. A nurse should be ready at all times to make a habit of praying with her patients and helping them to the Saviour when necessary. If this is neglected in the period of her training she is inclined to get the idea that her work is simply a secular occupation for which she gets her wages and that ends it. The spiritual part of her training is as essential as the scientific.

So unless the Church can establish an institution in which there is a strong spiritual atmosphere continually prevailing and where there are only consecrated sisters taking the training, where patients will be helped spiritually as well as physically, where the Bible is taught, along with the other training, I should say that the Church should not undertake the project for it wouldn't pay. But we believe the above can be attained to.

Some say, "We don't want to

encourage professionalism." The one kind of cold, worldly professionalism which sees nothing above commercialism and worldly standing, we heartily agree with the above statement that it should never be encouraged in the Church but rather discouraged. But we believe that if the Church would establish a training institution that would teach the high calling of serving the sick with the true Christian spirit, i. e., serving for Jesus' sake and for His honor and glory, we would in no way be encouraging professionalism but on the contrary be discouraging it—by saving many who would go to that service from no other than worldly motives for the church and the service of Jesus Christ.

Then there are those who say that "our young women would not attend our own institution if we had one." To this we need only cite the many who have often lamented the fact that they had no place to go to in the Church for their training, and had to either go to worldly institutions to get their training or get none at all. The one institution the Church is supporting that is giving a partial training at the present time (Mennonite Sanitarium, LaJunta, Colo.) is being patronized by applicants from churches a thousand miles away or even more. When this institution gives only half or even less than half the training they require, the rest of the training must be taken at another place. If they go that far for a partial training there need be no fear that they would not patronize a church institution that would give them a full first class course.

This hospital would also supply the need that exists under the circumstances only give part training and must depend upon another hospital to complete the work. Thus our own hospital could supply that need instead of another. Aside from the training of nurses, the giving to our own people, and others as well, a place to go to for medical and surgical service where they know they are under Christian influence and can be assured of spiritual assistance and comfort is well worth while. This to be sure would be more or less local, yet we know of many that go a long way for such privileges. And along with serving the members of the Church there would be many opportunities of helping the unsaved and pointing them to Christ. This latter is one of the main objects for the existence of the LaJunta Sanitarium. And it is being met daily. When Jesus sent His disciples out He said, "As ye go, preach, saying, the kingdom of heaven is at hand; HEAL THE SICK, CLEANSE THE LEPER, raise the dead, cast out devils; freely ye have received freely

give." Here is our opportunity to serve.

During the past year there have many opportunities been presented to do relief work and in many cases we were unprepared to do such. A general hospital would give the opportunity to get the training necessary to be able to do that kind of work in an effectual manner.

A number of obstacles must be faced in this work of which I will mention a few of the most prominent:

Under no circumstances should the Church start a work on this line that is not in a position to give the best training and take care of the sick in the best possible way. Anything short of the best is an injustice to those in training as well as a dishonor to Christ in the matter of caring for the sick in whose name we are serving. Thus to start such an institution as it ought to be would cost no less than \$100,000 to begin with; that is, with everything complete. Then if an institution is to progress as it should there would necessarily need to be additions, etc., which will be a continual expense. Then there must be a regular income outside the income from patients treated, for general running expenses. For no good hospital that supports a training course for nurses and does any charity work at all is self-supporting. This latter might easily be cared for with an endowment fund. Now these figures may look large, but I am told by people who are in a position to know that this may easily be overcome. In the last two years our Church has given many times that amount to relieve suffering. Wouldn't she be willing to give a much smaller amount for the continual relief of suffering and the training of workers, her own children to do very effectual work to the honor and glory of Christ her Head?

There are some of the opinion that we would have to affiliate ourselves with a city organization of some kind where the hospital would be located. This is not advisable, and should never be done; nor need be done, no more than it is necessary for our educational institutions to affiliate with the city or town organizations where they are located. Like the above named institutions we would finance and operate our own institution and the outside world would have nothing to say to that part of it at all. Most cities would appreciate the services of such an institution and would be glad to let the running of it to those who finance it.

It would however be necessary for the doctors of the city to co-operate with the institution, bring in their patients, and work with the institution in that respect. Here is the place where many fear. But these worldly

doctors do not care to have a thing to do with the operating of a hospital. They are very glad to have a place to take their patients to where they know they can have the best of care and even though they may be worldly they often prefer the hospital with a healthy Christian atmosphere to the worldly one; for they prefer people with a conscience to care for their patients. The spirit and influence of the hospital and training school is altogether what the nurses make it. And doctors are only too glad to let their hands off the running of such an institution, only so they have a good place to do their work and a place where they know their patients are getting the best of care. The house physician should be a strong Christian character, to be sure. And the more Christian men on the general staff the better. But what I want to make clear here is that the spirit of the inside of the institution depends altogether upon what the nurses make it and not upon the doctor who comes only for a few hours a day at the most. The standard would be set by the Church and not by the doctors. No doctor would be found opposing what is going on in such a place as long as he gets the service he wants.

Then there are some who fear that we would countenance and have part in the disreputable business some doctors are engaged in. Let me say that there is no medical society that I know of that would tolerate a person in such business as a member. So it would be an easy mark to keep such an one off the hospital staff. And if the institution were strong in its Christian influence such a person would seek shelter elsewhere to do his work of darkness.

There are those who say that nurses cannot be dressed in the order of the Church while engaged in this work. That is true while attending institutions outside the church, but in an institution all our own we can say what shall be the uniform the sisters shall wear. For each hospital decides the nature of the uniforms itself. In Roman Catholic hospitals the sisters generally wear the uniform of the Catholic sister of charity. So that would be a decided advantage, for we can ourselves decide upon what they shall wear.

Some will say, "Where are the workers to come from?" We believe that God has them and they will be forthcoming if we are faithful to the trust He has given us. If God has put the conviction into the heart of the Church that He wants such an institution we can rest assured that He will supply the needs, workers, means, directions in running, and all other needs if we are true to Him.

Urbana, Ohio.

ALL AFRICANS ARE NOT BLACK

There are no negro tribes north of the Sahara desert. That dry spot is as large as the United States and more difficult to cross than the Atlantic.

North of the Sahara live 15,000,000 Berbers, inhabiting what were the Barbary States of the Roman Empire. Some historians say they are the ancestors of the European races. At any rate they are white Africans, and their known history goes back to Joshua's days.

North Africa is nearer to Europe than any other non-Christian land. (Tangiers is twenty miles from Gibraltar; Algiers is three days from London.) Yet these descendants of the early Christians have waited long, watching from their moral prison the ships sail down the blue Mediterranean laden with their white cousins carrying the Bible to far distant peoples of black and yellow hues. Their case was thought to be hopeless because they were Moslems.

Since the French occupation the country is quite open to foreigners and tourists flock to mountains, deserts, and unearthed ruins of Christian civilization.

Only of late years has modern Christianity turned its attention to them. The Methodist Church began work ten years ago and is the only organized body working there.

Progress has been made, but the Centenary program provides for the first adequate attempt to carry back the Gospel to the fine Berber races. Their moral ideas are now in a low state. Shall they reset into the mold of a Christian civilization divorced from her Lord? Or is our Church prepared to give them back of the real thing they so generously passed on to our ancestors long centuries ago?

—Missionary News.

A DEAD-WEIGHT

The young man was strong, vigorous, intellectual and talented in no ordinary degree, fitted by birth and personal achievement to rise to the high places.

Apparently nothing could prevent him from forging ahead and reaching the high planes at which his ambitions aimed.

Then, one day—when he was well on the way—sin entered his fine young life, and his friends, who were watching his upward progress with pleasure and pride, were puzzled at the abrupt termination of his rise.

It was not for lack of effort. If anything, he strove harder than ever to reach his goal, but always he was

baffled, always he beat in vain against the seemingly adamant bars that had ruthlessly cut short his advance.

His friends were nonplussed, but to the young man himself was revealed the reason for his failure to mount higher. It was the sin which had entered into his life, which dragged incessantly at his spiritual being, impairing his mental faculties and numbing him physically.

Held down and back by the handicap of one sin! Pitiful, is it not? Some of us know this experience in our own lives.

Surely the words, "For I the Lord your God, am a jealous God," are true. He wishes not to SHARE influence in the lives of humans, with the evil one.

* * *

A huge eagle was shot, and the hunter was much surprised to find that one strong claw was held fast in a steel trap to which were attached a few feet of chain.

Notwithstanding the evidently powerful efforts of this magnificent bird, he had been powerless to free himself from the cruel jaws. He could fly, but ever the heavy, hateful weight wearied him and kept him from reaching the dizzy heights he loved to frequent, and finally brought him within range of the rifle.

Beware of such a dead-weight!
—Gospel Messenger.

CORRESPONDENCE

(Continued from page 537)

Wadsworth, Ohio

(Bethel congregation)

Dear Herald Readers, Greeting:—"Beloved I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." III Jno. 2.

On Sept. 28th we had our counsel meeting at the Guilford Church and were glad to have with us Bro. David Hostetler of Weilersville, O., who preached a very helpful sermon.

October 5th we held our communion services at the Bethel Church. Services were conducted by Bro. D. C. Amstutz of Marshallville, O.

We feel to praise God for the many blessings we are permitted to enjoy, and ask an interest in the prayers of all God's people.

B. L. N.

Oct. 10, 1919.

Is your church fully organized? If not, it is crippled in some way.
—James Saylor.

"The joy that does not flow through Christ is spurious, and will soon be turned to grief."

HEART TO HEART CHATS

(Continued from page 533)

Kans., (who lost his wife and child by death while imprisoned at Ft. Leavenworth) Carleton Campbell and G. Fernquist of Brooklyn, N. Y., who also were transferred from Ft. Leavenworth.

On Wednesday Oct. 1 our hearts were gladdened by the arrival of Bro. and Sister Rufus Horst, Newton, Kans. They came as fellow workers at the Missions. Their address will be 3105 Strong Ave., Argentine.

Grandma Downs who spent the summer with her daughter near Palmyra, Mo. is again at her former home in the outskirts of Argentine.

Mother Gray, a widowed sister, of the Armourdale District is deeply bereaved indeed, having lately lost her daughter Mrs. Barnett, the fourth of her children within the past year. Another daughter is now quite ill. You can help lift the burden by your prayers.

Once in awhile we still meet up with good country friends who ask, "Well, what do workers at a City Mission do anyway?" You remember how busy the doctors were during the influenza scourge last winter, a greater scourge is on in Kansas City, the scourge of sin, many are the calls for help. I shall express only in part what we do by mentioning some of the urgent duties awaiting me just now.

1—See that the financial report, for both Missions, for September, be sent to the Treasurer of the General Mission Board.

2—Get a plasterer to do some repair work at both Missions.

3—Have Argentine Building roof repaired.

4—Deal with two needy souls who have come to the Mission for help, pointing out to them their GREAT-EST NEED.

5—Visit three homes just lately bereft of loved ones. Now their hearts are tender, our opportunity to help them.

6—Do what I can to get the poor invalid brother-in-law of one of our members into the Sanitarium, La Junta, Colo.

7—Yesterday I visited in the home of an invalid in Argentine who is on a diet of raw eggs and milk. He said he was hungry enough to eat his iron bed. I promised to get him some fresh eggs, as the storage eggs he was using were none too palatable for him.

8—Preparation, for three preaching appointments Sunday, superintend two Sunday schools and teach two classes if need be.

9—Get ready for the Conference at Versailles, Mo.

10—Visit lady who wants to be received into Church fellowship. Heretofore her husband refused to allow her to wear the plain garb.

11—Assign work to fellow workers.

12—Answer correspondence.

13—Get next to a man who confessed Christ at Ft. Leavenworth prison, some time ago.

14—Visit Members.

15—Prepare for Revival Meetings.

16—Help Bro. Horst get the water out of the Argentine basement, and house ready for occupancy after it stood empty several months.

17—Ready for instant calls either day or night.

Dear reader,

Have you been to the sad and the lonely

Whose burdens are heavy to bear?

Have you carried the name of Jesus,

And tenderly breathed it in prayer?

Have you told of the great salvation

He died on the cross to secure?

Have you asked them to trust in the Saviour

Whose love shall forever endure?

Have you knelt by the sick and dying,
The message of mercy to tell?

Have you stood by the trembling captive

Alone in his dark prison cell?

Have you pointed the lost to Jesus,

And urged them on Him to believe?

Have you told of the life everlasting
That all, if they will, may receive.

Oct. 3, 1919.

Kansas City, Kan.

BIBLE STUDY BY CORRESPONDENCE

As the busy season is drawing to a close, many young people and Christian workers who are deprived of attending school in person, will be desirous of taking up the study of the Bible (or other allied subjects) by correspondence. This method of study has many advantages, among which we mention:

1. All can pursue it.
2. It may be taken at any time.
3. It may be taken at any place.
4. It may be pursued with any degree of rapidity consistent with thoroughness.
5. It is conducive to independent thinking.
6. It stimulates application.
7. It is inexpensive.
8. It is safe.
9. It is practical.

The Eastern Mennonite School offers courses for ministers, missionaries and Christian workers generally. Over fifty students have already enrolled. Special rates are given where groups study together. For further particulars send for descriptive pamphlet giving full particulars Address, J. B. Smith, Harrisonburg, Va.

A greater blessing never came to man or woman than to be a father or a mother—D. G. Lapp.

WHAT GOD'S WORD WILL DO FOR MAN

By J. D. Miner

For the Gospel Herald.

1. **It reveals to man his sin.** It brings conviction, a real knowledge of self in the sight of God.

2. **It gives life.** This is one of the reasons why Jesus came. He says, "I am come that ye might have life."

3. **It converts the soul.** "The law of the law is perfect, converting the soul." "Being born.... of the Word of God."

4. **It brings assurance.** "These things have I written unto you.... that ye may know."

5. **It brings light.** "The entrance of thy words bringeth light."

6. **It cleanses.** "Wherewithal shall a young man cleanse his ways? By taking heed thereto according to thy word."

7. **It produces faith.** "Faith cometh by hearing, and hearing by the word of God."

8. **It makes one wise.** "It makes wiser than the aged." It "is able to make one wise unto salvation."

9. **It keeps one from sinning.** "Thy word have I hid in mine heart, that I might not sin against thee."

10. **It kept me from false doctrine.** "Take heed unto thyself and unto the doctrine."

11. **It gives one victory in the hour of temptation.** When Christ was tempted by the devil, in every instance He met him with "It is written."

12. **It insures prosperity.** "Whosoever he doeth shall prosper." Who? The man who meditates upon God's Word day and night.

13. **It gives one power in prayer.** Oh the importance of keeping close to God's Word that we may have power in prayer.

14. **It reveals Jesus Christ.** Without the Bible we have no knowledge of Jesus Christ. But in the Bible we have the knowledge of Christ and His salvation.

15. **It is the storehouse of God's promises.** That man over there who owns a whole township is poor as compared with the man without a cent of money, but who has come into the richest of God's promises.

16. **It brings joy.** Several weeks ago Bro. John Thut told us, "Many people have read that book on 'The Christian's Secret of a Happy life,' and think they found something great; but I have found a better book—the same subject in the book of Philippians."

Kansas City, Kans.

"OUR RELIGION"

Acts 26:5

It is an established fact, that every man has a capacity and also a desire for worship. Plutarch says: "We may travel the world over, and find cities without walls, without kings, without wealth, without schools and theatres, but a city without a temple, without worship, without prayers, no man ever saw." If true, then it is truly said, "our religion," since in its interest it is universal. Paul declares that it is "for the whole world."

Some men are unsettled and uncertain about the existence of a God, their own future existence, etc. But the believer is not so. He never confounds the universe with God, and as to the future he is clear. He speaks with a "now we know," or "I know whom I have believed."

The power of "Our Religion" is self-evident from its elevating effects upon mankind. "Our Religion" finds men, no matter how sunken and low, and lifts them up to the high standard of life and purity that fits them for heaven. It is adapted to our needs and circumstances in this life of trials and suffering. It prepares us for dangers, trials, and testings, and assures us that all things are under the Father's control, and that all will work out for His glory and our good. And in the hour when believers close their eyes to earthly scenes, then "Our Religion" stands by him with a cheering voice, draws around the dying bed the glories and bliss of heaven itself, and fills the soul of the dying man with a holy calm and heavenly peace. A religion of this kind should be sought by all, and enjoyed by all.—A. B. Yoder in Gospel Banner.

A STRANGER IN CHURCH

One day a scholarly-looking man, plainly dressed, went into a church in Holland, and took a seat near the pulpit. A few minutes later a haughty lady swept up to the pew, and seeing a stranger in it, ordered him, by an imperious gesture, to leave it. The stranger obeyed and going into one of the seats reserved for the poor, joined devoutly in the services. After they were over, the lady's friends gathered around her, and demanded whether she knew who it was that she had treated so rudely.

"No. Some pushing stranger," she replied.

"It was King Oscar of Sweden," was the answer. "He is here visiting the queen."

The woman's mortification can be imagined. —Selected.

"O what a tangled web we weave,
When first we practice to deceive."

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Among those who have recently returned from France where they were engaged in relief work are the brethren Truman Miller, C. C. Janzen, Orie Gerig, Walter Oswald, J. C. Meyer and Robert Stemen. Most of these have taken up school work, some as teachers, others as students. Undoubtedly their year's experience in France will mean much to them as they again begin their work here.

* * * * *

Brother Jesse Smucker has recently been transferred from Mardin, Mesopotamia, to Diabekir, some sixty miles north. This latter place was the scene of some of the most awful massacres during the Armenian persecution, and Bro. Smucker reports the Armenian section of the city almost completely in ruins. No work has yet been attempted there by the A. C. R. N. E. and Bro. Smucker is the only man in the group of three sent to the place. They have already begun to start industrial work for the women and are trying to find employment for the Armenian boys who roam the streets in search for something to eat and wear. Conditions are reported as appalling. It is probable that work will also be attempted in some of the surrounding villages where the needs are thought to be even greater. A special interest in our prayers is requested.

* * * * *

A program has been arranged by the brethren in the Near East for a little Mennonite conference to be held by the shores of the sea of Galilee on October 11-12. The American Committee promised to make it possible for all of the Mennonite boys to get together at that time,—something which they had not up to this time been able to do. The meeting will no doubt mean a great deal to them, especially since they will be privileged to have the brethren Eash and Warye with them who have so recently come from this country. No doubt we will be able to have a report of this meeting in due time.

* * * * *

Brother Ernest Miller was recently sent from Mardin to Aleppo for some supplies which were needed at the former place. While at Aleppo it was decided to send him on to Beirut for some money. After a visit of a day or two with his brother Orie at Beirut he started back for Aleppo, an eighteen hour's journey, with \$53,000.00 in gold and greenbacks on his person. It looks as though those who ordinarily believe in carrying guns and sidearms for protection in that country have after all a fairly strong belief in the power of love and non-resistance, as Bro. Miller was of course absolutely unarmed, though riding all this distance on a Turkish train, with Turkish soldiers, Kurds, Arabs, etc. It is doubtful if very many people would care to undertake a similar responsibility right here in our own country. All sorts of difficult and trying experiences are met with constantly. Are you surprised that they ask to be remembered in our prayers? And are we remembering them to the extent that we should?

* * * * *

In a letter from India, written to the Ohio State Sunday School Conference by one of our missionaries, we find the following extract:

"We rejoice to be here and be used for

India's people. We are grateful for the way the home church has nobly stood by the work here with means and prayers. There is much work before her and great doors open to her. We rejoice that the Peace Treaty has been signed. We have thousands of reasons to thank and Praise Him whom we love. Will you not join with us in prayer for the following items:

1. That the crops may not fail this year.
 2. That the plague may not come in our midst.
 3. That the boys in the High School may receive the true light and accept Christ.
 4. That those who come to satisfy their hunger may find spiritual blessings and may come to know Christ.
 5. That the missionaries be given physical and spiritual strength for every day's duties.
 6. That the Indian church may grow in power and spirit for Him.
 7. That the missionary children who are far away at school may be kept from sickness and evil."
- Let us definitely remember these requests.

REPORT

Of Clothing Shipped to Mennonite Relief Commission during August and September, 1919

For the Gospel Herald.

Doylestown Men. Sewing Circle, Doylestown, Pa.	\$ 13.05
Souderton Men. Sewing Circle, Souderton, Pa.	54.00
Fulton Co. A. M. Congs., Stryker, Ohio.	213.00
Salem & Oak Grove Congs., Smithville, Ohio.	20.00
Liberty Men. Sisters S. C., So. English, Iowa.	6.00
Line Lexington Men. Congs., Line Lexington, Pa.	297.52
Crown Hill Cong., Marshallville, Ohio.	6.40
Doylestown Men. Sewing Circle, Doylestown, Pa.	6.00
Forks Cong., Middlebury, Ind.	30.00
Old Order A. M. Cong., Sugar Creek, Ohio.	46.00
Salem Cong., Shickley, Nebr.	19.95
Midland Cong., Midland, Mich.	11.50
Lyndale Cong., Harrisonburg, Va.	13.00
Bethel Cong., Wadsworth, Ohio.	18.15
Walnut Creek Cong., Walnut Creek, Ohio.	70.00
Howard-Miami Cong., Amboy, Ind.	25.00
No. Lima, Midway, and Lectonia Congs., Ohio.	43.22
Plumstead Cong., Danboro, Pa.	8.50
Chambersburg Sewing Circle, Chambersburg, Pa.	15.00
Two South Sharon Congs., Kalona, Iowa.	64.00
Stahl Cong., Johnstown, Pa.	12.83
Spring Valley Cong., Canton, Kans.	30.29
Lower Deer Creek S. C., Kalona, Iowa.	155.79
Miller and Paradise Congs., Hagerstown, Md.	50.00
Trail Sewing Circle, Dundee, Ohio.	22.00
Trail Sewing Circle, Dundee, Ohio.	19.00
Pleasant View S. C., Hydro, Okla.	40.00
Protection Cong., Protection, Kans.	14.15
W. Market St. Men. Cong., Nappanee, Ind.	7.50
Pike and Salem Congs., Lima, Ohio.	35.00

Martins Creek S. C., Berlin, Ohio	32.00
Belleville A. M. Cong., Belleville, Pa.	23.50
Pleasant Grove Cong., Tremont, Ill.	37.00
Salem Cong., Shickley, Nebr.	25.00
Dorcas Sewing Circle, Sterling, Ill.	30.00
Bethel Cong., Wadsworth, Ohio.	22.50
Manson Congregation, Manson, Ia.	36.39
Hopedale A. M. Cong., Hopedale, Ill.	45.00
Metamora Sewing Circle, Metamora, Ill.	45.00
S. Sharon, O. Order A. M. Cong., Kalona, Iowa	60.00
Holdeman Sewing Circle, Wakarusa, Ind.	11.73
Mount Zion Cong., Versailles, Mo.	51.15
Plumstead S. C., Danboro, Pa.	15.62
Leo Congregation, Grubill, Ind.	60.00
W. Market St. Cong., Nappanee, Ind.	5.75

Canadian Report

Poole Sewing Circle, Ontario	12.00
Weber, Cong., Ontario	4.81
Sharon Cong. Guernsey, Sask.	25.00
Beihn and Geiger Congs., Ontario	159.00

Total	\$2,068.30
Previously reported	16,531.18

Grand Total \$18,599.48
Gratefully acknowledged,
Levi Mumaw, Secretary.

REPORT OF WELSH MT. IND. MISSION

For the Gospel Herald.

For Third Quarter, July 1 to Sept. 30, 1919

Receipts

Contributions	
Weaverland S. S.	\$ 77.05
A Bro. per S. H. M.	4.00
Bro. Benj. Gamber	.50
Bro. Stoner Kready	1.00
Bro. Benj. Miller	1.00
Bro. Kreider	1.00
A Bro. per S. H. M.	6.00
	\$90.55
Cash on hand July 1,	98.46
Live Stock sold	140.00
Rec'd. for Mdse	3,067.12
Previous receipts	6,156.00

Total \$9,552.13

Expenditures

Paid for Mdse.	\$2,790.53
Labor	439.64
Expense	166.70
Mach & Fixtures	34.20
Previous Expenditures	6,057.54
Cash on hand Sept. 30,	63.52
	\$9,552.13

Gratefully acknowledged,
S. H. Musselman, Treas.

Superintendent's Report

Manheim Sewing Circle Clothing	\$ 5.30
Goodville Sewing Circle Clothing	7.00
Paradise Sewing Circle Clothing	6.25
Maple Grove Sewing Circle Clothing	11.36
	\$29.91

Gratefully acknowledged,
A. T. Moyer.

Palliation and denial of sin are poor substitutes for repentance.—L. K.

Married

Loux—Moyer.—On Sept. 28, 1919, at the home of the bridegroom, Bro. Peter B. Loux and Sister Anna G. Moyer, both of the Blooming Glen, Pa., congregation, were united in the bonds of holy matrimony, by Bro. Joseph M. Gross, assisted by Bro. I. F. Swartz. Their many friends wish them God's blessings and their prayers are that God may bless them in their new relation, and since Bro. Loux was recently ordained to the office of Bishop, may the church, as well as they, be blessed in their labors.

Obituary

Snyder.—Irene Dorothy, daughter of Sine and Mary Snyder was born March 9, 1919, died Sept. 13, 1919; aged 6 m. 4 d. She leaves to mourn her early departure, father, mother, 2 brothers, and 2 sisters. One sister preceded her to the home beyond. The cause of her death was bowel infection. Funeral services were held at the Roseland Mennonite Church Sept. 14 conducted by Brother D. G. Lapp. Text, Song of Solomon 6:2. Interment in adjoining cemetery.

"The Gardener saw the beauty
Of the little one so fair;
He took His hand and plucked it,
And keeps it in His care."

Good.—Lloyd Arthur, son of Harry F. and Eleanor Zittle Good died at his parents' residence in West Lampeter township, Sept. 16, 1919. He was sick less than a week with that dread disease diphtheria. Medical aid was summoned but God called and the little spirit took its flight. Lloyd was 10 y. 1 m. 6 d. old. Surviving him are father, mother, five brothers: Vernon, Lester, Sylvan, Parke, and Harold; four sisters: Violet, Ida, Laura, and Gladys. Brief funeral services were conducted the following day by Bro. Sanford Landis at the grave and the little body was laid to rest in Mellinger's Cemetery.

Oh how we loved him
But God loved him more.
Let us try to meet him
On that beautiful shore.

—The sorrowing family.

THE BETTER WAY

It is better to lose with a conscience clean
Than win with a trick unfair;
It is better to fall and to know you've
been,

Whatever the prize was, square.
Than to claim the joy of a far-off goal
And the cheers of the standers by,
And to know down deep in your inmost
soul

A cheat you must live and die.

Who wins by trick may take the prize,
And at first, he may think it sweet,
But many a day in the future lies
When he'll wish he had met defeat.
For the man who lost shall be glad at
heart

And walk with his head up high,
While his conqueror knows he must play
the part
Of a cheat and a living lie.

The prize seems fair, when the fight is on,
But save it is truly won
You will hate the thing when the crowds
are gone,

For it stands for a false deed done.
And it's better you never should reach
your goal

Than ever success to buy,
At the price of knowing down in your
soul,

That your glory is all a lie.

—Detroit Free Press.

Items and Comments

The Pennsylvania and Erie R. R. Companies are planning to spend \$200,000 for danger signals along their lines.

The first transcontinental air race was completed Oct. 11. 2701 miles in 25 hours actual flying was the time required by Lieut. Maynard, the winner. Five fatalities resulted during the contest.

President Wilson continues to improve, though it will take some time until he will be ready for active duty. There is some agitation that Vice President Marshall shall act during the former's disability.

Congress has sent to the President an anti-profiteering amendment. The bill gives the Department of Justice power to prosecute those found guilty of profiteering and brings the price of clothing, and other articles under governmental regulation.

The United States Public Health Service predicts another outbreak of Spanish influenza, though not as serious as the one a year ago. The public is warned to take every possible precaution. Proper care, during the earliest stages of the disease, is the best remedy yet found.

Before the war, one million out of forty million French inhabitants were members of Protestant churches. This country is rated as the leader in frivolity, immorality, and infidelity, among the so-called Christian nations. The seeds of infidelity, sown a few centuries ago, are bearing fruit.

England, France, and Italy are the latest countries to ratify the peace treaty with Germany. The United States Senate is still debating the document in this country. During the President's illness there was not much activity in the Senate but further consideration within a few days has been announced.

Congress has completed the Prohibition Enforcement Act and sent it on for the President's signature. The bill declares any thing containing more than a half of one percent alcohol to be an intoxicant and consequently dare not be sold. This is one of a number of its drastic features. A Kentucky firm is planning to test the constitutionality of the act on the grounds that it confiscates property without proper compensation. It is to be hoped that the curse of liquor may be abolished. In the meantime the churches should devote their energies in teaching regeneration—the only basis of bringing about a lasting reformation.

The threatened Steel Workers' Strike has practically subsided. It did not reach the expected proportions nor did it accomplish what the workers planned. In the meantime other strikes are threatened and executed. The coal miners and railroad employees are still dissatisfied. Numerous remedies are being recommended. To increase wages to reduce the cost of living is simply keeping the various increases in a cycle. Federal Investigation Boards are assigning the disturbances to Bolshevistic sources. The various measures, so far applied, have only served to increase the difficulties, or postpone them for a later date. The Golden Rule, diligently applied, would be the most inclusive antidote yet offered.

Washington, Oct. 1.—Senator Boies Penrose has come out against universal military training.

In a letter addressed to Mrs. Clarence E. Allen, 929 First Avenue, Sale Lake City, Utah—the mother of a boy who was killed in France—the Senator from Pennsylvania declares himself opposed to all the bills now in Congress providing for compulsory training. He says:

"I have yours of the fourteenth instant, protesting as a mother against certain legislation pending in Congress providing for compulsory military training.

"I am opposed to the legislation now under consideration, and do not believe it is necessary to resort to compulsory military training in order to maintain a suitable and adequate defense for the country. I am of the opinion that a small standing army, and a volunteer force when needed, will meet all requirements of the situation.

Yours sincerely,
Boies Penrose.

The letter was made public here by the American Union Against Militarism which is fighting the compulsory training bills. At the headquarters of the Union in the Westory building it was said that the letter had been forwarded to the Union by the recipient who is a member of their advisory council from Utah.

BOOK REVIEW

THE MESSAGE AND THE MESSAGE-BEARER

This is the title of a new book just off the press. The book was written under the auspices of the Mission Committee, by Daniel Kauffman, editor of the Gospel Herald. The book was written with a view to supply one of a series of books to constitute a Mission Study Course. A great need has been felt by the Mission Board for such a study course that would be free from the objectionable teachings in so much of the current literature of to-day. Also to set forth such teachings that are consistent and in harmony with our faith and practice. While the book was primarily written as a part of a mission study course, it will be found to be a very interesting and helpful volume for general reading.

Part I deals with THE MESSAGE under which are treated the subjects, The Creation, Man, The Bible, The Church, The Plan of Salvation, Christian Ordinances, Bible Restrictions, and The Blessed Hope.

Part II deals with THE MESSAGE-BEARER under which are treated the subjects, The Call, Qualifications, (natural and spiritual), The Holy Life, Helps and Hindrances, and Concluding Thoughts to Missionaries.

The book is printed on good paper, contains 156 pages, paper binding, price 35c. Only a limited edition has been printed. A copy of this book should be in every home. Order your copy at once.

MENNONITE PUBLISHING HOUSE
Scottsdale, Penna.

If we always give God the benefit of the doubt, I am sure that we will be on safe ground.—A. C. Good.

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.

Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 260 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—(1910) W. Va., Supt.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill. John Harnish, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(*1901) Marshallville, Ohio, Jos. M. Nissley, Supt.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, OCT. 23, 1919

(Gospel Witness)
Established 1905

No. 30

EDITORIAL

"Rejoice evermore."

They who cling to a bloodless religion will find in the end that they also have a salvationless religion. "Without the shedding of blood there is no remission."

It is the testimony of many that among their fondest recollections is the memory of refreshing times when the entire family surrounded the family altar in fervent worship and sincere praise. All parents should do their best to make it possible for their children to have similar recollections after they leave the parental roof.

The story is told of an old minister whose frequent advice to young ministers was, "Make much of the blood." In a recent talk to which we were privileged to listen we were reminded of the fact that Christ made so much of the blood that He shed it freely for the ransom of lost souls. And to this thought we may add the further observation that the more we make of the blood of Jesus Christ the more willing and ready we are to give our own blood that the cause of Christ may prosper and souls saved for the everlasting Kingdom.

These are stirring times. And the reason why the passions of men, rather than the nobler part of the human being, are stirred as they are is because the present-day issues before the world appeals to the baser passions. Why not get to the root of things? Why not stir more, and more intensely, on the great issue of salvation? That, more than anything else, is what the world needs. Let the great issues surrounding the mighty causes of salvation receive due attention, and men will

know from experience what it means to have righteousness and peace and joy in the Holy Ghost.

It was our privilege, recently, to listen to a spirited discussion on duties concerning series of meetings. Following are a few of the suggestions offered:

1. That preparations be made beforehand, in the way of prayer, personal work, and getting work in shape so that there will be no unnecessary hindrances while the meetings are being held.

2. That the entire membership, as well as the evangelist, continue steadfastly in prayer and regular attendance, making the meetings their first business while the meetings are going on.

3. That after the meetings are over the interest and work be continued that the converts may not only be received into the church but built up, strengthened, and kept in the faith and service of God and the Church.

One of the things to be remembered by any church is that if you wish to have anything accomplished you must set workers to the task who have convictions along that line. The man who does not believe in the depth of his soul that all the wicked will be forever lost makes a poor evangelist. The man who does not in his soul believe that all kinds of carnal strife are contrary to the peace teachings of the New Testament makes a poor pleader for the cause of nonresistance. So with every thing that can be named. It takes conviction to drive conviction. Like begets like. Put men in charge of the Church who are themselves gripped with the conviction that the Bible, from end to end, means what it says and it will only be a question of time until a deeper conviction and more fervent faith will be apparent all along the line.

Peace.—In our enthusiasm for non-resistance we sometimes forget that this is but one phase of the great Christian trait which heads this editorial. The peace of God within the soul moves its possessor to do many things along constructive lines; also to refrain from many things destructive—one of which, pointed out in our Savior's command, "Resist not evil," gives rise to the term "non-resistance."

The Bible teachings on Peace are many, among them the following:

1. Christ is "the Prince of Peace" (Isa. 9:6). Hence we accept as highest authority the things which He taught on the subject and the way in which He lived and acted under trial.

2. We are commanded to have this peace within our hearts. Paul refers to it as "the peace of God which passeth all understanding." Peter says that Christ gave us an example that "we should follow in his steps."

3. Christ says that His peace is different from that which the world gives. It is different in this that while He brings the peace of love the world proposes to compel peace through the power of violent and overawing force.

4. Paul says that the weapons of our warfare are not carnal, that "the servant of the Lord must not strive." Carnal strife can not be harmonized with the peace of God within the soul. To this agree the testimonies of Christ: "Resist not evil," "Love your enemies," "Pray for them that despitefully use you."

5. There is power in peace. Read Rom. 12:17-21. Witness also the great power of Christ's sacrificial love on Calvary. The world today is radically wrong on the peace question in that it is making a desperate effort to compel peace through the power of violence instead of through the power of love.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

FAITH, HOPE, AND LOVE

Come, Faith, support my wavering soul to stand.

And scorn to yield;
In struggles stern inspire my heart and hand—

Be thou my shield.
Against temptations, storm, and fiercest foe

Make me thy power to feel, thy strength to know.

Life-giving Hope, fair daughter of dark grief,

Stay by my side;
And to my burdened heart bring sweet relief—

Be thou my guide.
Throughout the night of doubt and woe and tears

Do thou attend, and put to flight all fears.

Immortal Love, best comrade of the three,
Come at my call;

Proclaim the day and bid the darkness flee—

Be all in all.
Dispel all gloom, bid every sin depart;
Fill thou my mind, my life, my soul, my heart.

—Edward Barber.

LIVING CLOSE TO GOD

By Elam R. Hernley

For the Gospel Herald

There are two classes of Christians living in this world, (a) those who seek to live close to God, constantly endeavoring to do His will, (b) those who are more or less unconcerned about their spiritual welfare. Let us draw a comparison between the two.

There are those, professing to be Christians, who seem to delight in living as close to the border line as possible. They undoubtedly harbor the thought in their minds that they can do certain things which appeal to the natural man, and still be Christians. There is danger in living that kind of a life. Following are a few of these dangers:

First, there is danger of allowing things to enter one's life that may tend to draw him away from God. Christ warned His disciples of this danger when He said to them, "Watch and pray, that ye enter not into temptation." When a person lives a careless life he is not prepared to combat all the evil influences that may confront him in unguarded or unexpected moments; and he cannot be used of the Lord in carrying on His work here on the earth.

Another danger is that of exerting the wrong kind of an influence over others. A Christian cannot lead others to a higher plane of living than that which he himself is living. Consequently, one who lives close to the border line cannot influence anyone to go far beyond the line, unless it may be on the wrong side. If we would only realize to the fullest extent that each one of us is exerting an influence over someone, and that we are responsible, to a greater or less degree, for the welfare of that person's soul, I am confident that it would cause us to be more careful about our conversation and conduct in our daily lives.

Again, we find the danger of stepping across the line. It has often been said that we are constantly moving one way or another, either forward or backward, that there is no standing still. If this be true, we readily see that there is extreme danger that one may step across the border line and take a downward course after he has been living a careless and easy-going life.

Instead of the question, "How far can I go and still be a Christian?" is it not better to ask, "What can I do or not do so that I may be of the most use in the service of my Master?" Each individual has some decisions to make every day. Ofttimes one may choose a certain thing which may be right, yet not the best thing to do. We should always choose the best.

Now let us note some of the blessings that come into our lives as a result of living close to God:

1. An Easy Conscience.

When a Christian endeavors to do God's will to the best of his ability, if matters not what others may think or say of him; he knows that he is right before God and is therefore not troubled as those who fail to do what they know to be their duty. There is, perhaps, nothing that brings as much peace to an individual as an easy conscience. Jesus said, "If ye know these things, happy are ye if ye do them."

2. Spiritual Growth.

In the second chapter of Colossians Paul tells the followers of Christ how to live in order that they may grow spiritually. The key verse of the chapter is verse 17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Read the entire chapter.

3. Victory Over Sin.

It is utterly impossible for any human being to overcome sin in his own strength. The power to overcome must come from God. Therefore, the closer we live to God the greater will be our victory over sin.

4. A Closer Bond of Union and Fellowship with Jesus Christ and with One Another.

This is one of the most blessed experiences a believer can have. It certainly is pleasant to be at peace with our fellow-men. Much of the friction that arises between different individuals would be eliminated if every one would seek to live closer to God. And best of all is the peace and fellowship we have with Jesus Christ.

5. Real Happiness.

This follows as a consequent result of each of these blessings. We oft-times experience something in our lives which we call happiness, and yet may not be a real, lasting happiness. Real happiness comes only to those who live a life of close fellowship with God.

May we all strive to obtain these blessings, not simply for our own good, but for the good of others, and that we may bring honor and glory to our blessed Master.

Scottdale, Pa.

THE FAITH-ALONE DOCTRINE WEIGHED IN THE GOSPEL BALANCE AND FOUND WANTING

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2:19).

Some say there are four kinds of faith, viz.: Historical or dead faith, temporary faith, the faith of miracles, and justifying, or saving, faith. In this article I shall notice the first and last only. The first is the kind the devils have, and the last the kind the followers of Christ have. "Faith is a dependence on the veracity of another. Thus trust is called faith; but it relies upon the truth of a promise: and one is said to keep his faith inviolate when he performs the promise that another relied on."

This God always does. Because the devils believe in God does not change their relationship or make saints of them; neither does faith alone make Christians of people. They must be begotten by the Word of God, and be born again, in order to attain to spiritual life in the family of God. "Except a man be born of water and of the Spirit, he can not enter into the Kingdom of God" (John 3:3, 5). It is just as impossible to enter the Kingdom of God, independent of the new birth, as it is to come into physical life independent of the natural birth. The advocates of the faith-alone doctrine are heard often, crying, "Lord, Lord." They seem to be very consecrated, so far as word service goes, but they are not seen "walking in" all the commandments and ordinances of the Lord blameless."

Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). No one has the right or authority to tell people that they can be saved and enter heaven without doing the will of God. What is the will of God? The New Testament is the last will of God and in it are laid down, in unmistakable terms, the conditions upon which God agrees to save the people, and there is absolutely no promise of salvation short of a loving compliance with these conditions. God's will is that we be not conformed to this world, but transformed into the image of Christ, and this transformation can be brought about only through the means provided by the eternal Father in the plan of human salvation. A failure to come under their cleansing, purifying, and sanctifying influences, is to fail of the grace of God. The life of that individual is the result of human intuition and human effort, independent of God's revealed will. To hear the Word of God and not do it, though professing faith in the Lord Jesus Christ, is a delusion of the devil. Those who will stand approved in the judgment are the ones who "hear the words of Christ, come unto him and do them." Disobedience disqualifies a person for an application of the blood of Christ, and without an application of His blood no one can reach heaven (I John 1:7).

Christian faith itself is a product of the Word of God (Rom. 10:17). If faith is produced by the Word, then evidently that faith will lead to a strict compliance with, and adherence to, all things contained in the Word, and it is natural and logical that the actions should be in accordance with the faith, "for faith without works is dead." "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him" (Jas. 2:14)? The apostle interrogatively declares it can not. "For as the body without the spirit is dead, so faith without works is dead also." A dead (inactive) faith never did and never will save any one, "but a faith that worketh by love" leads to Christ, who can and will save all those who come unto Him in the good old Gospel way.

Faith is the tree or vine, and works are the fruitage the tree or vine bears. The tree or vine that bears not fruit is absolutely worthless, and will be uprooted and cast into the fire. Fruitless trees or branches can not abide in Christ, but the fruit-bearers (workers) are his disciples—active members in the body of Christ (John 15:2, 6, 8).

The faith-alone doctrine brings forth a crop of disobedience, and God is

dishonored by it. It cries, "Lord, Lord," but will not do the things that the Lord has commanded His followers to do. The prophet evidently had such people in mind when he said: "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness" (Ezek. 33:31).

There seems to be a tendency, by some, to exalt faith above the Master Himself. There is no being or thing that can save outside of Christ (Acts 4:11, 12). Faith is simply the instrument that lays hold of Christ, accepts His teaching and leads to a humble, submissive life in His service. It does violence to the plan of salvation to take an isolated word or text and press a meaning that conflicts with God's purpose and plan of saving the people through Christ.

"A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts." A son honoreth his father by love and faithfulness to his father's will, and a servant yields faithful service in accord with his master's orders. Suppose a father commands or asks his son to do a certain thing, and the son answers, "Yes, father," but does not do the thing he is commanded or asked to do, does he not dishonor his father through his disobedience, notwithstanding he professes to have faith in his father?

Disobedience caused the fall of the human family and drove it from the beautiful garden, thus depriving it of the favor and communion with God. Man was barred from God's presence. Man lost his inheritance through disobedience, and can get it back only through obedience to Christ in all things. Do not think for a moment that there is any merit in obeying Christ. It is simply doing our duty: for the Lord says: "So likewise ye, when ye shall have done all those things which are commended you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10).

There is not a case on record, in the Bible, where people disobeyed God and went free, regardless of their faith and trust in him. Every example of faith in the Bible, approved of God, led to humble, submissive obedience to him in all things (Heb. 11). A saving faith is a working faith. It reaches into the domain of the unseen and unrealized, and lays hold of God and His promises. It gladly complies with every requirement of His will. Having nothing of our own, our faith confides and trusts in God for every-

thing, both spiritual and temporal. "Justifying faith is a saving grace, wrought in the soul by the Spirit of God, whereby we receive Christ as he is revealed in the Gospel, to be our Prophet, Priest and King. We trust in him fully, and rely upon him and his righteousness alone, for justification and salvation. This faith begets a sincere obedience in the life and conversation." "But wilt thou know, O vain man, that faith without works is dead?"

The man that has a dead faith, is dead himself spiritually. Why? Because "the faith" that makes alive is wanting. Disobedience is not the outgrowth of active faith, but is the result of a lack of it. "I believed, and therefore have I spoken; we believe, and therefore speak." We believe, and therefore act; we believe, and therefore obey. We manifest our faith by our actions, and outside of the actions there is no evidence of faith. "With the heart man believeth unto righteousness, and with the tongue confession is made unto salvation."

—C. E. Yearout in Godel Messenger

KEEPING IN TOUCH WITH DIVINE POWER

By J. S. Shoemaker

For the Gospel Herald

One time, as I was going by way of trolley from Urbana to West Liberty, Ohio, the car suddenly came to a standstill. Upon examination it was found that a morsel of ice had gathered between the trolley and the wire above, thus cutting off the electric current from passing thru the motor. Hence there was no power to move the car.

It is to be feared that many professed Christians and Sunday school workers, in an unguarded moment, allow the cooling, icy influences of sin and worldliness to sever their connection with the power from above, and thus there is frequently a standstill, instead of a constant progress and meeting with success in the Master's service.

Dakota, Ill.

I wish it were possible to build a moral pesthouse and keep every man in it who is given to the use of vile language, and keep him there till he is cleansed of his vileness. But as this is impossible the best thing that we can do is to put on a label and warn our young people to beware of the poison. —Abner G. Yoder.

The Bible is an easy book to teach, because it is a book of teachings that can be tested in our experiences.

—B. L. K.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSION NOTES

Bro. C. D. Esch is spending some time visiting the churches in Ontario. He expects to leave for West Liberty, O., within a few weeks where he may be addressed.

A mission meeting was announced for Oak Grove Church near West Liberty, Ohio, on Saturday, Oct. 18. We hope to hear of an interesting meeting. There is a decided mission spirit in that community.

The Executive and Mission Committees of the Mennonite Board of Missions and Charities held their regular monthly meeting near Garden City, Mo., on Tuesday, Oct. 14, at which time a number of important matters were disposed of.

A missionary meeting has been announced by the brotherhood in Juniata and Snyder Counties, Pa., on Thanksgiving day. This is to be followed by a three-day Bible meeting. This is to be held at Delaware Church near Thompsettown, instead of Cross-Roads Church, as previously announced in these columns.

The Kansas City Mennonite missions were favored with visits from many ministers and other workers, over Sunday, Oct. 12. Appointments were filled at the several stations by Brethren B. Lehman Kraybill, J. S. Shoemaker, J. M. Kreider, and C. Z. Yoder. Bro. S. E. Allgyer gave an interesting talk on France. Inspiring meetings are reported.

Bro. A. C. Brunk, Dhamtari, India sends the following note:—"We are expecting to sail D. V. for America about the middle of September: and will arrive there about the first of November. Our first stopping place will be at Upland California. Any one wishing to write to us should address us there, in care of Brother Edward Harder."

An interesting private letter from Bro. M. C. Lapp of Dhamtari, C. P., India, tells of the arrival of himself and his wife at their place of work. They were plunged at once into the midst of famine work and there were at the time of writing some 200 in the relief camp at Balodgahan. Many

are still coming for help, some in the last stages of emaciated starvation. The mission in India needs our prayer and our material help.

FROM OUR MISSION STATIONS

Dhamtari, India

August has been a very busy month. We are constantly praising Him for the strength He daily gives the missionaries that during the time of most strenuous and difficult work He has kept them all in health. This is worth more than gold to us, especially is that true of those in a foreign clime.

Bro. Friesen and Bro. Kaufman went to Igatpuri on a business trip about the middle of the month.

Aug. 9th and 10th Bro. and Sister Lapp visited with the missionaries and congregation here. We all enjoyed their visit. The Indian Christians as well as the missionaries were glad to hear what messages and greetings they brought from the churches in the home land. It was almost discouraging for a while when it looked as if our missionaries on furlough could not return but we rejoice that the way has opened for some and trust that soon all who desire may come.

Aug. 17th Prem, a man who comes from the Washerman's Caste and does mason work, was baptized. He met with a little opposition but seems happy and his wife too is an applicant for baptism now. Pray for them.

The same day a village man and woman were married. They came here in the hot season because of famine conditions and were instructed and baptized last month. Pray for this home.

In July, Dr. Coopridier has had more patients at the dispensary than she had any month before. The outlook is that Aug. will not have any less and possibly more.

The English School enrollment is now 139 and the school is going on nicely. We all rejoice that we have a Christian Head Master in the school and are grateful to the Iowa friends who have made this possible.

The work at the shop is going on nicely and many orders are being filled. The work is being put on another basis which seems successful. It is the plan on which Bro. Shank had worked hard but could not stay here to test it out.

Bro. Kaufman's moved in yesterday from Balodgahan. They are taking up the work that Bro. Brunk's, who will sail for America about Sept. 15th from Calcutta, leave. Both families are busy giving over charge and taking charge of work.

We will miss Bro. Brunk's but they need a rest and change. We trust

that their stay at home with relatives and friends will prove helpful to them and that they may return to India refreshed and ready to take up the work here which they love. Pray for us all and the work each is trying to do.

Aug. 27, 1919

Lydia Lehman.

Philadelphia, Pa.

(2157 North Howard St.)

Blessed be the Lord who daily loadeth us with benefits, spiritual and temporal.

Bro. J. S. Shoemaker, Bro. and Sister C. Z. Yoder, and Bro. and Sister David Garber paid the mission helpful visits. The brethren each filled an appointment and taught the Word faithfully. It was good to be here. The brethren from Lancaster and Franconia Conference districts, too, are faithful in "Holding forth the Word of life," at the regular services.

A check from the Skippack Congregation told that they are remembering the work in this corner, also, potatoes from Chester Co., and a barrel of apples from Va. and a duck from Juniata Co. are some of the temporal blessings.

We were pleased to have Bro. Levi Mumaw call and announce the coming of the brethren Miller and Augsburg, who stopped over night, the 13th of Oct., from here to N. Y., then to sail for Syria. So far it has been our privilege to have all the brethren stop here on their way to Syria. May God speed them on their way.

Mary Denlinger.

OUR TRIP AND ARRIVAL IN INDIA

By M. C. Lapp

For the Gospel Herald

Our voyage across the Pacific was such that we can look back on it with pleasure, the only storm we had was two days before entering Yokahama, Japan, and this storm lasted only one night.

We enjoyed the interesting city of Yokahama with its canals on which a great deal of lumber, coal, and farm products are shifted about from one part of the city to another.

On the high hill in the southeast part of the city are located many beautiful residences from which one has a most interesting view of the city and sea. The voyage from Yokahama to Hong Kong was also very interesting. We halted one day at Nagasaki, Japan, which claims the world's record for loading coal. Those coolies loaded eight hundred tons of coal in eight hours, shifting it all in baskets.

We were compelled to remain in

Hong Kong, China, for thirteen days. We were informed by Messrs. Thos. Cook and Sons that every ship sailing for Calcutta and Bombay was booked full to the middle of Sept., but when the S. S. Kwai Sang arrived in Port, Cooks busied themselves and secured a nice cabin for us on it and we sailed out of the Hong Kong Harbor at 5 P. M. on the 8th of July. How happy we were to think that within two or three weeks we would again be enjoying the sweet fellowship of the missionaries and Indian brothers and sisters at Dhamtari.

We came along very nicely, arriving at Calcutta Sunday, July 27, just two months from the day we embarked at San Francisco. As the steamer was anchored in the stream and custom inspections were going on, we noticed a man standing on the docks dressed in black looking rather anxiously out toward the steamer as tho he expected some friends. We watched him a short time, then I brought out our field glasses and looked through them and at once recognized him as being Bro. M. C. Lehman. We were not long getting on shore when once the gang plank was lowered. Bro. Lehman was putting up at the Lee Memorial, and we had also engaged a room at the same place by letter from Hong Kong, China, so we proceeded to Wellington Square where we received a hearty welcome by Mr. and Mrs. Lee.

Monday was a busy day and Tuesday morning we took the Bombay Mail and arrived safely at Dhamtari on July 30, the place from which we took the train on Aug. 1, 1917. As the train pulled in to the railway station we were met by missionaries and Indian friends who came to welcome us on arrival. I can assure you this was a pleasant event. As we were driven into the mission compound at Sunderganj the school boys were lined up beside the road to give us their greetings.

We enjoyed our midday meal with Bro. and Sister Brunk and at about 3 P. M. we enjoyed a lunch at Bro. Lehman's with all the missionaries of the station as well as the Head Master of the English School and his wife who are Christians.

At about 4 P. M. we left for Balodgahan. Bro. and Sister Brunk took us out in the Mission Ford. As we arrived near the village we were met by many of the farmers and as we drove near the Compound gate Bro. Kaufman asked us to stop outside the gate as there were many of the Christians—the girls from the Orphanage, the widows from the Home, and a number of the non-Christians—there to welcome us back to our old station. It is needless to state that we were glad to meet these

friends as that would by no means express the real feeling of our hearts. We noticed quite a few changes which have taken place the last two years. The church has increased in numbers in spite of the many who have died from influenza.

The most striking phase of the work at Balodgahan is the Famine Relief Camp. We have about 200 people who have been forced to leave their villages and go in search of food. You may ask if they are too lazy to work or if there is no work? The work is very limited in the villages because many farmers have not sown more fields than their own family can care for, therefore they do not hire any people for weeding. From five (5) to twenty-five (25) come to us daily and many of them are so reduced in flesh because of having so little food that they can hardly walk. We have seen some children fall on the ground from weakness. The other day a boy of about 9 came carrying his little brother on his back. They had walked about 4 miles, the little one when he was set down on the floor of the porch was so weak he could not hold his head. Sister Kaufman brought him a cup of warm milk and after he had drank it he soon gained some strength. On Friday an old man was brought here in a basket carried by two men. He was so weak from hunger that he could not walk. We gave him food but the next day he closed his eyes in death. He at least had the privilege of satisfying his hunger several times before he passed away. We might go on telling case after case which come for food. We are glad to be here but sorry to see so much suffering.

In conclusion we shall ask you to pray often for us. We shall ever remember the brotherhood at home in America.

Dhamtari, C. P., India.

RESCUING ARMENIANS IN BIBLE LANDS

Solomon's temple in Jerusalem was called the "house of the forest of Lebanon" because it was built of the famous cedars of Lebanon sent him by the king of Tyre, to whom they belonged. Nearly one-half of the total population of 127 villages in this historic country are dead. Of the remaining 64,972 residents of these villages 26,181 are in absolute need of help. The total number of orphans needing help is 6,642.

By the waters of Babylon the captive Jewish exiles "sat them down and wept" when Babylonia was a great power subjugating all the little nations of western Asia. By the waters

of Babylon Armenian exiles, whose fate has been more tragic even than that of the Israelites of the Captivity, have sat them down in a misery too great for tears.

But their oppressors have been conquered by a new Cyrus the Great and modern Ezras have arisen to restore them to their distant homes. Refugee camps have been established at certain centers along the route over which these destitute wanderers tramp wearily back towards their northern villages. Here they rest a day, are fed and bathed and disinfected, and the sick cared for.

Outside the city of Bagdad, not far from ancient Babylon, is a camp where British authorities are sheltering in tents, feeding, and medically caring for 40,000 destitute refugees, while representatives of the American Committee for Relief in the Near East carry on an industrial relief work, giving employment fitted to his capacity to every man physically able to work. Into an orphanage are gathered 700 children uncared for and unclaimed by any one.

The Mesopotamian campaign will not be truly ended until these refugees between the two great rivers are repatriated and permanently rehabilitated.

When the first Assyrian Empire was at the height of its magnificence and power there was a monarchy rivaling it in splendor in the north among the mountains of Ararat. This was the kingdom of the Proto-Armenians, as Professor Sayce calls them—the forerunners of the present-day Armenians, whose ancestors conquered them, intermarried with them and took over their culture as well as their cities. And of this monarchy the City of Van, still standing and still beautiful, was the capital.

The Armenians, though persecuted and oppressed for centuries, are still a vital, heroic race. Multitudes of them are now herded in the streets of Mosul, the ancient Nineveh, just across the river from its excavated ruins. They are on their way home from exile, though many are dying by the road before reaching the goal of their homesick dreams.—Armenian and Syrian Relief Bulletin.

There are those who are woefully ignorant and those who are woefully wise—and both of them develop an egotism that is not in accordance with God's divine Spirit.

—G. J. Lapp.

The dynamic of God's power is that deep seated love which burns out dross, casts out fear and leads one to earnestly seek to win souls for Christ.

—Geo. J. Lapp.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WE ARE FED

O little brown bird on the city street
Where the ways of a hundred nations
meet;
Where the chink and weight of the
hoarded gold
Turn the blood of many a true heart
cold—

Are you fed?

Where the passions clamor; where clash
and din
Speak the iron purpose of wills to win;
Where success is the far, elusive end;
Where the many save that the few may
spend—

Are you fed?

"A foot-worn hollow, a shower of rain;
A van o'erloaded, a plenty of grain;
A roof's high shelter; a little brown mate;
However the passers may strive or hate—
We are fed!"

No man provided: the self-seeking street
Forgot the wee birds that chirped at its
feet;

The world hurries by; but One keeps
care

For you and me and the birds of the air—
We are fed!

—By Ada Melville Shaw.

MOTHER'S BIBLE

By Silvanus Yoder

For the Gospel Herald

O how love I thy law, it is my
meditation all the day.—Psa. 119:97.

Of all the things held sacred what can exceed the sacredness of a saintly mother's Bible? Men have traveled long distances sent large sums of money and gone to great inconveniences to visit places of historical interest to which in their estimation was an attachment of sacredness. Much money has been spent in the purchase of relics even of a biblical sacredness but the impression and sacredness of the Bible that mother used to read upon our minds as we behold the Holy Volume is beyond the description of tongue or pen.

It matters little whether the Book is in its old accustomed place on the shelf or in the book case or whether it is in our possession now, we know it was mother's guide and law of life. To us it is the most beautiful Book even tho its binding has become worn and torn. Its covering has been damaged and its guilt edges are all gone, but its sacredness and beauty remain and at the remembrance of its holiness we give thanks to God for the Christian training which we have

received of our devoted ancestors.

The pages of this sacred volume are also worn and many are soiled. Many of its promises are marked. The sweetness and richness of this unfailling treasure has brought to her aching heart many a joy and comfort unsurpassed by the richest treasure this old earth could ever yield. To her this volume was the staff upon which to lean under the straining difficulties caused by all the cares of motherhood. Today as never before we can understand the markings and soiled pages for we in a sense remember the occasions which accounts for it whether it is to our reproach and contempt or to our fidelity.

May we note some of the marked and tear-soiled pages. There is the twenty-third Psalm: "Though I walk through the valley and shadow of death I will fear no evil." There has been a death in the family and as only a mother can who in pain and travail has given birth to a promising son or daughter she weeps in the bitterness of her soul and then turns to God, the Giver of all good and responds to the soul of the psalmist. "I shall dwell in the house of the Lord forever."

Brother do you remember the time you first met mother after that act of disobedience, when contrary to her pleadings for a righteous and devoted life you disobeyed? You remember that swollen face and tear stained eyes. Ah yes if we could have dropped out of existence until the pangs of conviction of that piercing look only, were past we would gladly have done so but it is not the will of God to so lightly let sin and disobedience have its course. We wondered why mother was so concerned about the minutest detail of our life and why she could never sleep until we were all at home or if she perhaps did sleep why did the least stir awake her. Why could we never enter the house even though we did it very stealthily unless we awake her?

Brother, since we have scanned the pages of that Sacred Book, Mother's Bible, and noted the tear-stained leaves and the markings we wonder no more for she was interested in our welfare and for our good her life, her whole life was given. Her joys and sorrows and her anxieties for the welfare of her family in the cause of the Lord made her life beautiful and we rise up and call her blessed for the rich heritage she has left us.

Goshen, Ind.

The better we understand our own weaknesses and utter dependence upon God, the better equipped we are to lead our children in the ways of godliness. —H. R. Buckwalter.

BLESSINGS FOR TRUE WORSHIPERS

By Nellie Beachy

For the Gospel Herald

True worshipers are those who perform acts of adoration to God, who serve Him with the whole heart. We have many promises of blessings given in God's word, to His followers. God bestows many blessings on those who truly worship Him. In order to receive these blessings we must comply with His will.

"God is a spirit and they that worship Him must worship Him in spirit and in truth." John 4:24. We worship the Lord in prayer and praise.

In the Old Testament we find many instances where people were blessed if they worshiped and served God. One noteworthy character is Abraham. God said unto him, "That in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of the heavens and as the sand which is upon the seashore and thy seed shall possess the gate of his enemies," Gen. 22:7. This promise was literally carried out.

Many blessings are promised in the Bible. Some of the blessings within our reach are as follows; "For thou Lord wilt bless the righteous, with favor wilt thou compass them as with a shield," "The Lord will give strength unto his people, the Lord will bless his people with peace He will bless them that fear the Lord, both small and great." "The memory of the just is blessed." Blessed are the undefiled in the way, who walk in the law of the Lord." "Blessed are they that keep judgment and he that doeth righteousness at all times." "Blessed are they that hear the word of God and keep it." "Blessed are they whose iniquities are forgiven and whose sins are covered." "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments."

We must be true worshipers in order to receive these blessings. With each blessing there is a condition. We must seek God with a pure heart. God is willing and waiting to bless us if we let loose of sinful things of this world and let Him create within us a new heart.

I believe we all realize that God has greatly blessed us but He will yet bless us more if we study the promises of his blessings and do accordingly. "Now hearken unto me O ye children for blessed are they that keep my ways" Prov. 8:32. "Blessed are they that keep his commandments that they may have right to the tree of life and may enter through the gates into the city." Rev. 22:14. Grantsville, Md.

Sunday School

For the Gospel Herald

Lesson for Nov. 2, 1919—Jer. 35:1-19

TEMPERANCE LESSON

Golden Text.—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—I Cor. 10:31.

Introductory.—We have before us an old fashioned temperance lesson. There are so many practical lessons to be drawn from it that we shall forego all preliminary thoughts and enter at once upon a discussion of some of the leading points.

1. **Total Abstinence.**—The Rechabites had been taught practical temperance in the form of total abstinence. It is the only safe stand to take. Drunkards come from tipplers. The surest way to manufacture a race of drunkards is to form the habit of moderate drinking. The surest way to keep a boy from becoming a drunkard is to teach him never to take the first drop. This the Rechabites did. This is the stand that every American boy should take. If total abstinence is the only safe protection against drunkenness, why not take a similar attitude toward every other sin?

2. **Testing Time.**—God evidently had two objects in putting these Rechabites to the test: (1) for their own good; (2) for the sake of others. They themselves were made stronger, and all the world has an object lesson. There are testing times in the lives of all of us. Will we, like the Rechabites, stand the test? It is a source of comfort to know that God will not suffer the faithful to be tempted above that which they are able.

3. **Obedience.**—Jonadab, son of Rechab, commanded his people to abstain from the use of wine. They knew but one thing, and that was to obey. Apparently they had good reasons to disobey, when the man of God came around and commanded them to drink. There are times when it seems reasonable that the thing to do is to disobey what God commanded us—as for instance, fighting in self-defence. But the faithful Rechabites knew but one thing and that was to obey their father Rechab. If they should thus follow a course of absolute obedience to an earthly father, how much more should we take an attitude of unquestioning obedience to our heavenly Father. Even where it seems reasonable to take things into our own hands and do what seems to us wise, let us know that the wisdom of God is greater than that of men. "There is a way that seemeth right unto a man; but

the end thereof are the ways of death." Never fail to obey God. Trust Him, and sooner or later you will be convinced of the wisdom of your course. There is no acceptable substitute for obedience.

4. **Give a Reason.**—The Rechabites had a reason for their course. And when they were brought to the test they were free to tell why they did as they did. One must admire them for their clear, manly statement of their case. While their obedience was absolute it was not a blind submission. Theirs was the submission of intelligence. And shall not we do likewise when giving a reason for our obedience to God? We should not only obey God in all things, but be able and ready to give reasons why we obey. It is a decided advantage when Christian workers have a ready testimony for Jesus.

5. **Have a Purpose.**—The Rechabites had something definite to stand for. Those who have a purpose in life, and stand for it, are the ones who accomplish things. We ought to know definitely what we believe, what we stand for, and what we mean to accomplish. With this kind of a vision of life we are more liable to make every move count, more liable to stand in the face of opposition, than if we flounder around without a purpose. To have a purpose in life, and stand for it, means a decision of character which has half the battle won to start on. The man without a purpose is like the ship without a rudder.

6. **Stand by Your Convictions.**—It is weakness to be compelled to explain continually, "I know I ought not to have done this, but—I know I should have done that, but—" It is strength to be able to say, "I considered that this was what God wanted me to do, and therefore I did it." Decided convictions and the courage to stand by them is what makes the strong character.

7. **Reward of Faithfulness.**—We have seen the Rechabites instructed, tested, and win. Let us now hear the verdict of the Almighty: "Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done all that he hath commanded you: therefore thus saith the Lord of hosts, the God of Israel: Jonadab shall not want a man to stand before me forever." Jonadab took no halfway course. There was no question as to where he stood. There was no uncertainty about the ring of his testimony. He succeeded in impressing his children for all generations to come. He succeeded in winning the commendation of the God of Israel. He stands out in history as a man

Our Young People

LONG EVENINGS—OPPORTUNITIES AND POSSIBILITIES.—Eph. 5:16; I Pet. 1:13-21.

Topic for November 2

MOTTO

"Whatsoever thy hand findeth to do, do it with thy might."

THE STUDY HOUR

I. **Using the Time for Profit.**—God has given us time. Time has been variously distributed throught the year. It has been also divided into shorter periods of day and night. Some seasons the days are longest and some seasons the nights are longest. In some parts of the earth there is a greater difference as to the length of days and nights than in other parts. It matters not where we are in the earth, where man dwells, we find some who use the time to profit at all seasons and some who use it in waste.

II. **The Text.**—(1) Eph. 5:16.—Here we are commanded to redeem the time in walking wisely. We can apply this rule to our long evenings.

(2) I Pet. 1:13-21.—There is a glorious state before us if we are children of God. It becomes us to spur ourselves to the use of our opportunities while we live in the world. We are not dealing with trifles when we deal with life. There are so many things to lead men and women astray that it is very necessary that they be sober and diligent in the use of time.

III. Outline Study—

1. **The Great End to Seek.**—Matt. 6:33.
 - a. The whole duty of man.—Eccl. 12:13, 14.
 - b. What God requires.—Micah 6:8; Deut. 10:12.
 - c. Our aim.—I Cor. 10:31; Col. 3:17, 23.
 - d. The motive power.—II Cor. 5:14.
2. **What Diligence and Industry Accomplish**
 - a. Temporally—
 - Bread.—Prov. 12:11; 28:19.
 - Power.—Prov. 12:24; 22:29.
 - Plenty.—Prov. 21:5.
 - b. Spiritually.
 - Inheritance of the promises.—Heb. 6:10-12.
 - Abundance of blessing.—I Cor. 15:58.
 - Increase in Christian Grace.—II Pet. 1:5-8.
 - Fruitfulness.—Col. 1:10.

PERSONAL THOUGHT

I would use my spare moments to the greatest profit.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Time
2. Using My Time to Learn Good Things.

For Young People—

1. How Long Evenings are Often Spent.
2. Suggestions for Our Community.
3. Examples of Spare Time Well Spent.

For Older People—

1. The Havoc of Misspent Time.
2. The Power of a Well-spent Life.

who left the stamp of his teaching so indelibly written that it will never be effaced. There are more Rechabites today than ever before. —K.

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Goshen, Ind.

Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, OCTOBER 23, 1919

Field Notes

The present enrollment of students
in Hesston College and Bible school
is 153.

Last Sunday was communion day
at both Bethel and Sycamore Grove
Churches, Cass Co., Mo.

Baptismal and communion services
were held at Salem Church near
Schickley, Neb., on Sunday, Oct. 12.

Steps are being taken looking to
the ordination of another minister at
the Pleasant Grove Church near Hy-
dro, Okla.

Bro. Chris. Reiff of Newton, Kans.,
recently spent some time with the
mission congregation at Ransom,
Kans.

Bro. G. J. Lapp of Goshen, Ind.,
spent Sunday, Oct. 12, with the
congregations of our brethren in
north Missouri.

A Bible Meeting is announced for
Nov. 19 and 20 at Landisville, Pa.,
with Brethren Noah H. Mack and
Daniel Kauffman instructors.

Bro. Paul Erb of Hestson, Kans.,
served the little congregation at Man-
chester, Okla., in a ministerial capaci-
ty over Sunday, Oct. 12.

Communion services were held at
Woodriver, Neb., on Sunday, Oct. 12,
the home bishop, Bro. Joseph Zim-
merman officiating.

Bro. I. S. Mast of Minot, N. Dak.,
is spending a few weeks with the
little flock in the vicinity of Carver,
Mo., holding continued meetings.

A Sunday school meeting was held
at the Spring Valley Church near
Canton, Kans., on Sunday evening,
Oct. 12. An interesting and helpful
program was rendered.

Bro. D. B. Kauffman of Kenmare,
N. Dak., is now located, at least for
the time being, with the brotherhood
at the Zion congregation near Hub-
bard, Oreg.

Council meeting was held at the
Yoder (Kans.) Church, on Sunday,
Oct. 12, at which time six new
members were received into fellow-
ship.

This is the week appointed for a
Bible Conference and evangelistic
meetings at Bethel Church, Cass Co.,
Mo., with Brethren E. J. Berkey and
J. W. Hess in charge.

At the Western District A. M.
Conference last week there were 20
bishops, 34 ministers, and 7 deacons
present. These represented eleven
states and eight conference districts.

Ordination Services for a minister
were observed at the Mattawana, Pa.,
A. M. Church, on Oct. 12th. Three
brethren were in the lot which fell on
Bro. Harry E. Kauffman, son of
Bishop John E. Kauffman. May the
Lord richly bless and sustain him in
his ministry to the Church.

There are now 26 applicants for
baptism at the Sugar Creek Church
near Wayland, Iowa. These are to
be received into church fellowship in
the near future and communion serv-
ices held.

Bro. J. A. Ressler and family spent
Sunday, Oct. 12, with friends near
Columbiana. Bro. Ressler preached
a very impressive communion sermon
at the Midway Church, to a full
house. —S.

There will be a S. S. meeting at the
Youngstown Mission October 26. It
will be the first meeting of this kind
in the new building and it is hoped
that much good seed may be sown.
—S.

Bro. C. F. Derstine of Eureka, Ill.,
closed a series of meetings at Lower
Deer Creek Church near Wellman,
Iowa, on Sunday evening, Oct. 12.
There were nine public confessions
during the meetings.

A series of meetings is to be held
with the Providence congregation, at
Yerkes, Pa., beginning Nov. 1 and
continuing nine evenings. Bro.
John B. Senger of Kinzer, Pa., will
have charge of the meetings.

A Mission meeting is to be held at
Paradise, Lancaster Co., Pa., under the
auspices of the Eastern Mennonite
Board of Missions and Charities on
Wednesday Nov. 5. All are invited to
attend the meeting.

The brethren, C. A. Hartzler of
Tiskilwa, Ill., and J. W. Hess of
Manson, Ia., expect to spend about
five weeks of November and Decem-
ber among the churches in Nebraska,
conducting series of meetings and
Bible conferences.

Bro. D. J. Fisher of Kalona, Iowa,
preached for the congregation at
Hesston, Kans., on Sunday evening,
Oct. 12. He was on his way home
from Manitou, Colo., where he had
spent the summer in the interests of
Sister Fisher's health.

From Minot, N. D., comes the sad
news that the barn and entire wheat
crop of Brother and Sister George
Norenberg of that place was recently
destroyed by fire. The loss is es-
pecially severe since the crops for the
past few years have been short. The
brotherhood in that vicinity is willing
to help to the extent of their ability.
Outside relief would also be appreci-
ated. If we can do no more we can
ask the Giver of all good to sustain
our brother and sister and their large
family of small children.

An inspiring meeting of the Western A. M. Conference was held at Sycamore Grove Church near Garden City, Mo., last week. There were preaching services each evening during the week. Wednesday was devoted to a ministers' meeting. Thursday to a church conference, and Friday to a Sunday school conference. The Conference was well attended.

Brethren D. A. Yoder and H. F. Reist of Indiana spent the week ending Oct. 11 in Johnson and Iowa counties, Iowa, filling appointments in a number of places and working in the interests of Goshen College.

Bro. William Schlegel of Milford, Neb., filled the regular appointment at Hesston, Kans., on Sunday, Oct. 5, and Bro. B. B. Stoltzfus performed a similar service at the same place Oct. 12.

Bro. Isaac K. Metzler of Martinsburg, Pa., is making active preparations to move with his family to Rockton, Pa. At the meeting of the Southwestern Pennsylvania Conference in August, 1919, a resolution was passed asking Bro. Metzler to take up the work at Rockton provided the congregation there should call him and the congregation at Martinsburg release him. On September 21 the Rockton congregation unanimously called Bro. Metzler and on Sunday, October 19 the voice of the Martinsburg congregation was taken with the result that the large majority, tho sorry to see the family leave Martinsburg, voted to release them from their obligations in order that they may go to the more needy field. May we remember Bro. Metzler and his family in their new obligations, and also the church at Rockton, which has been without a resident minister for a number of years.

Correspondence

Pigeon, Mich.

(Berne Congregation)

Dear Herald Readers, Greeting in Jesus' name:—On Oct. 2, we had Sunday School and Mission Meeting at this place, and may we ever heed the many truths which were presented by the brethren. There were quite a number from other congregations throughout the State. We are glad for the efforts which were put forth. May God add His blessing. Cor.

Kenmare, N. D.

Dear Herald Readers:—We had the privilege of having Bro. I. S. Mast of Minot, N. Dak., with us on Sept. 20, to conduct a council meeting. On Sunday, Sept. 21, he conducted communion service. In the evening he

gave a report of the General Conference.

A number of families are leaving this place. They are, our minister, Bro. D. B. Kauffman and family, Bro. J. F. Kauffman and family, Bro. A. J. Hooks and family and Bro. Dan Kauffman, wife and child.

Bro. Samuel Renno, wife and daughter are going on a visit to Westover, Md., and Gordonville, Pa. They are going to visit with his parents at Gordonville. We pray that they may all return again.

There was a business meeting held at the church on Monday, Sept. 29. The officers elected are as follows: one trustee, Bro. Joe Lehman, Sec.-Treas., Bro. Levi Kauffman, member of mission board, Bro. Alpha Kauffman, correspondent, Edna King. Pray for the work at this place that it may prosper. Cor.

Oct. 10, 1919.

Landisville, Pa.

The Landisville and Salunga S. S. Workers' Meeting will be held at Salunga Wednesday evening Oct. 29, 1919.

Lesson for Nov. 9.—Assigned to Bro. Elmer Fenstermacher.

Lesson for Nov. 16.—Assigned to Bro. Harry Longenecker.

Lesson for Nov. 23.—Assigned to Bro. Henry Longenecker.

Lesson for Nov. 30.—Assigned to Bro. David Miller.

Morris Kauffman,

Oct. 11, 1919. Sec'y.

Wellman, Iowa

Bro. Clayton Derstine of Eureka, Ill., closed a series of ten lectures on Prophecy at the Lower Deer Creek Congregation near Wellman, Iowa, on Sunday evening, Oct. 12. Eleven confessions, saints encouraged, sinners warned, and God glorified, were among the results of the meetings.

George Reber.

Oct. 14, 1919.

Aito, Mich.

On Sept. 28 Bro. T. U. Nelson of the White Cloud Congregation conducted the Harvest Meeting at the Bowne Church and preached the same evening.

Oct. 10 Bro. D. A. Yoder of Elkhart, Ind., held council meeting at the Bowne Church in the afternoon, preparatory services in the evening. Communion services Sunday forenoon, Oct. 12.

Sunday afternoon Bro. Yoder and a few of the members met at the home of Bro. and Sister Milo Miller of Elmdale and gave Bro. Miller communion. Bro. Miller is improving but is very weak yet.

Oct. 14, 1919. S. J. Speicher.

Flanagan, Ill.

On Oct. 1 Bro. C. F. Derstine of Eureka, Ill., came and remained with us over Sunday. He preached the Word of God with power. He preached to us every evening and on Sunday morning and afternoon. Also gave an interesting talk to the children before the sermon Saturday evening. Let us lay hold on the promise given through Isa. 55:10, 11.

Oct. 15, 1919. Lydia H. Smith.

Elizabethtown, Pa.

The program for the Elizabethtown Sunday School Workers' meeting to be held Thursday evening, Oct. 30, is as follows:—

Lesson for Nov. 2, Bro. Simon Landis.

Lesson for Nov. 9, Bro. Clarence Garber.

Lesson for Nov. 16, Bro. Jonas Ebersole.

Lesson for Nov. 23, Bro. Erwin Gnagey. Tillie M. Detra.

Pigeon, Mich.

(Pigeon River Cong.)

Greeting to all Readers:—Bro. Jos. Lehman and wife were here over Sunday, Sept. 28. The brother preached several sermons while here.

Sisters Lydia Gunden and Lydia Shetler returned home from the Orphan's Home near Grantsville, Md., after an absence of seven months. They brought five orphans with them for different families here.

Council meeting was held Sunday, Oct. 12. Communion services will be held Sunday, Oct. 26, the Lord willing.

Oct. 16, 1919. Agnes B. Byler.

Peabody, Kans.

(Catlin Cong.)

Christian Greetings to all Herald Readers. We were glad to have Sister John Coopridge in our prayer meeting the other week. Our sewing circle, which had been closed during the busy season, has been opened and two meetings have been held. We are glad for the interest. Our S. S. officers and teachers have been elected for another year.

Our Supt., Bro. I. B. Good, had the privilege of attending the Mo.-Iowa conference and has returned the other evening ready to give us some new ideas in his line of work.

Bro. J. C. Swartz's brother Jacob with his wife and baby have come in our town. He has bought a business. We hope he will like it well enough to stay, but not forget God.

Bro. S. S. Becks have the privilege of having their son Howard and wife with them for a short visit. It always does us good to have those we know in our midst once in a while.

After a dry summer we are blessed with a fine fall.

Oct. 17, 1919. Elizabeth Horst.

Miscellaneous

WHAT DOEST THOU?

When you think, when you speak, when
you read, when you write,
When you sing, when you walk, when you
seek for delight—
To be kept from all evil at home and
abroad,
Live always as under the "eye of the
Lord."
Whatever you think, both in joy and in
woe,
Think nothing you would not like Jesus
to know.
Whatever you say in a whisper or clear,
Say nothing you would not like Jesus to
hear.
Whatever you read, though the page may
allure,
Read nothing of which you are perfectly
sure
Consternation at once would be seen in
your look
If God should say, solemnly, "Show Me
that book!"
Whatever you write, in haste or with heed,
Write nothing you would not like Jesus to
read.
Whatever you sing, in the midst of your
glees,
Sing nothing that God's listening ear
could displease.
Wherever you go, never go where you fear
God's question being asked you, "What
doest thou here?"
Whatever the pastime in which you
engage,
For the cheering of youth, or the solace
of age,
Turn away from each pleasure you'd
shrink from pursuing.
Were God to look down and say—
"What are you doing?"
—Sel.

SELECTED ARTICLES

By W. F. Charlton

For the Gospel Herald

When our Church Paper presents a mess of clippings and exchanges it is evident that:

1. The other person's capacity for receiving the Spirit's fulness is greater; or
2. The contributors have failed to supply material that appeals; or
3. The managers deem it advisable to supply a variety, and thus give their readers a combination and digest of the "Press" embodied in one paper; or
4. There is nothing new under the sun, and originally dates in the great past; or
5. The minds of those who are responsible for "matter" have become so saturated with modern phraseology, that their own articles do not look good in print; or
6. The editor is out. (The last is the case this week. Both Editor and Associate Editor have been out nearly all week and the "Associate" has come back only half a day—long

enough to look in and insert this comment.—Associate Editor.)

Selected articles are "good to repeat." Articles and some one coming in contact with them, was impressed to "hand it" on to others; so they were clipped, sent in, and the busy editor grasps the provender, lays down his pen, and the paper comes out with a spectacle of "Sel." "Ex." "E. M." "E. V." "L. O." "N. Y. T." etc., parading its columns; and the average reader cannot discern whether he has a scrap book or a snapshot of printers pi.

Let us have some originality exposition or select some articles from God's Book and so be it.

Newville, Pa.

Thank you, Bro. C., for your original article. Our proof reader reminds us that so far as his memory goes this is the first article from your pen. Perhaps he has forgotten. But at any rate, "come again." Help make selections unnecessary.

—J. A. R.

HANNIBAL'S OATH

By Silvanus Yoder

For the Gospel Herald

The story of Rome and Carthage is well known and understood by all students of history—Rome to the north and Carthage to the south of the Mediterranean Sea. From infancy and poverty they grew up and prospered in wealth and splendor side by side. As they grew and prospered their jealous animosities were also aroused which grew until the two nations were plunged into three distinct wars which resulted in the entire annihilation of Carthage.

It is said of Hannibal, the Carthaginian general who was brought up in these stirring times and taught all the attributes of jealousy and hatred against Rome, that when but a mere lad he placed his hand upon the heathen altar of his father and while the sacrifice was being offered swore eternal vengeance to Rome, the avowed enemy of Carthage. This seed of jealousy, animosity, and hatred planted in the heart of the lad whose soil had already by inheritance been made receptive for it, grew and thrived and, as the corn in the black Illinois soil in luxuriant seasons, it matured and yielded an immense crop which proved its downfall and utter ruin.

This illustration, though of a heathen origin, teaches us a valuable lesson. Rome and Carthage were enemies. They hated each other with a perfect hatred and no means of reconciliation by compromise or otherwise were sought, or could be found.

An utter abhorrence for each other and each other's ways was nurtured by each one and he who refused to respond to this trend of hatred against the enemy was considered a traitor.

Has the Church an enemy? Ah sure! and would to God that it were on the other side of the sea; but instead it is found within our borders and our own children grow up amid its pernicious environments without any thought of fear or alarm. Its encroachments upon the lives of our children come in various ways. Its allurements to sinful pleasures and indulgences upon them work quite well where blasphemies and curses fail and many are the victims to the sins and vices of this dreadful enemy.

Parent, do you hate sin, the enemy of the Church, as Hannibal's father hated Rome? Do you give your children that heritage of hatred against sin and wickedness and teach them to abhor sin with an utter abhorrence and to look upon it as a common enemy? I fear our own vows which we have made upon bended knees at the altar of Christ have lost their significance to us and we have forgotten that zeal for which we have pledged our lives and our children have seen our carelessness.

Brethren, beware. Children should be taught the dreadful consequence of sin and its way of making inroads upon our lives. The way of the drunkard and blasphemer should be definitely pointed out and the victim of sin be portrayed in its most striking colours. We can not afford to be silent and to act indifferently with regard to the matter of sin and blessed is that parent who bequeathes to his children a heritage reception to the teachings of God's Word; who are made willing to place upon the Christian altar not only their hands but also their heart and lives for the service of Christ and the Church, the cause which we so much cherish.

Goshen, Ind.

A PROMISE

A promise should be given with caution, and kept with care. A promise should be made by the heart, and remembered by the head. A promise and its performance should, like the scales of a true balance, always present a mutual adjustment. A promise neglected is an untruth told. A promise attended to is a debt settled.

We have heard of men who turned gray overnight because of great burdens in material affairs. Did you ever hear of any one whose hair turned gray because of a great burden for souls?
—C. Z. Yoder.

GEMS FOR THOUGHT

Our wishes are the style of time;
Christ's manner the style of eternity.

* * *

When any duty is to be done, it is fortunate for us if we feel like doing it; but, if we do not feel like doing it, that is no reason for not doing it.

* * *

Heaven is for those who think more of their souls than of their bodies.

* * *

Death will never knock at the door of the mansion spoken of in Jno. 14, and in all Heaven there will not be one grave.

* * *

In Heaven—no wearisome days, no anxieties or fears, no envies, no jealousies, no breaches of friendship, no sad separations, no distrusts, or forbodings, no reproaches, no enmities, no bitter regrets, no tears nor heart-aches, and there shall be no more death, neither sorrow nor crying. Neither shall there be anymore pain, for the former things are passed away."

* * *

Christ came—needed but uninvited.

* * *

Great is thy power, O, woman! See to it that it be used for Him who thought of His mother even in the agonies of His death.

Jno. 19:25-27

* * *

He who cannot forgive othe breaks the bridge over which he himself must pass. Matt. 6:12.

* * *

The time for salvation is short, unless we quickly accept, we shall be left in hopeless darkness.

GETHSEMANE

Oh, garden of Gethsemane,
Thou quiet, sacred place,
Where the Savior in His agony
Received God's strengthening grace,
An angel sent from Heaven there,
To ease the burden of His prayer.

And shall I loiter on the way,
And leave Him there alone?
No, I will find Gethsemane,
And, to my Savior come!
And let the burden of my prayer
Be in accord with Jesus there!

For all the world, their sins He bore,
And nailed them to the cross;
And shall I let Him die alone
And bear the heavy loss?
O, God forbid that I should be,
So careless of His love for me!

And I will find Gethsemane,
And Calvary too—I know,
And in my zeal and love for Him,
My courage there to show.
And drink with joy the bitter cup,
That I with Him be lifted up!

—Louisa S. Foote.

"RELIEF NOTES"

(Conducted by Vernon Smucker)

For the Gospel Herald.

Varennnes-en-Argonne is becoming the chief center for the work in France. Tuesday morning I went to Varennes to get a truck to do some hauling for us. I was told there would be one for us after dinner, and, if I wanted to go back to Montblainville in the meantime, there is a truck loading a house for us down by the railroad siding which could take me. Here I saw a most interesting phase of the mission work. On the railroad siding, which the American army had built, stood about fifty cars most of which were still loaded with houses for the mission. We had a heavy rain on Monday night and the morning was still drizzly, so that there were water and mud everywhere. The men, however, were at work as if there were no such things as water and mud. Truck after truck—G. M. C. or three ton Liberty—pulled up through the watery byroad and backed to a railroad car where it was piled high with house sections by its crew of three or four Germans who accompany the mission driver. The motor was again started, and with a great deal of noise it succeeded in drawing its load to the main road, from where it was taken to Very, Cheppy, Baureilles or Montblainville as the case may have been.

* * * * *

As the people came back to "our houses" we are able to learn something of what they have suffered during the war period. The other day I saw an old woman working in her little garden while she and her daughter have been brave enough to set out even at this late season of the year. She wore a little white cap on her head, and from her general appearance one might have taken her for one of our Mennonite mothers. I spoke to her. She said the garden is very hard to work after lying untill for five years. Then with tears in her eyes, and with faltering voice, she told me of the loss of three of her sons in the war, and how her husband was taken prisoner by the Germans, he also dying, after he had again returned to her. She is now living here with a daughter and another son. They are practically destitute. One of the women from our Relief Department visited them yesterday and I understand to-day they went to Varennes where they were given what they most needed.

* * * * *

Sunday afternoon Monsieur Nicolas, who had just come back to the village after an absence of five years, paid us a visit. He is eighty-five years old, and had just walked from Recicourt, which was a distance of twenty-five kilometers. He was very cheerful, in spite of his strenuous walk and his natural infirmity. He asked us a great many questions about ourselves, and three times he pretended to kiss me on both cheeks after the French fashion. He seemed to be longing for his youth again. He painstakingly showed each one of us his exact age by counting on his fingers. He finally said he wished to be a father to us all, and left us with an "Au revoir mes enfants."

* * * * *

Bro. Payson Miller, one of our Relief Workers in France sends us the above interesting items for our relief columns. Bro. Miller is responsible for furnishing material from France since Bro. Orie Gerig returned to this country. We hope

he may send us more of the same kind of items.

* * * * *

From India the following message comes to us:—

The boys orphanage buildings can accommodate about fifty boys and at present we have over one hundred. We need more room. The little boys need clothing. They all come to us naked, no blankets, no plate, no cup. A loin cloth is an elaborate suit. Most of them are minus that. We were longing for little blue strong bib overalls for them but we can not get them here. This morning I had about fifty little boys, ranging in age from 4 to 12 years in line measuring them and began cutting dresses for the small ones. The children here are smaller for their age than the European children are. It will take time and cost much to make three suits for each child,—one for Sunday and a change for the week."

"Another problem at present is living quarters. Dr. Coopridner had to vacate her bungalow because the roof leaks so bad that no one can live in it. She is living in the house planned for the head master of the High School. Not having been able to get a place for him we have him and family in our bungalow, which means that we have no room at all for missionaries coming and going or for guests. This is very necessary any place and especially at a central station like this. We are obliged to rent a house for the Head Master, the rent for which we do not know how to meet at present because of funds. We are so glad to have a Christian man that we want to keep him."

* * * * *

As we read these lines, if all goes as planned, the brethren Augsburg and Miller are on their way to the Near East to join the forces there engaged in relief work. May our prayers go with them as they go on their errand of love and mercy.

* * * * *

October 11-12 was the date set by our brethren in Relief Work in the Near East for the Little Mennonite Conference by the shores of the Sea of Galilee. If plans carried out this was the first time that all of the brethren were permitted to get together since reaching the scenes of their labors. The following program was to have been carried out:

Saturday Morning.

Devotional
Organization
Biblical Associations -- David Zimmerman
Purposes of this Conference
Frank Stoltzfus
Business

Saturday Afternoon

What Does the Church Expect from Us?
John Wayre
Greetings from America
Our Obligation to the Home Church
Orie Miller
The Relation of Relief and Reconstruction work with Missionary Activities
Silas Hertzler

Saturday Evening

Life Work Meeting
Chris Graber
The Church and Missions -- Leon Meyers
Ernest Miller

Sunday Forenoon

Officers of Men
William Stoltzfus
Sermon
A. M. Eash

Moderator, Jesse Smucker
Chorister, Ezra Deter

REPORT OF THE MISSOURI-IOWA CONFERENCE

For the Gospel Herald

Conference assembled at the Mt. Zion Church, near Versailles, Mo. on the morning of October 9, 1919. After a devotional service in which Bro. D. F. Driver read Ephesians chapter four and led in prayer, Bro. I. S. Mast as Moderator proceeded to organize the conference for its work. Bro. J. S. Shoemaker was elected Assistant Moderator. The brethren E. J. Berkey and Daniel Kauffman were appointed to assist the Secretary as a resolution committee. Bro. C. Z. Yoder was elected as Chorister and J. D. Mininger as query manager.

Bro. L. J. Miller, Garden City, Mo. preached the conference sermon, basing his remarks on Acts 15:6. He showed by the Jerusalem Conference how great benefits and blessings came to the church by meeting together. It gives opportunity to encourage churches along the way, to and from the conference meeting, and creates a fellow-feeling among the brethren causing great joy to the Church. It creates unity and settles questions upon which brethren have differed. We do not differ so much on such fundamentals as the doctrines of faith, repentance, obedience and the ordinances foot-washing, communion, etc., nor on the doctrines of separation, but in the application there is a need of standing together in this age. By coming together we can solve many problems that confront us and can work together more effectively.

After the sermon there was a response with many helpful thoughts from the bishops, ministers and deacons present. The brotherhood present also expressed their harmony with the doctrines by rising to their feet.

Questions and Resolutions

The questions left over from last year were adopted for discussion with several additional questions and the remainder of the time was taken in the revision of the discipline of Conference.

Question 1. What should be the relation of the Church to the Rural Work and Worker?

Answer. The relation of the Church to the Rural work and worker is the same as the relation of the home to any of its members engaged in the enterprises of the family. It should require the mutual sympathy and support of the entire family. So also the work of the Rural worker and his work should be regarded as the enterprise of the Lord's family.

Proper interest will bring the entire Church into watchfulness that the work be made a success. To this end there should be frequent reports from those engaged in the work to the rest of the brotherhood. The brotherhood should make helpful investigations and come to the rescue of the needs as they find them and have it in their power to supply them in the giving of workers means and prayers.

Question 2.—What advice has this conference to give in reference to the appeal by the Special Session of Conference held near Surrey, North Dakota in regard to a plan to provide more definite Bible instruction for our young people?

The resolution by the special session was as follows:

"Resolved, that we recommend that a committee be appointed to provide for any Bible Conferences or Special Bible terms to be held at such places as will enable all who so desire to attend, and that this committee also be empowered to arrange for financing such meeting as will be most expedient under the circumstances." The brethren, J. C. Gingerich, L. A. Kauffman with the Bishop, Bro. I. S. Mast were appointed as the committee."

Answer.—Resolved that we approve of the efforts and action of the brotherhood of the Northwest to secure the advantages of a Special Bible term within reach of their people, and encourage them in their undertaking. And we would encourage similar efforts in other parts of the district.

Question 3.—When has a congregation completed her preparation for evangelistic meetings?

Answer.—The preparation for a series of meetings should include the following:—

1. Prayerful consideration by the congregation as to needs,

time for meetings, and adaptability of the evangelist available

2. Members consecration meetings which will lead to the removal of hindrances, and inconsistencies, create a burden for souls, and continued fervent prayer that God may direct, and hearts of people be softened and prepared for the proper reception of the Word.

3. An interest awakened for the coming meetings by individual and congregational prayers, by frequent conversations and arranging our secular work so that we may not be hindered in attendance and personal work.

It should be borne in mind also, that a series of meetings is not an end in itself but rather a means to an end, a special feature of a permanent effort on the part of membership to bring souls to Christ and build them up in Christ.

Question 4.—The greatest needs of the hour:

a. On the part of the ministry.

b. On the part of the laity.

Answer. I. On the part of the ministry.—

1. A ministry that is both word filled and Spirit filled.

2. A clear vision of the issues confronting us.

3. Freedom from business entanglements or anything that stands in the way of making the direct work of the Gospel the first business of their lives.

4. A closer personal touch with every member of the flock.

5. A keener sense of our responsibility of making the Gospel known to all people.

6. That all the ministry work together in scripture harmony.

7. A willingness to be used whenever and wherever God and the Church may call.

II. On the part of the membership.—

1. A more general conformity to the standard held forth in Eph. 4:11-16, that less time may be wasted in getting membership into line, and more time devoted to the work of extending and strengthening the walls of Zion.

2. Real fatherly, spiritual help.

3. A burden for soul-saving that impels active service in the way of prayerful study of God's Word and personal work among both saved and unsaved.

4. A willingness to be used whenever and wherever God and the church may call.

Miscellaneous Business

1. A report of the committee on the revision of the discipline was given by Bro. Daniel Kauffman. The committee prepared a constitution also to regulate the work of our conference meetings. After reading and careful consideration of the constitution and discipline it was adopted.

2. The brethren J. M. Kreider, Andrew Shenk and I. S. Mast, having been appointed as a committee to name brethren for the new committees created by the adopted constitution, the names of C. B. Driver and P. J. Blosser were added to constitute them as a nominating committee to nominate officers for the various work of the conference.

3. The report of the committee to name brethren for the new committees was given and accepted. The following are the members named and appointed.

(1.) **Sunday School Committee.**—J. R. Shank, Carver, Mo., Leroy Good, Oronogo, Mo., J. C. Gingerich, Wolford, N. Dak.

(2.) **Literature Committee,** Daniel Kauffman, Scottsdale, Pa., H. R. Buckwalter, Palmyra, Mo., Reuben Harder, Versailles, Mo.

(3.) **Young People's Bible Meeting Committee.**—Harry Diener, Proctor, Mo., Jacob Ramer, Versailles, Mo., Joe C. Driver, Garden City, Mo.

(4.) **Religious Welfare Committee.**—E. J. Berkey, Oronogo, Mo., I. S. Mast, Minot, N. Dak., P. J. Blosser, So. English, Ia.

(5.) **Executive Committee.**—Moderator, J. M. Kreider; Secretary, J. R. Shank; Daniel Kauffman, Andrew Shenk, Joe C. Driver.

4. Officers Elected

Moderator—J. M. Kreider, Palmyra, Mo.

Chairman, District Mission Board—J. H. Hershey, Palmyra, Mo.

Vice Chairman, District Mission Board—J. B. Yoder, Garden City, Mo.

Secretary District Mission Board—H. J. Harder, Versailles, Mo.
Trustee, Mennonite Board of Missions and Charities—J. M. Kreider, Palmyra, Mo.

Member of Board of Education—J. M. Kreider, Palmyra, Mo.

Member of Publication Board—J. R. Shank, Carver, Mo.

Children's Welfare Board—Abe Wenger, Versailles, Mo., Amos Weaver, So. English, Ia.

Local Board of the Kansas City Mission—P. J. Shenk, Oronogo, Mo., J. B. Yoder, Garden City, Mo.

Field Evangelists—E. J. Berkey, Oronogo, Mo., and I. S. Mast, Minot, N. Dakota.

5. It was moved that the revised constitution and discipline be printed, the number of copies to be determined by the officers of the meeting.

6. Sister Bernice Devitt gave a verbal report of the Child's Welfare Work, which was accepted.

7. The report of the District Mission Board was given by Bro. H. J. Harder. The report was accepted.

8. It was moved that we extend a welcome to the congregation at Allemands, La., and that Bro. Andrew Shenk be authorized to receive them into this Conference District.

9. The request for the privilege of ordaining a bishop in Iowa and Minnesota field was granted.

10. The request for ordinations made from Bro. Joe C. Driver's field was left for Bro. Driver's investigation and action as he finds proper.

11. Bro. I. S. Mast was encouraged to look out and locate the needed workers in his field.

12. The Committee on the Welfare Commission gave a report which was accepted. The funds on hand not used in the work and its disposition was granted to be left to the Executive Committee of the Commission.

13. The Auditing Committee of the Mission Bd. Treasurer's books reported the books correctly kept. C. B. Driver and J. M. Kreider, Committee.

14. The purchase of an adding machine for the Treasurer of M. Board was left to the discretion of the Executive Committee of the Board.

15. Whereas there has been a pronounced sentiment in favor

of the merging of conferences and the reorganization of conference lines in the Middle West, therefore, be it Resolved, that we favor such merging and appoint a Committee of three to cooperate with similar committees appointed by other conferences to consider this matter. Committee appointed as follows:—Daniel Kauffman, J. M. Kreider, Joe C. Driver.

16. The place of next conference was chosen to be with the Liberty congregation near So. English, Iowa.

17. A report from the congregations revealed a total membership of 863.

18. A conference letter from the Virginia Conference recommending Bro. Rhine Benner to this conference was read and Bro. Benner given a hearty welcome as a member of this conference.

Conference adjourned with a feeling of good will among all present and a desire to further the work of the Lord in the various fields of labor.

The Ministry Present

1. **Bishops**—Andrew Shenk, Oronogo, Mo.; J. S. Shoemaker, Freeport, Ill.; Daniel Kauffman, Scottdale, Pa.; J. C. Driver, Garden City, Mo.; J. M. Kreider, Palmyra, Mo.; Jonathan Kurtz, Topeka, Ind.; I. S. Mast, Minot, N. Dak.

2. **Ministers**—D. F. Driver, Versailles, Mo.; L. J. Johnson, Cherry Box, Mo.; J. D. Mininger, 200 S. 7th St., Kan. City, Kan.; W. E. Helmuth, Garden City, Mo.; C. B. Driver, Birch Tree, Mo.; Geo. Bissey, Cherry Box, Mo.; H. J. Harder, Versailles, Mo.; Amos Gingerich, Versailles, Mo.; E. J. Berkey, Oronogo, Mo.; J. R. Shank, Carver, Mo.; C. Z. Yoder, Wooster, O.; S. S. Hershberger, Latour, Mo.; Harry A. Deiner, Proctor, Mo.; Harry Buckwalter, Palmyra, Mo.; P. J. Blosser, So. English, Ia.; Enos Hartzler, Marshallville, Ohio; E. C. Bowman, Carver, Mo.; Lehman Kraybill, Mt. Joy, Pa.; Ira E. Buckwalter, Palmyra, Mo.; D. S. King, Harrisonville, Mo.; J. W. Hess, Manson, Ia.; G. J. Lapp, Goshen, Ind.; L. J. Miller, Garden City, Mo.

3. **Deacons**—Abner Yoder, Wellman, Ia.; J. B. Yoder, Garden Cy., Mo.; Eli Swartzendruber, Versailles, Mo.; John Detwiler, Cherry Box, Mo.; J. H. Hershey, Palmyra, Mo.; C. M. Bute, Alpha, Minn.

I. S. Mast, Moderator.

J. R. Shank, Secretary.

SPECIAL MEETINGS

For the Gospel Herald

Creston, Mont.

Workers' meeting held at Mountain View Church.

Subjects discussed—**The Necessity of Right Living for Effective Teaching, The Greatest Work on Earth, What Benefit Has the Sunday School been to Me?**

Speakers—Joe Whitaker, Lena Lapp, Amos Kropf, John Whitaker, Chris Snyder, Ruth Lapp, Secretary.

Pigeon, Mich.

Sunday school and mission meeting for Michigan District, held with Berne Congregation, Oct. 2, 1919.

Subjects discussed—**How to Secure and Know Consecrated Workers as Teachers, Knowing the People and Meeting their Needs, Method a Factor in Sunday School Work, The Importance of Lesson Preparation and Application, The Value of Quarterly Review and How to Conduct it, The Importance of Memory Work in the Sunday School, Our Sunday School Literature, The Value of a Sunday School Library, Parental Influence in Moulding the Child's Regards for Sacred Things, Supplementary Work for our Sunday School, The Importance of Doctrinal Teaching, Helps to a Deeper Christian Experience, Evidences of Successful Christian Service in Sunday School, The Value**

of Teachers' Meeting, The Importance of Responding to a Call to Christian Service, Systematic Giving for Missions, What Can the Sunday School Do to Promote Missionary Work?

Speakers—J. M. Yoder, S. W. Sommer, S. S. Yoder, Peter Ropp, Chauncey Zook, Verda Miller, Ray Bontrager, Menno Steiner, S. J. Swartzendruber, Jonathan Roth, Eli Bontrager, John Yousey, Allen Wideman.

Sermon, (John 1:29) S. S. Yoder.

Mission Offering \$23.50.

Millersburg, O.

Sixteenth Sunday School Meeting for Holmes Co. Ohio, held at Martin's Creek Church, Sept. 27, 1919.

Organization—Mod., S. H. Miller; Chor., Aivin Miller; Secys., Fred G. Miller, Walter R. Hershberger.

Subjects discussed—**The Holy Spirit the Power in the Sunday School, The Need of Better Implanting Essential Scriptural Knowledge, The Need of Literature for our Young People and How to Supply it, The Holy Spirit the Teacher, Definite Aim in Sunday School Work, Something for Each to Do, The Door Open, Gal. 6:10, What is the Junior Meeting and Why Have it? The Synoptic Gospels.**

Speakers—Calvin Mast, Andrew Beechy, Hiram Yoder, Charity Hostetler, David Mast, Corsan Mast, Martin Miller, I. W. Royer, Sadie Miller, S. H. Miller, C. C. Glick, Alma Hershberger, Wm. J. Hersh-

berger, Vernon J. Smucker, G. J. Lapp. Sermon (Heb. 10:25) G. J. Lapp. Good attendance and interest were manifested.

Leetonia, Ohio

Sunday school meeting held at Woodville Mission Sunday School, Oct. 5, 1919.

Subjects Considered—**The Value of Knowing God's Word, Our Responsibility, Making the Sacrifice.**

Speakers—Elizabeth Yoder, Elban Lehman, Lois Stouffer, John Riehl, H. F. Lehman.

The meeting was well attended and much interest was shown.

Albany, Oreg.

Thirty-third quarterly Mission Meeting held at Albany Mennonite Church, Oct. 11, 1919.

Organization—Mod. J. P. Bontrager; Chor., Sarah Berkey; Secys. John Schlegel, Herbert Weidmer.

Mission Sermon, N. A. Lind.

Open Talks on Mission Work—Open discussion.

"Lord Teach us to Pray." (Prayer Hour). Led by G. D. Shenk.

Subjects discussed—**The Holy Spirit and Missions, II Tim. 2:15, "I was not Disobedient unto the Heavenly Vision."**

Speakers—Paul Roth, M. E. Brenneman, G. R. Bebb, John Whitaker, Sarah Berkey, O. S. Kilmer.

Offering for India, \$105.00.

WAR SUFFERERS RELIEF FUND

Received by the Mennonite Relief
Commission for War Sufferers
during the month of Sept.
1919

For the Gospel Herald.

General

Fulton Co Congs Ohio	\$700.00
Midway S S Ohio	.35
A Bro & Sister Kans	15.00
North Lima S S Ohio	3.00
A Sister "Sunday Eggs" Ia	25.00
Bethel & Guilford Congs Ohio	100.00
Oak Grove S S West Liberty O	48.32
Warwick River Cong Va	.50
D D Augsburg	10.00
J P Zook & J B Peachy Cong Belleville, Penna	60.10
"In His Name" Pa	73.07
Katie E Herschberger	10.00
Peter Zehr	50.00
Fulton Co Congs Ohio	75.00
LaJunta Cong Colo	52.50
A Bro Townline Cong Ind	5.00
Fairview Bible Class Mich	7.20
A R Miller	3.00
Mother's Class No 10 Forks S S Ind	5.00
Young Men's Class Nappanee West S S Ind	44.43
J G Miller	3.00
Providence Cong Pa	21.00
M K Lederach, Lower Salford Cong Penna	50.00

\$1,361.47

For Germany

Abe Pankratz	\$25.00
Peter Franz	25.00

\$50.00

For Near East

Jonathan Conrad	\$ 5.00
Mrs Simon Lehman & S S Class	5.00
Upper Deer Creek S S Ia	70.00
Scottsdale S S Class Pa	10.00
Casselman S S Classes Md	10.00
Ray Bender	5.00
Springs S S Classes Pa	10.00
Ernest Miller	5.00
Weaver Cong Pa	16.60
Springs Sisters Aid Soc. Pa	5.00
Blough S S Classes Pa	30.00
Thomas S S Classes Pa	107.40
Stahl S S Classes Pa	70.00
Rockton S S Pa	5.00
Effie Hoover	5.00
Pleasant Grove S S Ill	40.00
Men's Bile Class Martin's S S Ohio	5.00
Aaron Steiner	5.00
Lulu Wenger & S S Class	5.00
Catlin S S Kans	20.00
Walter Bingham	1.00
Plum Creek S S Nebr	35.00
Plum Creek S S Nebr	37.83
J W Yoder	5.00
John A Albrecht	5.00
Eigsti Bros Ill	5.00
H V Albrecht	5.00
Primary Dept Willow Springs S S Ill	5.00
Bethel Cong Logan Co Ohio	56.19
Tuleta S S Texas	5.00
Mt View S S Alta	20.00
S P Zook	25.00
Mrs A J Meck's S S Class	25.00
Allensville A M S S Pa	75.00
Elmer Hostetler	1.00
Oak Grove S S West Liberty Ohio	120.00
Hesston College S S Kans	10.00
Three S S Classes Springdale S S Va	20.00
Pryor A M Cong Okla	39.10
Canton S S Ohio	5.00

South East Sharon S S	
Old Order Amish Iowa	37.20
Albany Cong Ore	85.00
D L Miller	23.46
W S Stutzman	5.00
J C Stauffer	5.00
J B Stauffer	5.00
Sam Stauffer	5.00
N E Roth & S S Class	5.00
D E & Anna Maurer	5.00
M D Stutzman & Employees	5.00
D L Yoder	5.00
Joseph & Fannie Voegtlin	5.00
Jacob Brenneman	5.00
Five Breehren per Joel Reist	5.00
Al Stutzman	5.00
Mose Gingerich	5.00
Wm Stauffer	5.00
J K Lehman & S S Class	5.00
M D Stutzman	5.00
Aaron King & S S Class	5.00
Mandy Roth & S S Class	5.00
J E Kauffman	5.00
Wm Ropp Jr	10.00
Mt View S S Va	5.00
Spring Valley Cong Kans	50.00
LaJunta S S Colo	40.00
Mt Zion Cong Mo	118.00
Bethel Cong Mo	19.65
Liberty Cong Ia	35.00
Coalridge Cong Mont	10.00
Palmyra Cong Mo	16.59
Brethren Reiff Cong Md	21.00
John Q Frey	5.00
Vernon Eigsti	5.00
H V Albrecht	5.00
John A Albrecht	5.00
J W Yoder	5.00
Science Ridge S S Ill	30.00
Rainham S S Ont	10.00
Warner S S Ont	5.00
Norman Martin & Ervin Leichty	5.00
Rainham S S Ont	10.00
Norman Shantz & Eph Kinzie	10.00
Waterloo Y P B M Ont	10.00
J W Witmer	25.00
Latschar S S Ont	37.00
Wideman S S Ont	15.00
Clarcie Stager	5.00
E S Shantz	10.00
Vineland Y P B M Ont	10.00
Herbert Grom	10.00
A Bro Blair Ont	10.00
Wanner S S Ont	5.00
Wideman S S Ont	15.00
Wellesley A M Cong Ont	110.00
Waterloo Y P M Ont	3.09
J W Witmer	25.00
Ervin Leichty & Norman Martin	5.00
Y M B C Elkhart S S Ind	5.00
Bethany S S Mich	5.00
Helping Hand Class Elkhart S S Ind	5.00
Aaron D Yoder	5.00
Willing Worker's Class Elkhart S S Ind	5.00
Busy Bees & Young Disciples Elkhart S S Ind	5.00
Clinton Frame Altebaran Society Ind	30.00
Good Samaritan Class Elkhart S S Ind	5.00
C A Shantz & Wife	5.00
Primary Dept Nappanee West S S Ind	3.49
Olive S S & Individuals	66.25
Mission Meeting White Cloud Cong Mich	23.78
Jake Emmert	5.00
Ora Troyer	5.00
Albert Wyse	5.00
Class No. 3 Midland S S Mich	5.00
Class No. 4 Midland S S Mich	5.00
Anti-Can't Class Elkhart S S Ind	5.00
Clinton Frame S S Ind	10.00
Pleasant Grove S S Pa	10.00
Springs S S Class Pa	30.00
Casselman S S Md	10.00

Weaver S S Pa	20.00
Stahl S S Pa	70.00
Rockton S S Pa	5.00
Scottdale S S Pa	5.00
Effie Hoover	5.00
Ray Bender	5.00
Ernest Miller	5.00
Blough S S Pa	30.00
Springs Sisters Aid Soc. Pa	5.00

\$2,293.63

Total amount received during month of September	\$3,705.10
Previously reported	322,990.93

\$326,696.03

Previously reported by E. M. B. of M. & C.	107,320.54
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Grand Total \$434,016.57

Gratefully acknowledged
Mennonite Relief Commission
for War Sufferers,

G. L. Bender, Treas.,
1711 Prairie St.,
Elkhart, Ind.

Married

Hess—Neff.—Bro. Rudy G. Hess and Sister Elizabeth S. Neff both of Millersville, Pa., were united in marriage on Oct. 9, 1919, at the home of the officiating bishop, Bro. John K. Charles.

Eash—Rader.—On Sept. 30, at the home of the officiating bishop, D. J. Johns, Bro. Daniel M. Eash to Sister Ida Rader both of the Clinton Frame Cong., Ind. May their future life be joyful and useful in the Lord's service.

Martin—Warfel.—Bro. Benjamin Martin, of Ha-becker's congregation and Sister Edna Warfel, of River Corner congregation, were united in marriage at the home of and by Bro. John K. Charles, on Oct. 7, 1919.

Zeigler—Clemens.—On Sept. 24, 1919, Bro. Raymond H. Ziegler and Sister Sallie L. Clemens both of the Salford congregation were united in marriage by Bro. A. G. Clemmer Franconia, Pa. May peace and happiness attend them through life.

Freed—Landis.—On Oct. 4, 1919, at the home of the officiating bishop, Bro. A. G. Clemmer, Bro. Russel N. Freed and Sister Annie R. Landis both of the Franconia congregation were united in marriage. May the Holy Spirit be their guide through life.

Eichelberger—Graber.—On Sept. 18, Bro. William Eichelberger and Sister Katie R. Graber were united in marriage at the home of the bride's parents by Simon Gingerich. They are both members of the Sugar Creek Congregation near Wayland, Iowa. May God's rich blessings accompany them through life.

Baer—Good.—On Sept. 9, 1919, Bro. Ezra Baer of Petersburg, Ont., and Sister Elizabeth Good of New Hamburg, Ont., were united in holy matrimony at the Geiger Church, New Hamburg, Ont., Bro. Manasseh Hallman officiating. May the Holy Spirit lead and guide them and may God's choicest blessings be theirs through life.

Obituary

Shrock.—Avis Venire, daughter of Homer W. and Flossie Shrock, was born in Kokomo, Ind., May 30, 1917; died Oct. 1, 1919; aged 2 y. 4 m. 2 d. She leaves to mourn her departure father and mother, 2 brothers, grandfather and grandmother, and many other relatives and friends.

Funeral on Oct. 3 at the Mennonite Church conducted by Bro. J. S. Horner of the home congregation and Lewis E. Stout, of Friends Church of Kokomo, Ind.

Schrock.—Willard James, son of J. C. and Lydia Schrock, was born near Milford, Nebr., Nov. 6, 1917; died Oct. 1, 1919; aged 1 y. 10 m. 24 d. He leaves father, mother, 3 brothers and 1 sister; 2 brothers having preceded him in death.

He was afflicted by spinal meningitis which caused his death.

Hershey.—Isaiah B. Hershey was born June 28, 1865; died near Compass, Lancaster Co., Pa., Oct. 3, 1919; aged 54 y. 3 m. 5 d.

His wife preceded him to the spirit world six months ago. He is survived by one son (Galen W.), two grandchildren (Emma and Clair), father (Peter Hershey), also four brothers and three sisters.

Funeral services at Hershey Church Oct. 7, by Bro. C. M. Brackbill. Interment in the cemetery near the church.

Shirk.—Peter Shirk was born in Lancaster Co., Pa., Nov. 11, 1839; died in Bridgeport, Ont., on Oct. 1, 1919; aged 79 y. 10 m. 20 d.

Bro. Shirk came to Canada in 1862 and entered the milling business. He was married twice, his first wife being Magdalene Martin who died 24 years ago and the second wife was Judith Krampien who survives. There are also left to mourn his departure ten children, 38 grandchildren and 2 great-grandchildren.

Funeral services were held on Oct. 6 at First Mennonite Church, Kitchener, Ont. The services at the house were conducted by Bro. Noah Stauffer and at the Church by the brethren Jonas Snider, Urias Martin and Manasseh Hallman.

Musser.—Joseph Musser was born in Wayne Co., Ohio, Feb. 3, 1839; died at his home near Goshen, Ind., Sept. 19, 1919; aged 80 y. 7 m. 16 d.

In 1861 he was united in marriage with Leah Curtis who died Jan. 11, 1899. To this union were born two daughters (Julia A., wife of Daniel Horst, and Fannie, wife of Isaac Good). Both daughters preceded him in death.

In Nov., 1899, he was again married to Mary Reed Snider, widow of Joel Snider. He leaves wife and six grandchildren, six great-grandchildren and two step-children. Bro. Musser has been a faithful member of the Mennonite Church for 56 years.

Funeral services were held at Yellow Creek Church by Martin Ramer and J. F. Funk.

Kauffman.—Abraham G. Kauffman, son of Jones and Elizabeth Kauffman, was born in Holmes Co., Ohio, April 13, 1852; died in Howard Co., Ind., Sept. 28, 1919; aged 67 y. 5 m. 15 d.

He came to Howard Co., Ind., in 1873, and was united in marriage to Elizabeth Sproal June 21, 1874. To this union were born 7 children, 6 sons and one daughter. The two older sons died in infancy.

He united with the Mennonite Church when 22 years of age in which faith he remained until death. He was sick 5 weeks and bore his sufferings with great patience.

Funeral at the Mennonite Church Oct. 1, conducted by E. A. Mast and J. S. Horner. Text, John 11:25, 26.

Groff.—Benjamin H. Groff, of East Lampeter, Lanc. Co., Pa., died Sept. 27, 1919; aged 80 y. 7 m. 25 d. He bore his sufferings very patiently and his desire was to fall asleep in Jesus. He was a kind and loving father. Mother preceded him in death 12 years ago. He is survived by one son and four daughters, 14 grandchildren and 7 great-grandchildren.

He was a member of the Mennonite Church.

Brief funeral services were conducted by Bro. David Landis at the home and at Mellinger's Church by Bro. Sanford Landis. Text, Job 5:26. Burial in the adjoining cemetery.

Father, thou art sweetly resting
Cold may be this earthly tomb
But the angels sweetly whispered
Come and live with us at home.

Yoder.—Barbara Yoder was born in Holmes Co., Ohio, Feb. 23, 1849; died Sept. 6, 1919, near Shipshewana, Indiana.

She was married to Jonas B. Yoder, March 10,

1867. To this union were born ten children, seven sons and three daughters. Husband, two sons, and one daughter preceded her to the spirit world. She leaves to mourn her departure five sons, two daughters, five grandchildren, one sister, and five brothers.

Mother Yoder united with the Amish Church in her young years, and lived a consistent member until death. She was a kind, loving mother, self-sacrificing, ever telling her children to live the true Christian life.

The funeral services were held from the home by the brethren John Bontrager, Amos Yoder, and S. G. Shetler.

Roth.—Adia Stutzman Roth was born in Seward Co., Nebr., Oct. 20, 1898; died at her home near Chappell, Nebr., Sept. 20, 1919; aged 20 y. 11 m. She was married to Bro. Nick Roth Aug. 24, 1916. To this union were born one son and two daughters. Little Martha died last March of Influenza.

Adia united with the Mennonite Church in her young years and lived a consistent member until God called her home. She leaves her husband, one son, one daughter, father and mother (Bro. and Sister David Stutzman), and many relatives and friends.

Heaven retaineth now our treasure,
Earth the lowly casket keeps;
And the sunbeams love to linger
Where our loving Adia sleeps.

Widmer.—Peter Widmer was born in Canton Berne, Switzerland, July 26, 1874; died at his home near Albany, Oregon, September 28, 1919; aged 45 y. 2 m. 2 d.

He came to America in the year 1898 locating near Wayland, Iowa. He was united in marriage to Fannie Roth March 1, 1903. They moved to Linn County, Oregon, in 1906, where they resided at the time of Bro. Widmer's death. Bro. Widmer accepted Christ as his personal Savior and united with the Mennonite Church at Basel, Switzerland, in 1889, and remained a faithful member until death. He leaves to mourn his departure, a sorrowing companion, 3 sons and 4 daughters, his mother, 2 brothers, and 3 sisters, and many relatives and friends.

Funeral services at the Mennonite Church, Albany, Oregon, Sept. 29, in charge of J. P. Bontrager and Dan Erb. Text, II Kings 20:1. Burial in the Riverview Cemetery. J. P. B.

Stineman.—Jones Stineman, son of Peter and Veronica Stineman, was born in Holmes Co., Ohio, March 13, 1846; died in Miami Co., Ind., Sept. 29, 1919; aged 73 y. 6 m. 16 d.

In June, 1848, he, with his parents, moved to Miami Co., Ind., upon a farm which was his home until death.

On November 25, 1869, he was married to Lydia Christner. To this union were born 7 children, two of them preceded him to the spirit world. His first wife died Aug. 19, 1882.

On December 13, 1885, he was again united in marriage to Barbara Metzler; to this union was born one son, who died March 24, 1909.

Brother Stineman was a life-long member of the Mennonite Church, and was a kind and devoted member possessing cheerful disposition.

He leaves to mourn his departure his aged wife, 5 children, and a number of grandchildren and great-grandchildren, and a host of friends.

Funeral services at the Mennonite Church Oct. 1, conducted by N. M. Slabaugh and E. A. Mast from II Kings 20:1.

Eshleman.—Elizabeth Stoner Eshleman, was born near Williamson, Pa., March 17, 1853; died Sept. 28, 1919; aged 66 y. 6 m. 11 d. She was united in marriage Dec. 2, 1875, to Peter H. Eshleman who survives her. She also leaves two sons (Harvey, Isaac), and one daughter (Anna, wife of Harry Martin), 7 grandchildren, 1 brother (Christian Stoner), and three sisters (Mrs. Mary Gsell, Mrs. Sarah Peckman and Mrs. Hetty Leshner). She united with the Mennonite Church at the age of 22 and remained faithful until death.

Funeral services were held at the Reiff Mennonite Church Oct. 1, 1919, conducted by the

brethren, George Keener and David Leshner. Interment in adjoining cemetery.

All is over, hands are folded
A calm and peaceful breast,
All is over, suffering ended.
Now dear Mother is at rest.

—By her daughter.

Hostetler.—Samuel J. Hostetler, son of Moses J. and Elizabeth Hostetler, was born near Meyersdale, Pa., Feb. 19, 1841; died Oct. 4, 1919, at the home of his son, O. S. Hostetler, at Emma, Ind.; aged 78 y. 7 m. 15 d.

He was united in marriage to Catharine Mehl May 19, 1863. To this union were born six daughters and three sons. His companion preceded him in death only 4 m. and 23 d.; also two sons in their infancy. He leaves six daughters (Mesdames Benjamin Bontrager, Adam Baker, Moses A. Yoder, M. A. Farver, D. D. Miller, John Troyer) and one son (O. S. Hostetler) with whom he had been living for 25 years; also 47 grandchildren, 32 great-grandchildren besides many relatives and friends.

He became a member of the Mennonite Church in his early life, to which faith he remained true and faithful until his death, ever desirous of establishing the same principles in the lives of those of his family and friends.

Funeral services at the Emma Church by Y. C. Miller and D. J. Johns. Buried in the Yoder Cemetery.

Landis.—Elizabeth L., daughter of Jacob E. and Anna Landis, was born Oct. 22, 1897; died Aug. 31, 1919, after a lingering illness; aged 21 y. 10 m. 9 d. Elizabeth was afflicted for two years but was not bed-fast until the last. Although she had not been well for so long, yet the reaper of death came suddenly. She bore her affliction patiently and wanted to be resigned to the Lord's will.

She united with the Mennonite Church when in her fourteenth year and remained faithful until death.

She leaves mother, three sisters (Mary, Anna, Margaret), three step brothers (John, Benjamin, and Jacob) and many relatives and friends. Father, and two brothers preceded her in death.

Funeral services held Sept. 3 with short services at the house, and further services at Elizabeth-town Mennonite Church, conducted by the brethren Peter Nissley and Lehman Kraybill. Text, James 4:14 (last clause).

—Mary L. Landis.

Brenneman.—Daniel Brenneman was born in Fairfield Co., Ohio, June 8, 1834; died of apoplexy at his residence in Goshen, Ind., Sept. 10, 1919; aged 85 y. 2 m. 2 d.

He was the son of Henry (1791-1866), who was the son of Abraham (1743-1815), who was the son of Melchior, a native of Switzerland and one of the first settlers of Lancaster County, Pa., where he found an asylum from religious persecution.

Daniel Brenneman was reared in a God-fearing home and in his early years accepted Christ and united with the church of his fathers, that of the Mennonite faith. In the year 1857 he was ordained to the ministry, and for sixty-two years it has been his chief delight to declare the unsearchable riches of Christ. In 1874 he became one of the founders of what is now denominated the Mennonite Brethren in Christ Church.

On March 22, 1857, he was united in marriage to Susannah Keagy, of Augusta County, Virginia, to which union were born five sons and five daughters, all of whom are still living.

In 1864 he removed from Fairfield Co., Ohio, to Elkhart Co., Ind., where he has resided ever since, making him the oldest Mennonite minister in the county. His companion died eleven years ago, after fifty-one years of wedded life. A few years later he was married to Della Troyer, who survives him.

The funeral on Friday P. M. was one of the largest ever held in Goshen, in consequence of which it was held in the Brethren Church. The services were conducted by Eld. S. Lambert and J. F. Funk, assisted by Elds. C. K. Curtis and A. B. Yoder, after which the remains were laid to rest by the side of his companion in Oak Ridge cemetery. T. H. Brenneman.

Items and Comments

The Austrian Assembly, on Oct. 17, ratified the Treaty of St. Germain.

An epidemic resembling yellow fever is prevalent in Mexico. It is reported to be claiming its victims in great numbers.

President Wilson continues to improve. He is allowed to receive news concerning action being taken on the peace treaty.

Reports from India indicate that there is an abundance of rainfall, during the present season, making famine next year unlikely. The present famine conditions have been greatly relieved by gifts from America. The need is still great and help will not be amiss.

The Board appointed by the U. S. Senate to investigate the steel workers' strike reports its work nearly completed. It assigns most of the disturbances to bolshevism and among foreign-born citizens. It proposes legislation to counteract these influences.

Attorney General Palmer, in his efforts to reduce the high cost of living, is appealing to the nation to disregard the continuous cry, "buy now to avoid an increase in prices." He further advises against the constant change in fashions. He estimates that as high as 35% of the clothing bought is wasted because it is thrown away to buy "up-to-date" clothes. Fashion's devotees pay for their folly morally, spiritually, and financially.

The Labor Conference, called by President Wilson, has not succeeded in settling the difficulties between labor and capital. The most serious trouble threatening, at the present time, is the coal miners' strike to begin Nov. 1. At present a strike seems inevitable. Mine owners state that there is enough coal on hand to supply the market 30 days. Such an occurrence at the eve of winter, would be a calamity. As we see the events of the world we must say that the efforts of man, without the direction of God, have been but "vanity and vexation of spirit."

England, France, and Italy have ratified the Peace Treaty and League of Nations Covenant. The document stipulates that it shall be effective after three of "the big five" nations have accepted it. Japan and the U. S. Senate have not ratified it. It is at present under consideration. The Foreign Relations Committee had recommended 45 amendments. Some time ago the Senate defeated 36 of these, leaving 9 to be considered. Last week a few more were defeated, notably the one giving Shantung to China instead of to Japan, as provided in the treaty. It is probable that it will not be adopted without reservations but possible that it will be adopted entire. The clause granting 6 votes in the Council to England and 1 to the United States is at present receiving the most criticism.

CANTON BIBLE SCHOOL

To Be Held In Canton Ohio, Jan. 6th, to Feb. 13th, 1920.

The Committee of the Canton Bible School have found it possible to definitely arrange for the Canton Bible School according to the above mentioned dates. We are glad to announce the following courses which will be offered to those who wish to attend, as follows:

1st Year, Study of Gospel of Matthew;

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Instructors: Geo. J. Lapp, I. W. Royer, a special instructor in vocal music, and others who will be called in during the term.

For information please address Bro. N. E. Troyer, Business Manager, 1939 Third Street S. E., Canton, Ohio.

BOOK REVIEW

THE MESSAGE AND THE MESSAGE-BEARER

This is the title of a new book just off the press. The book was written under the auspices of the Mission Committee, by Daniel Kauffman, editor of the Gospel Herald. The book was written with a view to supply one of a series of books to constitute a Mission Study Course. A great need has been felt by the Mission Board for such a study course that would be free from the objectionable teachings in so much of the current literature of to-day. Also to set forth such teachings that are consistent and in harmony with our faith and practice. While the book was primarily written as a part of a mission study course, it will be found to be a very interesting and helpful volume for general reading.

Part I deals with THE MESSAGE under which are treated the subjects, The Creation, Man, The Bible, The Church, The Plan of Salvation, Christian Ordinances, Bible Restrictions, and The Blessed Hope.

Part II deals with THE MESSAGE-BEARER under which are treated the subjects, The Call, Qualifications, (natural and spiritual), The Holy Life, Helps and Hindrances, and Concluding Thoughts to Missionaries.

The book is printed on good paper, contains 156 pages, paper binding, price 35c. Only a limited edition has been printed. A copy of this book should be in every home. Order your copy at once.

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BOOK REVIEW

The Great Apostasy

By Clayton F. Derstine

An interesting and timely message on the present day "departing from God and the living Word." It was the author's ardent desire that people might open their eyes and see the falling away from the true faith of the Gospel, of which the Scripture has warned us beforehand, that prompted the writing of this book.

The book contains 156 pages, and is divided into the following parts:

- I. The Great Apostasy.
- II. The Great Apostasy as Seen in the Church.
- III. The Great Apostasy in its Rejection of the Bible.
- IV. The Great Apostasy Lowers the Standard of Christian Living.
- V. The Great Apostasy—its Effects on Preachers and Preaching.

The book is neatly bound in paper

cover and may be had in any quantity desired at the uniform price of 25c. per copy. Send all orders to

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P. India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.

Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Pt. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. R. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va. Supt.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill. John Harnish, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(*1901) Marshallville, Ohio, Jos. M. Nissley, Supt.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, OCT. 30, 1919

(Gospel Witness)
Established 1905 No. 31

EDITORIAL

One responsibility which rests upon every member of the Church is to see that no worthy church enterprise fails.

Many who claim sanctification have such an unsanctified kind of sanctification that it bears little or no resemblance to the kind of sanctification which the Bible teaches.

Sound doctrine is for inward and outward application. Inwardly, it should be hidden in the heart. Outwardly, it should be published abroad by faithful teaching and testimony.

One or the best evidences that any one can give that the story of the Cross is precious to his soul is his readiness to make this message known to others. "Out of the abundance of the heart the mouth speaketh."

Elsewhere in this issue you will find an announcement concerning the Christian Monitor. The subscription price there named ought to satisfy everybody that here is a price within reach of all. Give the paper a trial.

"My Church."—Christ's declaration is, "Upon this rock I will build my church." Notice the words, "My Church." He was not ashamed to confess the Church as His own. And may we also be able to refer to the same holy body and claim it as "my Church."

Brother, when you are about to get into a battle with your brethren because they ask "some little thing" of you, ask the Lord to be excused from the fight until you have prayerfully meditated upon and completely absorbed Romans 14. And don't give a bit of this advice away until you have reserved a plenty for yourself and know that you have some to spare.

The fact that the standards of the Bible have exactly fitted the needs of the human family for more than fifty centuries in the past should be sufficient evidence that it will not outlive its usefulness should the human family remain on the earth a few centuries longer.—B.

Have you noticed the general subject of the Sunday school lessons we are studying at present? With the beginning of this quarter we took up the lives of Peter and John and are to continue this study thru the first quarter of 1920. The series is unique and very interesting, especially as it leads us to a new view point of the life of Christ—that of His friends and associates.—R.

"But He was a Leper."—This was said of Naaman, "the mighty man of valor." Had a complete history of his life been written we would no doubt have a long record of brilliant feats and victories that made him the hero and idol of his nation. But there was one thing about him that put him on a level with the commonest kind of a man. "He was a leper."

Many a man whose wealth and mind gave him a commanding position among his fellowmen has been puffed up with pride because of his attainments, forgetting that he was but a poor moral and spiritual leper.

Brother, when you are tempted to think well of yourself, take a look inward to see whether there is any leprosy there. When there is sin in the soul there is everything wrong. Only through the miracle of grace in the soul can the leprosy be cured.

Brother, you will never live a life of victory until you have obeyed literally the command to "present your bodies . . . acceptable unto God." This includes more than merely confessing Christ and professing faith in His name. It means that you have

consecrated yourself to Him and are wholly upon the altar; that your heart, mind, tongue, hands, feet, and pocket book are devoted to the advancement of the Cause; that your whole body is dedicated to Him, ready to suffer persecution for His name, willing to be clothed as the Bible teaches, shrinking from nothing but impurity and ungodliness, given up to God to be worn out in His service. Did you ever see any one who has consecrated his body to the Lord but that has also consecrated his life and his soul? Nobody who has sincerely invited the Holy Ghost to dwell in his soul has ever objected to having his body made a fit dwelling place for the Spirit's abode. Refuse God the full control of your body, and you shut Him out of your soul.

Church letters, like every other good thing, may be used or abused. Used, they are a help and protection for both the bearers and the congregations to whom they are presented. Abused, it were better had they never been written. Here are several ways in which they may be abused:

1. By carrying them around in the pocket and never handing them in any place.

2. By taking them out, making a visit to some distant congregation, placing them in said congregation and going back home and leave the membership in the distant congregation.

3. By giving a letter of good standing to inconsistent members.

Under no circumstances should such abuses be countenanced. Church letters can be held at par value (1) by giving letters of good standing to such members only as are loyal to the Church and consistent in life; (2) by taking it for granted that when members live in a Church community for a considerable length of time without active membership there is something wrong with the individual.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

IS CHRISTIANITY REASONABLE?

Somebody is always finding fault with Christianity; from every angle attacks are made against it. Weak-mindedness is one of the chief charges brought against its followers; but we are not ready to admit that the charge is true.

That many unlearned people have embraced Christianity is acknowledged with eagerness—it is a sign of their wisdom. That the majority of Christians are found among the common people is also acknowledged; this detracts nothing from the reasonableness and the loftiness of the religion of Christ. Shall we make mention of the many Christians among the world's master-minds in defense of Christianity's intrinsic value? Shall we say that no other teacher has so many of earth's great ones listed among his followers as has the Galilean? Shall we point to Christianity's civilizing influence upon peoples and nations in defense of her strength? No. Convincing as each one of these proofs might be to any rational mind, we prefer to come closer home to find the reasons why this religion should be accepted. Every person who is acquainted with Christianity and yet rejects it does so against his better judgment. If the reader thinks he disagrees with me, I must tell him that what he has in mind as being Christianity is not Christ's religion although it may be called by that name.

Christianity Appeals to the Reason

To get down on our hands and knees before a little image of Hanuman, the monkey-god, or to bow to any other such—gods which our own hands and minds have created—does not strike enlightened man as being just the thing. To look up at the sun and then fall down and do obeisance to it does not quite appeal to us, mighty as seem to be the works of the orb of day. Why these repulsions? We all know about the little god; we know where he came from, we know what he is made of, and we can do just whatever we want to with him, and we know that if he accidentally falls into the fire, he will be no more. As for the sun, not only do we not fear him, we even put him to our service.

Yet reason dictates to us that there must be a God; but it demands a reasonable God. Many of the things that the would-be wise hold as being against Christianity in its acceptance by thinking people are the very things that commend it. Reason requires that there be a God, and it requires that that God be all-powerful, invisible, ever present, eternal, known and yet not known. How could a god not possessing such and other infinite qualities be God, the supreme? If God were not all-powerful, then he must have his equals and possibly a superior—could we so conceive of God? And would we have a visible, material being, subject to the laws of time and space?

That he be ever present and everywhere present is an essential requisite.

The idea that God always has existed and always will exist claimed by Christianity for its God is also demanded by human reason. What enlightened reason could deign to call "God" a being limited by anything less than eternity? To satisfy reason, God must be before all things and without end. That he be incomprehensible by finite mind is essential; what man could worship him who could be fully comprehended by the human reason? Yet it is demanded that He be not altogether unknown, we want to know something of the object of our worship. The God of Christianity is not altogether unknown; He has revealed Himself "by many infallible proofs," the Bible paramount, sufficient to satisfy any reasonable person.

Christianity Appeals to the Moral Sense

To pass the ballot-box, hoping to have a Nero or a Diocletian elected to sit upon the throne of our conscience is to hope for something that the faintest intelligence of a mad man would thunder against.

The enlightened rational mind has high ideals in morals. Debased as were the heathen philosophers of old, yet we see even them ever striving upward.

Unregenerate, irreligious man holds in respect even a Buddha or a Confucius when he sees in him elevated moral standards. Chastity, temperance, benevolence, charity—all such qualities rational man esteems. Christianity makes these unconditional requirements in her followers. Can a man be unchaste and be a Christian? As well might we ask, Can a man be both dead and alive at the same time? Can a man be a glutton and a winebibber and yet be a disciple of Jesus Christ? "An inconsistency," cries any one who knows the tenets of the Gospel of God. Can a Christian 'shut up his bowels of

mercy when he seeth his brother have want? Benevolence is an integral element of the spirit of the Bible message. And, "If any man love not, the love of the Father is not in him;" charity is Christianity in essence.

Christianity Appeals to Man's Inherent Nature

Man has aspirations and convictions that find no satisfaction but in Christianity. "Vain philosophers" have tried to get us to believe that all ends with the death of the physical body; involuntarily human beings reject such a thought. The Gospel of Christ has "brought life and immortality to light" and man's innate longing for existence manifested often in the desire to preserve even his natural life, finds sweet repose in the hope of a "life eternal."

"There is no God," the fool has often declared; but that something which drives the benighted heathen to worship trees, animals, and images rebels against the thought. The message of Truth reveals a Being, a God, that satisfies this worshipful instinct in the most enlightened of men.

Man, rational man, desires happiness. Christianity comes with her message of infinite bliss and glory; heaven satisfactorily meets the longings of the human soul.

And should we continue to speak of man's innate sense of justice, of the necessity of a "judgment" to meet the sense man has of being here a responsible being on trial, and of the inner consciousness he has that this world is temporal, we should be but multiplying unnecessarily argument evidencing the rationality of the Christian religion.

Let scoffers scoff; let "children, weak women, and old men" be the only devotees of Christ's evangel; rational men must yet acknowledge that they reject the Gospel of Christianity against their better judgment. Knees that stand firm when life flows freely will knock together to the harmony of clattering teeth when death and the judgments of God approach. Foolish man, shutting his eyes that strive of themselves to open and putting his fingers in ears then fain would hear.

Christianity is believable, it is the very thing man is craving. "Repentance toward God and faith toward our Lord Jesus Christ" only will satisfy the nature and mind of rational man.—F. C. Blore in Gospel Trumpet.

One thing that gives me consolation in my old days is to see so many of our young ministers who are earnestly defending the faith for which we have been so long contending.

—J. Kurtz.

SEPARATION

By Clyde X. Kauffman

For the Gospel Herald

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—II Cor. 6:17, 18.

We hear much nowadays about separation and on the other hand union or confederation. We do not attempt a full discussion of this subject here, but will try and give a few thoughts from the Bible on this subject in general.

First, does the Bible teach separation? Yes, we see it in the above text—"Come out from among them and be ye separate." That point fully decided, the next question is, Separate from what? The text says, the unclean; but the context makes it plainer (ver. 14-16) it mentions unbelievers, unrighteousness, darkness, Belial, infidels, and idols. It is of great importance that the child of God keep himself aloof or separate from these.

A union or confederation or alliance with an unbeliever—one who does not believe as you believe—makes an unequal yoke and many times hinders you from keeping your conscience pure before God—not that the individual conscience is authority for right or wrong, but to him without knowledge and whose conscience forbids him to do a certain thing, God looks upon it as wrong for him to do or be partaker in it: for "whatsoever is not of faith is sin."

In the unequal yoke we also find an undue expenditure of energy; the thing we ought the rather to conserve that we might accomplish the most for God.

The unequal yoke is also galling and burdensome. And very soon to avoid this, instead of separation, we see compromise and from then on a gradual and continual drift from Bible principles.

In the relation of righteousness and unrighteousness, the Bible says there is no fellowship. Man ignorantly recognizes this and says we must not be too particular and must come down on the level of the world to win them. To what? If it does not hurt us, why should they leave it? "Come out from among (the unrighteous) and be ye separate."

The same thing is true of light and darkness. They cannot both be in the same person, company, or association without the darkness detracting from the light or making the light dim; and who will say in the midst of this crooked and perverse generation, in this conglomeration of religious beliefs and doctrines, that the world

as well as the Church does not need all the light they can get. Therefore we ought to teach by precept and example the simple and plain doctrines of the Bible. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises (or virtues) of him who hath called us out of darkness into his marvelous light."

What concord hath Christ with Belial—Satan or worthlessness. Paul says that in his flesh dwelleth no good thing, and again; he that hath not the Spirit of Christ is none of His; and the flesh lusteth against the Spirit and the Spirit against the flesh; so we must either crucify Christ or the flesh. Which will it be?

"What part hath he that believeth with an infidel?" An infidel may believe part of the Bible and yet be an infidel. But as soon as a believer drops or disbelieves part of the Word of God he becomes an infidel.

Can there be any agreement between the temple of God—(or His people)—and idols? What saith the Scriptures? "Thou shalt worship the Lord thy God and him only shalt thou serve." God knowing that love was the wellspring of worship and adoration said to Israel: "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength."

God the dispenser of all and everything good and great deserves and demands **our all**, not the tenth; not one day, but seven; all honor and praise of accomplishments. Whatsoever is short of this is robbing God.

May we by the help of God search ourselves and see if there be any evil way in us and cleanse ourselves from all filthiness of the flesh and spirit. Goshen, Ind.

DOCTRINE AND LIFE

For the Gospel Herald.

Take heed unto thyself and unto the doctrine.—I Tim. 4:16.

We sometimes hear people say, "It matters little what you believe, so that you live right." The saying has a kind of a charming ring, but it is woefully deceptive and awfully misleading.

Doctrine and life are vitally associated together. It matters everything whether we believe God or not. "He that believeth not is condemned already." "Without faith it is impossible to please him."

Another fact which is equally clear and important is the impossibility of any one having an enlightened faith and yet being negligent as to what God says or desires of us.

Every man of faith has a reverential regard for God's Word. Moreover, a love to God impels us to search His Word, and therefore we become acquainted with His Word, His doctrine. To say that it matters little what we believe about what the Bible says means to say that it matters little whether we believe God or not. Thus we set ourselves against the teaching of God's Word.

The psalmist understood what is the importance of knowing and doing God's will when he said, "Thy word have I hid in mine heart, that I might not sin against thee." He brings the truth home to us when he submits the following question and answer: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

We see from these teachings how vital the connection is between doctrine and living. Christian doctrine gives rise to Christian living. No wonder that Paul warns Timothy to "take heed unto thyself, and unto the doctrine." The doctrine of God is the measure of the life of the man of God. Before we read about "rightly dividing the word of truth," we first have the admonition to "study to shew thyself approved unto God." Correct doctrine must precede correct living. Let us therefore examine ourselves repeatedly in the light of God's Word, remembering that to be right with God we must come in conformity to His Word.

A right conception of Christian doctrine and a right relation with God mean a spotless, holy, God-honoring life. Pure doctrine is essential to pure life.—K.

CONTENTMENT

Paul said on one occasion, "I can do all things through Christ which strengtheneth me." No doubt this text has been a great encouragement to many in the service of the Master, when the duties of life seemed especially heavy. But we want to notice one thing in connection with this text: before Paul made this assertion, he had learned the great secret of his life, **CONTENTMENT**. A very important lesson for all to learn, regardless of our station in life, if we have conviction for mission work, or are already on the list of volunteers, or in the field doing active work, the lesson must be learned, somewhere, somehow, if we are to be of the greatest possible service in the vineyard of the Lord. It is true that work can be done without this complete surrender that proved such a great blessing to the Apostle Paul, in his life and work; but if we desire to rise to the highest standard of efficiency, it must be learned sooner or later. —S. E. Allgyer.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Canton, Ohio

(1939 3rd Street, S. E.)

Dear Friends, Greeting in Jesus' name:—At present the members of the mission family, with the exception of the writer, are all under a thirty-day quarantine on account of Bro. Troyer's little boy, Raymond having scarlet fever. He is doing very nicely and we hope no more cases will develop.

We will have the regular Sunday and week services as usual. I am staying at the home of one of the sisters and shall endeavor to keep up the outside work.

Sincerely yours,
Minnie M. Campbell.

Oct. 25, 1919.

Kansas City, Kans.

(200 S. 7th St.)

The time between the conferences at Versailles and Garden City, Mo., and the Sunday following we were blest with the unusual number of forty-six more visitors, from such distances as Pennsylvania, Oregon, and Canada, ad states in between.

While all were welcome we were especially glad to have a number of the officers of the General Mission Board with us: Brethren C. Z. Yoder, D. G. Lapp, J. S. Shoemaker, and S. E. Allgyer.

Sunday, Oct. 12, our four appointments were filled by Brethren B. Lehman Kraybill, J. S. Shoemaker, C. Z. Yoder, and J. M. Kreider. Bro. S. E. Allgyer gave a very interesting talk of his trip to France to the Sunday school, and Bro. C. Z. Yoder conducted an impressive children's meeting.

Sunday, Oct. 19, the brethren, Peter Kennel, D. D. Zehr, and Ben Schlagel, laboured with us.

It was a pleasure to have such workers as Abner Yoder, Simon Gingerich, Ruth Buckwalter, Emma King, Shem Swartzendruber and wife, Omar Swartzendruber, Chas. M. Bute, C. N. Neuhauser and wife, and others to assist in several of our cottage prayer meetings. Some also contributed their help in a funeral service held on Oct. 18.

Mrs. Simon Gingerich has been with us for a few weeks while taking medical treatment in the city.

Sisters Anna Diller, Salina Swartzendruber, and the writer have each attended one of the recent conferences.

Last night, at one of our prayer meetings, the father in the home said, "I have good news for you all. I have been a slave to my pipe for fifty years and have now thrown it away." Let us pray that he will never be in bondage again.

The Lord has been very mindful of us and blest us richly, "Who can utter the mighty acts of the Lord? who can show forth all his praise?" Martha Buckwalter.

Oct. 23, 1919.

IN MEMORIAM

To our many relatives, friends, acquaintances, and Gospel Herald readers:

It is with a heavy heart that we bring to you the news of the departure of our helpmeet and loving companion, Maggie Good.

We left our work in Kansas City about the middle of April, 1918, came to our former home at Carstairs, Alberta, and lived with my brother Simon, whose wife is Maggie's only sister.

Sister Good was up and around the house, and a few times was able to leave home, attend church, and visit a few homes, but was gradually getting weaker until the first week in August she took a sick spell, and became very weak and remained in bed, for about ten weeks, until Oct. 15, in the early morning hour she peacefully and calmly fell asleep in Jesus.

During all these eighteen months, while she suffered more or less all the time, she had no severe pains, but only a few times, and she bore it all very patiently, without a murmur, having her trust in the Lord, whom she had learned to trust in all things.

She very much enjoyed a communion service at our home a few weeks before her departure, and on Monday, Oct. 13, Bro. Isaac Miller's and Will Wideman's of High River, Alta., visited with us and we had a service for about an hour of singing, Scripture reading, testimony and exhortation, altho her voice was very weak, yet she expressed her delight and enjoyment for the service.

After their leaving, she selected the hymns, she wished to have sung at her funeral, also suggested the ministers that were to conduct the services, and after many other suggestions and admonitions, she slept for about three hours which was the last natural sleep she enjoyed. During all of Monday night and Tuesday she lay awake too weak to sleep, was longing to go home and be with Jesus, asking me

in the evening if I thought she would have to wait very long.

Many times in the last ten weeks she expressed her desire to go home, but always submissive to His will who doeth all things well, so she lingered all Tuesday night till the early hour of about five o'clock, she calmly, and peacefully enjoyed the answer to her prayer, falling asleep in Jesus.

"My grace is sufficient for thee." "As thy days so shall thy strength be," "Not my will but thine be done," were among her choicest promises, and oh how they were exemplified and verified in her hours of affliction.

Verily, verily God's promises are a reality.

We shall never be able to thank or repay our many dear friends, and loved ones of this community and others near by, who so faithfully visited her, and ministered to our needs, temporal and spiritual, with all the host of dear friends in the East and United States, so we make this one request that God might bless you all in His own good way, craving an interest in the continuance of your prayers at a throne of grace in our behalf, that we too may say and do, "Not my will but thine be done," IN ALL THINGS.

Yours in loving submission to Him who died for us. Allan Good.

Carstairs, Alta.

SKETCHES FROM THE GIRLS' ORPHANAGE

By Fannie H. Hershey

For the Gospel Herald

The food scarcity has brought many children into our orphanages. Since New Year, 1919, we have admitted forty-eight girls and could have had a number more if there had been room for them. Those whom we could not admit are now in the famine camp and when the camp breaks up those who have no relatives will have to come into the orphanage. Plans have been drawn for a new Boys' Orphanage and also for an addition to the girls' building.

The girls who come here have had varied experiences. Two months ago a nine-year-old girl came who, I thought, had not relatives. Later I learned that she was a sister to two young men in Dhamtari who had lately become Christians. Several weeks ago a man came saying that he was the father-in-law of this girl and he wanted to take her to his home. He said he had much expense in getting his son married to her and that since her parents died he was going to take her to his home. The first marriage ceremony is performed when the children are small and the second when the girl is old enough to

go to her husband's house. This girl's first ceremony had been performed. I told him that the girl's brothers had sent her here, that I would do whatever they said, and sent him back to Dhamtari to talk with them. They had a talk with the man and he agreed to go back home without the girl. I do not know whether he will come for her later or not.

One day we admitted three sisters; the oldest a girl of about twelve years of age, the second about seven and the youngest a baby about a year old. The father and mother had both died and a married brother brought the three girls and a brother to the famine camp and wanted to sell them. The care-taker said no one would buy them, so the brother went off home and left the children in the camp. Later we took the girls into the orphanage. One day last week two men came and one of them said he was the father-in-law of the seven-year-old girl. I called the girl but she said she did not want to go with the man. I told him I could not compel her to go if she did not want to. An older sister of the girl is married to an older son of this man, so he said he would go home and bring the other girl, then perhaps this one will be ready to go. This morning he came with the girl. The little girl was in school and she told the woman who went out to call her that she would not leave here, for here she got three warm meals a day while in her father-in-law's house she would get a warm meal only in the evening and in the morning would have to eat the cold food which was left over of the night before. They tried in every way to get her to say that she would go with them, but she always said, "No." Finally her sister picked her up and carried her away. She fought and kicked so that the sister could not hold her, then the father-in-law took her in his arms and carried her off. It was hard to see her go, for she is a pretty little girl and now she will remain a Hindu while if she had stayed here she would have become a Christian. We can only pray that the few months she spent here may have made a lasting impression and that she, with the entire family, may finally turn to the Lord.

A number of the older girls who have come into the Orphanage have had their first marriage ceremony performed, so there may be some more father-in-laws coming later. In the hot season a young girl came to be admitted who said that she had been beaten and driven from her father's house. Her back showed that she had received a beating. But after she was here awhile we learned that she had come here from her husband's

house. She says her husband did not love her, so mistreated her and put her out of his house and got himself another wife.

The people also come bringing their children and saying they can not keep them or that they have no relatives and later we learn that the parents would have been able to keep them. One rainy Sunday morning a man came with two little girls saying that he wants to leave the smallest one here. He said he was a beggar, that his wife had died and he had no relatives. We took the little one who was about eighteen months old. Then a few weeks ago he came back to see her bringing with him his mother and brother and they were all wearing good clothes. So I think I was imposed upon.

And so they keep coming. It is touching when some of them come, for they do love their children and have to shed tears when they part with them.

There are many possibilities in these girls and the one in charge of the Orphanage has added responsibilities in nurturing them and trying to lead them to know the Saviour.

Dhamtari, C. P., India.

MENNONITES IN EUROPE

(Address given in German by Pierre Sommer, a Mennonite minister from Montbéliard France, at the Conference of Mennonite Relief Workers in France, held at Clermont-en-Argonne, June 20-22, 1919. Translated by C. C. Janzen, Hillsboro, Kans.)

It is a great joy to me to be in your midst. I have already heard so much of the American Mennonites, and am glad to become more intimately acquainted with so many of their young men. Dear brethren, you have a fine work here. Where others destroy and kill, you help heal and reconstruct. God's blessing will surely rest on you and your work.

You have asked me to speak about the Mennonites in Europe. That is a large subject. One could write whole books on it, and so I can give you only a rather brief survey of the Mennonite church (Mennoniten Gemeinden) in Europe. And even this will be rather incomplete for I have written these notes only from memory. My books, like many other things, have all been destroyed through the war.

Mennonites are found in the whole of Central Europe, from distant Russia to here in France; namely, in Russia, Galicia, Germany, Switzerland, Holland and France. We will discuss now the different countries (Gegenden) one after the other.

In Russia

The Russian Mennonites have all come from Prussia to Russia. As is

Question Drawer

Let ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What does world brotherhood mean from a Christian standpoint? Is it Biblical? Does it mean a united brotherhood of the various churches of different faiths, or does it mean world brotherhood in the millennial age? D. L. C.

There are several things concerning which the Bible is conspicuously silent. It makes no reference to different churches, save in the sense of so many congregations. It says nothing about "world brotherhood; neither in this age, in the millennial age, or in any other age. There could be but one condition in which there could be a "world brotherhood," and that is for all the world to be converted to Christ. The terms, "fatherhood of God" and "brotherhood of man" are applicable so far only as men accept Jesus Christ as their Savior and Lord. For the rest, brotherhood of men and fatherhood of the devil is the proper name. Christ's prayer for unity is the same ideal as that held forth in the language, "One Lord, one faith, one baptism." For this kind of oneness may we all labor and pray.

well known, Prussia has always been a military state of the highest degree, and so one need not wonder that the Mennonites, who have always protested against military service, came into conflict with the Prussian government. The Kings who had received the Mennonites on account of their industry tried to limit their liberties when they saw how the Mennonites increased and became well-to-do, and that their young men could not be used for the army. Then came also an invitation from the Empress Catherine II of Russia to settle in her country. Thus an emigration began in 1788. The Mennonites formed a colony on the Chortitza and Dnieper rivers in the government of Ekaterinslav. The beginnings were difficult but finally the settlement developed into a prosperous colony. In 1800 the emperor officially confirmed the promises for full freedom of conscience which had been given them at their settlement. This law was known as the "Privilegium of Paul the Second."

The Prussian Mennonites who heard of this felt impelled to emigrate, especially since their difficulties

(Continued on page 573)

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE CARE AND TRAINING OF THE CHILDREN OF THE CHURCH

(An address delivered by J. D. Charles, S. S. Field Worker for the Kan-Neb. Conference District, before the Conference held at Roseland, Neb., Sept. 7, 1919, and reported by J. H. Shank.)

The Church has a direct responsibility to the child: it has that, not only at some certain time, but always. Before the child grows to years of accountability, the blood of Christ atones and covers and he is safe; but in this period, the Church needs to look after the child, and train and nurture and instruct it. After the child reaches the years of accountability and responsibility, the Church needs to seek earnestly for his conversion. After conversion, the Church must exercise the best of training, the best of direction in the spiritual life, and so, in a sense, the child always belongs to the Church.

Now, we come to the care and training which this subject calls for. There is an abundance of material, literature, and observation on this subject. I am sure that three-fourths of it is the result of zeal without knowledge, while some of it is most helpful. I was asked recently to give a bibliography along this line. I hesitate to do that. I have read a great many books but there are very few that I could unqualifiedly recommend. So I wish only to present a few general principles which lie at the basis of the real work of the Church in the salvation and training of her children. We look to the end of this matter first.

I

The end of care and training is the personal awakening, development and conversion of the child. Do not understand me to say that I believe in developing the child's life, so that it needs no conversion. Teaching must be subordinated to training. You will acknowledge there is a difference between teaching and training. We as a Church have many prodigals of Mennonite parentage who are pretty thoroughly instructed in religious truths. They know what they ought to do; there is no question about that. The Church, however, has been too largely content with teaching in her Sunday schools, in her Church schools, and in the home. The heart has gone largely

untouched and the religious nature unawakened. As a consequence, an irreligious being has walked out of the church at fifteen years of age, knowing what he ought to do, but doing and being nothing religiously. This is a serious charge. I have been told that Dr. Kurtz, President of the McPherson College of the Brethren Church, has made the statement, that, until recently, nine-tenths of their young people were lost to the Church. At the General Conference, one of our members made the statement that sixty percent of our young people were lost to the Church. I believe these percentages are too high, but, after all, if you cut them in half it would be serious enough. To remedy this state of things calls for intelligent training; for the culture of the devout, worshipful spirit, the religious feelings, the religious habits, and all that goes to make a real Christian life; first, among the parents, the adults, then among the children. Any intelligent church worker, by a little study and thought, and prayer—I would that we would do more of it—will quickly be led from one plan to another for the actual accomplishment of these ends.

I recently attended the primary exercises of two Sunday schools, the Schools being over fifteen hundred miles apart. One was splendidly organized, with a large number of bright boys and girls, and they had good singing and really good teaching work! but as I thought back on that Sunday school, really the only worshipful thing done in the whole service was the repetition of the Lord's prayer and that lost much of its worshipfulness because of the hurry and bustle that accompanied its repetition. In the other school there was a different atmosphere. It was reverent and worshipful from beginning to end and I could not help but feel that I was in a holy place. The season of prayer was wonderful. The superintendent reminded the children that they were about to talk with God, and that God was present to hear each prayer. She said, "Let us now kneel; let us close our eyes so that they may see God only, and let us fold our hands so they will not be engaged in anything that is not nice." And then they prayed with 30 seconds of silent prayer—it was so quiet you could feel the Spirit's presence—then followed a hearty season of prayer from some of the older pupils, mostly members of the Church. They testified to their love of Christ, and their joy in His service in the Sunday school. I said to myself, "Here is the real thing. How different is this from the bustling and the whispering and the irreverence of the average primary school." And I inquired

about it. "Yes," they told me, "you can go into that Sunday school any Sunday of the year and you will find that same atmosphere." Of course different methods are used, but the same atmosphere is there. Here is one of the solutions of how to care for our child members of the Church; put them to work. They can do it and will gladly do it.

The work of the Church is not complete until the child has become a Christian and an established member of the Church. It is not, of course, intended here to teach that the Church should work to lead children of tender age to profess conversion before that experience is personally possible or necessary, nor to become members of the Church on profession of faith before they know what their vows mean, but there is much preliminary training to be done before that time. And if these preliminary steps have been properly followed in the home, in the pulpit and in the Sunday school, the child almost invariably turns to conversion at the proper time. There is, however, no year in the child's life when our work for his religious welfare is a success unless he has actually advanced in religious thought, in religious devotion, feeling and life even before the time of conversion. Most children, I believe, are conscious wanderers from God at from ten to twelve years of age. The age limit is lower than formerly, owing to more efficient work in the Sunday school and parental care along these lines. I think perhaps it ought to be made still lower, perhaps from eight to ten.

(To be Continued)

Hesston, Kans.

"I PITY HIM"

By J. H. M.

For the Gospel Herald

Some years ago a wealthy man's farm burned to the ground. The poor tenant man lost his entire crops, implements, etc. A rich neighbor came to sympathize with the wealthy land owner in the loss of his barn. The man replied, "You need not pity me, for I have money enough to build another barn; the man that is really to be pitied is this poor tenant farmer who has lost all." "I pity him fifty dollars, how much do you pity him?" If we "pity" brother Geo. Norenberg of Minot, N. Dak., let us show it in a practical way. Whether it is fifty cents, fifty dollars, more or less, send it to him at once. You remember reading about his loss in last week's Gospel Herald, and you did pity him in words perhaps, but he will greatly appreciate it in deeds. Will you help?

Lancaster, Pa.

Sunday School

For the Gospel Herald

Lesson for Nov. 9, 1919—Matt. 16:13-24

PETER'S GREAT CONFESSION

Golden Text.—Simon Peter answered and said, Thou art the Christ, the Son of the living God.—Matt. 16:16.

Introductory.—We call this "Peter's great confession." It is also the confession of every child of God. The two views of Christ are here given, and the great and vital contrast between the two should be indelibly impressed upon the rising generation.

Two Views of Christ (13-16).—Notice Christ's two questions which He asked of His disciples: (1) "Whom do **men** say that I the Son of man am?" (2) "Whom do **ye** say that I am?"

There were a number of answers to the first question, but all these answers belong to the same class. The natural man's view of Christ is that He was a great, wonderfully great, man. The evidences of His greatness are too clear to be denied. Though He came from an obscure family living in an obscure province of an obscure nation then under bondage, in the course of a third of a century He had left His impress upon the world as no other man, before or since, has ever done. We are not surprised then to hear that even in His own day friends and enemies united in according Him a prominent place. "John the Baptist," "Elias," "Jeremias," "one of the prophets," expressed the common estimate of Him at that time. Even at the present time all classes of people—lawyers, statesmen, Socialists, spiritualists, Masons, etc., etc.—are willing to place Him at the head of their class or claim Him as one of their own. But all this is giving Him recognition simply as a **man**. How vastly different from this is the estimate which the Church has of Him.

In answer to the second question, Peter was the spokesman. "Thou art the Christ," he said, "the Son of the living God." This is a position which the world refuses to recognize, but Christ was an impostor of the highest rank if He was not also God as well as man. His virgin birth, His divinity, His deity, His office as "Lamb of God, which taketh away the sin of the world" must be recognized if we are to profit by His ministry.

Peter Commended (17-19).—Christ was not slow to commend Peter for his noble confession. He told him where he got it—from heaven, not from men; for the natural man does not have this vision of the Christ. He

then proceeds to give the foundation of the Church of Christ, and the power vested in it. His reference to Peter as having the key to the kingdom of heaven has been woefully abused by the Catholic Church which has taken this scripture as authority for making Peter rather than Christ the chief cornerstone of the Christian Church. We want a more stable foundation than any man, even the great Peter being too frail to be used for that purpose. It is to be noted that Christ refers to the disciples as a class (Matt. 18:18) in a similar way to what He does to Peter in this scripture. But to Peter, being of stalwart faith and spokesman of the disciples, there was given the privilege of turning the key which opened the door of the Gospel to the Jews (Acts 2) and also to the Gentiles (Acts 10).

Peter Rebuked (20-23).—Having commended Peter for making the important confession, Christ charged His disciples that they should not publish the fact of His Messiahship. There are a number of good reasons why such a charge should be given at this time, but none is mentioned in this chapter. He then proceeded to tell them what would later befall Him. He was to go to Jerusalem where His enemies would apprehend Him, kill Him, but the third day He would rise again. Here Peter showed his humanity. He could not bear the idea of his blessed Lord being treated in that kind of a way, seeing only the glory side of His Lord. He even forgot himself far enough to rebuke Christ for venturing such unwelcome statements. But Christ quickly rebuked Peter, banishing the thought of the temptation which Peter thrust at Him. Lack of space forbids us to give to Peter's attitude here the notice which its importance deserves.

Self Denial (24).—There was one lesson which Peter had not yet learned and that was the fact that the road to glory leads by way of the cross. As Christ came to redeem the world from sin through shedding of His precious blood, not through the display of His wonderful power and glory, so His followers should remember that the road to glory is through self denial. As in the career of Jesus there was death before glory, so with the follower of Jesus the crown is reached after the cross is borne. Hence the admonition: "If any man will come after me, let him deny himself, and take up his cross, and follow me."—K.

Leave such a lesson on the class that they will discuss the thoughts of the lesson after they leave the class.
—B. Lehman Kraybill.

Our Young People

TIME FOR DECISION (Jr.)—Josh. 24:15

Topic for November 9

MOTTO

"Behold now is the accepted time."

THE STUDY HOUR

I. Decision.—A decision is a finished consideration. After we have thought of the different ways and have seen what they are and where they lead, then we, once for all take the way that is best, unless we are so foolish as to take the other way. Some people cannot wait with patience for the better things ahead on the right way, so they choose the way that seems good now because they can satisfy some of their pleasures today. It is easiest to decide to lay in the shade on a warm day while the hay is ready to put in the barn, but to decide the way that seems easiest now will mean no hay for the horses and cattle next winter. It is pleasantest to go fishing or on a pleasure trip when the ground should be prepared and cultivated for the growing crops, but it will mean nothing to eat at harvest time. It may seem easiest to go with the foolish sinful crowd who put off the day of salvation today, but it will mean great loss to us in the end and it is liable to cause our eternal destruction in the great eternity.

II. The Text, Josh. 24:15.—Joshua was calling upon the people to come to a decision. He taught them how God had blessed them in the past. He wanted them to make up their minds to serve Him in the future. There was no reason for putting off the time. They had to choose on that day. There cannot be a putting off of such questions. When we delay we are choosing against the right every time.

III. Outline Study.

1. Decisions to make.

- Between life and death.—Deut. 30:19.
- Between the way of righteousness and the way of evil.—Prov. 4:25, 26.
- Between liberty and bondage.—Gal. 5:1.
- Between steadfastness in the faith and the error of the wicked.—II Pet. 3:17, 18.
- Between God and Mammon.—Matt. 6:24.
- Between the Spirit and the flesh.—Matt. 26:41.

2. People who decided.

- Moses.—Heb. 11:24-26.
- Ruth.—I:16.
- Disciples.—Luke 18:28; Jno. 6:68.
- Multitudes at the trial of Jesus.—Matt. 27:20-23.
- Paul.—Phil. 3:8-14.

3. My decision.—Psa. 116:13, 14.

PERSONAL THOUGHT

We should make our decisions wisely and not delay a moment between the right and the wrong. We should always choose the right.

SUGGESTIVE ASSIGNMENTS

For Children—

- Textword, Choose
- Great Decisions
- The Folly of Choosing Evil.
- The Joy of Right Decisions.
- An Example of Right Decisions.
- The Right Time for Decision.
- Too Late to Decide.

Gospel Herald

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Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, OCTOBER 30, 1919

Field Notes

Bro. Vernon Smucker of Orrville, Ohio, spent a day at the Mennonite Publishing House recently.

Bro. H. F. Reist of Goshen, Ind., spent the greater part of last week at the Publishing House.

Bro. J. S. Shoemaker is at the time of this writing conducting a series of meetings at Cherry Box, Mo.

Bro. J. A. Ressler of this office filled the regular appointments at Altoona Mission on Sunday, Oct. 26.

Communion services are to be held at the Lancaster, Pa., Mennonite Church on Sunday, Nov. 15.

L. S. K.

Bro. Jos. M. Nissley, superintendent of Altoona Mennonite Mission, who has been sick for about two weeks, is on a fair way to recovery.

Bro. John H. Mosemann of Lancaster, Pa., is spending about four weeks in Indiana, lending a helping hand to various congregations.

L. S. K.

Interesting meetings were reported from Salem Church, Elkhart Co., Ind., where Bro. B. B. King of Fort Wayne, Ind., was preaching the Word with power.

Missionary Conference.—The semi-annual missionary conference of the La Junta district has been called to meet at East Holbrook Church Oct. 26. We hope to hear of an inspiring meeting.

Ordination services were held at Swamp congregation, Bucks Co., Pa., Oct. 21. Bro. John Gehman was called to the ministry. May the Lord bless him in his high and responsible calling.

The brethren, Abram G. Clemmer and Joseph Ruth of the Franconia district, Pa., visited different congregations in Washington Co., Md., and Franklin Co., Pa., also attended conference in that district.

Bible Meeting.—The brotherhood at Hanover, Pa., has arranged for a Bible meeting, Dec. 6 and 7, with Brethren David Garber and S. G. Shetler in charge. Everybody is cordially invited to attend. S.

Bro. C. Z. Yoder returned to Palmyra, Mo., after spending two weeks with the congregations at Versailles and Garden City and conducted a series of meetings at Pea Ridge Church.

General Missionary Conference.—The second meeting of the Mennonite General Missionary Conference has been definitely announced for Dec. 27-29, 1919, to be held with the brotherhood near Elida, Ohio.

More than forty brethren assembled at the home of Bro. S. C. Yoder near Kalona, Iowa, one day last week and before night his whole crop of corn had been gathered in. It is a most

practical way of mutual burden-bearing (Gal. 6:2).

Bro. Lehman Kraybill and wife spent Sunday, Oct. 19, with the congregations near Palmyra, Mo., where Bro. K. filled a number of appointments. Their visit of two weeks in Missouri was much appreciated by the brotherhood in general.

Bro. Noah D. Showalter of Harrisonburg, Va., spent the past few weeks in North Missouri, teaching the rudiments of music to classes at Cherry Box and Palmyra. He was quite helpful in the series of meetings conducted at the Pea Ridge Church near Palmyra last week.

Bro. S. S. Weaver, Mt. Clinton, Va., is one of the pillars of faith whom the Lord called home recently. He was a faithful minister of the Word for over forty years. The Lord comfort the bereaved, and strengthen the congregation that is now deprived of his personal ministry. Obituary notice next week.

We are in possession of a well arranged program of the coming Sunday school conference and mission meeting to be held at Mattawana, Pa., Oct. 28-30. The character of the program and the array of workers whose aid has been enlisted gives us the impression that this will be a very profitable meeting.

Sister Maggie Good, wife of Bro. Allen Good, formerly of the Argentine Mennonite Mission in Kansas City, Kans., passed to her eternal reward Oct. 15, at her late home near Carstairs, Alberta. She leaves many friends whose sympathy goes out to Bro. Good in his bereavement. Obituary notice later.

Good interest is reported from the meetings held at Pea Ridge, Mo. Bro. C. Z. Yoder, Wooster, O., is conducting the meetings, assisted by Bro. Noah Showalter, Harrisonburg, Va., who has charge of the singing. Communion services were held at both Pea Ridge and Palmyra congregations on Oct. 26.

Bro. S. C. Yoder of Kalona, Iowa, spent a few hours at the Publishing House on Thursday of last week. He was on his way to New York, where he and Bro. S. H. Musselman of New Holland, Pa., expected to take ship for South America Oct. 29. The Lord bless them and prosper them on their journey.

Communion services are announced for the Cherry Box, Mo., congregation, to be held Nov. 2. In the

afternoon of the same day, the Sunday school meeting for the Northern Missouri district is to be held at the same place. Bro. J. S. Shoemaker, Dakota, Ill. has been spending some time with the congregation in revival meetings.

The annual Sunday school meeting at the Mennonite Church in Lancaster, Pa., will not be held this year on New Year's day, as heretofore, on account of the Bible Meeting (to be held Dec. 25-28) coming so near that date. The Sunday school meeting will be held at some later date and due announcement will be made.

L. S. K.

Correspondence

Harper, Kans.

Communion services were held at Pleasant Valley Church Oct. 12. Bro. S. C. Miller conducted the service.

There were also four received into the Church by letter, one by confession, and two were expelled.

Pray for the work at this place.
Oct. 17, 1919. Cor.

Holsoople, Pa.

Dear Herald Readers, Greetings:—Oct. 12, the communion service was observed at the Blough Church.

It was rejoicing to have so many young and old to participate in these ordinances. We also rejoiced to have our aged bishop, Bro. J. N. Durr, with us to officiate and preach at these meetings. He had in former years done a good deal of Christian work in the Johnstown district but had not been with us for some time. May he still be spared for many years in the Master's service.

Oct. 18, 1919. Cor.

Terra Bella, Calif.

Greeting to all Herald Readers:—We are pleased to have with us two new families, namely, Bro. Dave Schertz, daughter, Lydia Ellen, and son Dan, of Newton, Kansas, also Bro. Sam Stauffer and family of Long Beach, Calif.

Bro. Jonas Zook of Newton, Kans., and Bro. Jonathan Kauffman of West Liberty, Ohio, were with us over Sunday Oct. 19.

Bro. Jephtha Yoder and family of Johnson Co., Iowa, stopped with us over Sunday Oct. 12.

We are always glad for the visiting brethren and sisters. We heard that Bro. and Sister Emanuel Ulrich of Roanoke, Ill., had been in Los Angeles a few weeks ago. Would have been glad to have them visit us.

We are expecting Bro. J. P. Bontrager and family, of Albany, Oreg.

Bro. Bontrager expects to hold meetings here. The Brethren in Christ Church have kindly loaned us their tent, so we expect to have tent meetings. Pray for the work at this place that souls may be saved. Some of our members are growing cold and indifferent, and we ask that they, too, may be remembered in prayer.

Yours in His service,

Lillian M. Gingrich.

Oct. 20, 1919.

Mattawana, Pa.

Greeting to all Herald Readers:—On Sunday Oct. 12, communion services and feet-washing were observed at this place, a goodly number of our brethren and sisters, and the four ministers from the Allensville and Belleville churches being present.

Ordination services were then held when the lot fell on and our young brother Harry E. Kauffman was ordained to the ministry, Bro. Eli Kanagy officiating. May the Lord bless our dear brother and make him a blessing in the responsible work placed upon him.

Oct. 20, 1919.

Cor.

Ayr, Nebr.

(Roseland Congregation)

The Roseland Sunday school was reorganized on Sept. 5, with Henry Burkhard, Supt.; Henry Hiestand, Primary Supt.; C. U. Snyder, Assistant Supt.; Mary Showalter Chor., George Blankenbiller, secretary; Ira Gingrich Treasurer, and Esther Ehrman Librarian.

We rejoice for the time is drawing near that we expect Bro. George Lapp to come into our midst to hold a series of meetings beginning the first part of November. We desire the prayers of all God's people that the brother's labors may not be in vain, that sinners may confess Christ and we as His followers may be strengthened.

Mary Gingrich.

Oct. 21, 1919.

Dale Enterprise, Va.

Dear Herald Readers, Greeting:—The brethren, David Leshner and Henry Baer of Washington Co., Md., with their wives spent a few days with the brotherhood here after the conference in the Lower District. Bro. Leshner broke the bread of life to the congregation at the Bank Church last Sunday morning and Bro. Baer performed a similar service at the Mt. Clinton Church Sunday evening. We are always glad to have visiting brethren and sisters with us.

The brethren, J. R. Driver of Waynesboro, Va., and Henry Blosser of Harrisonburg returned from West Virginia on the 16 of the present month where they had gone to labor

for the Master for a while, but on account of Brother Driver's health their labors there were of short duration. Hope and pray that his health may soon be restored that he may be able to continue his labors in the services of the Lord in the home field.

On the 23d of the present month the ministering brethren, S. H. Rhodes and J. E. Suter started to West Virginia accompanied by the brethren Henry Blosser and Frank B. Showalter.

They expect to hold communion services at different places and also conduct evangelistic meetings. A revival in the work there is very much needed and our prayer is that the labors of the brethren may have the desired effect and that many who are now groping in darkness may be led to enjoy the marvelous light of the Gospel. May we all pray for such results.

In His Name,

S. M. Burkholder.

Oct. 24, 1919.

East Earl, Pa.

(Bowmansville Congregation)

Dear Herald Readers, Greeting:—We have reason to say, "Hitherto has the Lord helped us. Blessed be the Name of the Lord."

On Oct. 18, Saturday afternoon, our preparatory services were held by Bishop N. H. Mack and our home ministers with good attendance. In the evening church services were held by Bro. Mack.

The following Sunday communion services were held by Bro. Mack and Bishop Benjamin Weaver. Most all of the members were present. A few could not be on account of sickness. May we with greater zeal press forward in His work here on earth.

May God bless us and His children everywhere.

Cor.

Oct. 25, 1919.

AT CLOSE OF DAY

"If you sit down, at set of sun,
And count the acts that you have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine where it went,
Then you may count that day well spent.

"Put it, through all the livelong day,
You've cheered no heart by yea or nay:
If through it all

You've nothing done that you can trace
That brought the sunshine to one face,
No act most small

That helped some soul and nothing cost,
Then count that day as worse than lost."

"God sets before us for the satisfaction of our hearts the Object which fully satisfies His own."
J. N. D.

Miscellaneous

SEARCH THE SCRIPTURES

By Joseph Metzler.

For the Gospel Herald

Why should we search the scriptures—
Book of God?
Because we want respect or fear His rod?
One reason why we search this blessed
Book,
And prayerfully o'er its teachings look,
God's great love and mercy we in it see,
How He redeemed us, from sin set free.
We daily search it to keep from sin,
In every trial to keep pure within.

It's quick and sharper than a two-edged
sword;
Yes, powerfully discerning this blessed
Word.

The wicked it judges by their vile deeds;
The just it frees and them to heaven leads.
It says God does not want one soul to
die;

Of Him the Scriptures freely testify.
So often we don't know just how to do;
The Scriptures always tell us—help us
through.

If all would read the Scriptures every day,
Yes, heed its precious teachings—watch
and pray.

A glorious kingdom God would have on
earth,

And men would be converted—have new
birth!

Lord, may we search the Scriptures ever-
more,

And watch until this short life is o'er;
Then kindly take us home to heaven a-
above.

Where there is perfect peace and joy and
love.

North Lima, Ohio.

"STUDY TO BE QUIET"

By John W. Weaver

For the Gospel Herald

One of the difficult lessons for some
of us to learn is that of not saying
the things which were better not
said, or at a time when we had
better not said it, or in a way that
we had better not.

How much trouble that "unruly
member" often makes. "Not railing
for railing." Be still; be quiet.
When men revile and persecute us,
speak all manner of evil against us
falsely, can we simply submit our-
selves to Him who judgeth righteous-
ly, without saying a word? "If any
man smite thee on thy right cheek,
turn to him the other also."

Don't worry about your reputation.
"Silence is golden." Are you misun-
derstood? Never mind. Are you
wronged, or is some one trying to
undermine your influence? Leave it in
the Lord's hands. "Vengeance is
mine; I will repay, saith the Lord."
"Great peace have they who love thy
law; and nothing shall offend them."

"Speak evil of no man." If we have
nothing good to say, let us "study to
be quiet." Let never an unclean

or unkind word escape from your
lips. When the entire neighborhood
is ablaze with gossip, "study to be
quiet." Keep still. Words often
make trouble. How often families
and neighborhoods and even churches
have been set at variance with one
another because of the evils of the
tongue. "Study to be quiet. Never
murmur nor complain.

When the weather is not as you
may desire it to be, "study to be
quiet."

Union Grove, Pa.

THE EDUCATION OF OUR CHILDREN

By S. C. Yoder

For the Gospel Herald

In this day, when many institutions
founded to advance Christian educa-
tion have gone over to the enemy and
are seeking to destroy rather than
create confidence in the Word of God,
and many "professors" and "wise
men" deny the Deity of Christ and the
divine authority and inspiration of the
Scriptures, parents may well be
gravely concerned when the day ar-
rives when their children must be
sent away from home and turned over
to others for instruction and training,
if their education is to be continued.

With many people the financial
question makes attendance at a sound
school impossible because of the dis-
tance from home, expense in getting
there, etc.; so in order that their
children may not be left behind others
in scholarship, training, etc., they
choose a school that is accessible and
within their means—and as result
we see a crop of agnostics and young
infidels not unlike the school they
attend or the teachers they come in
contact with, springing up over the
country which can not but have its
effect upon the Church in the future if
this is permitted to continue.

In this connection there are a few
things that we may well consider:
(1) We can not afford to lose our
children for the difference in cost
between a sound and an unsound
school or college. If it means an
unsound school or none, better have
none. We can not afford to train
for efficiency in the various pursuits
of life, if it means a depreciation of
our faith in God and a departure from
the standards of the Gospel. We can
not afford to figure the price in money
when the final result will be summed
up in the price of souls, but we can
afford to be poor when to be poor
means salvation and to be rich means
damnation: we can afford to be
ignorant when to be wise means
destruction: We can afford to be
misjudged but not misled; to get

along without houses, lands, homes,
and friends but not without God.

Kalona, Iowa.

SOME AFTER MEDITATIONS

By Menno M. Brubacher

For the Gospel Herald.

Sunday, Oct. 12, and Monday Oct.
13, (Thanksgiving Day) were spent
at this place in Sunday school Confer-
ence work, and will be remembered
for a long time as a season of
refreshing and good things from God.
The following subjects were dis-
cussed: **Inspiration of the Bible;**
Atonement; A Prayerful Christian; A
Teachable Christian; Separation;
The Influence of Christian Character;
Faith; Co-workers with God; How to
Prepare the Lesson; S. S. Lesson for
Oct. 19; Hope; Love; Gathering the
Nuggets; Growth in Grace.

The weather was ideal. The house
was crowded, and the Spirit was
present to help and bless, enabling the
speakers to explain the subjects very
fully and in such simple language
that all could understand. Truly it
was a feast of good things, and our
heart's desire and prayer is, that
wherever the brotherhood meets in
Sunday school or Bible conference
work that they may also be abundantly
blessed.

What are our thoughts during and
after such a season? Do we realize
that such grand privileges also bring
great responsibilities, and that it is
impossible for us to attend such meet-
ings and be the same people we were
before, for if such good things do
not draw us nearer to God and nearer
to each other in Christian love, we
surely will be farther away from Him
than we were before.

As we meet on occasions like this,
sometimes to the number of several
hundred, and as we unite our voices
to sing the beautiful hymns of prayer
and praise, and we are thrilled with
emotion and our hearts overflowing
gratitude to God for the gift of song,
do we then also allow our thoughts
to go beyond the scenes of time when
we shall see our Savior as He is and
praise Him forever.

If under the blessing of God the
singing of a few hundred imperfect
mortals can be so exceedingly sweet,
what will it be when the unnumbered
millions of the redeemed will sing
His praises with glorified tongues?
Who would not want to be there?

May we ever grow in grace, and
continue to "show forth the praises
of Him who has called us out of
darkness into His marvelous light,"
so that some day we may be partakers
of such unspeakable joy and glory.

Waterloo, Ont.

HARD-HEARTEDNESS

By Silvanus Yoder

For the Gospel Herald

As a type of all hard-heartedness we are inclined to look upon Pharaoh the oppressor of Israel in Egypt, and today as we behold his mummified photograph one thinks I can see his stern, cold heart as he speaks to Moses and Aaron in his defiance against God. He gave no recognition to a loving God in authority over him whom he should reverence and adore. But one theme possessed his mind—utter selfishness with subjects and slaves at his disposal.

Behold, dressed in his kingly garb as he speaks, "Who is the Lord that I should obey his voice"—this type of hard-heartedness, this selfishness and stubbornness, this determination to carry out and fulfill all the ambitions of a selfish will. No wonder Moses said to God, "Why is it that thou hast sent me?" And today when we see the same spirit manifested in men, few are the volunteers who even by the help of God and in the light of His Word will endeavor to withstand the fury of this devilish rage in the attempt to save from utter destruction the one who is lost to the truth of a loving Father.

The actions of Pharaoh against God and His people are but the selfish and haughty thoughts of former years gone to seed, which even Moses, though the meekest of men, was unable to overcome even by the help of God. The admonition of this man of God as he referred to the God of the Hebrews only hardened his already hard heart the more and in his spirit of greed and haughtiness he defies God all the more neither does he cease until he is overthrown.

Have we any Pharaohs today? Has this type of character become extinct. No indeed! We need but read our daily papers and see the expressions of Bolsheviki and other political leaders. They speak hard things against God and a broad gate with great allurements to the unwary is opened and many are they that go in thereat. Have they any effect upon our boys and girls? This question need not be debated. It is simply hard-heartedness gone to seed whose end is utter destruction.

What do we mean by hard-heartedness? We refer to that condition of man upon whose being the Spirit of Meekness can make no impression. That frozen heart, closed up and secured against the sunlight of God's eternal Word. That one who spurns the divine love of a dying Savior and rejects the pleading of a praying mother. That one who closes his eyes to the beauty of a righteous and

holy life and in an attempt to overcome conviction launches farther out into sin and wickedness. Ah man! How canst thou escape the wrath of God who like Pharaoh has trampled under foot the teaching of God and spurned the admonition of the preacher of righteousness.

May we guard against this spirit of hard-heartedness and may the type of Pharaoh be written as ensample unto us upon whom the ends of the world have come. May our children be taught to hate and abhor sin and may their tender hearts early be made to respond to the gentle wooings of the Spirit and to the beauty of a righteous life.

Goshen, Ind.

RETURNED TO THE
HOMELAND

By Edward Drange

For the Gospel Herald

This statement means more to one who has once had the ocean between himself and his homeland than ever before. One can fully realize what the word home really means. On Sept. 13, a group of us boarded the S. S. New Amsterdam. It was a beautiful day, the sea seemed very calm, and thank God it stayed calm almost all the way. Several times the fog horn was blown most of the day and night. One Sunday morning we had a religious service in the second class dining room. Dr. Jowett of England preached on "Count it all joy when ye fall into divers trials." After dinner a few took exception to some statements he had made and this resulted in a very interesting discussion.

Will say that while in France the writer had the privilege of visiting Belgium, Holland, Switzerland, and Germany. These visits were all very interesting.

As we go about are daily routine, may the relief on the other side be carried on into greater fields than ever before—not only materially, but spiritually as well. Let us pray for the work but let us not stop there. May we act by reaching down into our pocket books and by giving our services. Indeed "the harvest truly is great, but the laborers are few." Pray that we who have returned may be of as great if not greater service to humanity than heretofore.

Low Point, Ill.

The devil is old, but he is not infirm. And whenever he catches people idle he puts them to work. Ministers are not excluded from this either.

—J. W. Hess.

TO OUR SEWING CIRCLES

By Levi Mumaw

For the Gospel Herald

It will no doubt be of interest to know what the present needs in European countries are. We have had some special reports recently from investigating parties which will help us to understand what the real situation is. While the needs in France have been largely met, new fields of service are opening for us. Just recently the American Friends Service Committee, Philadelphia, sent us a notice that they had sent 50 boxes of clothing to Austria-Hungary which had been intended for France but in doing so they give us the following report from their special commission investigating conditions in that country at this time. I am sure you will agree with us that they did the proper thing, in changing the destination of this shipment. The following is the report:—

"On the outskirts of Vienna as the train draws into the metropolis, one sees hundreds of factories with every gaunt, towering chimney dormant—not a puff of smoke visible at a moment when the means to live, are all so essential. Coal has become a myth of ante-bellum days. What untold hardships absence of coal have already caused are without end. But what this lack will mean when Vienna and Budapest feel the clutch of winter, one dare not contemplate.

"Clothing is as inadequate as it is dear. Not knowing this, a stranger might be startled at the sight of children dressed in renovated potato-sacks and babies wrapped in paper.

"One need not be a sentimentalist to be profoundly affected by the fate of these children. No man is so calloused that he could remain untouched at the spectacle of undersized, pallid, wasted boys and girls, with legs like twigs, children who live upon refuse and garbage from bourgeois tables,—spectres of humanity. One need not exaggerate in depicting the childhood of Vienna. The truth is too vivid in its naked horror. Savants will tell you how many calories of daily nourishment these children lack. We, the uninitiated, tell you they have lost the fundamental right to live."

In the same letter they give us a report of conditions in Germany, which report has come to them thru an investigating commission. It also speaks for itself.

"Now these poor people are indeed 'down and out,' although they still look wonderfully well on the street. They have used their curtains and sheets for clothes which they can do quite well as they have such wonderful dyes and they use linen table cloths on the beds and paper table cloths on the tables. In several fine hotels I have had table cloths for sheets. The small boys do not look badly in plush trousers made from curtains or furniture coverings. Even this has come to an end however. They have been endlessly careful in using everything but now it is gone. To have some fresh clean clothes would bring them new courage to face this awful winter when they must fight the great enemies of primitive man—hun-

ger and cold. As one looks about one cannot help asking what kind of peace can they make with famine and pestilence? The first cure for the whole condition is food for everyone. They must all get back to sanity and to self-respect. It has been good for me to feel hungry here for a few weeks. It makes me tremble to think what I might have done if I had had five years of it. The coming winter is going to be a terrible experience to all in Germany. Like primitive man they must make a life and death struggle with hunger and cold. There is a terrible shortage of coal, their clothing is worn out. Although the harvest is very good, meats and fats are very scarce and high and they have very little sugar. We must all give largely to prevent famine and pestilence and civil war from doing their deadly work on these deceived and despairing people.

"The feet—especially the feet of the children—worry me. Now in the summer they can go barefoot or wear the wooden sandals with bare feet but the winters here are cold and wet and long. Tuberculosis seems to follow every cold. How can the children do without woolen stockings if they have not leather shoes? Of course, there is no rubber at all in Germany to use for rubber shoes, so I have cabled for wool yarn to knit stockings. Mothers here are very clever at knitting and if we put our love in the yarn they can put their love in the knitting and the stockings will surely be doubly warm! If we can send shoes they would be splendid, but I know that shoes are not easy to get even in America. How I wish I could have some of the many warm woolen sweaters in France!"

There are other countries just as needy, but since we have the channel open in these directions, we consider it but proper that we make use of the opportunity and urge our circles to continue sending their clothing to Philadelphia as heretofore and proper distribution will be made as opportunity may permit. We cannot overestimate the possibilities along this line and the great need in the war ridden countries.

The following is a list of articles most needed:

- For Women—
 - Dresses
 - Aprons
 - Chemises
 - Nightgowns
 - Kerchiefs
 - Petticoats
- For Children—
 - Chemises—general European pattern
 - Dresses
 - Petticoats
 - Nightgowns
- For Men and Boys—
 - Shirts
 - Boy's Pants—general European pattern
- Serbian Shirts—
 - For men, women, and children.
- Knit Goods—
 - Knit woolen stockings—all sizes
 - Knit Sweaters—all sizes
 - Scarfs
- Shoes.

Scottdale, Pa.

The chorister should study his song as the minister studies his text.

—C. Z. Yoder.

IS IT TRUE?

By John W. Roth

For the Gospel Herald

Some time ago I saw a title in the paper that set me to thinking. It read like this: "The World is sitting on a powder keg."

If this is true, will not the devil some day set the powder afire? Great will be the explosion in which many lives will be lost, many bodies wounded, many widows and orphans made and many souls entirely lost.

If the above is true of the world, where is the Church sitting? Is the Church of Jesus Christ sitting on a foundation of powder? No. The Church of Jesus Christ is sitting on a foundation far more stable and enduring than the foundation, on which the world is restlessly sitting—moving, domineering, fighting, and killing on. The Church of Jesus Christ is sitting, standing, moving, working, and saving souls on the foundation of which Christ Jesus is the Rock—King of kings, Prince of Peace, the One who lived for the people, died for them, arose for them, ascended for them, and is soon coming again to take home His Church to the glory world. This is the foundation on which the Church of Christ is calmly, peacefully, joyfully, prayerfully, and harmlessly working, relying on the great promise that Christ gave when He said, "Upon this rock will I build my Church, and the gates of hell shall not prevail against it."

Thanks be to God the Father for such a Church instituted by His Son. Shickley, Nebr.

RELIEF WORK IN EUROPE

In June, 1919, Brethren S. E. Allgyer and Vernon Smucker were sent to France to inspect the work of our brethren there and to co-operate with them in the work of relief for needy war sufferers. After remaining there about a month Bro. Smucker returned to America while Bro. Allgyer remained a few weeks longer to continue investigations. Upon hearing his report the Mennonite Relief Commission for War Sufferers sent word to the brethren in France to appoint a committee to continue the investigations still farther. Acting upon this request the brethren in France appointed the following committee: J. R. Allgyer, A. J. Miller, and A. E. Hiebert. The following extract from a letter by Bro. Allgyer explains itself and will be read with interest by many.—Editor.

53 Rue de Rivoli,
Paris, France.
1e 6th of Oct. 1919.

Dear Bro. Loucks:

Greetings. Want to acknowledge the receipt of your letter written on Sept. 5. Immediately upon receipt of the letter we made arrangements to

come to Paris and start work on getting the necessary papers.

The Friends in charge here now seemed willing to permit us to retain our relation to the Unit, so merely granted a leave of absence to make the investigation. They have indicated a keen interest, and have assisted us in any way that they could.

* * * * *

We were at somewhat of a loss to know the exact wishes of the Commission since no definite fields were designated. While Father was here the Ukraine was very strongly urged and since that time strong appeals have come from Vienna with a few from Germany. We finally decided that the only way to ascertain the real facts of the situation was to see for ourselves, then draw our conclusions and work out a program from the information obtained.

We have concluded to go first to Berlin, then on to Vienna and if conditions warrant it go on to the Ukraine via Czecho-Slovakia and Roumania. We have also had several appeals from Poland but we rather doubted the practicability of entering there just now.

We have had various reports from these countries, but felt we could only be of largest service to the Commission by getting first hand knowledge on the situation after considering needs, transportation and its possibilities of development.

We have been in Paris since Wednesday, securing papers, passport visas, etc.

* * * * *

We are hoping to get back from the trip within four or five weeks, after which I expect to return immediately to America.

If we find conditions in a bad way, and relief needed at once, we will likely cable decision and needs.

A. E. Hiebert of Kansas has been appointed third member of the committee. He has been a valuable man in the work over here.

* * * * *

We shall hope to keep you informed as we go along, but mails will likely be very uncertain, and slow. Craving a deep interest in the prayers of all, I remain,

Faternally yours,
J. R. Allgyer.

When people insist on investigate our records or sincerity we ought not to object, for our records should be such that it will bear the light of any investigation that might be made. But there should be no need for any investigation. Our lives should be as an open book, known and read of all men.

—Amos Gingerich.

MENNONITES IN EUROPE

(Continued from page 565)

had not ceased. So another emigration began, but this time to the Taurida Government, where they settled on the Molotchina River in 1803. Later other colonies were formed on the Volga in the Sarator and Lamora governments in the year 1850, and finally one in Crimea in 1860. All these colonies exist at the present time, although some have been weakened very much by emigrations.

The Russian Mennonites had the advantage of living in closed groups, twenty and more villages together. They had their own schools and could keep the German language. They founded a higher school where they trained their teachers, and thus they found among their teachers the men whom they called into the ministry.

In 1860 a great revival occurred among them. Many urged a deepening of the Christian life and a more intimate association with the Savior. But they were not understood by many, so it came to a separation. They organized the Mennonite Brethren Church which still exists as such.

The Russian Mennonites take lively part in Mission work. The Brethren Church has its own mission field in India. Most of the missionaries who have been sent out by the Dutch Baptist (Taufgesinnten) Missionary Society have come from the Russian Church (Gemeinden). Their charitable and hospital work is also well organized.

When general military service was to be introduced in 1870 they claimed exemption by right of their "privelegium" which they had received. But the imperial court did not want to listen to them, therefore many emigrated to America during the years 1871 to 1875. Then representations were made to the Czar that if the government did not give in the colonies would soon be a waste, and so negotiations were opened with the Mennonites. These succeeded in so far that the young Mennonites could perform work in lieu of military service upon imperial forest reserves. They built their own barracks on these reservations, gathered their young men together and even served them with their own ministers. They had this organization till the war began. I do not know how the Russian Mennonites fared during the war.

Their number is estimated to be about 70,000. They have their own church papers,—"Der Botschafter" and "Die Friedensstimme."

In Galicia

Before the war there was one congregation (gemeinde) in Galicia which had its central point in Lemberg, the city that was taken by the Russians after a long siege. The Galician Mennonites probably come from

South Germany, and have also some connection with those congregations (gemeinden). They elected their preachers out of their own midst until a few years ago when they called a young man to the ministry who had studied in Germany and whom they paid a salary. From the Galician Gemeinde came an invitation to all Mennonites for a world conference which should meet at Lemberg. This was not followed up although this thought has been a live one among Mennonites during recent years.

In Germany

There are Mennonites in all parts of Germany and their origins are very different. There are, namely: (a) remnants of the old Anabaptist congregations (gemeinden) who were very numerous in South Germany and on the Rhine at the time of the great Anabaptist movement in the 16th century; (b) Swiss refugees (especially in the Palatinate); (c) Dutch refugees in North Germany.

(1) The North Germany congregations may be divided into country congregations who mostly live in East Prussia, and the city congregations in most of the larger cities, Berlin, Danzig, Hamburg, Krefeld, etc.

The East Prussian congregations are mostly very large. The ministers are chosen from the parish (gemeinde) itself. The hospital and charitable work is well organized. They have their regular conferences.

The city parishes (gemeinde) have salaried ministers. The Gemeinde in Berlin which began with a few families became finally of considerable importance and is served by preachers of other parishes. I wish to mention especially the fact that from Krefeld in 1683 the first Mennonite emigrants went to America.

(2) The parishes of the Palatinate and of Hesse form a special group. They have salaried ministers and have yearly conferences. In the Wierhof Gemeinde a school was founded in 1860 which was intended, by the founder, to become eventually a theological school, but this did not succeed; the school developed differently and today exists as a "Real-school."

(3) The churches in Baden, Wurttemberg and Bavaria are mostly small ones. They form, however, a close association which might be called a large "Gesamtgemeinde." This association is led by a council of elders. These churches take part in the Conferences in Ludwigshofen with the Palatinate-Hessian Gemeinde. They have peculiar customs, however, as to the itinerant preachers (ministers). Two itinerant preachers visit the individual churches and families, and frequently go beyond the limits of their association in their labors. This work

is full of blessings. Brother Jacob Hege of Reichen, who has worked in this capacity, has wrought many blessings in this manner as far as Switzerland, Alsace and even our congregations. This Gemeinde Association is also very active in hospital work (Krankenpflege). Several sisters who were trained in the deaconess' home at Karlsruhe are actively engaged in this work.

Several decades ago a union of the Mennonites in the German Empire was founded. This union (Vereinigung) has not been successful up to the present to bring all the Mennonite churches into its circle of influence.

The position towards military service differs according to the countries in which the Mennonites live. In Prussia they received in 1868, on account of the large emigration to Russia, a law which permitted them to perform their service as hospital workers or train soldiers. After 1870 this law was also extended to the Mennonites of Alsace-Lorraine. In the other parts of the empire (Bavaria, Baden and Wurttemberg) no exception is made in favor of the Mennonites.

The Mennonites in Germany number about 20,000. The Gemeinden of North Germany publish "Die Mennonitischen Blätter;" those of South Germany "Das Gemeindeblatt."

In Switzerland

From here began the great Anabaptist movement of the sixteenth century, and Switzerland had at that time great Anabaptist Gemeinden. Zurich, Berne, St. Gallen, Basel were the central points of these movements. The heavy persecutions were successful, however, in destroying these Gemeinden almost completely, and so we find numerous Mennonites who fled from Switzerland to Alsace, the Palatinate and America.

Today churches exist in Langnau and in the Jura mountains. In Langnau there is a large church. There the "Zionspilger" is published. In the Juras there are seven congregations. Although mostly in French surroundings they have German schools. The ministers are elected out of the Gemeinde. The Swiss Gemeinden form a Union with regular Conferences. At this Conference, Gemeinde and family visiting is arranged in such a manner that always two preachers are appointed to visit another congregation besides their own. This arrangement has proven to be good and practical. In this way the Swiss have brought much help to the French Gemeinden.

In Holland

As Switzerland, so were the Netherlands the place of great Anabaptist movements. But here also, especially under Spanish rule, raged persecu-

tions. In various parts all traces of this movement were rooted out, so in Flanders, where, according to the "Martyr's Mirror" a number of Anabaptists had gathered as far as the present French city of Lille. It is remarkable that the first French Baptists were just in this region, and good Baptist Gemeinden existed until the war. Holland is in so far of great importance to us because of Menno Simon's birth and work here. It is the land of great differences of opinions among the Mennonites. There were many quarrels and separations among Friesens, Flemings, and Waterlanders. There the "Martyr's Mirror" originated, the work that has held a great place in our families. Most of our "Articles of Faith" come from Holland. In earlier times charity and hospital service were very well organized. The Amsterdam Gemeinde had its deaconesses hospital and there in 1835 pastor Flidner learned to know this institution and saw what a blessing it wrought. Finally, the Dutch brethren have distinguished themselves through the aid which they have always extended to oppressed brethren of the faith.

In Holland the Mennonites were first to be officially sanctioned. When the Netherlands under William of Orange gained their independence in 1572, he gave them complete religious freedom, and from that time on their church life could develop fairly undisturbed. However this development soon suffered a standstill, and during the 18th century the number of the Dutch Mennonites dropped from 160,000 to 40,000. Worldliness and rationalism caused this sad result. But the lack of preachers may have aided also. This lack caused the founding of a theological school which was later incorporated into the Amsterdam University. The Doopgezinde Soci-stat, an association formed in 1811, furthered the welfare of the individual Gemeinden.

The most important work of the Dutch Gemeinden is their missionary activity. In 1851 they sent the first missionary, P. Jantz, to Java. This work grew slowly but steadily and today it numbers seven mission stations, of which the first has over one thousand baptized members. The work on the nearby island of Sumatra was begun in 1871. In 1908 came the extension of medical missionary work, when a special missionary physician was sent out who has founded a good hospital in Java.

In France

(a) The congregations in Alsace-Lorraine which were lost by France in 1870 but have been reincorporated through the present war. There are twelve congregations in Alsace-Lorraine.

(b) The congregations in French Lorraine and the Champagne. There are seven congregations which have been formed gradually by Mennonites who moved from Alsace-Lorraine more to the interior of France.

(c) The congregations in the region of Montbiliard are four in number. All these belong to the Amish faith and are made up almost exclusively of refugees from Switzerland. In regard to the present condition of these Gemeinden I am sorry to say that apparently many of them are approaching their complete dissolution. All life is paralyzed by the wide scattering of the members. Meetings are seldom held, in many churches only monthly. The instruction of the children is very difficult and therefore but meager. The preachers who are elected from the Gemeinden have no education. The French Mennonites tried to keep up the German language for a long time, but this was not possible in French surroundings. The proper facilities were also lacking for this. Frequently German instruction was given in the families by so-called "teachers" who were nothing else than German laborers who had come for the summer and were then kept over winter by the farmers. One can imagine what such instruction amounted to. In the pulpit and in the instruction of children the German language was used long after many had ceased to understand it. The old German Bible was not replaced early enough by a French Bible which would have been comprehensible to each member of the family.

Thus it happens that among our French Mennonites there is great ignorance in many circles, and the general attitude toward all religious effort is very indifferent. We work against this with the best of our knowledge and ability. Through conference, the founding of a church paper—"Christ Seul," family visiting, etc., we tried to bring the souls nearer to Jesus and to further religious life. The results were small, and then the war broke over us and brought difficult times for our Gemeinden. The future of our Gemeinden appears very dark. I must say that I stand before you, brethren, with a feeling of discouragement.

Dear American brethren, would it not be possible that you, who have done so much already in all respects, and are still doing it, could help us in our sad condition. Oh how fine it would be if one of your young men would feel himself called by the Lord to devote himself to the work in our circles. I will close as I lay this thought on your hearts with the prayer that the Lord may lead us all with His spirit also in this matter. Remember us in your prayers.

RELIEF NOTES

(Conducted by Vernon Smucker)

From France

"During the past month, 2920 persons have slept at our Abri in Rheims and most of them have had some refreshment, sometimes supper and morning coffee, sometimes just a cup of chocolate or coffee to wash down the bread and sausage which they produce out of their bundles, sometimes milk to fill the babies' bottles. Other families have come in to rest during the day when trains did not fit and mothers occasionally leave their children to play in the foyer while they go out to do commissions in the town. Every night the dormitories are full. One night there was the question of how to fit forty-five ladies into twenty-eight beds and often there are several men sleeping on the floor of the men's dormitory. We are obliged to refuse admittance to all except French and Belgians, as we have not room for all who apply here. The municipality is anxious that this work continue as there is not other sleeping place available."

* * * * *

"Many more families have returned to Aubreville and the shop at Neuilly is a rendezvous for the villagers. The class at Locheres continues and though the children are very backward, they are making progress. The people seem to dread the coming winter. They will have less money than usual. They all think of the war days and say, 'Nous etions dans l'aisance on travaillait, mais on avait tout.'"

* * * * *

"The aim of the stock distributors this month has been to supply the demands of the people who have come back to the villages since our former distributions and when this is finished, we will have completed the work. We have sold during the month 3,025 chickens, 292 rabbits, 187 goats, 7 cows, 43 pigs, and 120 sheep. We will be able to give a summary report next month of the total number of birds and animals handled in this department, which has done very important work in helping almost every family in the hundred and thirty villages to make a fresh start in live stock raising."

* * * * *

From India

"I can't tell you how busy we have been this hot season, with cholera raging badly and famine people coming daily by fives and tens and even fiftens. We found the extra money very helpful indeed. All who could, pounded stone. From the 15th of May until the 10th of June we had hot season proper—114 degrees was perhaps the highest. We hardly knew what to do with the sick. Isa Das' father died of cholera; also blind Stephan. We came very near losing a number of others too. Little Bisahin, an untainted leper girl, Bahoric's wife and child, and William (one of the orphanage boys) are low with cholera. One of the inmates of the Old Men's Home came very nearly going with it too. He is a Gond who came to us during the hot season with two little girls. The youngest, about three years old, was almost dead from starvation and we have been keeping her here in the bungalow. She is much fatter now but can't yet walk alone. She walks if her sister leads her, but her legs are still thin and bony."

* * * * *

"I would like to take you through our bungalow now. The back verandah is a sight. There are two old women, one old man, one middle aged widow and three children, and all their dirty rags, baskets, waterpots, etc., all trying to recover from starvation. And when it rains they have

to come into the office. As fast as they gain strength we send them to work and to live in some Christian's empty houses.

"On the west verandah we have an old woman and her little girl who was very sick and starved when she first came but is well now and getting fat. There are also the two little Gond girls I mentioned before, a tiny little baby boy now two months old and a little Telin girl. The little boy was fifteen days old when he was brought to us,—a miserable, starved, pinched little child. He had been fed on rice water and his bowels were bad. So for a while he was a great care. Now he is doing well and when he gets fat in a few months Saul in Meradev wants him.

"The little Telin girl was thrown in the jungle beyond Meradev by her mother in the hope that some wild animal would eat her up. But somehow Saul heard of this and he and another man took a lantern and went out in the night to search for her, and the little girl saw the light and came creeping toward them. Although she is about four years old she could not walk because she was so starved. The police had also heard about this and they searched the villages for the mother and locked her up for a few days, then made her bring the child to us. She brought her here and seemed very happy to leave her. The child has had a hard time but is improving slowly."

* * * * *

From Armenia

(One day's entry from the diary of Orie Miller)

"Decided this morning that our best way out would be across the plains to Tel a Biadh (ancient Haran). After lunch and the good-byes we were off. As soon as we reached the plain the thermometer jumped to 106 degrees in the shade and a hot, scorching wind was blowing. There are no roads across the plain, only camel paths. Lost two hours in coming to a stream and having to go back to find a bridge across. Had two punctures. Reached Rase Lain at 8:30, having then gone about 60 miles. The Turkish officer here royally entertained us. He was going to put up a tent for us for the night but we wanted to get to Tel a Biadh by morning. He gave us a handcar and 6 Turkish soldiers to run it. Started from there at 10:30 and rode all night. We took our turns in pushing and all of us worked all night in 20 minute shifts. Instead of 7 hours it took us twelve actual running. No one slept a wink. We ran out of water and not a soul to be seen the whole 63 miles. At a ruined, deserted old village the soldiers found an old well. By tying together belts and suspenders they managed to let the canteens down. None of us knew whether the water was healthy but none stopped to ask. It was cool and fresh at least. Two more hours of hard pushing with an intense heat reflecting back from the iron rails, and we saw the station in the distance. Reached here at 1 P. M. with no train to Aleppo till Monday morning....."

REPORT

Of the S. S. conference of the Missouri-Iowa District, held at the Mt. Zion Mennonite Church, near Versailles, Mo., Oct. 7, 8, 1919

For the Gospel Herald

Mods., I. E. Buckwalter, E. J. Berkey; Secys., E. F. Hartzler, Anna M. Kreider; Chor., N. D. Showalter; Query Manager, J. D. Miringier.

Power for service—

I. The Need, Anna Diller.

It is the greatest need of the world

today. Unselfishness, separation from world, unity of brotherhood and trust in God bring power for service. God is the only source of real power.

II. How Obtain It? E. J. Berkey.

By having a definite experience with God. Being consecrated to Him, not allowing sin in our lives, and allowing the Holy Spirit to have free course.

How may We Strengthen the Work of our Sunday Schools?

I. The Superintendents. H. A. Dien-er.

Have a keen realization of your responsibility. Be thoroughly in line with the Bible, be efficient as a leader and helper, and cooperate with the ministry and with God.

II. The Primary Teacher. Ruth E. Buckwalter.

Be spirit-filled. Teach the Word. Exemplify your teaching. Be spiritually sociable with your pupils.

III. The Intermediate Teachers. Lehman Kraybill.

Follow the example of the Master Teacher—Jesus Christ. Have an object in view. Induce decision on the subject of religion, cause them to think, fellowship with them, and open the way for them to accept Christ. "Stick-to-it-iveness" is essential to success.

IV. Choristers. Anna M. Kreider.

Be whole-hearted in the service. Be a real example. Have the Holy Spirit as your guide. Spiritual singing is the life of the school.

V. The Librarians. J. R. Shank.

Be acquainted with the nature and needs of each member of the school and have a personal interest in their welfare. Have a knowledge of the field of literature and be in the hands of God to be used as He may choose.

Opportunities for S. S. Extension Work.—C. B. Driver.

A world-wide opportunity. "Opportunity brings responsibility." Failure to launch out means to loose out.

Modern Methods—Profitable and Unprofitable.—L. J. Miller.

I. Profitable.—Lesson chart, memorizing scripture, question method of teaching, occasional change of officers, good library, give pupils something to work for, teach the Word.

II. Unprofitable.—Debating questions, S. S. picnics, tardiness, depending upon helps, poor library.

How Safeguard the Association of our Children?—H. R. Buckwalter.

Provide such an association in the home that will cause them to desire only pure associations. Pray much and trust God for guidance and help.

Meeting the Needs of the Young People in the Congregation.—J. W. Hess.

Have a knowledge of the needs. Sympathize with them. Help them in choosing life vocation and companionship. Lead them to "fountains of living water" thru Bible study classes and prayer meetings.

The Young People's Meeting—Organization and Program.—D. Kauffman.

The primary aim is to get young people to work. Arrange programs suitable to your congregation. Use method of organization which will produce best results in your congregation. Avoid formality.

The Clean Life. Abner Yoder.

Cleansing comes by regeneration thru the Word, and obedience to the Word. I Pet. 1:22. Promote spiritual sanitation in the home, the church, and the school.

Promoting Loyalty to God and the Church. J. S. Shoemaker.

Be watchful, be prayerful, be studious, be obedient, be careful in choosing reading matter, exemplify your teaching, and be true to God and the church along every line.

Report by District Evangelist. I. S. Mast.

Work hindered considerably by war and influenza.

Miscellaneous Reports.

Unity in our Mission Activities.—C. Z. Yoder.

"That they may be one even as we are one." Obtain this unity by adoption into the family of God, obedience to His Word, faith, separation from world, fellowship with His suffering, sanctification, and love for God and man.

"Every Man his Work." (Mk. 13:34)—G. J. Lapp.

Many open doors in the various fields. The church should seek out the talent and place it in proper fields. Prevailing prayer, entire consecration, and Holy Spirit baptism are essentials in choosing of life work.

The evenings were devoted to workers' meetings followed by a sermon. The subject of the first workers meeting was, **The children's welfare home of Kansas City**, discussed by Bernice M. Devitt. The subject of the second evening was, **The Special Needs of the Various Congregations**.

May the Lord add His blessing.

E. F. Hartzler,
Anna M. Kreider,
Secretaries.

Married

Mayer—Gunden.—On Sunday evening, Oct. 12, 1919, Bro. Solomon Mayer and Sister Lydia Gunden were united in marriage, Bro. S. J. Swartzendruber of Pigeon, Mich., officiating. May their pathway of life be strewn with blessings from God.

Nussbaum—Culp.—On Sunday, Oct. 5, 1919, Bro. Wm. Nussbaum of Apple Creek, Ohio, and Sister Chloe M. Culp of Goshen, Ind., were united in marriage at the home of the bride's parents, Bro. Claude C. Culp, brother of the bride, officiating. May God's presence keep them.

Albrecht—Gunden.—On Sunday, Sept. 28, 1919, Bro. Moses Albrecht and Sister Mary E. Gunden were united in marriage at the Pigeon River Church near Pigeon, Mich., Bro. S. J. Swartzendruber officiating. May God's blessings attend them.

Speigle—Blough.—On Oct. 4, 1919, at the home of the officiating minister, Bro. L. A. Blough, near Holsopple, Pa., Bro. Lawrence Speigle of the Thomas district and Sister Margaret Blough of the Blough district were united in the bonds of matrimony. May God's richest blessings be with them.

Barkey—Fink.—On Tuesday evening, Oct. 7, 1919, Bro. Walter H. Barkey and Sister Alma Fink, both of the Olive congregation, Elkhart Co., Ind., were united in marriage at the home of the officiating minister, Bro. D. D. Troyer. May their life be one of peace, happiness, and usefulness to the cause of Christ.

In the Cross is sweetness
Poured on us from above;
In the Cross is spiritual joy;
In the Cross the sum of virtues;
In the Cross is holiness in perfect beauty.
—Thomas A. Kempis.

"God is not in evil; if therefore we are occupied with evil we are not occupied with God."

Items and Comments

It is officially stated that the average age of those who died in battle, of disease, of wounds or some other cause during the late war is 23.

The Presbyterian Church of America (northern branch) is the latest among large denominations to join the inter-church world movement.

As a means of averting future troubles with foreign born laborers in the United States, it is proposed that compulsory education in the English language be provided for. The Senate committee investigating the steel strike has drafted a bill making such provision.

The famous "Daylight Saving Law" expired by action of Congress when the dial was turned back an hour Oct. 26. A two-year trial of that law revealed that as a rule it was satisfactory to cities but very distasteful to rural districts. It was the vigorous protest of the farmers that moved Congress to repeal the law and to pass it over a presidential veto by a decisive majority. There is talk of reenacting the daylight savings plan in the larger cities. As for the country at large, it is probably dead beyond the possibility of resurrection.

Two notable attempts to avert labor troubles have been given up as failures. One was President Wilson's industrial conference consisting of three groups—labor, capital, and public—to come to some agreement on vital questions that would set at rest many of the present day labor agitations. The other was a conference headed by Secretary Wilson to devise ways and means of averting the threatened strike among coal miners. It means that the leaders on both sides are so set in their aims that they are not yet ready to give up the struggle. In the meantime it is hoped that the good sense of the American people may finally prevail and saner methods may supplant the methods dictated by selfish interests.

Years ago, as the effect of organization of capital became apparent, the curse of monopoly was so plainly felt that many anti-trust laws found their way to the statute books and labor unions sprung up like mushrooms to stay the tyranny of capitalism. In this struggle public sympathy was so strongly on the side of labor that laws were framed protecting labor unions, though their methods were as strongly monopolistic as were the methods employed by organized capital. The recent strikes in America and elsewhere are serving the purpose of awakening the public conscience to the fact that monopoly is in itself an evil, no matter whether on the side of labor or of capital. Until the rights of the individual are fully recognized and protected against the aggressions of both capital and labor we may expect to suffer from the effects of organized greed. It is not labor but **covetousness** that makes this such a vexed question.

SPECIAL SUBSCRIPTION OFFER

The Christian Monitor may now be secured by new subscribers for the small sum of 50 cents. This includes the remaining issues of this year and all the issues of next year, also several of the back numbers while they last. Due to the failure to anticipate the large number of new subscriptions the October issue has been exhausted. This periodical should be in every home, especially where there

are young people. A subscription will make an acceptable Christmas gift for some friend or acquaintance. Send for free sample copy. **Subscribe now.** Send subscriptions to **Christian Monitor**, Scottsdale, Pa.

BIBLE STUDY BY CORRESPONDENCE

As the busy season is drawing to a close, many young people and Christian workers who are deprived of attending school in person will be desirous of taking up the study of the Bible (or other allied subjects) by correspondence. This method of study has many advantages, among which we mention:

1. All can pursue it.
2. It may be taken at any time.
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The Eastern Mennonite School offers courses for ministers, missionaries and Christian workers generally. Over fifty students have already enrolled. Special rates are given where groups study together. For further particulars send for descriptive pamphlet giving full particulars. Address, J. B. Smith, Harrisonburg, Va.

WORTH REMEMBERING

By John W. Weaver

For the Gospel Herald

"There's many a trouble,
Would burst like a bubble,
And into the waters of Letha depart
Did we not rehearse it
And tenderly nurse it
And give it a permanent place in the heart.

"There's many a sorrow,
Would vanish tomorrow
Were we but willing to furnish the wings
But sadly intruding
And quietly brooding,
It hatches all sorts of terrible things."
—Brooks.

The above little extract from Phillips Brooks' writings will bear rereading, and is well worth deeply considering. Let us look for just a moment into our own individual experiences in life, and we shall readily see that generally troubles in families and between members of the same church, even between officials of the church, are very often kept alive by repeating and rehearsing and magnifying some comparatively slight offenses. Some one has well said, "There is so much bad in the best of us, and so much good in the worst of us, that it hardly behooves any of us to talk about the rest of us."

Union Grove, Pa.

Oh how we shrink from suffering. But like the apostles, we should thank God that we are counted worthy to suffer for His name.

—C. Z. Yoder.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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Established 1905

No. 32

EDITORIAL

"The Lord reigneth; let the earth rejoice."

God gives sufficient spiritual illumination to many of His consecrated servants to reveal His will, but He chose only one set of men to write His inspired Word.—B.

Every life should be a busy life, for there is not a moment passes that does not bring with it one or more opportunities to be improved or neglected. Face life with eyes open, and you need never worry because you have nothing to do.

One of our evangelists writing his impressions from the field says, "Am finding a healthier condition throughout the Church in spite of apostate world conditions. What the Church needs is MORE BIBLE TEACHING." In this our brother is but voicing the convictions of many others who have a Church-wide vision of the field. Let the good work go on. We have the Gospel, and the promise is ours. Remembering that the Lord is on our side, let the battle of faith be waged in His name to the end.

General Conference Records.—At the last meeting of the Mennonite General Conference it was decided to have the entire record from the time of its organization printed and distributed among our ministers and others desiring them. The committee appointed to attend to this matter finds itself handicapped in its work from the fact that the secretary's book is still in the hands of the federal court. The secretary, Bro. J. S. Hartzler, asks us to state that he would be glad to have copies of the following reports: Preliminary Meeting, held in 1897; also 1st, 2d, 3d, and 5th meet-

ings, held 1898, 1900, 1902, and 1907 respectively. Any one having a copy of one or more of these reports in his possession will confer a favor by corresponding with Bro. J. S. Hartzler, Goshen, Ind.

Your attention is called to the article on "The Miracle in the Bible" by Bro. J. D. Charles, printed elsewhere in this issue. It is one thing

A WORD TO SUBSCRIBERS

Several weeks ago we published an article by Bro. Aaron Loucks, General Manager of the Mennonite Publishing House, calling attention to a proposed new schedule of prices to go into effect Jan. 1, 1920. According to this new schedule the price of the Gospel Herald will be \$1.50 a year, instead of \$1.25, as heretofore. But we want to give all our subscribers an opportunity to renew at present rates, if they so desire. To all paying up arrearages the opportunity is extended to renew, and to pay in advance at present rates as far as they desire. Look at the label at the top of this page and see how it reads. If there is an error there, notify us at once.

The Gospel Herald will be sent to new subscribers from the time they subscribe until Jan. 1, 1921, at the regular subscription price of \$1.25. Call the attention of your neighbors, who are not subscribers, to this offer.

to refer to certain things as "miraculous," "providential," etc.; it is quite another thing to recognize that in those things the ordinary course of nature was set aside and a supernatural Power accomplished something which the ordinary or extraordinary course of nature would never have brought about. In this class of miracles we may name such occurrences as the falling down of the walls

of Jericho, the experience of Jonah with the whale, the appearance of the star of Bethlehem which showed the wise men of the East the way to the new-born King, the raising of Lazarus, etc. Men of faith believe that those events occurred just as they are described in the Bible. When you hear men try to account for them from natural causes, or explain them away as "allegories," "fiction," etc., you may be sure that there is something fundamentally wrong with their faith. Only unbelievers put a question mark after the nature miracles of the Bible.

Intercessory Prayer.—God speaking through James says, "The effectual fervent prayer of a righteous man availeth much." A brother writes us in behalf of the few brethren who are yet imprisoned for conscience' sake, saying:

"Are they being remembered daily at a thousand family altars, or are there but a handful of us who even know of their confinement? Do we still have faith in prayer? If we do, let us remember them as a Church. We might also remember their friends who are suffering with those who are confined."

Amen to our brother's suggestions. We thank God that most of the "heroes of faith" who went to prison rather than have a guilty conscience before God have been released; but let us not cease to pray to Him daily and fervently that the rest also may be delivered. If it was worth while for the Church with one accord to make intercession for Peter when he was being tried for his faith, it ought to be worth the while of the present day Church to offer similar united petitions in behalf of those who are suffering a prison life because their loyalty to the Prince of Peace compelled them to decline military service.

At some future time we hope to be able to print a complete list of brethren yet in confinement.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE SUFFICING BIBLE

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment rich and warm.
Am I imprisoned, it is ranges wide;
Or tempest-tossed, a shelter from the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is a sun.
Or ugliness? It is a garden fair.
Am I athirst? How cool its currents run!
Or stifled? What a vivifying air!
Since thus thou givest of thyself to me,
How should I give myself, great Book, to thee!

—Amos R. Wells in The Evangelical Messenger.

THE MIRACLE IN THE BIBLE

By J. D. Charles

For the Gospel Herald

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.—Acts 2:22.

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen.—Luke 19:37.

Then Jesus answering said unto them, Go your way, and tell John what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.—Luke 7:22, 23.

During the last fifty years a marked change has come over professedly Christian homes, schools and churches. The Old Testament narratives have been labeled "Myths." By these self-appointed critics it is claimed, however, that whether one believes in these narratives as facts or not the moral and religious lessons taught are no less valuable; whether the records are true or false is of little consequence. To hold to the literal facts of the miracle is to be classed with

those who are antiquated and doomed, it is predicted, to banishment from scholarly, broad-minded and up-to-date thought.

This condition of affairs strikes at the very foundation of Christian faith. It is Sir John Reade who has said, "When a boy's faith in the Bible narrative totters, his faith in morality will totter also." Our greatest desire is that the present generation of young people abide in the faith of the earlier times. Some of the best scholars, the brainiest men in all countries and in our own church are still believing in the credibility and integrity of the Bible narratives.

From the dawn of the Christian era on down through the ages of church history the great storm centers of theological and historical controversy have included the miracles. In the Old Testament the controversy has centered upon the six days of creation, Eden, the flood, Babel, Sodom and Gomorrah, Lot's wife, the Exodus, and Jonah and the whale. In the New Testament the virgin birth, the thirty-six miracles in the life of Christ, are assailed. The twenty miracles in the apostolic age meet with even less favor.

Definition

By the word miracle is meant an action or happening brought about by the supernatural or divine agency for the purpose of authenticating the divine mission of the person who performs the act or is the subject of the event. The miracle is above nature but not against it. While it may be viewed as a temporary suspension of the working of the laws of nature, it is not a violation of these laws; it is the manifestation of that which the lower order obeys. What God habitually does through the laws of nature in the material universe furnishes the reverent investigator and scientist with a great field of interesting facts. What God may please to do in His own family over and above this concern Him and them and is the subject matter of divine promise and the revelation. Science which deals only with natural changes cannot appreciate the miracle. True science unites the natural and supernatural. It gives ample room for both. God controls and guides, extends and limits, the forces of nature which are His agents. God alone can do miracles or empower men to work them. No one believing in an Almighty personal God has any difficulty in believing the possibility of miracles.

Greek Terms

The original language of the New Testament uses three terms for miracles best translated (1) **signs**, (2) **wonders** or **portents**, (3) **powers** or **mighty deeds**. Through **signs** divine

power is made manifest and a divine messenger attested. (Matt. 12:38, 39; Luke 11:16; Jno. 2:11, 18, 23, etc.; Acts 6:8.) **Wonders** or **portents** refer to the miracles which brought great astonishment. (Jno. 4:48; Acts 2:22, 43; Rom. 15:19.) These miracles were usually found in connection with **signs**. **Powers** or **mighty deeds** were miracles viewed with reference to their effect. (Matt. 7:22; 11:20, 21, 23; Lu. 10:13; Rom. 15:19.)

Fundamental Miracles

The creation of the universe out of nothing, by the will of God, is the first great and fundamental miracle. In the New Testament the fundamental miracle is Jesus Christ. His person is the great moral miracle and His miracles are the natural outworkings of His divine human person or, his "works," as the apostle John calls them. To believe in Jesus Christ as the sinless Son of man and Son of God necessitates our full belief in His miracles. This is seen in the importance attached to miracles by the divinely inspired writers. To them

Miracles are Interdependent

If we disregard one miracle all the rest must be disregarded. This is most evident in the case of a central miracle—the resurrection. This is a fundamental doctrine of the Christian faith and is most fully set forth by Paul. No truth is more clearly and forcibly presented in the Scriptures, and no fact is more decisively proven in history, than is the resurrection of Jesus Christ. It is inseparable from the doctrine of the immortality of the soul and gives it its necessary completion. If the dead rise not then is not Christ raised; and if Christ is not raised then is our faith vain; we are yet in our sins. The Gospel then fails as does the entire revelation of God.

Necessity of Miracles

Bishop Butler's statement, "Revelation itself is miraculous, and miracles are the proof of it," is strikingly to the point. Miracles were an absolute necessity in the founding of the true religion as divine seals of God's revelation. The miracles of Jesus Christ are the evidences of His divinity and Messiahship. (Matt. 9:6; Jno. 10:47; 20:29, 31.) The church historian, Philip Schaff, very emphatically sets forth the motive and reasonableness of Christ's miracles, and the necessity of literal belief in them. He says, "They were wrought from the purest motives, for the glory of God and the benefits of the souls and bodies of men; they were wrought in open daylight, before great multitudes in the face of His enemies, who did not deny them, but traced them to Beelzebub. Tested by external evidence and intrinsic propriety and

conformity to His divine mission, they commend themselves to every honest and reasonable inquirer. The only alternative is truth or willful fabrication, and the latter is a moral monstrosity in the case of Christ and the apostles."

In the case of miracles too exclusive regard to the simple miraculous element has proved a source of weakness and danger. It has presented miracles to men's view merely on their natural side, apart from their moral use as manifestations of the character of God. Such a view treats the miracles, not as themselves **integral** facts of a revelation, but only as **evidences** of a revelation. If the miracle is considered only in this shallow aspect it is virtually a denial of the character of God and His Word. For if the miracle is denied or not fully regarded, which amounts to the same thing, the revelation of God as we have it in the Bible is shattered, and the moral character of Jesus Christ is torn to shreds.

So then, any divine revelation of necessity involves the miraculous, and Christian belief presupposes an implicit regard for all the many links in the long chain of miracles.

Hesston, Kans.

OUR BLESSED HOPE

By H. C. Hess

For the Gospel Herald

When all in life fails in its promise, and all our optimism is buried, seemingly forever, the angel of Hope still sits by the sepulcher and points to another life. If there were no life but that which we see in this world, human existence would be an appalling tragedy. But the soul-life is endless (and this world is but its primary school).

What is hope? Christian hope is a firm expectation of all promised good things—so far as they may be for God's glory and our good—but especially of eternal salvation and happiness in heaven. This hope is founded on the grace, blood, righteousness, and intercession of Christ, the earnest of the Holy Spirit in our hearts, and the unchangeable truth and almighty power of God.

A sure optimism must reach beyond the earth life. Optimism in an army is called "morale;" in religion it is called "faith." Both are phases of the same attitude toward the world and life. A life well lived and rightly adjusted to both the transient and the eternal rises superior to every possible fate.

This hope is distinguished from worldly hopes—

1. By the excellency of the object, which is an eternal state of glory and

joy; whereas worldly hopes are terminated in empty vanishing things, gilded over with the thin appearance of good.

2. By the stability of its foundation; namely God's unchangeable truth, and almighty power. God cannot lie and consequently neither deceive our faith, nor disappoint our hopes. He can do all things, which the apostle makes the ground of his confidence II Tim. 1:12.

We need optimism for health, for courage, for happiness. We get it by harmony with God and with His laws.

Lititz, Pa.

SCRIPTURAL FACTS

By CURIE D. YODER

For the Gospel Herald

When we speak of a fact we mean something that is true, or something that is a reality and cannot be denied. Scriptural facts are facts revealed to us through the Holy Scriptures. The knowledge of facts is very important. If we as God's professed people want to succeed in Christian life, we must get away from the idea that the things that pertain to our religion are only imaginary or seemingly unreal; we must accept them as facts. We need not know all the facts that the Scriptures contain, but we must know that the Scriptures are all facts and that they contain nothing that is unreal and give us no commands that are unnecessary for us to obey. The Scriptures contain many eternal truths and facts, and following are a few of the many which everybody should know:

It is a fact, that there is an eternal God, (Deu. 33:27), who is three in one, Father, Son, and Holy Spirit, (Matt. 6:9, 3:17, I Cor. 6:11).

It is a fact, that God created the heaven and the earth and all that in them is, by His Son Jesus Christ, (Gen. 1:1, John 1:3).

It is a fact, that man after that he was created in the image of God, fell from his holy state, because he transgressed the Word of his Maker, and would have been forever under the curse of God had not God made provision for a Redeemer, because of the great love and mercy which He had for the creature which He made (Rom. 6:23, Gen. 3). How then can man save himself, when the fact is that salvation is a gift of God.

It is a fact, that God is a merciful God, (Ex. 34:6,7) and that those who have wandered away from Him will find Him merciful and forgiving, providing they come to Him and accept Him as such.

It is a fact, that God is not mocked (Gal. 6:7) and they who despise the commandments of God will sooner or

later learn, that which God's creatures have learned ever since the creation of man—that "he who disobeys God in the least must suffer the penalty for it."

It is a fact, that the Bible is the inspired Word of God and that it is eternal and will never pass away (Mk. 13:31; II Tim. 3:16). Why should anyone try to take from or reject, the Bible when it is composed of facts that cannot be changed.

It is a fact, that we must know and obey the Bible if we want to live for God (Deu. 8:3, Matt. 4:4). How foolish for anyone to try to live for God, without daily feeding on the Word of God.

It is a fact, that without divine help we can do nothing for God (Jno. 15:5). His help can only be obtained by our continued coming to Him in prayer for it.

It is a fact, that we must have faith if we want to please God (Heb. 11:6).

It is a fact, that no man can serve two masters (Matt. 6:24). How vain it is for people to try to serve God and follow the lusts and fashions of this world at the same time, when the fact remains "If any man love the world the love of the Father is not in him" (I John 2:15).

Mattawana, Pa.

THE PASSION FOR SOULS

"Zeal for 'deeper things' is commendable; the desire for "God's best" should not perish with the death of carnal self; but let this caution be ever present: **You** are looking out for "number one." You have sung, "He will never forget to keep **me**;" "Jesus, Savior, pilot **me**;" "Blessed Savior, hide **me**." But have you a passion for souls? Are you so self-centered as to weep not that around your own hearth-stone and at your elbow in the walks of life there are people exposed to the wrath to come? Are you encouraged to believe that you are the salt of the earth when spiritual putrefaction is right up against you on every side? The hymnology and literature of the medieval age, while often rich with fine sentiment, usually needs to be supplemented in that it lacks the missionary and soul winning passion of the New Testament. It is for want of this supplement that some of the deepest saints of our time have been mere ciphers in the work of winning souls. "Hake heed unto thyself," but do not stop at that."

Sometimes when we preach church loyalty, plain clothes, a clean life, and other things which ought to be taught at the proper time, we ought to be preaching salvation. —J. W. Hess.

Preacher's Page

POINTS ON PREACHING

For the Gospel Herald

"Preach the WORD."

There is no other book which equals the Bible as a book of illustrations.

It takes conviction on your part to impart conviction to others. "Like begets like."

The shekinah light never comes to the face of any preacher who is devoid of heavenly fire in his soul.

Faith produces fire. You never saw any man who was much enthused over his theme when he only half believed what he was preaching.

When the dollar gets between you and your congregation it gives your messages a metallic ring which is not conducive to the highest spiritual welfare of your people.

The sympathy of your people means much in the way of making your messages take a lasting hold upon their hearts. "Children learn from those they love." This is also true of older people. "He that would have friends, must prove himself friendly."

You have noticed that when men of a certain type preach that those of the same type take the "amen corner." This means, among other things, that such people are in sympathy with him and the things for which he stands, and are the more liable to be favorably and deeply impressed with the message. The larger your "amen corner" congregation, the stronger your hold on your hearers.

The sorest temptation of the successful preacher is to depart from the example of our Savior who "made himself of no reputation." Those who have no reputation to conserve do not notice this so much. But the orator, the scholar, the successful evangelist, and others who have had a taste of popularity are continually beset with the temptation to take to themselves the glory which rightfully belongs to God. The most unfortunate preacher living is the one whose ears have become tender through the voice of flattery and who use the Lord's time in wasting their own talents in nursing a cherished reputation.

The man who simply imitates Christ for the sake of the imitation is probably nothing short of a cold

formalist; but the man who, like Christ, arises a long while before day to, engage in fervent, intercessory prayer and who, like Christ, "lays down his life for his sheep," usually has something to say when he arises in the pulpit. Where the life shines in the image of Christ, the message rings true to His Gospel.

The heavenliness of preaching consists not in "excellency of speech" or professions of piety and godliness, not in high-sounding claims or denunciation of others' faiths, not in flights of oratory or display of superiority in anything; but in "speaking the truth in love," "in the demonstration of the Spirit and of power," in the manifestation of such real piety, love, devotion, humility, zeal, wisdom and truth that the congregation takes knowledge that the speaker "has been with Jesus." The more time a minister spends with the Bible and the God of the Bible the more decidedly heavenliness is the influence of his pulpit messages.

It means much for the good of the sermon if the minister not only gets behind his text but stays behind it from beginning to end. Say, for instance, that your text is Jno. 3:16. There is your message, in the words of divine wisdom and inspiration. You can not improve upon it, however well you may succeed in impressing the numerous thoughts connected with it upon the minds and hearts of your people. Not for a moment—neither in the beginning, the middle, nor the end of the message—should the man be allowed to overshadow the text. And after the services are ended let the text and the lessons which it brings, not the man through whom God spoke, be the absorbing theme for meditation and comment. So long as John the Baptist is but a mere voice, the Word of prophecy keeps ringing and Christ is exalted.

THE PREACHER'S BOY—WHY IS HE SO BAD?

For the Gospel Herald

(The following is a letter from one brother to another in answer to his query "Why are preachers' boys so bad?")

Dear Brother, Greeting in our Master's name: With malice toward none, but tender-hearted, abounding in the work of the Lord, praying the guidance of the Holy Spirit, I shall endeavor to answer a question you asked on Christmas day, to which I replied: "I would not venture to say why, but have my own opinion." I too often quench an expression for which I have a burdened consciousness afterward, partly due to a knowledge of inability to cope with serious

problems and partly due to a lack of knowledge as to the proper wording of expressions.

"Your question, referring to the badness of () and () boys would be embodied in this question, Why are preachers' boys so bad? or Why are the preachers' boys the worst boys of the community?"

"This question has been on the race track, I suppose, ever since there have been preachers' boys and the gauntlet has been called off by the answer, 'The inconsistencies of the father,' only to rise up again, but the race is yet on.

"Having a number of boys that will come under the same degree and as they are turning to the teen age, the most critical period of their life, and realizing through sad experiences what that age has meant to me, through grave concern I have carefully observed family conditions in preachers' homes and other homes where there are boys and have found some facts that I have never seen in print. These I will state as briefly as possible; and if you will agree, I presume you will be congratulating yourself (and you have a perfect right to do so) and I am not jealous or envious, but am solicitous.

1. "Among some people there is a certain contempt for preachers, which makes him a subject for slander, jokes, expressions, etc., that are never used of anyone else or any other calling. These are seldom brought to the preacher himself, but are heralded broadcast and directed to his boys, and during that period when the young mind is not yet subject to restraint but susceptible to anger; and being provoked by assertions, reflections, and expressions that are humiliating when in the presence of others, causes that boy to declare within himself, 'I'll never be a preacher'—and endeavors to get distant to anything that might be recognized by his associates as good. Especially is this true when these things are brought to him by influential church members' boys.

"The father, in his love for his boys, has kept them in his confidence and has been careful in his administration of the home and the boys are sympathetic with their father in his calling and (as is true in our own case) the boys have to hear the displeasures that are incurred against the father (illustrated). Several years ago our boys walked home from Sunday school and in the crowd were some of our brethren who were discussing your announcement of the meeting for the evening and one brother said, "Who gets these subjects up?" Another brother said, "O old ———." The feelings of those boys were only understood by their father as they related the incident to

the one whom they looked up to for their protection, guidance, etc.

"2. In the conversation in the home on Sunday afternoon the sermon is discussed from the standpoint of the preachers' failing and the "poor" sermon. The children emanating from that home, slur the preachers' boys with the knowledge so artfully obtained and the boys get so disgusted with their good-for-nothing father as to lose confidence in him, in his life, in his teaching, in his calling.

"3. Disrespect for the minister as observed by boys has a tendency to despise the ministry. How many of his members would say in the presence of their associates, "There goes our minister?" Coming home as I stepped from the train I looked to see some one I would know and saw a brother among some of his kind and I bid him "howdy" and he turned away from me. As I walked on I heard the sneers of the crowd.

"As to the brethren in question, their oldest sons are members of the Church. Why? Because they were past that period of life when the mind is clouded by sneers and slurs before their fathers were called to their respective offices.

"If you are called to the ministry you can heartily congratulate yourself. Your boys are safe. A brother told me once a man that raises a large family and earns a home by honest work has all that he can do in a lifetime and will not want to do over again. This may have bearing upon the failure of the preacher to meet the expectation of the people. Too many preachers are engrossed by the things of this world. One of the above brethren is raising a family of about seven. I think they had plenty of material things to start with. They are not lacking now materially. The other brother has a family of five. He told me his parents were poor.

"Now I hope I have made my opinion clear. It is based on observations, and probably you have not thought of it in this way, perhaps you will not agree but I could not eradicate these things from my mind and I know that if my boys turn out bad the verdict of the public will be, "The inconsistencies of the father." A Minister."

(The above communication was sent us by one of our ministers who thought that the message contained much food for serious reflection. While the letter is an exact photograph of the attitude of some people, we have never taken much stock in the common expression that ministers' boys are among the worst. This is sometimes true—and when it is there is cause—but the fact is that there is a larger percentage of ministers' children in the Church, and a smaller percentage in the peniten-

tiary than any class of people we know of. With a feeling of responsibility which may be borne to the glory of God, let every minister say with faith and trust and determination, "As for me and my house, we will serve the Lord."—Editor.)

GAVE UP TOO SOON

A pastor in one of our country charges had been conducting revival services for two weeks, with small attendance, and no apparent results, and had announced that unless there were more favorable indications on Sunday the special meetings would close in the evening. There being none, the meeting closed. The pastor went home, not to sleep, but to wrestle with God in prayer for the unsaved in the community. He became convinced that he had given up too easily, and next morning, hitching up his horse, he drove from house to house, telling the people the meetings would continue, and inviting all to come. Monday night the people came, and a great revival broke out, sweeping nearly every unsaved person in the place into the kingdom. Among them were two brothers and their wives who kept the village hotel. They closed their bar, and poured the whisky into the gutter. Both of them became active church workers, one of them a very successful superintendent of the Sunday school.—Christian Advocate.

OH, PREACH! PREACH!

A minister lay on a sick-bed. His work was done. To a brother in the ministry, by his side, he said, with an earnestness which long impressed his mind, "Preach! Preach! You will be shut up soon enough!" He had learned, as he was hastening to the close of life, what an unspeakable privilege it was to preach the gospel of God. Some have not yet learned it, but when the opportunity is past, the voice is hushed and the privilege of preaching is gone, perhaps some one will more clearly understand the value of the precious privilege of proclaiming among the Gentiles, the unsearchable riches of Christ.—Selected.

WHERE THE CHRISTIAN GOES

It is not darkness the Christian goes to at death, for God is light. It is not lonely, for Christ is with him. It is not an unknown country, for Jesus is there; and there is the vast company of the just made perfect, who shall be one with him in the fellowship and blessedness of heaven forever.—Sel.

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE BRAVEST BATTLE

The bravest battle that was ever fought,
Shall I tell you where and when?
On the maps of the world you will find it
not;

'Twas fought by mothers of men.

Nay, not with cannon, or battle-shot,
With sword, or nobler pen;
Nay, not with eloquent word or thought,
From mouths of wonderful men.

But deep in a well-up woman's heart—
Of woman that would not yield,
But bravely, silently bore her part—
Lo! there is that battlefield!

No marshaling troops, no bivouac song;
No banners to gleam and wave!
But O! these battles they last so long—
From babyhood to the grave!

Yet faithful still as a bridge of stars,
She fights in her walled-up town—
Fights on, and on, in endless wars,
Then silent, unseen, goes down!

O ye with banners and battle-shot,
And soldier to shout and praise,
I tell you the kingliest victories fought
Are fought in these silent ways!

—Joaquin Miller.

THE CARE AND TRAINING OF THE CHILDREN OF THE CHURCH

(An address delivered by J. D. Charles, S. S. Field Worker for the Kan-Neb. Conference District, before the Conference held at Roseland, Neb., Sept. 7, 1919, and reported by J. H. Shank.)

(Concluded)

II

We must make our Church work with children individual. This is difficult. It is more difficult than it is in the home, because we deal with more children and the time in which to do it is limited. While the Sunday school reaches the pupils through the class, the teacher is supposed to get into personal contact with each scholar and to know something of the family life and the personal traits of each one. We are weak there. The average teacher, I find, considers his work well done when the lesson has been prepared for intelligent teaching, and the scholars have met and the questions have been asked and answered.

The average class in our Sunday schools is too large for individual work. I plead for smaller classes. In our Y. P. B. M. the junior work is too much neglected. Let them run it once in a while; it is their meeting. The Church worker should visit the

child's home and have the child visit his home. Such frequent commingling between the two will not only give us needed knowledge but will also give us an opportunity for intelligent training. We have been depending too much upon our congregational efforts with the children. The ideal parent, in training his family will not deal with his six sons as a whole but he will deal with them as individuals. He must. And that, too, is the only way in which the Church can win permanent success, by getting after them personally. The larger part of church members are standing in the market place with the mistaken cry, "No man hath hired us!" while there is work for all.

III

The Church must reach and elevate the home.

Bishop Vincent has said, "The home gives the keynote in all matters outside of its circle. Life is to childhood and youth what the teachings of home make it. The interpretation of business, of society, of education, and of religion is the work of father and mother. The religious spirit of the home determines the conduct of the child in the Church, Sunday school and school." I can say amen to that. If this teaching in the home is well done each child will tend to elevate the home. The most devoted Church cannot hope to make a real religious impression on the child so deep by one hour's effort each week, that the indifferent, cold, irreligious home cannot efface it by its influence during all the remaining hours of the week. The home must be reached, but how?

First, through the child. In some instances the child who has been brought into real close fellowship with Christ will prove to withstand the indifferent influences of home. There is a fable of an humble woman who found, one day, in her sitting room a fair lily in one of her vases. She did not know who put it there, but its beauty and sweetness thrilled her heart. As she looked at it there came the idea that it would be still more beautiful if the vase in which it was put would be washed. She washed the vase and replaced the lily and its beauty was enhanced. Then she thought, if those windows were washed, the sunlight would come in and it would look prettier still. She saw that the floor was dirty and she scrubbed the floor, then she cleaned the dingy walls and the result was that the lily's influence transformed that whole house. So one child, saturated with the sweetness of Christ's love may transform a whole household and through the child we can reach the home.

Through the pulpit we may reach the home. I believe that ministers are responsible for impressing upon the parents the responsibility that is theirs in personal religious training. Some churches have pamphlets to guide parents along this line and I know the great majority of parents feel the need of something of this kind. Let us, as ministers, see that we help them all we can. Again, some homes have no practice in this matter, except it be the indifferent practice, as some one has said. But the majority of parents need a great deal of help. Sometimes they say, "We just trust to parental instinct." I know what a sacred and holy thing parental instinct is and it will take care of the problem to a certain extent. It may serve us in protecting the child, but when it comes to proper methods of training, blind reason must be conducted by the Holy Spirit into clear insight. I believe much can be done by parents' meetings. The fault is far from being all on the parent's side, but necessarily it must rest fundamentally with the parents: but the Sunday school teacher, the preacher and the Y. P. B. M. leader may not have done **their** duty.

IV

The Church must make larger provision for the religious activity of the child. I have already touched on this. Two children, members of the Church, came home from a visit to one of the neighbors and sister said, "Papa, brother was called upon today to say grace at the table." "He did it, didn't he?" said the father. "Yes." And she seemed elated with the thought. The father then said to the boy, "Would you like to say grace at our table sometimes?" With a beaming countenance, he replied, "Yes, I would." He did it just a little more naturally than some of us do. I think we ought to give room for the child's religious activity in the home along these lines. In worship they must have a place; in reading the lesson; in repeating verses give them a chance in the Sunday school. I was in a certain Sunday school some time ago where the superintendent, instead of reading the accustomed lesson went through the aisle and picked out a little girl not more than eight years old and asked her to repeat a verse, then he called upon a boy of about twelve years; a lad about fourteen years old led in prayer. In that Sunday school the superintendent supervised but the children did the work. A little girl of eight years led the singing and she did it well and from the heart. The same thing is true in young people's meeting. Give the children a part and direct them. They can do it if you give them a chance and help them.

V

We must have a proper understanding of child conversion. It is a mystery; we cannot understand it. "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, or whither it goeth." Child conversion is a fact, but don't try too hard to explain it; it is a work of the Spirit. Child conversion in its full meaning cannot take place before the time of moral responsibility. Generally we find it to be at the beginning of the adolescent period—ten to twelve years or earlier. Previous to this the child is in a saved condition, under the blood; that is, the unconditional benefits of Christ's atonement fully cover total hereditary depravity.

The child during the period preceding full moral choice will under wrong influence and training and environment trample on the grace of Christ, and become through choice perverse and irreligious; under right training he usually comes to Christ through a genuine conversion. The period of adolescence is the harvest time for conversion, and an extremely large percentage of the members of all Churches have made their choice of Christ and His service between ten and sixteen.

There remains the fact that with our increased effort in Sunday school and other work, the age limit may be reduced from ten to eight.

There is a tremendous responsibility upon parents, teachers, preachers, and Christian workers. When we think of this we are made to cry out, "Who is able?" Who can understand the deep things. How can the child understand them? If the child must wait until he can understand it all, he must wait until the day of judgment. Remember that Jesus said, "Of such is the kingdom of heaven;" Do any of us fully understand the meaning of the Lord's supper? We do not. But that does not change the efficacy of the ordinance.

The Church is responsible for her children. When is there a time that the children are not hers? If such a time comes it is largely the Church's own fault. God has brought a responsibility upon us and I pray God that He might awaken us more fully to our individual responsibility along this line and that we not only instruct our children—although that is grand and good—but far more that we train them and that we train them positively.

Sometimes, the instant the word "discipline" is mentioned the words "Thou shalt not" come to mind. That is a meaning of discipline but it is negative. What we want is positive discipline, that is gentle and kind, and

(Continued on page 590)

Sunday School

For the Gospel Herald

Lesson for Nov. 16, 1919—Luke 9:
28-36

WITNESS OF CHRIST'S GLORY

Golden Text.—This is my beloved Son: hear him.—Mark 9:7.

Introductory.—This narrative, usually known as "The Transfiguration," is recorded in the Gospels of Matthew, Mark, and Luke. It was for the disciples a most remarkable experience, enabling them afterwards to offer a testimony of especial value. For us it presents a view of Christ's glory which gives us an idea of what we ourselves will experience by and by, provided we are faithful. "We know that when he shall appear, then will we also appear with him in glory."

The Hour of Prayer (28,29).—An old habit of Jesus' is here referred to. The frequency of His prayers is remarkable. But what else should we expect? Was He not one with the Father, and should they not commune together frequently. So should we, as sons of God, have the habit of communing frequently with the Father in fervent prayer. Our Savior in prayer is one of the sidelights to His remarkable character.

On this occasion He has with Him the three disciples who were the nearest to Him in the ministration of the Word. "He took Peter and John and James, and went up into a mountain to pray." Notice, there was not a word said about blessings or illumination. They simply went to pray. The rest followed as a matter of course.

But on this occasion there was an unusual outpouring, as we shall presently take note. The astonished disciples had a vision of His glory that they had never yet beheld.

The Transfiguration (29-35).—It was a scene of transcendent glory. There was the transfigured Christ, "the fashion of his countenance was altered, and his raiment white and glistening." By his side were Moses and Elias talking with Him. The astonished disciples, first overcome with sleep, then reassured by Christ, then speaking in a bewildered manner, were finally made to see what this meant. Great fear came upon them as they found themselves enveloped in an overshadowing cloud. Christ and Moses and Elias were talking together about His coming decease at Jerusalem, and the Father in heaven owned His Son by thus introducing Him to His disciples. "This is my beloved Son, in whom I am well pleased; hear ye him." "Master, it is good for us to be

here:" said Peter, "let us make three tabernacles; one for thee, and one for Moses, and one for Elias," not knowing what he said. They had a real vision of the glory of their Redeemer, a foretaste of the glory to come—an experience very much needed at this trying time.

The theme of the conversation is of especial importance. They might have talked of the great power of Jesus upon earth, and the great glory that was soon to come. They might have talked about the rich inheritance of the saints of God. They might have dwelt upon the immensity of the glory of God in the realms of the celestial world, and thus encouraged the disciples, to remain steadfast through the fiery trials just ahead. But they chose a much more necessary theme. As for glory and power, Christ had demonstrated this many times before, so that the disciples understood that; but they had yet to learn that death was necessary to attain the glory that God would have all people enjoy. In fact, it was this necessity that prompted our Savior to leave the courts of glory to bring the glory to sinful, fallen man. It was this that caused the spotless Lamb of God to die that sinful man might be redeemed from iniquity and its certain penalty. There is a cloud of death between us and heaven, a cross before we may ever hope to win the crown. It was the sin of man that made it necessary to offer up the spotless Lamb in order to atone for this sin. That was a lesson that the disciples had not yet comprehended. That was the great theme which it was very important to impress upon them. That is the reason why this conversation was so appropriate at this time. Oh, how easy it is for man to forget the lesson today. They love to talk about glory, but they turn away from the thought of death.

Alone (36).—"When the voice was past Jesus was found alone." Imagine the feelings of the disciples on this occasion. They had witnessed the transcendent power and glory of Jesus. They had heard the conversation with men of other dispensations. They had had a vision of the coming death of Christ. They had heard with their own ears the Father own His Son. Now the vision was gone, but Jesus was still with them. To Him they owe all reverence; it was He that came to redeem the world from death, and who was soon to die that the world through Him might believe and be saved. They did not yet comprehend; but after the Lord had been slain and was risen again; after He had proven Himself "alive after His passion by many infallible proofs;" after He had taken His triumphant flight to glory and sent the Holy

Our Young People

WHAT WE OWE TO THE NEGLECTED RURAL FIELD.—Matt. 9:
35-38; Luke 14:16-24.

Topic for November 16

MOTTO

"I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise."

THE STUDY HOUR

I. Our Debts and How They Came Toward the Rural Field.—Not every one is able to discern his indebtedness. Some debts we contract ourselves by our own choices. Some come to us because of the needs and circumstances of our life. We usually look upon men or women who ignore their debts and obligations as mean persons. Yet there are thousands who are passing by their moral obligations daily and no one seems to think them mean or dishonorable.

All our debts along the lines of missionary possibility are real obligations. They remind one of the debt of parent to child. The only way that the obligations discharged to the child can be repaid by the child is to pay it to some other child. These obligations originate in the gift of life from God and have been handed from one to the next generation as the blessing of God toward the helpless. So it is with the redemption of our souls from eternal death. Our salvation makes us forever obligated to the Lord. His calling of us to a certain service makes us debtor to the work of the calling. The fact that Christ has a Gospel for the lost and has assigned me a saved soul, the duty of bearing the message to the lost makes me their debtor. It is theirs. I have it. It is not my own but belongs to the one for whom the price has been paid. I owe it because I have received the same blessing at the price of the blood of Jesus. No other way could I have received it and under no other circumstances would I ever be able to live unto God. I owe a debt to the rural field because God has made it possible for me to help them to the treasure of salvation of which he has made me a steward. I owe it to the rural field to give them everything that lies in my power by the gift and grace of God.

II. The Text, Matt. 9:35-38.—Here we have the activities and feeling of the Son of God concerning the multitudes. Notice how he sought to find those who would take up the responsibility of ministering to them. The gift of the spirit of the Master makes us their helpers first by the right attitude of prayer and service.

Luke 14:16-24.—Here in this parable are those who carry the invitation to those bidden and to those in the highways and hedges, as well as the streets and lanes of the city. Our Master thinks of the needy everywhere and bids His servants call them to the supper of the Gospel.

PERSONAL THOUGHT

There is a neglect on the part of some one. Is that one myself? Have I held back that which is in my power to give to those who call, "Come over....and help us?"

Comforter, then they understood and told the people about the marvelous vision which they were permitted to behold.—K.

Gospel Herald

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John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, NOVEMBER 6, 1919

Field Notes

Bro. John Snaveley of Manheim, Pa., preached at Franconia and Souderton, Pa., on Oct. 26.—C.

A letter written at West Liberty, Ohio, Oct. 29, says, "Meetings in progress at Oak Grove, with Bro. A. C. Good preaching the Word with power." We hope to hear of favorable results.

Communion services were held at the East Fairview Church, near Milford, Neb., on Sunday, Oct. 26th.

Bro. Lehman Kraybill of Mt. Joy, Ja., filled an appointment at the Bethel Church, Medina Co., Ohio, Oct. 24.

Good interest is reported from the meetings held by Bro. G. J. Lapp at Mt. Zion Church near Versailles, Mo.

The regular appointment at Yellow Creek Church, Elkhart Co., Ind., Oct. 26, was filled by Brethren Peter Unzicker and Clarence Shank.

Arrangements have been made for a three-day Bible reading, to be held at Slate Hill Mennonite Church near Shiremanstown, Cumberland Co., Pa., Dec. 2-4, 1919.—H.

A Bible instruction meeting is announced for Nov. 7-9, beginning on Friday evening the 7th at the Millwood, Pa., A. M. Church with Brethren S. H. Miller and S. G. Shetler as instructors. Everybody welcome.—U.

The brethren, I. S. Mast of Minot, N. Dak., and J. R. Shank of Carver, Mo., closed a very interesting meeting at Sagrada on Sunday, Oct. 26. Last week Bro. Mast preached at Carver. The Lord bless the efforts put forth.

Bro. Vernon Smucker of Orrville, Ohio, has been appointed by the Executive Committee of the Publication Board as editor of the Christian Monitor to succeed Bro. Reist. He will probably take his place about Jan. 1.

Bro. C. F. Derstine sends us the following temporary addresses:
Nov. 12-14, Johnstown, Pa.
Nov. 15, 16, Greenwood, Del
Nov. 19, Philadelphia, Pa., 2151 N. Howard St.
Nov. 20, 21, Elizabethtown, Pa.
Nov. 22-27, Springs, Pa.

The series of meetings conducted by Bro. C. F. Derstine at North Lima, Ohio, recently resulted in five public confessions and the congregation greatly encouraged. From this place Bro. Derstine went to Martins Creek Church, Holmes Co., Ohio, to assist in Bible conference work

During the series of meetings held at Sycamore and Bethel churches near Garden City, Mo., the last few weeks there were twenty-three public confessions of Christ and others are counting the cost. Brethren E. J. Berkey and J. W. Hess had charge of the meetings at Bethel.

Communion services were held at the Masontown, Pa., Mennonite Church Nov. 2, with Bros. J. A. Ressler and E. D. Hess in charge.

Sunday, Oct. 26, was communion day at Kouts, Ind., on which occasion Bro. J. W. Christophel of Goshen, Ind., was present and officiated in the services.

The steamship Canada, upon which the brethren, Ernest Miller and Christian Augsburg, are to sail for the Near East, has been scheduled to sail from New York harbor Nov. 5.

Bro. G. L. Bender of Elkhart, Ind., is taking treatment at the hospital in Johns Hopkins University, Baltimore, Md. We trust that this will be helpful in restoring him to robust health.

A letter from Wayland, Iowa, dated Nov. 1, says: "On Oct. 26 a class of 28 converts was received by water baptism. The Lord willing, we will hold our communion service tomorrow."

A delay in the sailing date for South America when Brethren S. C. Yoder and S. H. Musselman were to sail for South America has been reported. At this writing we are unable to give the sailing date, having learned that it will probably be about ten or twelve days after the strike of the longshoremen will have been declared off.

Ordination services were held at Souderton, Pa., Oct. 28, when Bro. Elmer Moyer was ordained to the ministry. Bro. Moyer had charge of the new mission at Norristown since its organization. This call will necessitate his coming back to Souderton again where he will be near his church home. May the Lord bless him in this new calling.—C.

Correspondence

Albany, Oreg.

Dear Readers, Greetings:—Saturday, Oct. 11, marked another of our Quarterly Mission Meetings and Sunday an all day Ministers' Meeting was held, with a concluding meeting Sunday evening by the young people with a young people's missionary program. Attendance and interest were exceptionally good. May the inspiration received be eternal rather than transitory, is our prayer.

On Sunday evening, Oct. 19, Bro. J. P. Bontrager preached his farewell sermon to a large and interested audience. He and wife and younger daughters are going to labor with the Los Angeles Mission for at least a

while. He is also in quest of a more healthful climate for his companion. May California yield to Sister Bontrager the desires of her heart, is the prayer of the brotherhood at this place, also that our heavenly Father may in His own time and pleasure grant her the needed health and strength that she can more fully assist our brother in the duties of caring for the Church which is his greatest pleasure. In the absence of Bro. Bontrager the work falls most heavily upon Bros. M. E. Brenneman and N. A. Lind. Will the readers remember them that the great work may not be hindered. We are glad to have among us Bro. John Whitaker and family of Montana who are looking for a location. We extend a cordial invitation to all who are coming west to pay us a visit. Pray for us. Cor.

Fort Douglas, Utah

(U. S. Disciplinary Barracks)

Dear Herald Readers, Greetings in Jesus' Name:—We have many reasons at this time to rejoice and PRAISE Him who doeth ALL things well. I have received so many letters from friends, far and near, who have requested an answer, that it is impossible for me to answer all with a personal letter. As our letter privileges are limited, I shall at this time ask those who have so kindly written me to accept this as an answer to their personal letters. It is a great consolation to one to know that many of God's children who are not behind prison walls are interested in the welfare of those, who, through trying to serve their Master, were imprisoned.

The C. O.'s. here number about one hundred. Only about twenty of this number profess to be followers of Christ. Among these we have various sects, or denominations represented: such as, O. O. A. Mennonite, G. C. Mennonite, the writer being a member of the A. Mennonite Church. Others are Plymouth Brethren, Holiness, Pentecostal Saints, Seventh Day Adventists, and Independent Christians or non-sectarians. With the exception of the writer and a few others the religious objectors (in prison slang) are, "short timers;" that is, they have received clemency to the extent that the unexecuted portion of their sentence is very small.

Everything is going along very smoothly here at present. Some time ago, when we declined to obey certain orders in regard to military duties in the Fort, myself and a number of others did not think we could engage in with a clear conscience, we were then put on a restricted diet (bread and water) for fourteen days, with the loss of other privileges.

A recent decision of the commandant in regard to duties asked of us,

however, has changed matters. I myself feel I can engage in such duties as they now ask of me with a clear conscience.

On Oct. 21 Bro. Fred Gingerich of Oregon stopped here enroute home from the Western A. M. Conference, and made a short visit with a few of us boys. We were very grateful for the short visit we enjoyed with him. Pray for us that our life and influence may be such as is pleasing to God.

Oct. 23, 1919. Ora J. Hartzler.

Allensville, Pa.

Dear Herald Readers, Greeting in the worthy name of Jesus:—It has been a long time since there has been any news in the Herald from our congregation. This evening while meditating on the work of the Church we felt constrained to write a few lines for publication which we hope may be read with interest.

Today we had our communion services at Allensville. About eighteen brethren and sisters from the McVeytown congregation were present, besides a few others from a distance. Their presence and fellowship was very much appreciated. The meetings were marked with interest and spirituality. The Lord truly blessed us with a rich spiritual feast. Steps were taken today toward ordaining a deacon at this place. The Lord willing, the ordination will take place Sunday, Nov. 16. May God bless this work and workers here and elsewhere. In Jesus' Name,

Oct. 26, 1919. Oliver H. Zook.

Manchester, Okla.

Dear Herald Readers, Greeting: On Oct. 11 Bro. Paul Erb came and preached on Saturday evening and Sunday evening. On Saturday evening the brother preached on the subject of Peace, and on Sunday morning from Col. 3:11: "Christ is all in all." On Oct. 19 our bishop, Bro. S. C. Miller of Jet, Okla., held communion, of which most all partook. We are always glad to have any of the brethren to stop with us, as we have no resident minister here at this place. Remember us in your prayers.

Oct. 27, 1919. Cor.

Intercourse, Pa.

Greetings to all Herald Readers:—On the Lord's day, Oct. 26, we had Bros. J. S. Mast and Silvanus Stoltzfus with us at Millwood Church. Bro. Mast conducted communion service to a full house. We feel that the Lord has been mindful of us. Praises to His name. In the afternoon the brethren and a few of the members met at the home of Sister Leah Stoltzfus, of near Gap and gave her communion. She has been unable to at-

tend church services for over two years. She is sorely afflicted with rheumatism. Let us not forget her at the throne of grace.

In His name,
Lizzie Z. Smoker.

Oct. 27, 1919.

Cootes Store, Va.

Dear Herald Readers, Greeting: We have at the present many things to feel thankful for. We need not fear, for the Lord will send unto us those things, which are needful.

We had the pleasure of being with the brethren at the Virginia Conference, held at Zion Church near Broadway, and heard many strengthening talks.

Pray that we may keep the Church clean of worldliness.

Your Bro. as ever,
Oct. 28, 1919. Dewey Emswiler.

Protection, Kans.

Drar Herald Readers, Greeting:—We had the privilege of having Bro. D. Y. Hooley of Jet, Okla., with us on Oct. 19. He preached for us morning and evening. May God bless him wherever he goes. We are glad for such visits. On Oct. 25 Bishop S. C. Miller of Jet, Okla., came here preached that evening and on Sunday held the communion, which brought afresh to our minds the suffering of our Lord Jesus Christ, who gave His life to save us. Let us remember at all times what He has done for us and let us follow after His footsteps.

Yours in love,
Oct. 28, 1919. John Schrock.

Pryor, Okla.

Greeting to all Herald Readers:—We again have had great reasons to thank our heavenly Father for the many blessings He has bestowed upon us in the past. On Sunday Oct. 11, we held council meeting at this place, at which all expressed a willingness to commune. On Saturday evening, the 18th, Bros. J. H. and J. D. Birky of Beemer, Neb., and Bro. and Sister Daniel Nafziger of Hopedale, Ill., came into our midst and held services the same evening. On Sunday, the 19th, we had preparatory meeting when Bro. Jacob D. Birky preached an impressive sermon on secret prayer. Texts, Luke 18:9, 15 and Matt. 6:6. In the evening Bro. Daniel Nafziger preached to us using Matt. 5:23, 24 as his text. The following morning we held communion services. Bro. J. H. Birky preached to us from Isa. 53 and I Cor. 11:23. May the Lord bless the brethren as they labor in His vineyard. Pray for the work at this place.

Yours in His name,
Oct. 28, 1919. A. M.

(Continued on page 589)

Miscellaneous

WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come,
But what have we done today?

We shall give our gold in a princely sum,
But what did we give today?

We should lift the heart and dry the tear,
We should plant a hope in the place of fear.

We should speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the after while,
But what have we been today?

We shall bring to each lonely life a smile,
But what have we brought today?

We should give to truth a grander birth,
And to steadfast faith a deeper worth,

We should feed the hungering souls of earth,
But whom have we fed today?

We shall reap such joys in the by and by,
But what have we sown today?

We should build us mansions in the sky,
But what have we built today?

'Tis sweet in idle dreams to bask,
But here and now do we do our task?

Yes, this is the thing our souls must ask—
"What have we done today?"

—Sel. by Lizzie Z. Smoker.

HELPS AND HINDRANCES TO PRAYER

By Ruth Diener

For the Gospel Herald.

When we speak on the subject of prayer we tread upon ground on which saints' feet only can stand. Indeed, the place is so holy and sacred that we, like Moses, need to take off our shoes to stand in God's presence. Prayer links man to God, and God to man. Prayer on man's side is "the soul's sincere desire, unuttered or expressed;" on God's part it is the revelation of His will to man. To speak with God is a priceless privilege, but what shall be said of the privilege of hearing Him speak to us. Man is prone to forget God's side of prayer, and in so doing he is deprived of many blessings which God intends for him. We will first notice some of the helps of prayer.

First, we must be sincere. Sincerity is a requisite for a child to receive requests from its earthly parents, then how much more necessary is it for a child of God towards its Father. When a petition is not sincere the individual is not willing to go as far as God requires in order that his prayer may be answered. For instance, suppose that I pray sincerely for the conversion of one of my friends. Suppose that God asks me to go and speak to that friend about his soul. I may shrink from the task feeling myself unworthy, but having assurance that it is God's will, I approach Him on the subject when

the first opportunity presents itself. That prayer is sincere and will surely bear fruition in God's appointed time.

Another essential help to prayer is faith. No prayer will bring results without it. Without faith it is impossible to please God. Heb. 11:6. Faith is unselfish in its purpose, persistent in its efforts, sincere in its undertakings and permanent in its accomplishments. Faith was required of the saints of old and it is still the same in our times. We really insult God when we think of Him as having limited resources. To such God says, "According to your faith be it unto thee." Real living, acting faith places no limit to God's power. In nearly every instance where Jesus did His miracles of healing, it was because of the faith of the individual or of His friends that the individual was healed. Without faith we sadly lack in our Christian experience and power of prayer. We need to breathe the prayer, "Lord, I believe, help thou mine unbelief."

When we pray God looks upon the motive. After all it does not make such a great difference with God how we present our petitions for He knows what we desire. He looks upon the motive and the spirit in which the prayer has been offered, and answers according to His will. Perhaps He will not answer at once, for thus He often tries to make our Christian experience deeper and richer, and to enable us to enjoy His blessings more fully. If we find that our motives are not according to His will and we are short of measuring up to God's standard, we should place ourselves absolutely into God's hands and He will give us grace and power to mould our lives according to His will.

We will now notice a few hindrances to prayer. Isa. 59:1,2 says, "Behold the Lord's hand is not shortened that it cannot save, neither his ear heavy that he cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Many an individual has no power with God. He needs to turn the searchlight inward and see where in he fails. Sometimes it is a very small, insignificant thing which disturbs our peace with God. Sin is our worst enemy, and God cannot dwell in our hearts if sin rules.

Many prayers are hindered because of selfishness. Many an individual's prayers are not answered because he is not willing to pay the price of denying self. Selfishness is a great monster which will destroy our peace with God and make our prayers powerless if given control. When we become God's children we must be crucified with Christ and allow Him to live in and thru us.

Disobedience also breaks our connection with God, Prov. 28:9 "He that turneth away his ear from the hearing of the law, even his prayer shall be abomination." Thus we see the prayer of the disobedient is an abomination to the Lord, and He cannot answer it. God's storehouse is boundless, but yet he is not wasteful with His blessings. He will not bestow his gifts and privileges upon those whom He knows will not use them to His honor and glory.

Hesston, Kans.

SOWING, EXPECTING TO REAP

By John Schrock

For the Gospel Herald

People are busy sowing wheat, but the ground is very dry. When we sow we expect to reap. When the ground is so dry it sometimes takes a long while before the sown grain will start growing. So it is in the spiritual life; but we all reap the same kind of grain, sooner or later, the same kind of grain which we have sown.

When (the ground) the spirit of the Church is very cool and dry, it sometimes goes a long while before the seed we sow will start to grow, but when (the ground) the spirit of the Church is moist and set on fire of heaven, the seed sown will soon be seen starting to grow. By having the good crop cultivated the evil will soon be rooted out and destroyed.

Keep the ground well cultivated and the fire of the Holy Ghost burning. Tender seed will not grow on cool ground.

Protection, Kans.

BUSINESS INTEGRITY

By Mary A. Brubaker

For the Gospel Herald

Business integrity means doing honest business for God and man, regardless of nationality, riches or poverty. It is a test of our character, as much as any other activity in life. Why not do business according to the mind of God. Phil. 2:5: "Let this mind be in you, which was also in Christ Jesus."

Should we deny our vow made to God on bended knees? And live contrary to our promises? Remember Psa. 66:18. If I regard iniquity in my heart, the Lord will not hear me. Yes, that is what so many of us are doing, right now; shunning or throwing away or rather selling out, for a mess of leeks, garlies and onions of this world, rather than seeking to honor and glorify that pearl of great price, Jesus Christ. And again, we do not really exercise our love toward

our fellow man as we should, or we would accept the plain teachings of Christ more fully. Rom. 13:10: "For love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

In the business world, we should stand for principle—let them know thru our business integrity, that the world can see that we are Christians in all our dealings, both temporal and spiritual. In measuring and weighing, only one kind of weights and measures should be used. Luke 6:38: "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Be truthful, despising frauds, much rather be defrauded ourselves than to defraud someone else. If we are true to God and a whole-hearted Christian, living an obedient life for God and His Church, we are living an acceptable life in the eyes of God. Any thing doubtful will never stand the test for time and eternity.

An individual's clear conscience has respect for itself, as well as for God and man. We should realize that a heart of love underlies at the root of all our business integrity.

BEWARE OF PERVERSION. Prov. 28:18: "Whoso walketh uprightly shall be saved, but he that is perverse in his ways shall fall at once."

Note the Golden Rule (Matt. 7:12) which should be observed seven days in a week, and twelve months in a year. Where does our time come in, when all time belongs to God. This means to us, spend no time, but for the King's business.

Business integrity causes the advancement of the cause of Christ, exercises the fruit of the Spirit, is gathering instead of scattering, "endeavoring to keep the unity of the faith, having in mind always to keep them in the bonds of peace. In so doing we can have the approving smile of God upon us. Our stay on earth is only of short duration. Is it not worth our while in doing all things honest for God and man? We are held accountable for everything we do or say, honest or dishonest. If we take the advantage of one another, and think no one knows it we should remember that God does.

Minot, N. Dak.

I think of three definite benefits of the teachers' meeting: (1) the fellowship which those meetings afford, (2) the advantage gained by teachers studying their problems together, (3) the help derived from a common studying of the lesson together.

—J. D. Miner.

LETTER FROM BEIRUT

For the Gospel Herald.

(Sent by Orie O. Miller to Ephrata, Pa., Young People's Bible Meeting, and forwarded to the Gospel Herald for publication.)

Beirut, Syria,
August 26, 1919.

Dear Brothers and Sisters of the Ephrata Young People's Meeting:

When your leader asked me to write about the children of Syria, he asked about as much as I would ask were I to write and ask one of you to write and tell me about the children of America. There you would need to know about city children, country children, those with rich parents and those with parents who have a hard time to make ends meet, some with parents who really love the children God has given them, many who have been unwelcome from the time they were born, some who are taught in the ways of right and truth from infancy, and many who hear only cursing and growling from morning until night. So it is also in the land of Syria. Looking out of my window as I write I can see a beautiful garden of orange, lemon, banana, and pomegranate trees. In among these trees are flowers and cool shady spots where any one would love to be these hot days. The family owning this garden are well-to-do. Each evening I can see in and around this garden the children of this family with their friends, well dressed in white, loose, cool clothes. Each morning as I go down to the warehouses and pass along the docks where ships are constantly being loaded and unloaded, half dressed youngsters pop out of allies and corners everywhere or scramble out of the way of the auto. In front of the main warehouse, a policeman is busy keeping the streets clear of dozens of these. The first thing you would notice about these would be their big stomachs. Most of them have rags enough to cover themselves from the waist down. The large stomach is the result of eating the wrong kind of food. Each child carries a tin can. They are constantly on the lookout for things that may be thrown away which might be eaten. This they store in the tin can until mealtime. Along the docks where food materials are constantly handled, enough is found to keep quite a number of them alive. Not long ago, when unloading a carload of wheat, I had at least twenty of them crawling about under the car picking up every grain that fell thru the cracks. Now I have described to you the two extremes that we see every day. The rest of the letter will be devoted to the things that our committee has been trying to do for many of the un-

fortunate ones of this land, those especially who have been made so by the cruel war just closed.

In what we here call the Beirut district, there are tonight gathered into homes under our direction a little over 2100 orphans. By October first the number will be increased to 3000. Statistics taken since the close of the war indicate that there are 30,000 orphans in the whole district. We are only taking direct care of one-tenth of them. The rest are scattered all over in the towns and cities, many making a living as described above. When the first orphanage was started here in Beirut last November, several of the workers took a big auto truck, drove down the streets, picked up the ones that looked most nearly starved, piled them in, and drove off to the temporary shelter. As soon as the people found out that the Red Cross was here to save the lives of people, the office was besieged with applications of those that had to have help. Major Nicol tells us that many a time mothers would come to him with four or five children. All he could do was to ask the mother to choose the two that she washed most to save. These would be taken in, and the others turned out to starve. Conditions this summer are not as bad as that. While there are still many orphans all about; during the summer months while the fruit season is on, every one can pick up something to eat. The coming winter may be a hard one again, and we are even now preparing to meet the emergency as it may arise. The orphanages being opened up now are done so on a different basis. As soon as money enough arrives from America to make it possible new buildings are rented and the equipment brought together. Then notice is sent to all the sub-districts into which the Beirut district is divided and each allowed to pick a certain number of the orphans found in that district. These are sent in and the new orphanage filled. Just yesterday the first bunch of fifteen was taken into the new place opened by Bro. Will Stoltzfus at Damoor, a village half way between here and Sidon.

The orphanages opened about the city of Beirut average in number about 250 children. Let me take you now to the Sidon boys Orphanage, which is at present about the oldest, best equipped and smoothest running of those opened since last Fall. Here are 205 boys under the charge of Silas Hartzler, one of the Mennonite group. The third floor of the building is the bedroom. If you would go in there in the daytime all you could see would be a tile floor with about 200 bundles rolled up at special places all over the room. These are the beds. They consist of one thin mat-

tress made in the workrooms here, two sheets and a pillow. Go in there at ten in the evening, as I did last Saturday evening and in the dim light of a few candles you could see the 205 boys stretched out in all kinds of positions on these mattresses sleeping. Some snore, occasionally one talks in his sleep, or another gets a coughing spell. It really was touching to see Miss Leck, the American woman who assists Bro. Hertzler in the work, going about covering one, and soothing another who had been awakened by some ugly dream he may have had.

In the morning at six they were out, and such a noise until seven when the breakfast bell rang. Those of us who like to sleep longer on Sunday morning, could not do it very satisfactorily. On Sunday morning at ten they were all gathered for a short church service. The songs were in Arabic but the tunes were familiar. One of the native pastors usually preaches a short sermon to them. In the afternoon they are again gathered for Sunday school. The teaching is again in Arabic, but sometime during the week Bro. Hertzler meets all the teachers and goes over the lesson for the following Sunday with them. The American Committee cannot do much direct religious teaching because of the fact that all creeds and sects support the work here, but the little seed sown in these Sunday meetings cannot all be wasted.

The workers endeavor to keep the boys busily employed during the week. Can you imagine how that many boys would act if they had absolutely nothing to do? They have a school session in the forenoon. In the afternoon one group works at making baskets, another group is out in the ACRNE orchard picking figs, another is cleaning the premises and still another may be helping in the bakery. In this orphanage the boys are all dressed in khaki shirt and blue trousers in sort of a bloomer style, which is like they do in this country. Their meals consist largely of the more simple native foods. In many of the orphanages the morning meal may consist of native bread with some sweetened American milk for spreading, at noon it may be bread, cheese and figs with occasionally some meat. They are all healthy and happy. Each day they are examined by a nurse, and if sick put in a separate ward. Last Sunday in another of the Sidon orphanages, over which the same American workers have charge there were thirty cases of measles.

There are many other things, I suppose, that you would ask about these places if David and I were in your meeting, but not knowing what

they are you must save them until we shall be with you. The approximate cost of keeping an orphan at present here—including the teaching, food, clothing, and all that goes with it—is about 35 cents a day. While the orphans are now scattered in a number of homes all about the city of Beirut, the plan is to one day gather them all into one city of their own. The city will be the home of 5000 of them, have its own schools, churches, banks, government, and everything. You who by your money are making the saving of these lives possible, may never see the faces that look so happy and full of life, but you may rest assured that the Master does not forget, and some day when we all meet on the other side of the grave some Syrian Christians there will be stars in the crowns of those who have given that they might have life.

As you read this letter and think about these children here, do not forget us workers. On the evening this is being read all of us Mennonites who can, expect to meet together by the Sea of Galilee, probably at the place where the Jordan leaves the Sea. Instead of working together as we had thought might be possible when we left America our group of thirteen now work in nine different centers from the Black Sea down to Jerusalem. On October 11-12 we have planned to get together in a meeting of a few days. The object of the meeting is to gain inspiration thru an exchange of experience, and thru a talking over a few of the truths of God's Word; and in making a few plans for our return to America, and on how we can make our experiences benefit most those who have sent us here and are now praying for us here. How I wish you could all be with us in the meeting, and see with us a few of the scenes Jesus so often must have seen while here in the flesh. Pray for us. That your meetings at Ephrata may prosper, and the work of the church there be built up, is our constant wish and prayer.

Your brother in service,
Orie O. Miller.

MISSION SUNDAY

By H. Frank Reist

For the Gospel Herald

The third Sunday of November has been designated by the General Sunday School Committee of the Mennonite Church as Mission Sunday in our Sunday Schools. It is the wish of the Committee that this day be observed as such throughout the Church.

Last year a number of schools observed the day in some form or other, according as local circumstances and conditions suggested. It is

urged that this year a larger number of schools will observe the day.

The primary purpose for observing the day is to impress the mission idea upon the entire school. The Church cannot begin too early to bring to the child a knowledge of the obligation of all believers to bring to others the story of saving grace.

It is suggested that on this day the children, who invested a quarter from the Quarter Fund, bring the portion of the proceeds they wish to give for missions. Great care should be exercised that the effort of all is commended, and that the one who may have gotten the larger earnings is not made prominent so that others who may have worked just as hard become discouraged.

In addition to receiving the proceeds from the quarter investments a liberal offering may be encouraged for missionary purposes.

Wherever possible a special missionary program can be given; one in which the children can participate. For this a part of the Sunday school hour can be used. Where this is not feasible the superintendent can so plan the session for this day that the missionary note will be prominent thruout. The hymns and scripture lesson should be missionary in character. The superintendent can utilize five or ten minutes of the opening exercises to bring some missionary facts and incidents of interest before the school, or he can appoint someone in advance to gather interesting material and present it.

Every Sunday school teacher should find several good missionary incidents to illustrate some of the lesson truths. Five or ten minutes of the recitation period may profitably be used to present mission facts. In senior and adult classes the entire lesson period may be used for the discussion of the missionary enterprise and our Christian obligation to bring the story of saving grace to others.

In nearly every issue of the Gospel Herald and every number of the Christian Monitor are to be found facts and incidents of a missionary character which can be used by the active and wide awake Sunday school worker. Mission literature is plentiful and contains an abundance of live and interesting material. The articles written by our brethren in France and the Near East contain information which, if properly presented, will arouse interest in those less fortunate than we and who are in need of the Gospel.

If the Sunday school precedes the Church service the minister can continue the thought prominent in the Sunday school by preaching a sermon emphasizing the missionary character of Christianity.

The young people's meeting program could be made a helpful factor in this day's services, by also giving recognition to the missionary idea. Every opportunity should be used to impress upon the mind and heart of the growing child his responsibility to share with others the good things he enjoys. If this idea is kept before him as he grows to maturity he will have little difficulty in finding his proper place in the work committed to the Church by our Lord that of evangelization of the world.

Goshen, Ind.

(There are special mission features in the Words of Cheer, issue of Nov. 9, which teachers will do well to notice.—Ed.)

HAVE YOU BELIEVED TO THE SAVING OF YOUR SOUL?

Of course you believed that Jesus Christ existed as did George Washington and William Penn, for the world's history records the fact, as well as some of the works they did; though the works recorded in profane history of the two latter are decidedly more than of the former. Even the Jews do not question the fact that He existed, and in the history by Josephus it is recorded in a passing way that He was said to have done certain wonderful things. The scripture at the head of this card implies that there is a belief concerning Him **that does not save**, hence it is a question of the greatest importance for you to correctly answer. You certainly do not wish to be among those **shut out**, who knock, saying: "Lord, Lord, open unto us." "Have we not prophesied in thy name and in thy name have done wonderful works? But He shall say, **I tell you, I know you not whence ye are; depart from me all ye workers of iniquity.**" Luke 13:26-28; Matt. 7:22. Much profession here, but not saving faith; "because they received not the love of the truth that they might be saved." II Thess. 2:10. Salvation is a real thing; the Lord Jesus Christ is a real Saviour and it only remains for you to have a real exercise about being a lost sinner to accept Him and prove the fulness of the workings of His love and grace. The Spirit of God has recorded much of Jesus Christ. Do you value "The Author of Eternal Salvation" as much as those whose deeds you now celebrate? He is God's sent Saviour. "Who came to seek and to save that which was lost."

Conferences with our brethren will do us no good unless we are willing to listen to others and take their way provided they have a better way than our own.
—L. J. Miller.

CORRESPONDENCE

(Continued from page 585)

Kouts, Ind.

Greetings to all Herald Readers:—We enjoyed a real spiritual feast on dedication, Sunday, Sept. 28. We held our Sunday school at the regular hour. The meeting was opened by Joseph Hieser of Fisher, Ill. The different topics discussed were as follows:

Relation of this Congregation to the Conference, Mission Board, and other activities, by Bro. David Yoder.

Dedication Sermon, by Bro. J. K. Bixler.

In the afternoon, Elements of the Power in the Church—Every life upon the altar, by Bro. David Yoder.

Consecration of Her Wealth by Bro. Ray Yoder.

Vision of Her Field and Sphere by Bro. Silas Weldy.

Study of the Bible by Bro. J. K. Bixler.

In the evening: The Church's Past History by Bro. Lloyd Yoder.

Present Activities and Responsibility, by Bro. Ray Yoder.

Future Glory, by Bro. Silas Weldy.

Bro. J. I. Weldy was the chorister. There was a large crowd present from the different churches from Indiana and Illinois and we thank them all for their visit.

On Oct. 12 Bro. J. S. Hartzler was with us and used as his text I Tim. 3:15. He taught us that if it was necessary for Timothy to know how to behave in the house of God it is also necessary for every Christian in this age to do likewise. He presented more good thoughts on this verse. In the evening, instead of a sermon he gave us a talk on his trip through Palestine and India. This was certainly enjoyed by us all.

On Friday, Oct. 24, Bro. J. W. Christophel preached for us in the evening. Used as his text, Faith (Heb. 11:1). Saturday evening he preached for us on our relation toward the visible and invisible Church, using as his text the first part of I Peter 2nd chapter. On Sunday forenoon we held our communion, at which time all the members expressed peace and all partook of the sacred emblems also observed the ordinance of feet washing. Sunday evening he used as his text Psalms 119:18. He richly admonished us as to how necessary it is for us to pray that our eyes are opened so that we may behold wondrous things out of the law.

Oct. 30, 1919.

Cor.

Sterling, Ill.

A short time ago a business meeting was held at which time one trustee was elected for three years, chorister, ushers, and the writer for correspondence for one year.

Bro. John H. Kreider who had been very sick is now able to be out.

A number from our congregation who visited in Pennsylvania this summer have all returned.

Bro. and Sister S. R. Nissley of near Landisville, Pa., visited with our congregation a few Sundays ago; also Bro. Daniel Stouffer and daughter, Mrs. Harry West, of Hubbard, Oreg. They moved there from Morrison, Ill., a number of years ago.

Bros. Wm. G. Mellinger, J. K. Mellinger, and John S. Shank and wife of Lancaster, Pa., are visiting here at present.

"Blest be the tie that binds our hearts in Christian love."

Bro. A. C. Good is laboring with congregations in Ohio for a few weeks.

Oct. 30, 1919. John F. Weber.

New Hamburg, Ont.

Greetings to all Readers:—On Oct. 26 we had an all day Sunday school meeting at the Geiger Church, that will long be remembered by all present. The attendance and interest were good. We could truly say, "It was good for us to be here." We had a pleasant surprise in that, Bro. C. D. Esch came and gave us a short talk on Sunday school work in India. He also gave a talk to the children, which was much appreciated. On Oct. 29, Bro. Esch gave a talk at the Bean Church which was both interesting and edifying. Pray for the work at these places.

Oct. 30, 1919.

Cor.

Mattawana, Pa.

The 22nd annual Sunday school conference and mission meeting, held at Mattawana, Pa., Oct. 28, 29 and 30, was well attended. Nearly all whose name appeared on the program were present and did their part in a Spirit-filled way, bringing out God's truth connected with their subject in a powerful and inspiring way. If all those confessing to be children of God, would heed and apply it to their lives it would lift them to a much higher plain in the service of God. May the Lord so forcibly impress these truths upon our lives that they will make a lasting impression on us for time and eternity. We wish to thank those who were here from a distance and helped to carry on the work.

Oct. 30, 1919.

Cor.

Kitchener, Ont.

Bro. C. D. Esch, returned missionary from India, addressed the church and Sunday school at the First Mennonite Church on Sunday, Oct. 26, and very vividly portrayed the conditions and needs of the foreign mission field.

Oct. 30, 1919.

Cor.

RELIEF NOTES

(Conducted by Vernon Smucker)
For the Gospel Herald

The burden of the letters from India seems to be the need of the new building for the Boys' Orphanage. Famine conditions are upon them, many come to them for food and clothing, equipment and housing facilities are inadequate, and daily the missionaries must turn those away who are really in need of help. With a new and larger orphanage building more boys could be taken care of and the Gospel seed planted in their hearts. Let us read some of the extracts of letters from our missionaries:

"Bro. M. C. Lapp's arrived at Dhamtari, July 30. They were in Sunderganj over Saturday and Sunday and we had a very nice visit with them."

"The Sunday schools are going on—over 600 present yesterday. The rains and cholera told on them. Everybody has been almost buried in work with cholera raging and famine people coming and heavy work on."

"We appreciate the efforts of those who are sending money for the new orphanage building. We have now about 110 boys where only 50 can be accommodated properly. We could have 300 boys if we took in all who come, but having no room we send them on to the famine camp at Balodgahan."

"We are thankful for the famine relief money. People come day after day and sometimes we must talk almost short to them to get them to go on to the camp. They are quite well satisfied with the rice water they get and we have had to limit their supply to only one meal, otherwise we would never get them away."

"Many come and want to be baptized. Ramchand's sister is baptized and two more of his family came the other day. Another whole family came to be baptized the other day. A mason wants to be a Christian and we told him to wait until he received some instruction, but he was very sad that he could not be baptized yesterday. S— is happy and interested. He is reading tracts and we gave him a Bible to keep and another devotional book to read."

"We often wish for more hours a day and more means to help everybody about us."

"May God help us to get the money for the new Orphanage building. It will be a great benefit to many a poor starving laddie who may turn out to be a valiant soldier of the cross."

"Brother Brunks' left for America yesterday. They left with sad hearts, for leaving their work was a task. There is much hard work to do these days. We have never been so busy."

"Dr. Coopridier is giving first aid lectures to the teachers in the school this year. We have been able to make the Scripture lessons daily instead of alternately this year—a great improvement, when we think of the interest the boys are taking in their Bible classes."

"We are praying that we may be successful in getting the amount for the Boys' Orphanage for the famine orphans who are coming in continually. We are turning them away every day."

The brethren, Harry Liechty of Sterling, O.; C. J. Gerber of Wakarusa, Ind.; George Klassen, Lehigh, Kans.; John Zimmerman of Ronks, Pa.; and Ralph Snively of Landisville, Pa., have recently returned to their homes after approximately a year of service in relief and reconstruction work in France.

The ship on which the brethren, Ernest Miller and Christ Augsburg, were to sail

for the Near East ere this, is, according to last reports, still in New York harbor with sailing date indefinitely postponed, on account of the strike of the New York longshoremen, which made it impossible to have cargo unloaded and a new cargo loaded.

Bro. A. M. Eash has been made director of all the Jerusalem relief work of the American Committee for Relief in the Near East. Bro. Frank Stoltzfus is his assistant and in direct charge of the educational end of the work. The work consists of an orphanage of some 600, a farm of 1200 acres, and a quantity of supplies left over there from the Red Cross. Besides the income from the farm, they get a monthly budget from Beirut of \$5500.00.

(From the Report of French Relief Work for August.)

"In Grandpre our workers have been busy distributing parcels of clothing in four villages. Many of the families return without furniture or bedding and we find that some have filled pailasse covers with leaves whilst others have salvaged and are cleaning mattresses from the dugouts. We are trying to meet the situation as best we can. White embroidery classes held weekly are encouraging and about twenty girls have already joined. The requests for work are many and will increase."

"We are glad to note a real improvement in the conditions of the people and the French authorities are doing their best to meet the situation which faces them. Many families are, however, crushed by the war and we are looking forward to devoting a good part of our time in cheering them in any way that may seem to be effectual."

"The general conditions in the village of Mouzon have greatly improved. Repairs have begun on the houses but building materials are scarce and it is hoped that the people can be helped along this line during September. Most of them have steady work for which they are well paid. A laundry has been working for a month, several shops have opened up and there is a small epicerie in most of the villages. The dentist has been here twice and treated about thirty patients. 1500 chickens, 75 rabbits, and 50 goats have been sold in the villages. M. Villmets, who has had charge of the ravitaillement, has been given gratuities of clothing, sheets, etc., by the A. R. C. which he sells at a low price. Under the foregoing circumstances we feel justified in withdrawing our equipe at the end of this month."

FAMILY CIRCLE

(Continued from page 582)

uses that love that will attract. That is the kind of discipline we want to emphasize.

Instruction is all right, but it is subordinated to training. Let us keep it where it belongs. And I pray for more earnest training of our children to make it possible to have an early change of heart—a real, genuine conversion that will hold them for Christ and the Church, "unspotted from the world."

Hesston, Kans.

You can't afford to be anything else than a child of God. —J. S. S.

REPORT

Of the Third Annual Ontario Mennonite S. S. Conference, Held near Markham, Ont., Sept. 1 and 2, 1919

For the Gospel Herald

This conference in many respects shows the progress of the Sunday school work in the Mennonite churches of Ontario. The tendency among Sunday school workers nowadays is to emphasize method. Right methods are good, but to put method first and God's Word second is not the aim nor the work of the Sunday school. The emphasis on God's Word as the most important thing in Sunday school work was probably the most noticeable indication of progress.

There are brothers and sisters who had been nearly inactive, and others who are just beginning, who are taking a deeper interest in teaching God's Word to the coming generation, by sharing the responsibilities of this conference work. This is a good indication of stability for this work.

The speakers gave much evidence that they depended upon God's book for guidance and information in the preparation of their talks. Coupled with the deep interest of the people gathered, we can truly say that the Lord met with us and together we sat in heavenly places.

Bro. N. E. Miller, Springs, Pa., was with us for the entire conference. He brought us many good things on "The Word-filled Sunday school" and "The Spirit-filled Sunday School," as well as on other subjects. He also taught two Sunday school lessons to the entire gathering. In this way many precious thoughts and a number of methods of teaching were brought out. May the Lord bless him as he continues to carry His message from place to place.

We regret very much the loss of Bro. S. M. Kanagy in our executive work. He has been an able helper for a number of years. We feel, however, that there are other fields that need him, so we wish him God's choicest blessing in his work for the Lord elsewhere.

We praise the Lord for this outpouring of His blessing and the definite manifestation of His guidance. We pray that He may continue to lead us into larger fields of usefulness and service for Him.

Oscar Burkholder.

Married

Gerig—Boshart.—On Oct. 10, 1919, at the home of the officiating bishop, Bro. C. R. Gerig, Bro. Christian C. Gerig and Sister Ida E. Boshart were united in holy wedlock. May God's richest blessings attend them through life.

Hartzler—Zimmerman.—Bro. Dana C. Hartzler of Topeka, Ind., and Sister Dorothy E. Zimmerman of Harper, Kans., were united in marriage, Oct. 11, 1919, at the home of the bride's parents by Bro. J. J. Zimmerman.

Wenger—Stauffer.—On Oct. 23, 1919, Bro. Clayton S. Wenger of Manheim Congregation and Sister Mary Stauffer of Lititz Congregation were united in marriage by Bishop N. L. Landis, of Neffsville, Pa. May peace and happiness attend them through life.

Zimmerman—Gish.—On Oct. 19, 1919, Bro. Jos. B. Zimmerman of Slate Hill congregation and Sister Ruth M. Gish of Good's congregation were united in marriage at the bride's home near Elizabethtown, Pa., Bro. John G. Ebersole officiating. May they ever remember their vow, and walk side by side following their Master.

Heiser—Kohli.—On Oct. 2, 1919, Bro. Samuel Heiser and Sister Alma Kohli, both of the East Bend congregation near Fisher, Ill., were united in marriage at the home of the bride's mother by Bro. Peter Zehr of Foosland, Ill. May peace and happiness attend them through life.

Lefever—Groff.—On August 27, 1919, at the home of the officiating minister at Kinzer, Pa., Bro. Harry S. Lefever and Sister Mary M. Groff, both of near Lancaster, were united in holy matrimony by Bishop C. M. Brackbill. May God's richest blessing attend them.

Litwiller—King.—On Oct. 9, 1919, Bro. Irvin T. Litwiller of Hopedale, Ill., and Sister Kathryn Vietta Knig of the East Bend congregation near Fisher, Ill., were united in holy matrimony at the home of the bride's parents by Bro. J. A. Heiser. May the Holy Spirit be their guide through life.

Dagan—Thomas.—On Oct. 22, 1919, at the home of the officiating bishop, Bro. J. K. Charles, Lancaster, Pa., Bro. Chester C. Dagan of the Byerland congregation and Sister Susan H. Thomas of the New Danville congregation were united in holy matrimony.

Slabaugh—Birkey.—On Aug. 21, 1919, at the home of the bride's parents, Bro. and Sister Andrew Birkey, occurred the marriage of their daughter, Mary Alice, to Jancy R. Slabaugh, of Goshen, Ind., Bro. A. H. Leaman, of Chicago, officiating. May God's richest blessing attend them through life.

Lantz—Detweiler.—On Oct. 16, 1919, at the home of the officiating minister, Bro. Jonathan H. Lantz and Sister Malinda Detweiler, both of the Maple Grove Congregation, Lawrence Co., Pa., were united in the holy bonds of matrimony, Bro. J. R. Byler officiating. May God's richest blessing attend them through life.

Obituary

Roth.—Sterling, son of Edward and Emma Roth, was born near Milford, Neb., Nov. 6, 1912; died Oct. 26, 1919; aged 6 y. 11 m. 20 d. He leaves father, mother, 1 sister, grandparents, and many other relatives and friends. His sickness was leakage of the heart.

Yes, we know he's gone to heaven.

"Oh how we loved him,
But God loved him more;
Let us try to meet him
On that beautiful shore."

Zimmerman.—Anna W. Zimmerman, wife of S. P. Zimmerman, was born Dec. 20, 1846; died Sept. 9, 1919; aged 72 y. 8 m. 19 d. She was afflicted for six years with heart failure. Burial and funeral services at Slate Hill Church near Shiremanstown, Pa., by Bros. B. F. Zimmerman and Samuel Hess.

Pfile.—Nov. 1, 1918, Lewis D. Pfile of Freeport, Ill., passed to the better home; aged 35 y. 9 m. His wife and little son (Eugene) are left to mourn. "Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Savior's breast.
We love thee well, but Jesus loves thee best.
Good night, good night."

Shenk.—John F., son of Bro. Albert B. and Sister Mary Shenk of near Lititz, Pa., died Oct. 11, 1919, aged 1 m. 7 d. Death was caused from abscess. Besides parents, a brother and 3 sisters survive (Ella, Amos, Edna, and Irene). One little sister (Susan) and one little brother (Paul) were called home before. Funeral Oct. 14 at Erb's Church conducted by Bros. John Lefever and Joseph Boll, Jr. Interment in adjoining cemetery.

Lauver.—Lottie M., wife of Henry S. Lauver of Pennbrook, Pa., died Oct. 2, 1919, being past 33 years of age. Buried in Mt. Zion Cemetery near Churchtown, Pa. Five years ago last May Bro. Lauver buried his first wife and the following April a son was laid away. And now a second time is the husband bereft of a loving companion. She leaves husband, one son (nearly two years

old), 3 step-daughters, mother, a sister, and 3 brothers. The family has the sympathy of those who know them.

Stamm.—Merle Samuel, son of Silas and Katie Stamm, was born Jan. 30, 1916, near Foosland, Ill.; died at the Burnham Hospital, Oct. 9, 1919; aged 3 y. 8 m. 9 d. On Oct. 3 he had an attack of appendicitis and submitted to an operation the next day; but it seemed to have taken on a very serious condition from the start. He leaves father, mother, one sister, grandparents, and many other relatives. Funeral services were held at the home near Foosland, Ill., conducted by George Sommer of Flanagan, Ill. Text, Jno. 11. Burial in the East Bend Cemetery.

Bingaman.—Died, near Plattsville, Ont., on Sunday, Sept. 28, 1919, David Bingaman, who was born on Oct. 4, 1849, aged 69 y. 11 m. 24 d. His disease was heart failure, and his death sudden and unexpected. He leaves two sons, two daughters, three brothers and seven sisters; his wife having preceded him to the glory world some years ago. His funeral, which was largely attended, was held at the Blenheim Mennonite Church on Wednesday, Oct. 4. Bro. M. H. Shantz conducted the services at the house, and Bro. M. Hallman, assisted by Bro. Shantz, at the Church. Text, Eccl. 9:10. Peace to his ashes.

Teuscher.—Esther Marie, daughter of William and Mary Teuscher, was born near Milford, Neb., Apr. 9, 1902; died at the family home near Pigeon, Mich., Oct. 7, 1919; aged 17 y. 5 m. 27 d. She suffered for the past 12 months from diabetes which caused her death. She leaves father, mother, 4 sisters, 1 brother, grandparents, and many relatives and friends. Three brothers preceded her to the spirit world. She united with the Mennonite Church at the age of thirteen and remained a faithful member to the end. Funeral services were held at the home of John Teuscher near Fisher, Ill., conducted by J. A. Heiser. Text, I Chron. 29:15; Eph. 5:15-17. Burial in East Bend Cemetery.

Kaser.—Lester Milo, son of Josiah and Mary Kaser, was born near Winesburg, Holmes Co., Ohio, Nov. 14, 1890; died at the Aultman Hospital, Canton, O., Oct. 17, 1919; aged 28 y. 11 m. 3 d. He was the youngest in the family of five children, the first to change time for eternity. He was married to Elizabeth Uplicker Dec. 24, 1912. To this union were born two sons (Milo Atler and Loren Lester).

He confessed his Savior and was received into the Mennonite Church in 1902. Lester was a kind and loving husband. He is survived by his companion, two sons, father, mother, two brothers, two sisters, and many other relatives and friends. Funeral Oct. 19 at the Longenecker Church conducted by P. R. Lantz and D. M. Friedt. Burial in West Lawn Cemetery, Winesburg, O.

Heatwole.—Margaret (Kilmer) Heatwole, wife of R. J. Heatwole, was born near Gallion, Ohio, Mar. 27, 1847; died at La Junta, Colo., Oct. 22, 1919; aged 72 y. 6 m. 26 d. She came to Kansas as one of the first Mennonite pioneers in 1872 and took up a claim near the place where Hesston is now located, Bro. Heatwole having taken a claim about the same time 35 miles east of her claim. They met and were married the following year by Bro. Henry Yother of Nebraska, the nearest Mennonite minister, who traveled 150 miles in a spring wagon to perform the ceremony. Bro. and Sister Heatwole had a part in the organization of the Mennonite Church in Kansas and were faithful workers in all her activities, Bro. H. still doing his part faithfully. To this union were born 7 children, five of whom survive, as do also 28 grandchildren, 2 sisters and a brother. She was afflicted with tumors of the liver, and was taken to the Sanitarium at La Junta where her daughter, Lydia, a head nurse, and where she was lovingly cared for until she fell peacefully asleep in Jesus. Short services were held at La Junta, before bringing the body to her home in Kansas. Funeral services were held at the West Liberty Church on Sunday, Oct. 26, conducted by T. M. Erb and D. H. Bender (text, John 17:24) after which interment was made in the cemetery adjoining.

Rhodes.—Nancy, wife of Reuben H. Rhodes, was born Oct. 30, 1855, near Broadway, Va., and lived all her life in Rockingham Co., Va. She died of cancer Sept. 20, 1919; aged 63 y. 10 m. 20 d. She was a daughter of Bishop Abraham and Sister Sallie Shank and she was the last surviving member of their family. She is survived by her husband, one son (Miller D. Rhodes) and four grandchildren. Sister Rhodes was for many years a consistent member of the Mennonite Church. She will be missed in the Church where she was a faithful and regular attendant; also in the community in which she lived and most especially in the home. Bro. Rhodes many years ago by accident lost his eye-sight and she was his constant help and care-taker. The Lord bless and comfort him in his loneliness. She was buried at the Zion Church on Sept. 22 in the presence of a large concourse of relatives and friends. Funeral services conducted by the brethren, A. P. Heatwole and Jos. W. Geil. Text, II Tim. 4:7, last clause, "I have kept the faith."

Good.—Katharine, daughter of Jacob and Magdalena Stalter, was born in Germany Jan. 9, 1832; died at the home of her daughter in Hopedale, Ill., Oct. 15, 1919; aged 87 y. 9 m. 6 d. At the age of 14 she united with the A. M. Church, of which she was a faithful member until death. In the year of 1854 she sailed for America. She was united in marriage to Joseph Good in 1856. Her husband died Feb. 10, 1909. To this union were born 10 children. One son and 1 daughter died in infancy. She leaves 2 sons and 6 daughters, (Joseph, Dan, Lizzie Birkey, Phoebe Birkey, Barbara Bachman, Sarah Beller, Katie Horsch, and Mary Birkey); also 40 grandchildren, 34 great-grandchildren.

Funeral services at the home by Bro. J. C. Birkey and the church by Jonas Litwiller and J. C. Birkey.

"Grandmother's place in the home is vacant,
Her voice is heard no more,
Yet we hope again to meet her,
On the blissful evergreen shore."

Newcomer.—Pre. Jacob K. Newcomer was born Oct. 18, 1832, died Sept. 29, 1919; aged 86 y. 11 m. 11 d. He died after an illness of 8 months of general debility, being unconscious the greater part of the time—only when we spoke to him he could get his mind together to answer, but very often not that. He would never ask or complain about anything. He was ordained to the ministry Oct. 18, 1883, being faithful with the talent that was entrusted to him. He is survived by his wife, they having lived together for 62 years. They brought up a family of 12 children, with the exception of one who died in infancy. There are 7 children living, also 23 grandchildren and 15 great-grandchildren. Funeral services at the house and at Habecker's Church by Bish. Benj. Weaver, Bros. Jacob Habecker and Christ Lehman. Text, Matt. 19:30.

The time was sweet when he could rest
His weary body on his bed;
That rest in heaven will sweeter be,
As he to us so oft has said.

A daughter.

Zook.—Israel M. Zook, son of Shem and Veronica Zook, was born in Kishacoquillis valley Jan. 2, 1833; died at his home in Mattawana, Pa., Oct. 21, 1919; aged 86 y. 9 m. 19 d. About 1870 he moved with his parents to near McVeytown where he followed farming, till 14 years ago he with his two sisters sold their farm and moved near Mattawana and lived a retired life. He was a strong, robust man and very active for a man of his age till May 21, when he fell by tripping on the carpet and broke his right hip, since which time he has been confined to his bed. The last two months he suffered much pain at times but bore it patiently and expressed a desire to depart and be with Jesus. On the morning of October 21, he took a stroke and lived only 15 hours. He was a faithful member of the A. M. Church the greater part of his life, was highly respected by all who knew him. He leaves one sister and many friends. Three brothers and four sisters preceded him to the spirit world. Funeral Oct. 24. Services conducted by John E. Kauffman and J. C. Swigart. Text, I Cor. 15:55-57. Interment in the Hertzler Cemetery.

Items and Comments

What promises to be a very important meeting is that to be held at Pittsburgh, Pa., during the week of Nov. 9-16, inclusive, it being the meeting of the "World's Christian Citizenship Conference" held under the auspices of the National Reform Association.

The suggestion to the Baptist churches in America to spurn money offered by profiteers, "the meanest kind of thieves," may be hard to put into practice, but it is a sensible kind of suggestion all the same—good for other churches besides Baptists. The Lord is not so hard up for means that money gotten through extortion is needed to carry on His work. Whenever you raise the question of tainted money, you raise a question bearing on tainted morals.

With M. E. Poland as its educational director, and its main offices at 1308 Liverpool Street, Pittsburgh, Pa., the No-Tobacco Army is urging its claims as a reform organization of undoubted value to the people in general. Some of the statements advanced in the first number of their journal, the "No-Tobacco Educator," are decidedly illuminating: "There is enough nicotine in the average cigar to kill two men. The annual tobacco expense of the people of the United States would build four Panama Canals. Two thousand American boys begin the tobacco habit each day. Insurance companies estimate that one-third of all the loss by fire is due to tobacco." These are facts well worth pondering.—Gospel Messenger.

One of the most extensive strikes ever known took place at midnight, Oct. 31, when more than 400,000 miners were ordered by their leaders to lay down their tools and go out on strike. The Government took prompt and vigorous action to protect the properties and the public, and it is not known what percentage of the miners obeyed the orders of their leaders. An injunction was issued by the U. S. courts enjoining the union leaders from enforcing the strike order. It is thought that, owing to the decisive attitude of Government, the strike will be of short duration. But though this will be the case, the labor troubles will not be at an end. It is estimated that previous to the walkout on the part of the miners there were already about 600,000 men on strike. While the contentions are sharp and the issues are grave, it may be that this very fact will have a sobering effect upon the public mind and make an amicable and righteous adjustment possible.

SPECIAL MEETINGS

Markham, Ont.

Report of the fourth Mennonite Missionary Conference, held at Wideman's Church near Markham, Ont., on Thanksgiving Day, Oct. 13, 1919.

Subjects considered: Thanksgiving expressed through missionary effort; What forces have been released by the conclusion of peace that could be devoted to missions? Summary of the Master's teaching on missions; Means by which missionary information may be given; The mission study class; "Occupy till I come," Paul as an example in missionary work; The place of the rural Church in world evangelization; Essentials for success in in the Lord's work.

Great interest was shown in these sessions, and the result can never be estimated. Secretary.

Waterloo, Ont.

Report of the third quarterly Sunday School Meeting of the Waterloo, Ont., Mennonite Sunday school, Sept. 28, 1919.

Organization: Mod., Noah Weber; Sec., Clara Snyder.

Topics Discussed:—The live Christian Church; The significance and importance of Christian ordinances—Baptism, Communion; Basis and benefits of Christian fellowship and worship; Winning the Lost to Christ; Responsible for others; The Kingdom of God; What the Bible means to me.

Speakers:—Joseph Weber, Noah Hunsberger, Moses Hunsberger, Herbert Shantz, Nora Hunsberger, Levi Groff, Eugene Brubaker, Mrs. John Shantz, Milton Martin.

An offering amounting to \$56 was taken for the Toronto Mission.

Washington, Ill.

Report of the 49th quarterly Sunday school meeting held at the Mennonite Church near Washington, Ill., Oct. 19, 1919.

Organization:—Mod., J. J. Smith; Sec'y, Ella Nafsinger; Chor., W. E. Yoder.

Subjects Considered:—Devotedness to God; The value of knowing God's will; Prompt and regular attendance helpful to church and Sunday school work.

Speakers:—C. F. Derstine, Alvina Wagner, Daniel Oyer, Henry Neuman.

Secretary.

BIBLE STUDY BY CORRESPONDENCE

As the busy season is drawing to a close, many young people and Christian workers who are deprived of attending school in person will be desirous of taking up the study of the Bible (or other allied subjects) by correspondence. This method of study has many advantages, among which we mention:

1. All can pursue it.
2. It may be taken at any time.
3. It may be taken at any place.
4. It may be pursued with any degree of rapidity consistent with thoroughness.
5. It is conducive to independent thinking.
6. It stimulates application.
7. It is inexpensive.
8. It is safe.
9. It is practical.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

This is the first number of the enlarged Mission Supplement to the Gospel Herald. True, for various reasons there were several double numbers, but for the present it is to have sixteen pages instead of eight as heretofore. May it prove a blessing to the mission cause by awakening the members to their duty by getting them to see that every Christian has a responsibility in missionary propaganda which is limited only by his own will and his possibilities; that no follower of Christ is so weak that he can not earnestly and regularly pray for missions and the missionaries; and that there are many young men and women in the Church who are called of God to devote their lives to mission work, and that they can never do their Christian duty until they obey that call. If the Supplement accomplishes these things it will gloriously serve the purpose for which it was brought into existence. To this end we most earnestly solicit your help and your prayers.—J. S. H.

"Come unto me all ye ends of the earth," and a great many of them would come if they knew of His power to save. How many more might know if you did your part in telling them?

"Go into the city and it shall be told thee what thou must do." Right there is the trouble. Many of us do not know the whole will of God concerning our lives because we are not obedient to the part which we do know. Why should the Lord waste time showing the indifferent Christian (?) what he should do later, so long as he neglects or refuses to do that which he already knows? Paul had to obey in this in order to find out what his life work would be.

Reginald Atwater, M. D., writes, "Facts show that the various Boards operating in China alone, have lost in recent years by disability and death caused by typhoid fever and small pox among the missionaries themselves a total of no less than two hundred thousand dollars, considering the original investment in the training of the missionaries. Small pox and typhoid fever are essentially preventable diseases. Two hundred dollars worth of appropriate vaccines would have greatly reduced this loss."

"Let him that heareth say, Come." Like the caravans in the desert when in great want of water, send a rider with the swiftest camel, another immediately follows, soon another, then another. When the first one finds water he calls back to the next and the word is passed until the whole caravan knows of the successful find, and immediately they start for the oasis. The call for the water of life is stronger, calls to water of greater value, results in greater satisfaction here, and to everlasting life in the world to come. Pity the poor Hottentot of Africa, the native of Thibet, the Hindu of India, and the Roman Catholic who do not know of the power of Christ to save from sin. I wish that some one would tell them of Him.

A Red Cross Conference held at Cannes, France, less than a year ago passed a resolution to "spread the light of human science and the warmth of human sympathy into every corner of the world, and shall invoke in behalf of the broadest humanity not alone the results of science but the daily efforts of men of every country, every religion and every race."

This would be a service with no Christ in it, no reward greater than

the approval of men, no salvation except that of the body, and no motive higher than human philanthropy. This may not be the present intent, but let such suggestions "go to seed," and the above is the inevitable, and yet an authority no less than the Missionary Review of the World, says, "We must rejoice this day and greet the project with cheer."

The Hindi Language and India are so closely associated that some people think that it is the universal language but it may well be called a country of many tongues. One hundred eighty-five languages are listed, and two-thirds of these are spoken by more than one thousand persons each. It is not a common thing to find persons who can neither read nor write but can speak four or more languages. Every government official except the very lowest must be able to speak English. Personal observation has proven that the pronunciation and the grammar are not always correct, especially the former. It is not difficult to see that this becomes a problem to be considered in missionary work. Think how inconvenient it would be if each state in the union had a different language—but even that would be only forty-eight instead of one hundred eighty-five. Then remember, that country is less than two-thirds as large as ours.

The Missionary Review of the World for October has a table giving some valuable information concerning the distribution of medical missionaries and missionary hospitals. China, with a population of four hundred millions of people, has two hundred seventy male and eighty-one female medical missionaries and two hundred sixty-five missionary hospitals. India, with a population of three hundred and fifteen millions, has one hundred twenty-two male and one hundred

fifty-nine female medical missionaries with three hundred seventy-six mission hospitals. These are far from being adequate for such a vast territory, but they are a great help. Now get from a map of the Western Hemisphere the immensity of the country south of the United States even to Cape Horn at the southern extremity of South America, and then think that in all that immense amount of country there are only ten missionary hospitals and only twenty-eight foreign physicians who are devoting their time to missions. True, there are other hospitals there, but their influence is away from Jesus Christ rather than to Him. What a wonderful opportunity is lost to touch the hearts of the prejudiced who can not be touched in any other way.

We speak of South America as being Spanish and Portuguese—and so it is in language and in some localities also in custom, but the real basis of the race is Indian. When the first colony of Portuguese settled on the east coast of Brazil there were very few women among them, and they soon began to intermarry with the Indians. The result was that the people became more Indian than Portuguese. Their descendants received the wandering disposition of the natives and the desire for gold from whites. They soon pushed westward. The Spaniards behaved much the same way but were more rapid in their movements, hence covered a larger territory. Robert E. Speer, in his "South American Problems," says, "One reason for the rapidity of conquest was the fact that the Spaniards had not come as agricultural settlers, but as adventurers for gold. They were equal to any heroism but to no industry. The Indian population were impressed to support and enrich them. The newcomers passed on to their children no inheritance of industrious conflict with common conditions, no disposition to seek wealth in the orderly development of common resources, no agricultural knowledge, but only the dominant ideas of quick action or feudal ease."

Let us never call anything "non-essential" which Jesus Christ declared should be.

—E. J. B.

THE CHICAGO HOME MISSION

By Emma Oyer

For the Gospel Herald

Early Experiences

The opening of the Home Mission in Chicago was the first effort made by the Mennonite Church to do City Mission work. It was born, like every other great cause, out of a deep conviction burning in the hearts and lives of a few individuals. God laid this burden upon the hearts of a number of His children, and after much prayer and waiting upon the Lord, the work was finally launched and the first service held on Dec. 6, 1893.

This first missionary venture did not have the hearty support and approval of the Church in general, as the various activities of the Church are receiving today. Instead of trying to create a missionary spirit and devising ways and means by which this new movement might be enlarged and supported, the advisability of its continuance was being discussed at conferences.

This was not because they deliberately chose to disapprove of a good cause. It was new to them; they had not been educated to the missionary spirit and were suspicious as to what the result of such an undertaking might be. The people, however, upon whom the Lord had laid this conviction, although greatly hindered by opposing forces, knew beyond a doubt that God had implanted this conviction into their hearts, and not only a conviction that the command, "Go ye," meant an effort to bring the Gospel message into the cities, but that God had definitely led them to this particular place at that time.

In the very beginning of the work, donations came in more freely than a little later, when the donors, who had expected to see visible results in a short time, became discouraged because the work had not measured up to their expectations and their support was withdrawn.

Those directly connected with the work had to contend with oppositions from various sources. The community was not favorably impressed with this new work and some people did much to hinder its progress. They were not averse to the teachings of the Mennonite people. Few had even taken the pains to find out upon what principles their faith was established; but that it was a "new religion" to them, could be seen by the very appearance and conduct of the workers, and this no doubt, caused them to regard it with suspicion. The few who became acquainted and associated with the workers, were soon convinced that they came with a real

Gospel message and learned to love the doctrines of the Church, even though they did not embrace its teachings for some time.

Those were trying days, and it meant entire dependence upon the Lord for the ones who had the work in charge; but, as one worker has said, while the opposition from the community was very unpleasant that by the Church was harder to endure.

Funds came less frequently until the amount received was entirely inadequate to furnish the meager necessities, and after a struggle of several years the Mission was closed and services discontinued.

The closing of the doors did not stamp out the conviction of the workers and friends who stood by them. Their experience was no doubt something like Paul's when he said, "We are troubled on every side! Yet not distressed; we are perplexed, but not in despair (II Cor. 4:8).

A few of the workers rented rooms in the community, continued their visitation work and on Sunday gathered the children into their rooms to teach them the Sunday school lesson. This was continued for some time, until interested leaders in the Church again took up the matter and after further investigation decided to re-open the Mission within a block from the first location.

God had abundantly blessed and answered the prayers of His people. From that time the interest in mission work has been steadily on the increase. As we look back over that seemingly short period of time we are made to feel that the work has been progressing in leaps and bounds; but to those who have gone through the experience of pioneer mission work, even after the re-opening of the work, the growth has seemed slow enough.

Chicago, Ill.

(To be continued)

EXTRACTS FROM A MISSIONARY'S LETTER

(The following sent in by Sister Shank has been lost and just came to light shortly before sending to Scottdale, but it contains so much that it would be unjust not to use it even if it is old. It needs to be more than read. Study it; there is an under-current in it which the casual reader will not get.—H.)

I can't tell you how busy we have been this hot season all alone here, with cholera raging badly and famine people coming daily by fives and tens and even fiftens. We found the hundred dollars very helpful indeed. All who could pounded stone. From the fifteenth of May until the tenth of June we had hot season proper—114 degrees was perhaps the highest.

Dr. Coopridier returned home from Balodgahan about the middle of May and we were glad for that. We hardly knew what to do with the sick. Isa Das' father died of cholera, also blind Stephan. We came very nearly losing a number of others too—little Bisahin the untainted leper girl, Bahoric's wife and child, and William, one of the Orphanage boys, are low with cholera. One of the inmates of the Old Men's Home very nearly went with it too. He is a Gond who came to us during the hot season with two little girls. The youngest, about three years old, was almost dead from starvation. We have been keeping her here in the bungalow. She is much fatter now but cannot walk alone; she walks if her sister leads her but her legs are still thin and bony.

I would like to take you through our bungalow now. The back veranda is a sight. There are two old women, one old man, one middle aged widow, and three children, all living there trying to recover from starvation. With them are their dirty rags, baskets, gharas, etc., and when it rains they have to come into the office. As fast as they gain strength we send them to work and out to live in some Christian's empty home.

In the west room we have an old woman and her little girl who was very sick and starved when she first came. She is well now and getting fat. There are also the two little Gond girls I mentioned above, a tiny little baby boy now two months old, and a little Telin girl. The little boy was fifteen days old when he was brought to us—a miserable, starved, pinched, little one. He had been fed on rice water and his bowels were bad, so for a while he was a great care. Now he is doing well and when he gets fat, in a few months Saul in Meradev wants him. The little Telin girl was thrown in the jungle beyond Meradev by her mother in the hope that some wild animal would eat her up. But somehow Saul heard of this and he and another man took a lantern and went out in the night to search for her. The little girl saw the light and came creeping toward them and although she is about four years old yet she could not walk because she was so starved. The police had also heard about this and they searched the villages for the mother, found her, and after locking her up for a few days made her bring the child to us. She brought her here and seemed very glad to leave her. The child has had a hard time getting back to life but is improving slowly. I thought perhaps Ruth would be glad to know what has become of her little aluminum plate. This little girl whose

name is Lachni is eating out of it. She was born in Ghatisili.

It was quite a problem to provide for all these children with spoiled stomachs and ravenous appetites. We expect conditions to get worse later. The prospects at present are not very good for much of a crop this year. The prospects are about like they were last year this time. We have had floods of rain already, more than half our average rainfall came inside of four days and nights and this makes a bad outlook for the future. However we hope and pray there may still be a good rice crop.

The shop and rope machine are going on as usual. There are twenty-six persons in the Old Men's Home now. We expect Bro. and Sister Lapp the latter part of July. Must go to the Leper Asylum now. We have our share of little troubles there too. At present there are 209 to care for.

(With the first hundred dollars used for famine relief some stone was hauled to be used later in building work. Those who came for work were set to pounding the stone fine. We hope ere this more money has reached them to provide work for those able to work and food for those who are worthy.)

Gond and Teli are names of castes. Saul is one of the Christian workers. He and his wife had already taken a little influenza orphan into their home.—C. Y. S.)

HOW IS THE MONEY OF THE CHURCH SENT TO AND SPENT IN THE AMERICAN MENNONITE MISSION IN INDIA?

By M. C. Lehman

For the Gospel Herald.

In a recent meeting of the Executive Committee of the American Mennonite Mission the following resolution was unanimously adopted. "Resolved, that the treasurer of the Mission write an article for the Gospel Herald explaining the financial arrangements of the Mission for the Church."

This was to be done so as to supply the knowledge to the Church. The Church has stood by the Mission nobly and the missionaries on the field deeply appreciate the prayers and means of the brotherhood in America which make it possible for them to work here.

This should enable those at home to pray for the work more effectually. It is taken for granted that those who give money for this work send their prayers with it. When the money arrives here we feel that it represents the prayers of the donors for this work and should be used in

that light. When a donor knows the channels thru which his money goes he can follow it with his prayers more easily. This will be a source of strength to those on the field who are responsible for the use of the money.

It should also enable donors to give more intelligently. Common business demands that a person may know not only what is done with the money he gives but how it reaches its objective. In this way he can give to the cause that appeals to him most and at such time and in such ways as to make his donation do the greatest good.

This should also enable donors to understand the financial part of the Annual Report of the Mission published in the Gospel Herald by the Mission and so see what results are attained with the money sent to India.

The reports sent by each missionary and the treasurer of the Mission to the Secretary and Treasurer of the Board each month are simple financial statements of the receipts and expenses of the Mission and stations and will show just what is done each month.

The method of gathering funds for the India Mission and other work of the Board is no doubt understood in America but a brief statement to show how this is done for the sake of understanding later procedure may be helpful.

The General Treasurer of the Mennonite Board of Missions and Charities, Bro. G. L. Bender, Elkhart, Ind., receives money intended for any part of the India work from congregations or individuals and enters it into his accounts and deposits it. The treasurers of other boards throughout the Church also send money to him. This is advantageous because sending money from one source to India in large sums at once costs less for transmission and we have arrangements with a number of banks here in India that will cash checks directly from our General Treasurer if written on the check forms of the Board. This saves the expense of buying drafts.

In receiving money for transmission to India the General Treasurer notes in his accounts if the money is given generally for the India Mission or for some special purpose in the Mission such as the support of a particular Indian worker, orphan, missionary or for the building of a certain building.

Having noted all receipts in his accounts the General Treasurer deposits the money until his next regular monthly remittance is made or until the Executive Committee of the Board authorizes him to send certain money which has been given for certain stations or buildings.

Money is then sent to India by the General Treasurer monthly. This money so sent is the amount which the Board has notified the India Mission it will endeavor to gather and send each month. Some of this is specified each month as for evangelistic, medical, schools, Bible women, and some is left for distribution to various parts of the work by the Executive Committee of the Mission on the field. The money for the support of the missionaries is sent every quarter.

The money is sent in the form of checks written in favor of the American Mennonite Mission and now sent by registered post. This is necessary because of the carelessness of Indian post-offices with unregistered mail. During the war duplicate checks were asked for from the Board so that in case one check should be on a ship sunk by a sub-marine its duplicate which would follow in another letter on another ship could be used and the Mission not be financially embarrassed. During the war it sometimes took a letter three months to reach us. Since the war this time has been reduced to about five weeks.

One problem that we had difficulty in explaining to donors in America relative to the transmission of money to India is the problem of exchange. Before the war one U. S. dollar would yield us a little over three Indian rupees, or in other words would yield us from three hundred and three to three hundred and eight or nine rupees, according to the rate of exchange between India and the United States. When exchange is at par we get rupees fifteen for one English pound which is worth \$4.8775 of U. S. money. One dollar will accordingly yield us 3.08 rupees when exchange is at par or one hundred dollars would yield us rupees three hundred eight.

Since the Mission was started nearly twenty years ago exchange was as a rule a little below three and eight hundredths rupees to the dollar. For rough calculation the Board and the Mission usually counted on about three rupees to the dollar. Exchange has recently dropped very much. One of the last remittances from the Board was cashed for us at two twenty-seven, which is two hundred and twenty-seven rupees on one hundred dollars of about rupees seventy three less than we had been accustomed to getting before the war or eighty-one rupees less than par at three eight. It can easily be seen that this would very soon have put the Mission into financial difficulty as the regular monthly remittance from the Board at the above rate would yield us over seven hundred rupees less each month than when we could get even three rupees to the dollar.

We cabled to the Board about this and they agreed to make up the deficit in all cases where we got less than three rupees on the dollar. Had it not been for this willingness on the part of the Church to meet this emergency the Mission would have had to close some of its work and put out some of its orphans. It should be said in passing that this rate of exchange depends on the excess of exports from or imports into India or vice versa and the world market for silver and is a matter over which the Board and the Mission can of course have no control.

The letters from the General Treasurer in America containing checks are received by the Mission Treasurer in India and the checks after endorsement are sent to one of the banks with which the Mission does business asking the bank to credit the proceeds of the check at current exchange to the account of the Mission with that bank and return a memo stating the rate of exchange and the amount of the proceeds. This amount is then entered into the account of that bank in the Mission's Journal and posted monthly into the Ledger and the account balanced and reported.

The Mission Treasurer also makes a financial abstract of the letter from the Board which accompanies the checks so that he may know how to distribute the money and so that there will be some record for his file. He then sends the original letter on to the Superintendent of the Mission who replies to the letter to the home Treasurer and sends a receipt for the money.

We may say also that we have banks in India quite as good and well organized as those in America and that we patronize only those that are incorporated as government banks and under the inspection of the English government. We do not mean to say that this involves absolutely no risk but the risk is as low as we can make it and we can not get money for our checks without patronizing the banks. They give us interest on our checking account with them and we do not keep money with them longer than necessary. The Mission has so far lost no money at all because of failure of banks.

The money having been received and deposited by the Mission treasurer, we may now see how it has been distributed and used.

The Executive Committee of the Mission, which usually consists of about five elected members of the Mission, at a meeting a short time before January first of each year having heard from the Board as to the amount they expect to remit monthly for the Mission both for

general and special purposes, does the following:

1. Appoints each missionary on the field to the work they are expected to do for the next year.

2. Determines the amount of money that will be required for him or her to do that work and passes a resolution authorizing the Mission Treasurer to pay this amount of money monthly upon the presentation of a signed voucher by the missionary. This amount can not be increased or decreased except by the resolution of the Executive Committee. This committee meets at least quarterly and arranges the business of the Mission through the Board's and Mission's agents during the interim between the annual business meetings of the Mission.

All money that is sent for special purposes is put in the funds and spent for the purpose specified by the donors and the Executive Committee decides only as to the disposition of the money not specified.

The Mission Treasurer draws money from the bank and keeps it in the Mission safe and gives each missionary monthly the amount that has been allotted him or her for work and quarterly the amount that is due for support when the signed vouchers are submitted.

All these expenses are recorded by the Treasurer and the vouchers filed for reference. The missionaries receiving this money record this as a receipt in the books. Each missionary keeps an accurate account of all money received and spent and strikes a balance at the end of each month and fills out a report of five copies which shows the sources of his receipts and the avenues and objects of his expenses. One of these copies is filed by the missionary and four are sent to the Treasurer who compares them with his accounts, files one copy and sends the remaining three copies to the Superintendent who checks, and countersigns them and files one copy and sends the remaining two to the Treasurer of the home Board who files one and sends the other to the Secretary of the Board.

The Treasurer of the Mission keeps a double entry account of all the receipts and expenditures of the Mission and prepares monthly trial-balances to check his accounts and prepares reports which are submitted to the superintendent for checking and transmission to the Board in America after filing copies. He does not deposit money in such banks only as are approved by the Mission.

The accounts, files and reports of the treasurer are inspected and audited twice annually by a committee of three missionaries and the cash

in the safe counted. The same is done with each missionary's accounts, files, reports and money, twice annually.

Each missionary and the treasurer then prepare an annual report which is simply a summary of his twelve monthly reports and disposes of them in the same way as his monthly reports and the treasurer's annual report is reported at the annual business meeting of all the missionaries.

The missionaries do all the work mentioned in this article themselves. No one is paid anything for doing it. Indian people have nothing to do with it. The only cost involved is that of printing, paper, and postage. This is small.

In properly caring for the money for which God holds us responsible we needed a system and this is the one adopted by the Mission. We have gone into considerable detail to describe it to you because we felt you should know. Perhaps it can be improved. As the work grows still larger it will likely need to be modified. It is giving fair satisfaction just now.

Please pray that we may strength and wisdom from above to meet the heavy demands on us.

(Signed)

M. C. Lehman,
Treasurer.

(Countersigned)

P. A. Friesen.

Superintendent.

Dhamtari, C. P.

Sept. 17, 1919.

NEED OF MISSION SCHOOLS IN INDIA

By Geo. J. Lapp.

For the Gospel Herald

The readers have no doubt noticed the article in the October number of the Christian Monitor written by Bro. M. C. Lehman in regard to the appeal that was made by the native from the Sihawa District whose children had no school privileges.

The heart of the writer was very much touched by the article because we were painfully aware that there should be several Mission primary schools established in the district, but we did not have the means to open them. We were burdened for it and it was one of the greatest regrets of our lives when we had to leave the station, Ghatula, knowing that there were not enough missionaries in the Mission to put any in our place. Consequently the station was left without any missionaries to carry on and develop the needy work in that part of the field.

Knowing the need as we do, we wish to use this little space for an appeal to the brotherhood to furnish

the means for opening up several Mission village schools in that district. We sincerely hope that God will lay the burden upon your hearts and that some one, or several, will be willing to furnish the means. Five hundred dollars will build and equip a school building for them and another five hundred will build the homes for the teachers who as Christians will not only have charge of the school but will also have the spiritual interests of the heathen people at heart. We should be very glad to correspond with any who might be interested in the work. Should the time soon come that we will be able to return to the work in India we expect that district to be our field of labor for part of the time at least. Our interests will lie in helping to establish such mission schools, develop the evangelistic interests of the people of the district, and help to so establish that the knowledge of the Lord Jesus Christ be brought to as many as possible.

May God grant that some of the brotherhood be burdened for furnishing the means for mission schools in the Sihawa District.

Goshen, Ind.

OUT AMONG THE QUINTAS WITH BIBLES AND TRACTS

J. W. Shank

For the Gospel Herald

Some interesting experiences come to us as we go about our work among the native people around us. We have done much work among the residents of the city. Here we make house to house calls distributing tracts, offering Bibles for sale, giving out portions of Scripture and inviting the people to the mission hall for the various services. Here it is more or less difficult to get into conversations with the people. They generally take the tracts gladly and often take sufficient interest in the Bible to buy a copy. Generally speaking, however, there is a great deal of indifference manifested. The attitude shown is that of unconcern rather than real interest.

Most interesting are the visits we make to the "quintas" which are the small truck farms around the towns. These usually contain from two to about ten acres of land. Thus the homes are quite near together so that one can reach a great many homes in one afternoon. The people who live on these "quintas" are largely foreigners, Italians, Syrians, Belgians, and others. The native Argentines seldom care to till the soil. They prefer to live where they can have cattle and then they let the cattle make the living. But the different classes I

have mentioned are a bit more thrifty. Some of them have very neat little homes but all of them live very simply. Some of them work very hard and have scarcely any time for leisure. One would think that their lives must be very empty and dull.

The following are some of the evidences of that emptiness. Only about half of the children are sent to school and the schools that are found among the quintas are very poor indeed. Very few of the women can read and many of the men also can not. There does not seem to be any kind of community social life in the way of gatherings of the people, no church, no Sunday school, nothing. Most of the people have sort of a half afraid, dumb stare as one approaches. Occasionally one finds a man or a woman who show considerable intelligence and they know what you mean when you tell them that you are from the "Culto Evangelico" (the Gospel church). The majority, however, know absolutely nothing. They do not even know what a Bible is or what the "Culto Evangelico" could be.

In the several visits that I have had the privilege of making, it was our aim to introduce our work. Several visits with the tracts, I think, should then be followed by house to house personal visits with the view of teaching the Word of God. If they read the tracts and leaflets which we leave, they will have less fear of us, knowing that these contain nothing bad. Occasionally we leave a Gospel of one of the evangelists in the hands of those who show sufficient ability to read, and enough interest.

Perhaps a few hints about some special cases will be of interest to the readers. We approach a home where a man is working in a garden. He takes our tracts and when we ask whether he has a Bible, he says, "Yes, and are you Protestants?" We say, "Yes." Then he says, "Ah, this is what I like. I have read much of the Bible and I like it. I want to come to your services at the hall. I have not faith in the Catholics. They are all cheats."

Another home gives us a different reception. They seem to be Belgians of the most fanatical type of Catholics. The woman waits until we have given her a copy of about four different tracts and then begins to tell us what she is. She says she does not care to be deceived with this Protestant trash, that she expects to use the papers we gave to kindle fire in the morning. Then she begins all kinds of abuses of the Protestants. We answer her very calmly, telling her that nothing is farther from our purpose than to deceive her, that we have brought the truth and asking her whether she ever read any Protestant literature or heard a talk by a Protestant. No indeed, she said, and

she never expected to read anything or to hear. We left the tracts in her hands hoping that before she should destroy them she might take some secret glimpses at them and thus discover that they were merely innocent truths. As we went away she kept talking after us and calling to some neighbors across the way that we were spies out trying to deceive the people.

At another place we found several families of Syrians living in the same house. They asked immediately whether we had Protestant or Catholic literature. When we told them they greedily took everything we would give them. One man said he had attended an American mission school in Syria before he left there and that he was sure there is no better religion than that of the Protestants. They promised to attend the services at the mission hall. They also asked whether we had the Bible in Arabic. We said we had not but that we could secure some for them.

Along the roadside dozens of children ran after us asking us to give them "boletines" (bulletins). I was especially impressed with the need of a Sunday school among the Quintas. These dozens of children, I believe, could all be gathered into a very nice Sunday school.

How these experiences make our hearts burn with zeal for the work. These dozens, yea hundreds of homes where the teachings of Christ are never heard must be reached somehow. The work I am describing is at Rio Cuarto where I have been helping during the time we are compelled to stay here. Soon we will go away to our own work at Pehuajo where we hope to do the same kind of work. I would estimate that there would be work here at the Rio Cuarto mission for three missionary families together with additional help from native workers. Now there are two Sunday schools where there ought to be seven or more. It must be remembered that Rio Cuarto is a town of between thirty and forty thousand people. There is one Catholic church and one mission. In the Mission there is one missionary and his wife who are assisted by one native worker and his wife. They can not do more than touch the fringe of things here.

We wish our dear people at home to know that at practically every place where there is a mission in the Argentine the needs are pressing in like manner. And then think of the hundreds of towns where there is no mission! Surely the Macedonian call might come from the Argentine as urgently as it came to Paul so long ago. Pray for the homes in this land where Christ is not.

Pehuajo, F. C. O., Argentine.

THE ORPHANS' HOME

By J. A. Hilty

For the Gospel Herald

It has been suggested that a series of articles on the Home from its beginning until the present time might be of interest to many of our Herald readers.

This shall be the first, therefore, of a series of articles wherein we expect to review the past as best we can, and give you a bird's eye view of the work at present, from various angles, and perhaps also a suggestive preview into the future.

The Home was first opened November 21, 1896 near Orrville, Ohio, in the home of Bro. S. K. Plank, with his son-in-law, Bro. David Garber, and wife in charge. Six children were in the Home at that time.

On Nov. 9, 1899, Bro. Garber was succeeded by Bro. A. Metzler of Mahoning Co., Ohio, who became superintendent of the Home, in which year it was also incorporated.

The work continued here until March 28, 1900, when, Bro. Plank having sold his farm, the Home was moved to its present location, which previously had been built as a private home, then used as a Presbyterian College, then, being offered for sale, had been bought by twenty of our brethren at a very low price, the brethren having in mind, when buying, that some day the church might use it some way or other.

The Home as it moved to its new location consisted of Bro. A. Metzler and family and Sisters Leah F. Yoder and Tena Burkhart as workers, and eight children. Brethren, S. E. Allgyer and Levi Hooley with Bro. Metzler comprised the local board at that time.

Bro. Metzler served as superintendent for eighteen years, or until July 1, 1917, when, being disabled by affliction, Bro. F. I. Smucker, who was in the Home as farm manager, became acting superintendent until another man could be found to take the place. On Jan. 1, 1918 the present superintendent was appointed.

Since the opening of the Home seven brethren and sixty-two sisters have been connected with it as helpers at different times, and in various ways. Of the brethren, three have already been mentioned. Others were Brethren, Rhine Benner, J. G. Wenger, Ora Troyer and C. F. Yake. The latter is here at the present time, in charge of the schools.

Space will not permit naming all the sisters who have helped. Those who have spent a number of years in the work were Sisters Mayme King who gave sixteen years of her time mostly as matron, Tena Burkhart who was here for twelve years, Lizzie

Longenecker, nine years, Fannie Buckwalter, nine years, Katie Kile, and Amanda Detwiler, present workers, have been here about seven years. Two of the sisters who at one time were workers here, later gave their lives as missionaries to India, where they spent a number of years in His service.

The total number of children who have been taken in and cared for up to April 1, 1919 were seven hundred sixty-two. Of this number, four hundred forty-four were boys and three hundred eighteen were girls. Their stay in the Home has varied from a few days to thirteen years. Many of them were again returned to their parents while others were placed into foster homes.

West Liberty, O.

(To be continued)

"NO MAN CARETH FOR MY SOUL"

By Geo. J. Lapp

For the Gospel Herald

The subject of this discussion is taken from Psal. 142:4 in which is recorded David's expression of distress at a time when he was greatly oppressed by the enemy and was compelled to remain in hiding from them. He was so isolated for the time being from help that in his moments of deep depression when no help was near he keenly realized that no one (who was nigh) cared for his soul. Fortunately he knew of the upward look and remembered past blessings. He had within his heart the assurance that even though man might not care for his soul God would not leave him in this hour of distress but would 'deal bountifully with me' (v. 7). David had access to the Most High and knew it. There are many spiritual unfortunates in the world who do not know of the access they have to the throne of grace.

In the New Testament are instances where the soul's cry of distress was heard from those who were awakened to their need from messages of divine truth. In Luke 3:10-15 John the Baptist's messages brought different classes who inquired, "What shall we do?" In Acts 16:30 is recorded the jailor's cry of distress because of the power of God manifest in the prison. Undoubtedly the songs of Paul and Silas in the night impressed him to go to them for the help he needed. In both the above instances the Gospel of repentance from sin was preached to them by servants of God who by the spirit of God cared for the perishing souls of the lost whom they met under the varied circumstances.

The great Light of the world, Christ Jesus, made the supreme sacrifice of

His life for the cause of saving the whole world of lost souls. He cares for them and has established His plan for seeking them in the Great Commission of Matt. 28:19, 20 and Mark 16:15, 16, and His program as recorded in Acts 1:8. The method of bringing the knowledge of Christ to the lost and also the message as used and given by the apostle Paul are recorded in Acts 20:20, 21, "And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God and faith toward the Lord Jesus Christ." The burden of the great apostle was for both Jew and Gentile. Both Paul and Peter came to realize both by divine revelation and experience that "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted of Him."

The appeal which the Apostle Paul received in the vision, "Come over into Macedonia and help us," is in accord with the constant appeals which come to the Christian Church from heathen lands and also from those who have not the means of grace in more civilized countries. Taking it then in the larger sense and cast about for evidence we soon come to know that there are millions of people who have not the light of the Gospel and would gladly welcome a messenger of the Cross. Heathendom and sin have brought into the world a gloom and a darkness which only the Light of Divine Truth can dispel. It has produced conditions which are appalling. Idolatry in its various forms is the result of man worshiping the creature more than the Creator. Degradation in all its forms is the result of man seeking to satisfy unbridled passion. Superstition is the result of woeful ignorance. And, it matters little whether the poor unfortunate is one who bows to idols before a forest shrine in the heart of India or Africa, or enters some magnificent temple to worship the costly idols there, or finds himself a slave to the Dollar, Fashion, or Popular Applause. He is on the wrong road and needs some one to show him the way. He may have gone to the limit in trying to satisfy his insatiable appetite for vice in its worst forms but he is constantly conscious that nothing is really satisfying. He may fear ghosts and hobgoblins and seek to appease the anger of a host of angry gods, but he finds no comfort there.

Man out of Christ, whether he has had all the advantages of wealth and training or whether he lives the simplest life in the heart of some jungle, finds times in his life when he gives expression to real distress of soul and longs for the touch of some

loving hand and the council of a heart of compassion. He wants to be near someone who really cares for his soul. In other words, one may hear the soul's cry of distress on every hand, either (1) because of the fear of divine ill-favor, or (2) because of longing for assistance and there is none to give it, or (3) because of the consciousness of darkness, and there is none to lead to the light, or (4) because of a guilty conscience and there is none to show the way to repentance, or (5) an unwillingness to pay the price which he knows must be paid if he repent and turn to God. The last named applies more directly to those who have heard and are not willing to meet the conditions of the Word. Yet they too have distress and at times long for help.

We are told that we are on the verge of the greatest revival that the world has ever seen. Whether it will touch every phase of life and activity of the Church remains to be seen. However, there are still dark borders of the earth (and these corners are many, large, and dense.—Ed.) that have not as yet been penetrated by messengers of the Cross. Ofttimes when our missionaries have gone into villages of India where Christian workers have never been they had to face such expressions as, "Why did you not come before?" "Why have your ancestors allowed our forefathers to die in heathendom if what you say is true?" "Why do not your many Christians of your own country send enough to cover this whole land at once so we will all have the chance to be saved?" etc., etc. Such appeals are heart-rending and bring out all the effort that the overworked missionary can put forth in order to reach the most possible before they must go down to a Christless grave.

Space forbids giving statistics of the few missionaries there are in the various heathen lands as compared to the dense population, but if figures mean anything to us we need but study little to come to know that thousands are dying daily without even a chance to know the Truth. We need but look about us and find those who want someone to speak to them about their souls and yet no one had perhaps spoken to them for months. We who are in the service of soul-saving do not wonder that so many people turn away from the Gospel and from the Church when we see the seeming indifference of professed Christians. Foreign missionaries of every denomination are heart-sick when they come to the homeland and find their churches so cold and indifferent to the spiritual needs of the world and even of those near to their own homes. Lack of interest in spiritual things, inconsistency in walk

and daily life being so absorbed in the material and interest in the light and frivolous, love for fashion and popularity and woeful ignorance of God's Word are at the root of spiritual disintegration in the Church. May God help us to care more for souls and seek by every means to reach those who are both near and far.

Goshen, Ind.

THE VOLUNTEER

By R. R. Smucker

For the Gospel Herald

I Introduction

Sometime ago we were asked to write a series of articles for the Mission Supplement of the Gospel Herald on the general subject, "The Volunteer." The plan is to take one special phase of a Volunteer's life, training, or preparation for each article.

In every person's life there comes a time when his views change. Take the child, for example. In play it is guided by its imagination as well as the controlled suggestions that it receives from others. But the time comes when that child will begin to think for itself. It will develop a power of discernment or discrimination, altho at first seemingly in a lesser degree. But as the normal child develops it comes to the place where the first conscious realization of God's presence is felt. The conviction comes that God, thru His Son, Jesus Christ, is needed in his life. He realizes that he needs Christ to help him over the rough places. After making his realization known, he is baptized and considers himself a child of God. Let us bear in mind, young brethren and sisters, that the early life and habits formed therein constitute large factors in determining ones future. Take our blessed Master for example. Don't we like to think that the various events and happenings in Christ's life before His public work played a large part in the development of that wonderful character?

So the young man or woman who dedicates his or her life to God's service. Bear in mind that this is often a complete dedication—complete inasmuch as that person then understands the nature and workings of God's kingdom. Thru this wanting to serve God, or the longing to know Him better, a study of the Bible is begun. Along with this is the realization of the need of talking things over with God—prayer life. Human weaknesses stand forth and a devoted earnest prayer goes up to the throne of the Master, asking that He give grace and strength to walk in the Master's footsteps to be a true disciple.

The prayer life now takes on a new

aspect. Thru prayer and Bible study new ideas and new lines of thought are started. The conditions of the heart and mind necessary to express the thoughts in the following verses cause the young man or woman to earnestly seek after the whole truth:

We should pray in faith (Matt. 21:22); in full assurance of faith (I Jno. 3:21); wholeheartedly (Psa. 119:145); truly heartedly (Heb. 10:22); with spirit and understanding (Jno. 4:22-24); with confidence in God (I Jno. 3:14); with holiness of mind and purpose (I Tim. 2:8); with humility (Jas. 4:6); desirous of being heard (Psa. 61:1); desirous of receiving an answer (Psa. 27:7); boldly (Heb. 4:16).

But is this the complete life? Suddenly it bursts upon the individual that so far he or she has been living selfishly. He has received many blessings and favors from God. His life has been broadened by the influences of God's Word. But is he to keep all this to himself, or is he going to answer that something within him that makes him feel selfish and uncomfortable, and that is causing him to almost tremble in God's presence, by giving up and saying as did Christ, "Nevertheless not my will, but thine, be done" (Luke 22:42), truly volunteering for service wherever God would send him and use him.

But now the verses, Matt. 28:19, 20, take on a new meaning, viewed as it were thru this rededication of body and ability expressed in, "Not my will, but thine, be done." The volunteer now welcomes every opportunity to serve directly, both as a channel thru which to render service now, and also as a means of development for future service. But what does the volunteer for Christ know about the home land, the condition in the foreign fields, manners and customs of various peoples and races, and concerning the work and lives of missionaries? So for him a new field of investigation opens up. He studies in the light of a broad, world-wide interest in humanity. He wishes to find out more accurately about the various fields. Possibly he has a fairly general knowledge of the conditions, but that does not satisfy. As he is interested in God's kingdom anywhere, he will doubtless read, and study books on various phases of the work. A few suggestive names are "Livingstone, The Pathfinder," "Africa," "The Uplift of China," Smith; "South America," Neely; "Uganda's White Man of Work," Mackay; "India Awakening," Eddy; "Decisive Hour of Christian Missions," Mott; "The Call of a World Task," Murray; "Negro Life in the South," Weatherford; "The Evangelization of the World in This Generation," Mott;

"The Challenge of the City," Strong.

Along with the reading of books concerning conditions and customs of various people, the volunteer is intensely interested in the great problems confronting the Church. While not yet deciding on a specific field for service, he is acquiring a knowledge of people and their peculiar customs and habits that is invaluable to him. In the home field he investigates the rural situation. He finds that the number of places where Sunday schools are needed is appalling. Any number of neighborhoods have had churches in them, but are now closed. But are people in such places interested in God and His principles? On investigation the volunteer finds that many people are not only willing but eager for someone to start and to help keep the work going in some outlying neighborhood. He finds that only about twenty-five percent of the rural young people under twenty years of age attend Sunday school. Is not this an opportunity to actively put forth effort in the cause of Christ?

But conditions in the cities present themselves. The extreme poverty is awful. Take this typical illustration for consideration: The father, a worthless slouch; the home naturally ill-furnished, poorly lighted, miserable and wretched; the mother, the sole bread-winner, overworked, worn-out, interest in life ebbing low; possibly one of the children ill with a disease that needs attention;—is the volunteer interested in such home life? Are not the souls of that mother, children, aye, that of the miserable man they call, father, as valuable and as precious in God's sight as the volunteer's own?

In studying the conditions in India, he finds the caste system a peculiar, but large factor in hindering the work of the Gospel. Native customs that forbid one to ever rise higher than that standard of the caste into which he is born; the customs that say that the son must follow the trade of his father, thus crushing out all desire to better himself and conditions; these with numerous other superstitions and traditions have served to crush the spirit of progress in development of the standards of the India people. When he thinks of the great good that Christian teaching is bringing to these people, the volunteer is anxious to help in the work, by prayer now, possibly by giving his life in service later on.

Thus we could go on telling of China with her millions of people, discussing her great religion, Confucianism, which is based on ancestral worship, teaching that the source of all true devotion lies in filial piety, placing special emphasis on the departed spirits of the ancestors of

generations back; how this affects the welfare of the race; or Africa, with her millions of unenlightened souls; of the conflict between Mohammedanism and Christianity, with seemingly the greatest progress being made by the "religion of the sword;" of South America with her people growing tired and disgusted with the rule of Catholicism and immoral priesthood, and how the people are losing faith in all religions,—atheists, of conditions in Mexico, where the peon is virtually a slave, and where such unstable conditions exist at the present time; of the Armenian and the Turk,—the volunteer is virtually interested in all of these.

This study of conditions as they exist in the world arouses pity and sympathy. But these are not the prime motives that prompt the true volunteer in wanting to do definite work for Christ. It is rather the love of God in the heart, a burning desire to do His whole will, the realization of what God has done for him—these are some of the motives that urges him on to work earnestly and wholeheartedly. This love, prompted by the feeling that "I must help somewhere," causes the burning questions to stand out: "Where shall I go?" "What shall I do?" "Show me the way."

Goshen, Ind.

FORTY-FIVE YEARS AFTER MARTYRDOM

In 1872, following up the splendid opening made by Melinda Rankin of the American and Foreign Christian Union, missionaries were sent to Guadalajara, Mexico, and in spite of the bitterest opposition of the Roman Catholics, converts were gained and groups of evangelical believers were established in many different points in the surrounding country, which is one of the most thickly inhabited agricultural regions of the Republic.

Early in 1874, one of the missionaries of the American Board, John L. Stephens, went from Guadalajara to Ahualulco, where a small group received him cordially. He rented a house on the central plaza for services and for a night school, and was rapidly gaining the sympathy and the active cooperation of a considerable number of people.

The parish priest, however, was aroused by his success, openly denounced him from the pulpit, forbade his own flock to have any dealings with the Protestants, and burned in the plaza such Bibles and evangelical literature as he could lay hands upon. Not satisfied with these measures, he incited the people to more definite action. Getting together a mob of

the most fanatical and ignorant, after furnishing them freely with intoxicating liquor, he sent them out at midnight to attack the house of the missionary.

Aroused by the stoning of his door and by the shouts of the mob, with his Bible in his hand, Stephens climbed to the roof, together with the Mexicans who were with him in the house. The door was soon broken down and the mob rushed in. Others had gained entrance from the back, and among them were several of the town guards dressed in uniform. Stephens, thinking that these would protect him, climbed down and appealed to them, but was felled by the stroke of a machete, and was horribly cut to pieces by the infuriated mob.

Later his Mexican helper, Jesus Islas, was found and murdered; and a blind boy, who had been the innocent recipient of kind attentions from Stephens, was brutally killed. The priest who instigated the crime escaped, but the government arrested three hundred of the mob and retained one hundred of them for formal trial, of whom twenty were convicted. About eight were executed and the rest were sentenced to imprisonment for life.

This was forty-five years ago. Has Mexico changed in these years?

On March 2, 1919, the anniversary of the martyrdom of Stephens, the missionaries at Guadalajara were invited by the church at Ahualulco to attend a commemorative service such as is held each year on this date. The house in which the crime was perpetrated was secured for mission premises soon after the scene described, the owner contributing about half of its value for that purpose. A congregation was soon formed, first under the American Board, subsequently transferred to the Methodist Episcopal Church South, and has just been turned over again to the American Board, in accordance with the new cooperative plan of mission work now being inaugurated in Mexico.

While the carnival which precedes Lent was, at its height, with services crowding the great church to its capacity and with hundreds of adherents, chiefly pure Indians, kneeling in the open court and out to the middle of the street; although many devotees had taken advantage of the open booths on the plaza, devoted to the sale of liquor, to get drunk; and although they promenaded the plaza in front of the evangelical church with bands of music and songs, yet not a word offensive to the Protestants was heard.

The church proper was not used on this occasion, as it was not a strictly religious service, though held on Sunday night. A vivid description of the

events leading up to the assassination and of the event itself was read, and there followed an address, by the director of the public schools, not an evangelical, but a warm sympathizer, recitations, and music by the orchestra.

The influence of evangelical Christianity in that place may be judged from the fact that two of the most highly esteemed of the public school teachers are graduates of our Instituto Colon, and the director of schools and his wife were educated under evangelical influences. A former student of the Collegio Internacional is employed in the office of the tax collector; and two other graduates of Instituto Colon and of a training school for nurses at San Antonio, Texas, are considered the best medical authorities of the place, and are busy constantly with patients from all classes of society.

These two trained nurses have offered their services to the mission, free, for two hours daily, to direct a clinic and dispensary in a room now being built as an addition to the mission property. The poor will be treated free of charge and medicines will be provided at cost to those needing such aid, while religious instruction will be given to all who apply there for treatment. It is proposed to name the room "Sala de Curaciones Stephens," in memory of the first martyr of evangelical Christianity in Mexico.—Alfred C. Wright, Guadalajara, Mexico.

RELIEF AND RECONSTRUCTION

By J. C. Meyer

For the Gospel Herald

I. Aims and Purposes

When I stop to consider how it came about, I wonder what has been the real functioning motive for the Mennonite people to enter into relief and reconstruction work. Some seem to think it is a new policy while others look upon it as the expansion of an old idea of our relation to our fellowmen. I shall not argue on either side.

Sometime ago a brother informed me that when he applied to go to France for relief work a minister tried to discourage him because he thought it was DANGEROUS. Again some brethren have intimated to me that we should do independent work in order to gain RECOGNITION. Then there is a class who say, "Go slowly," because with the fall of the price of wheat the princely sums (whatever that may mean) will no longer be forthcoming. The argument seems to be that the donations were simply the surplus profits gained by a sort

of PROFITEERING process. In other words, the idea seems to be that we ought to get ready to stop our relief work because wheat may go down. Now since wheat seems to be maintaining its high price I suppose the conclusion would be we should "Carry on."

But there is yet another idea that is quite common. There seems to be a theory that we as Christians have a **home in heaven** and that we might soil our garments or our nice, clean, white hands by going out among men who are hungry and homeless. The idea seems to be that heaven was made for Christians and that we must avoid overcrowding the place. Finally there is a class who seem to have felt the impulse to give only so long as Liberty Loans and tar and feathers were in vogue. Since these latter are now out of date this class seems to feel relieved of their charitable instinct. These gave to avoid something rather than to accomplish something. They are Christian only under duress.

Now let us briefly consider these viewpoints separately. The Christian who plans his life on the basis of avoiding danger must stop reading the Gospel account of the life of Christ before he gets to Gethsemane. Calvary cannot well be brought into his plan. I suppose we would best call him a follower "afar off."

As regards the recognition idea there may be much of good in it but it seems to me if the Mennonite Church wanted recognition she has taken the wrong course. In this crisis if the aim would have been recognition I suppose the best plan would have been to have every young man don the khaki and work for promotion. I doubt not but that we could now boast of a half dozen Mennonite captains, a score of lieutenants and perhaps even a colonel or two. On the other hand if we want recognition from God I have full confidence that He knows the thoughts and intents of every person concerned.

The price of wheat argument is not one that I am able to discuss from the experimental viewpoint. Not because I have never helped to raise wheat, however, but because I have never thought of planning my life on the price of wheat basis. In other words the command, "Go ye into all the world," has never appealed to me to mean that the price of wheat was the important or limiting factor.

Of all the ideas that hinder the Christian work I think none has a more detrimental effect than the theory that Christians have a home in heaven and must keep their robes of righteousness out of the dust. That self-satisfaction makes a frigid atmosphere that is almost impossible to

counteract. It seems to me that of all the wiles of the devil this is the worst. If his Satanic majesty can once convince the Church that it is too good for the kind of work that Jesus did while on earth he can go on an indefinite vacation and his kingdom will not suffer. Why should the Mennonite Church interest herself in relief and reconstruction? In I Jno. 3:17 we find a question that may throw some light on the subject: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Someone may point out the fact that we are to help brethren only and that would limit the work considerably. Luke 10:27-37 may solve that problem. In that passage Christ suggested that the lawyer was to love his neighbor as himself and He goes on to show that the neighbor may be a man of different racial characteristics. It is not enough for us to preach "Blessed are ye poor" and sometimes I think we had better not talk more about it until we act on knowledge already at our command.

The supreme purpose of relief and reconstruction work is to help men that they might live better. The physical or material element is the means, not for us to do penance in the form of charity, but for us to do our part in helping others to see the better way of living. When the physical wants of people are not supplied degeneration is the inevitable result. Poverty is the fear and dread of want rather than the lack of material things but by supplying the material things we might be able to prevent the fear and dread that make up the sting of poverty.

If better living is the aim of relief and reconstruction work it necessarily follows that the worker must be able to so organize the forces at his command that the greatest amount of good may result. An understanding of the fundamentals of relief is not only essential but absolutely necessary. He must know the Man of Galilee—the Author of real philanthropy. He must be inspired by the exemplary life of unselfish devotion or he will fail to accomplish the maximum result.

It seems to be one of the failings of humanity to be very short-sighted. When people are hungry the simple remedy is feed them with bread. But this simple remedy may be less effective than one would suppose at first thought. It might be well to find out the causes for a man's destitution and spend the energy in counteracting the causes rather than in dealing with results or effects. There is another angle from which this problem must be viewed. That is the angle of the

giver. The Mennonite Church cannot but gain in spirit and power if she launches out into the work of the kingdom. There may be some new problems arising as we go into a program of relief and reconstruction, but we cannot hope to grow without exercising. Let us not forget that there may be a stone to remove, but let us go on in faith believing the stone will be rolled away in due time. And, finally if we find ourselves unable to carry out the will of the Master because of our belief or organization it is evident that adjustments are necessary. We cannot hope to compel the Master to accept our plans. It is for us to accept His.

Goshen, Indiana.

L A T I N A M E R I C A

In Southern Mexico

Evangelical Christian work is scarcely so far advanced in Southern Mexico as in Guatemala. A missionary from the latter country when journeying thru the Port of Mexico while on his way to the United States for his furlough, inquired where he could find an evangelical chapel, and was told that very likely they could give it to him at the drug store. Thinking he might not have been understood, he asked if there were not any evangelists in the town, and received the reply that the priest could explain all about that. In desperation, he inquired whether there were any Protestants in the Port of Mexico, and nobody had ever heard of such people.—Guatemala News.

T H E J O Y O F I T A L L

A missionary has many rich rewards. To me one of the richest has been the thrill and joy of standing in the midst of a crowd of people who have never heard the Gospel, and throwing the Gospel pictures on the screen, feel the pull of the story of God's love in Jesus Christ. Just the joy of telling the story in its simplicity aside from the after-results, is reward enough. Then there is the satisfaction of seeing the sheep gathered in—the winning of the individual souls. Then follows the spiritual enlightenment, moral liberation and emancipation, changed lives. Then there is the joy from reciprocal confidence between the missionary and his people. To say, "These are my people" and to have them say, "This is our missionary." The ties of affection are among the deepest joys a missionary has.—Leonard Oechsli, Sumatra, in *Missionary News*.

The Church is the divinely appointed institution for the home of God's people on earth. —I. S. Mast.

O U R M I S S I O N I N T E R E S T S

By V. E. Reiff

For the Gospel Herald

What can the Sunday School do?

The Sunday school is missionary in its very nature. The modern Sunday school movement was begun in the eighteenth century.

Robert Raikes of Gloucester, England has the credit as being one of the founders of Bible teaching to children. He was the son of a printer and editor, which vocation put him in touch with all classes of men.

On account of so many criminal cases, Robert Raikes decided to adopt some plan that would reduce this great number of criminals and bring about such conditions that would help boys develop into men instead of developing into criminals.

As an experiment, he employed a lady teacher for a shilling a day to teach the ragged boys of the city.

The simple and plain teachings of the Bible brought about great results among the boys.

He saw his company of a dozen boys grow into a Sunday school movement of over two hundred thousand. Thus he saw the fruits of his labors adopted in Wales, Scotland, Ireland, and in America.

It was through the Sunday school movement that there was a moral and religious advancement, which has grown and developed until there are more than thirty millions enrolled in the Sunday schools of the world.

The true Sunday school is the Church of Jesus Christ engaged in a systematic teaching of the principles which were taught by our Master.

Through the Sunday school we may learn of the supernatural power of God as an equipment for every true Christian and those who are not Christians may find the Way, the Truth, and the Life.

How many of our young men would have stood the test given them at the military camps the past few years, if they would not have had the training which they received in the Sunday school and other activities of the Church?

What is true of efficiency in any other sphere of life is also true in Sunday school work. We must be as efficient as it is possible for us to be.

It has been said, "Each person is God's opportunity." That is, if we do not witness for Christ and tell the Gospel story, our part of this important work will remain undone.

Every person has been created to honor and glorify God. We may be witnesses for Christ in whatever capacity we fill.

Solomon says (Prov. 29:18), "Where there is no vision the people perish;

but he that keepeth the law, happy is he."

How many missionaries did our church have before the Sunday schools were adopted by our church?

Are we safe in saying, that every one of our present missionaries were engaged in Sunday school work before they entered the mission field?

There is no limit to what the Sunday school may do to develop and foster the mission spirit in our Church.

It was through a vision of the need which was presented by Sunday school efforts and the teaching of our Savior's command, "Go ye into all the world and preach the gospel," that our present mission stations were founded.

When Christ chose His first disciples He told them, "Follow me, and I will make you to become fishers of men." A Sunday school teacher must follow Christ if he wishes to become an instrument in God's hand to win others to our Master.

People must hear the Word of God before they can believe. The same is true of individual prayer and giving toward our mission interests.

How can we give intelligently if we do not first have a vision of the need?

Every pupil of the Sunday school has a right to know about the mission activities of our Church.

We would like to ask each Sunday school superintendent, How much does your Sunday school know about the mission interests of our church? And Sunday school teacher, How much does your class know about our mission in India, South America, or any of the city mission stations?

Less than a month ago a Sunday school in Ohio decided to hold a Sunday school session with the road workers in a camp near them. As a result, \$5.65 was contributed for the Youngstown Mission and these men heard the Gospel story.

One Sunday school which had no more than 35 in their average attendance the past few years, decided to support a native worker in India. This they did by giving \$5.00 per month out of the Sunday school offerings each month.

When this Sunday school decided to do this they were only giving about \$50.00 per year to missions for several years.

The first year this Sunday school supported this native missionary in India, their congregational offering amounted to nearly \$300.00 for missions. The second year their offerings for missions increased to \$550.00.

This was a material gain in giving of \$500.00 per year just because they got a vision of the need. Besides this material gain, two of their mem-

bers are actively engaged in mission work.

Another Sunday school with an average attendance of less than 100 began a few years ago to give what surplus they had in their Sunday school treasury to missions at the end of each month. The congregation decided that they would give all of their offerings to missions in this way as it seemed very convenient.

Since that plan was adopted a number have decided to tithe their weekly income and each week they follow the suggestion of the apostle Paul (I Cor. 16:2), "Upon the first day of the week let every one lay by him in store as God has prospered him."

As a result of this plan, \$1100.00 was given to missions, 20 Armenian orphans were adopted meaning \$1,200.00, besides a large amount of personal contributions were made by this school and congregation this past year. A number of their Sunday school members are also actively engaged in mission work.

This Sunday school and congregation seem to be enjoying the promise in Mal. 3:10: "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that you shall not have room enough to receive it."

Let us as Sunday school workers take it upon ourselves to do what we can to promote missionary interest in our local schools.

May we take a lesson from Mary who anointed the feet of Jesus. Jesus said, "She hath done what she could." Will this be said of us?

Five minutes each Sunday may be well spent in giving missionary information.

The apostle Paul says (II Cor. 5:14), "The love of Christ constraineth us." How easy it is to do the thing that we love to do.

In the language of a child we have the following poem:

"I can't go out into distant lands
Where the heathen live and die,
Who have never heard of the Children's friend

Above the bright, blue sky.
And I can't go yet to tell the news
Of the Savior's love to men;
But I am quite, quite sure, that when God says, "Go"

I'll go as fast as I can."

If we have a missionary Sunday school we will have a Sunday school that will enjoy Christian service, whether it is in the capacity of the Church, young people's meeting or whatever it may be.

If we have no information we may have no inspiration. On the other hand if we have the information a real need is cheerfully supplied.

If we advance our offerings beyond that of former years, we favor an ad-

vancement in the conquest of new territory for our Christ.

Shall we regard giving, not as a privation to be evaded and avoided, but as a privilege and a blessing to be courted and cultivated?

Elkhart, Ind.

PURPOSE AND PROGRESS OF THE WOMAN'S MISSIONARY MOVEMENT

By Mary Burkhard

For the Gospel Herald.

No doubt some might wonder why there should be such a movement when we have a mission board in which we can all help. Different reasons might be given: (1) because every woman should help carry out the great Commission; (2) because women need to know conditions in the world field; (3) because there is a special work for women and children which women alone can do; (4) because the object is to diffuse the missionary spirit and the Spirit of missions is the Spirit of Christ; (5) and by systematizing and organizing our efforts we can do more than by individual effort alone.

Some of us have seen something of the work that Christian women have done in heathen lands,—we have heard the testimony of leaders in missionary work as to the value of the women's part in carrying on the work of missions. We have also seen some of the needs,—the ignorant, superstitious women and helpless children in these lands groping in ignorance and darkness with so few comforts and so many hardships and no hope for the world to come; we have tried to put ourselves in their places and have wondered how it ever happened that we were so favored as to have had a Christian home and land for our heritage; and oh, how the thought made us want to help those poor women for we were so grateful that our lot was so much happier, given to us with no merit of our own whatever.

We have already seen, and all of us know the great good that women can do in clothing the needy and what joy it brings to them to receive the much needed help. Mission workers have testified that the missions could not well be run without the help constantly being given by the sewing circles. So the burden grew and the burning in the heart that more might be done and that as far as possible each sister in the church do something to help, and that those who were not interested might become interested, as they learn the needs at home, in the cities, and the needs of the world. To this end a movement was started several years ago to form a sisters'

organization and to collect money for missionary purposes as well as to make garments for the needy. The plan and policy of working was not clear in the minds of those who began this work so they decided to suggest to do useful things and to learn to do by doing. Informal Sisters' meetings were held to discuss the work. In a meeting at West Liberty, Ohio, in August 1916 a committee of three was appointed "to see what more the sisters could do to help along the mission work." The Committee was Ruth Yoder, Clara Steiner and Mary Burkhard. This committee organized themselves as Treasurer, Secretary, and Chairman respectively. Several months later they decided that since a woman missionary was needed in India a good thing to do would be to raise money to send and support a missionary and accordingly made an appeal in the Gospel Herald. In August 1917 the opportunity came to have a larger meeting of the sisters than had met before, at the Yellow Creek Church in connection with the General Conference; a very inspiring missionary service was held in which home and foreign missionaries took part and steps were taken for further organization. To this end the committee had prepared a plan for the appointment of two or more on the committee—these to serve as a General Committee and fourteen other sisters to represent as many sections of the Church, east and west. By vote this plan was accepted and the sisters were elected. The plan being for the General Committee to reach the sisters in the congregations through these fourteen representatives. These fourteen representatives were asked to work their districts in the way of creating interest, collecting money, getting more circles started, and whatever they could do. Money was to be sent either to the Sisters' Treasurer or to the General Treasurer of the Mission Board as the donors saw fit; in the end, of course, the money to be disbursed through the General Treasurer of the Mission Board.

In June 1919 a meeting of this General Committee and these fourteen representatives was called at Kalona, Iowa, in connection with the General Mission Board meeting. By this time money had come in for different purposes and the total receipts were over \$2,000. This was quite encouraging. At this meeting a draft of the constitution was worked out and it was decided to use it until the next meeting if it met approval and it was also decided to present it to the Executive Committee of the Mission Board for their consideration and approval.

An election was held which resulted

in the writer as President, Mrs. J. S. Gerig, Smithville, O., Vice President, Clara Steiner, Columbus Grove, O., Secretary, Ruth A. Yoder, Bellefontaine, O., Treasurer. These four with Mrs. S. C. Yoder, Kalona, Ia., as an additional member, to serve as an Executive Committee. A Secretary of Information was also elected namely, Mrs. J. B. Moyer of Elkhart, Ind., whose duties are to find out needs and inform the sewing circles; any missions and institutions can also make known their needs to her.

According to the request of the sisters the Executive Committee of the Board took up the matter of hearing our plans and appointed the brethren C. Z. Yoder, G. L. Bender and Aaron Loucks, a committee to meet with us. This joint committee met at Elkhart in August and after reading and discussing the Constitution a plan was proposed to organize the women's work as a department under the Mission Board. This plan was presented to the Executive Committee where a resolution was passed to take steps to create such a department, and the above Committee of three reappointed to meet with the sisters' Committee to work out the details of such a plan and present to the Mission Board. This plan appeals to us for we believe in united effort, in individual effort and in the co-ordination of all our activities; as little machinery as possible and yet system and order in carrying on the work of the Lord. We are very hopeful that this plan means another forward step in the work and that greater things will be accomplished in the future than in the past. Will you not pray that God may be allowed His way and that the Committee may find that way?

In a well organized home on the farm men have their work and women theirs: is it not the same in the Church and can the work of the Church be effectively done by one or the other alone any more than can a home on the farm be complete with one or the other alone?

Goshen, Ind.

READ THE BIBLE

"Read the Bible and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his faith; beside Daniel; and learn his courage to do right; and beside Isaiah, and learn his fiery indignation toward the evil-doer; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel His love:"—Spurgeon.

The great fountain head of non-resistance is love. —J. S. S.

QUESTIONS AND ANSWERS

If there is some question of general interest along missionary lines which is puzzling you and on which you would like some help, please write it out, sign your name to it (this need not be published) and send it to J. S. Hartzler, Goshen, Ind., and it will be assigned to some one who will write up an answer and it will be published in this department. He reserves the right, however, to decide, (1) whether it is of general interest; (2) whether it belongs to the Mission Department, and (3) whether a discussion of the question would be timely.

When some one is called of God to be a missionary in some foreign field, or in some of our home mission stations, can that person be acceptable to God by remaining at home and becoming more active in the Lord's service there?

No; when the Lord calls He considers the qualifications of the individual from every angle and all the circumstances connected with the call and with the work. No amount of substitute work will justify any one in deliberately choosing another field than that which the Lord has chosen for him. He can never be truly happy until he gives himself up to willing service any where that the Lord wants him. On the other hand, the people may be as uncongenial as they will, the work be ever so hard and uninviting, here is where he will be truly happy, for real happiness consists in real obedience and a consciousness of God's approval.

NOTES FROM OUR STATIONS

For the Gospel Herald

Lima, Ohio

(825 N. Jefferson St.)

Dear Herald Readers, Greetings in Jesus' Name:—It has been some time since we reported from this place, but we are still holding forth and the Lord is blessing us.

Bro. and Sister Stoltzfus returned last Friday after a long absence from the Mission. We find working in a mission station without a superintendent none of the most pleasant experiences. During their absence Brethren Eno Zuercher, Gab. Brunk, Moses and Andrew Brenneman, and others filled the pulpit here. We appreciated very much the help we received from the brethren.

Last Wednesday the committee consisting of Bro. J. K. Bixler, Bro. S. E. Allgyer, and Bro. Vernon Smucker, met at the Mission to arrange a program for the Missionary Conference to be held during the holidays.

Recent visitors here were,—Bro. and Sister Milton Headings of West Liberty, O., who were on their way to Colorado; also Bro. and Sister J. U. Smucker of West Liberty and Bro.

Sam Christophel of Bremen.

The work here is progressing slowly, but the interest is good. We are thankful that we can have services when we remember that a year ago everything was closed because of influenza.

Remember us in your prayers.

In His service,

Mabel Kauffman.

Nellie Hagey.

Oct. 27, 1919.

Fort Wayne, Ind.

(1209 St. Mary's Avenue)

Brethren William Hoover and Henry Wenger were recent visitors at Ft. Wayne and brought a liberal supply of provisions with them from the Yellow Creek congregation.

Bro. Frank Martin supplied the pulpit at Ft. Wayne Mission on Oct. 12 and 19 in the absence of Bro. King.

Sister Della Bickel is nicely recovering from her operation for appendicitis which she underwent recently.

The Ft. Wayne and Leo congregations are planning for an all day Sunday school meeting on Thanksgiving day at Ft. Wayne.

Oct. 27, 1919

B. B. K.

West Liberty, Ohio

(Orphans' Home News)

Dear Herald Readers:—As we sit down to write you a few news items again, we think of a number of things for which we especially feel grateful to our heavenly Father.

First, our family of seventy-eight children and eleven workers are all quite well.

It is always a satisfaction to us to be able to say this.

Three of our children were operated on last Wednesday. Tonsils and adenoids were removed. All got along nicely and are about ready again to follow the regular routine with the rest of us.

The Niswander Bros. one a doctor at Pandora, the other at Ada, O., gave us their services free for these operations; also sister Mary Hartzler gave us two days of her time as nurse. All this meant much to us and was highly appreciated.

A number of donations have been coming in the last few weeks, which added much to our winter supplies along various lines.

The 722 quarts of fruits and vegetables from Fulton Co., O., the yearly offering of honey from Meridian, Idaho, several boxes of eatables from Sugar Creek, O., a carton of children's shoes from Lititz, Pa., besides a number of offerings from the surrounding community, all tell us that people are thinking of us and praying for us, and it is a means of encouragement to us to go on in the great work

of caring for the boys and girls who are entrusted to our charge.

The Workers, per K. H.

Oct. 27, 1919.

Chicago, Ill.

(1907 S. Union Ave.)

God is blessing our work, for which we are grateful. We are all enjoying good health.

Sister Ruth Buckwalter is spending a few weeks with her parents in Missouri and expects to return soon.

Bro. Henry R. Schertz with his family have moved to Chicago and their help on Sunday is much appreciated at both our missions.

An interesting Mothers' Meeting was held at our Mission Monday evening, Oct. 27.

Our Sunday school is well organized and largely attended.

Bro. S. E. Allgyer stopped a short time with us on his trip west. We are looking for him to spend a Sunday with us in the near future.

Bro. Ed Drange gave an interesting talk to the Mission friends when visiting the Mission on his return from France.

We ask the prayers of God's people that He may continue to bless the work and that souls may be swept into the Kingdom.

Oct. 27, 1919.

A. H. Leaman.

Youngstown, Ohio

(314 Worthington St.)

Nearly six weeks ago the steel workers' strike began in Youngstown. As our mission work is almost entirely among the children of steel workers it naturally follows that the effects of the strike would be felt in various ways. It is not in the province of these brief notes to discuss the grievances, errors, and mistakes of either capital or labor, but it will suffice to say that the principles of the Golden Rule and the teachings of the Master are in the discard and don't seem to find a corner in which they fit, in the titanic struggle that is now on between labor and capital. The great world unrest coming as an aftermath of the world war is finding expression in this struggle, and what the outcome will be no man can tell. Living in a steel center these days is similar to living near the crater of a volcano—no one knows what a day may bring forth.

The average attendance at present at Sunday school is 60. More pupils could be gathered in if we had teachers to care for them. About 50 attend the Sunday evening meetings.

Among the ministers who were here recently to conduct our services were Eli Stoltzfus, A. Hershberger, and D. B. Raber from Portage Co. O., and I. B. Witmer from Leetonia, O.

If the Lord be willing we expect to

hold communion services at the Mission on Sunday, Nov. 2, and on the afternoon and evening of Nov. 9 there will be a Sunday school meeting held at the same place. An interesting program has been prepared for the Sunday school meeting. The speakers will be from among the workers in the country congregations near here. All are invited to be present at this meeting.

We have had the pleasure of attending some of the meetings at North Lima recently, where Bro. Derstine is preaching the Word of life. It does us good to get away occasionally from the steady grind of the work here and receive something ourselves to suggest help and strengthen us for the work here.

The local board held a meeting here on Oct. 20. Ways and means were discussed for the promotion of the work, and strengthening the weak places. Bro. G. L. Bender, representing the General Board, was present and took an active part in the deliberations.

A liberal donation of some of the material necessities was received recently from the congregations at Oak Grove and Salem, near Smithville, O. We feel grateful for these kindly ministrations and pray God's blessings on all who had a part in this work.

Oct. 28, 1919. C. K. Hostetler.

Chicago, Ill.

(720 West Twenty-Sixth Street)

The progress of our work is as usual. Attendance is good, considering the circumstances. Many of our boys and girls have fine qualities and if developed and directed properly will fill some worthy cause in the Master's service in the future. This brings an increasing responsibility to each worker, because some of the homes are anything but encouraging.

Two mothers, Mrs. Kroch and Mrs. Kotil, have been called to their final reward. Mrs. Kroch leaves three small girls that attended our Sunday school. Mrs. Kotil has three children, two boys and one girl. Both boys are members of the Mennonite Church. The girl about twelve the youngest of the three is still unsaved.

Bro. S. E. Allgyer gave us a nice visit the other week. I might remind some of the brethren that your stop over in Chicago with our missions add much to our work in the way of encouragement. Also Bro. and Sister Kraybill of Mt. Joy, Pa., gave us a nice visit and in the evening the brother gave us a helpful sermon and words of encouragement. Trust this will find all Christian workers faithful and active in the Master's service.

Sincerely for His cause,

Oct. 27, 1919.

Workers.

Toronto, Ont.

(1324 Danforth Avenue)

Bro. C. D. Esch and family gave the Toronto Mission a pleasant visit, Oct. 16, the family leaving the same evening for Ohio. The doctor stayed with us over Sunday the 19th, and on Monday left for a somewhat extended visit to the churches in Ontario. The church at Toronto enjoyed very much his discourse on "Work among the Lepers," which he gave on Sunday evening.

We expect to have communion about Nov. 23, when a few more are to be added to the Church by baptism.

Our Sunday school and church services are being better and better attended, for which we thank God and take courage.

Bro. J. C. Paul and family expect to move to Toronto next month. We are glad for their help and presence in Sunday school and church.

Oct. 27, 1919. S. M. K.

La Junta, Colo.

(The Mennonite Sanitarium)

Dear Herald Readers Greeting:— Sister Margaret Heatwole, mother of Sister Lydia Heatwole, fell asleep in Jesus Oct. 15. A funeral service was held at the Mennonite Church in La Junta on Friday evening, conducted by Bro. J. M. Brunk. The remains were then sent to McPherson, Kans., the home of the deceased, accompanied by the husband R. J. Heatwole and two daughters, Lydia and Sarah.

Yesterday the workers who could attend the Sunday school and missionary conference held at the Holbrook Church were much inspired by the meeting. The talks were spirited and instructive, but all could not attend. One of the real crosses that our workers here must bear is that

of taking their turn in staying at home on Sunday. Sick people must be cared for on Sunday; and though we do limit Sunday work only to that which is absolutely necessary, we still find that there is much to do and some one must stay at home to do it. While you are worshipping on Sunday please remember in prayer our workers who on that particular day are deprived of that blessing.

We are glad to report at this time that we are doing reconstruction work. Upon request we reported to the U. S. Health Service Department that we could probably care for nine of their patients. To date they have sent us eight. Four of these have left, leaving four here today. A government officer was here to inspect the institution on last Saturday and he was very well pleased. He is planning to send more. We are full at present, but as fast as vacancies occur we shall be pleased to co-operate in this work. La Junta is not as far away as France to do reconstruction work. God bless the work of reconstruction.

Mary Miller of Kalona, Iowa, has undergone an operation recently. At this writing she is doing nicely. Her sisters, Cora Miller and Ella Yoder of Kalona, are here with her. They will leave for their home again tomorrow, Oct. 28. While here they gave the sisters in the kitchen valuable assistance.

Sister Amy Roth of Bay Port, Mich., and Sister Ethel Good of Elida, Ohio, began work in the kitchen last week.

Our work is enjoying a healthy growth. At a recent meeting of the Executive Committee permission was given to provide for this growth.

We would again remind any who are considering the work of nursing that they write us.

Again closing with the familiar but all important request, we are

Yours for the sake of the sick,
Sanitarium Workers
Oct. 27, 1919. By Allen H. Erb.

Kansas City, Kans.

(1620 South 37th St.)

But my God shall supply all your need, according to his riches in glory by Christ Jesus.

Thus far the Lord has been supplying all of our needs. To Him be praise and honor. We have been favored with a number of pleasant visits from Brothers and Sisters on their way to and from the Missouri Conferences.

We were very glad to have members of the Executive Committee of Local Board meet with us Oct. 13. Were especially glad for what they did for us in permitting us to purchase a clothes drier for this place; something we very much need since winter is approaching, as it is quite a proposition to dry clothes out of doors for a family of forty, and this means extra expenses. Any donation will be greatly appreciated.

Some members of the Executive Committee of Mennonite Board of Missions and Charities also met with us Oct. 13. We were very glad for their encouragement while with us. They have decided to have an isolation ward built in connection with the building. This is something the state requires for an institution of this kind. We have thirty-four children at present, all in reasonable good health. Twenty-two are going to school. We wish to thank you all for the way in which you have remembered us here.

Pray for the work.

Oct. 28, 1919. The Workers.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For September 1919

Evangelizing Fund		Harvest Meeting Freeport	
Pennsylvania Cong Kans	\$10.00	Cong Ill	95.68
Larned Cong Kans	5.00	Clearspring Cong Md	13.90
	\$15.00	Forks Cong Ind	28.20
		Midland Cong Mich	10.00
General Fund		Young Men's Class Nap-	
East Union Cong Ia	\$34.71	panee West Market	
Lower Deer Creek		St S S Ind	25.00
Cong Ia	50.88	Bowne Cong Mich	21.00
Midway S S Ohio	31.56	Clinton Frame Cong Ind	40.94
Science Ridge S S Ill	24.00	Kansas-Nebraska Con-	
A Brother Broadway		ference Roseland, Ne-	
Va	50.00	braska	196.48
Willow Springs Cong Ill	29.04	East Holbrook Cong	
North Lima S S Ohio	16.25	Colo	22.85
Freeport Cong Ill	46.78	Larned Cong Kans	2.00
Waldo Cong Ill	39.70	Mt Zion Cong Mo	12.75
Warwick River Cong Va	27.05	Bethel Cong Mo	8.00
West Union Cong Ia	74.40	Spring Valley Cong N D	1.00
		Berea Cong Mo	.50

Liberty Cong Ia	2.00	Pigeon River Cong Mich	71.45
Coalridge Cong Mont	6.00	Walnut Creek S S Ohio	70.00
Cherry Box Cong Mo	2.00	Bethel Cong Ore	11.75
White Hall Cong Mo	2.40	North Lima S S Ohio	14.10
Surrey Cong N. D	14.25	S P Zook	25.00
Mt Zion Cong Mo	10.25	McKinley Beachy	10.00
Palmyra Cong Mo	17.67	J B Stutzman	5.00
Spring Valley Cong N D	7.25	Warwick River Cong Va	3.00
Berea Cong Mo	.50	John Martin	6.00
Liberty Cong Ia	.50	Noah G Yoder	5.00
Cherry Box Cong Mo	1.50	P Cummings	10.00
White Hall Cong Mo	1.00	Salem S S Wayne	
Thomas Cong Pa	27.22	County Ohio	4.25
Springs Cong Pa	8.75	Mrs Mary S Benner	8.75
	\$1003.96	Mrs Ira S Webster	1.00
		Henry E Kornhaus	1.75

INDIA MISSIONS

India-General

D F Shenk & Family	\$ 5.00	A Brother Blair Ont	10.00
Lena Zehr's S S Class		Hagey Cong Ont	17.50
Ill (Girl's Orphanage)	15.00	Markham S S Conf Ont	111.90
Sugar Creek Cong Ia	101.74	Enos Shantz	10.00
Midway S S Ohio	2.55	Baden Mission Ont	
A Brother Broadway Va	7.00	Missionary Meeting	38.20
Berne Cong Mich	25.70	Salunga S S Pa	25.85
		Stauffer's Cong Dauphin	
		Co Pa	47.09

New Providence Cong Pa	1.75
Vine St Mission	
Lancaster Pa	83.85
Kinzer S S Pa	17.00
Spring City Cong Pa	161.86
Perkasie S S & Y P M	
Pa	143.17
Souderton Cong Pa	82.80
Souderton Teachers	
Meeting Pa	37.57
Chambersburg S S Pa	100.00
LaJunta S S Colo	51.80
Mt Zion Cong Mo	78.50
Bethel Cong Mo	15.00
Berea Cong Mo	1.00
Liberty Cong Ia	10.54
Coalridge Cong Mont	10.00
Cherry Box Cong Mo	4.50
White Hall Cong Mo	2.00
Palmyra Cong Mo	5.00
Rockton S S Pa	1.75
Stahl Cong Pa	25.00

\$1,597.67

India Missionary Support

D L Christophel	\$ 5.00
Warwick River Cong Va	.50
Sara Lehman	7.00
Mellingers S S Classes	
Pa	50.00
Elkhart Cong Ind	18.15

\$ 80.65

India New Missionary Fund

Willow Springs Cong	
Ill	\$135.00

India Missionary Children Support

D L Christophel	\$ 5.00
India Native Workers' Support	
Joseph & Fannie	
Voegtlin	\$ 10.00
A Brother Lansdale Pa	5.00
Floradale Y P B M Ont	30.00
Elton Wismer	15.00
Hagey-Warner Y P B M	15.00
Esther Groh	15.00
East Petersburg S S &	
Y P B M Penna.	5.00
Manheim Bible Study	
Class Pa	5.00
Boyerton & Hereford	
Congs Pa	10.00
S H Horst's S S Class Pa	8.50
John & Minnie Yousey	60.00
Fort Wayne Cong Ind	10.25
C A Shantz & Wife	5.00
Larned S S Kans	5.00
Spring Valley Cong N D	5.00

\$203.75

India Bible Women Support

Logan County Sewing	
Circle Ohio	\$ 4.00
Sherman Swartz & Wife	3.00
H C Deffenbaugh	4.00
M L & Elizabeth Troyer	6.00
Sisters Classes, Leetonia	
S S Ohio	24.00
Katie Nusbaum's S S	
Class	2.30
Salem S S Wayne Co.	
Ohio	2.00
Helping Hand Class	
Elkhart S S Ind	2.00
Class No. 10 Olive S S	
Ind	2.00
Clinton Frame S S Ind	6.00
Bowne Cong Mich	3.00

\$ 58.30

India Medical Work
(Dr Coopridor)

Crown Hill Sewing	
Circle Ohio	30.00
J B Stutzman	15.00
Ruthean Bible Class	
Elkhart Ind.	4.00

Young Mother's Class	
Forks S S Ind	5.00
Larned Cong Kans	.75

\$54.75

India Famine Relief

Lower Deer Creek S S	
Ia	\$ 75.00
Mary Herschberger	10.00
A Bro & Sister Goshen	
Ind	5.00
Noah Schrock	5.00
Upper Deer Creek S S	
Ia	77.00
Fulton County Congs	
Ohio	700.00
V D Miller	10.00
Metamora & Roanoke	
Congs Ill	796.00
Metamora S S Ill	42.43
A Brother Kinross Ia	50.00
Walnut Creek Cong	
Ohio	100.00
D F Shenk & Family	8.00
Sunday Children's Meet-	
ing Chicago Home	
Mission Ill	2.55
Mary Heatwole	25.00
Anna Mason	5.00
A Bro & Sister	
Harrisonburg Va	30.00
Friends of the Needy	
Dalton, Ohio	10.00
Mary Beck's Class Mite	
Box Catlin S S Kans	21.00
Elizabeth B Dingee	5.00
Midway S S Ohio	58.08
A Brother Broadway	
Va	25.00
Mike Wagler	5.10
South Nampa S S	
Idaho	22.50
Tuleta S S Texas	7.00
Waldo Sewing Circle	
Ill	37.00
A Sister "Sunday Eggs"	
Ia	25.00
North Lima S S Ohio	3.30
Locust Grove Cong Pa	20.00
Catline S S Kans	20.00
Walnut Grove & South	
Union Congs. Ohio	162.20
A Sister Elizabethtown	
Pa	5.00
Metamora & Roanoke	
Congs Ill	277.80
Friends Philadelphia	
Mission Pa	100.00
Zion Cong Ore	32.00
Waldo Cong Ill	20.00
J B Stutzman	5.00
Clyde Park S S Mont.	2.00
Warwick River Cong Va	2.00
Sam Freyenberger	50.00
Harvest Meeting Offer-	
ing Morrison Cong	
Ill	23.20
J P Zook & J B Beachy	
Cong O. O. Amish	
Belleville, Pa	60.10
A L Eshleman Pa.	50.00
A Sister Broadway Va	1.00
Midway S S Meeting	
Ohio	63.07
A Brother Honey	
Brook Pa	5.00
A Bro & Wife	
Clarkstown Wash	2.00
A Brother	6.00
A Sster Atglen Penna	10.00
A Brother Ontario	15.00
J W Witmer	25.00
Zurich Cong Ont	13.00
Collected by Elvina	
Shantz for India	
Famine Children	55.00
Columbia Mission S S	
Pa	2.26

Lititz, Hess, Hammer	
Creek and Indiantown	
Congs Pa	250.00
Bowmansville Cong Pa	17.00
Ezra Stoltzfus	3.00
Manor Congs Pa	82.00
Hess S S Lititz Pa	89.00
Erbs Cong Pa	280.26
Mellingers Cong Pa	866.10
River Corner Cong Pa	116.70
Gospel Meeting, Long	
Green Md	38.00
Firdale Y P B M Ore	4.60
Delaware & Lost Creek	
Congs Pa	41.00
Landis Valley Cong Pa	2.00
Lauvers Cong Pa	39.76
Stumptown Cong Pa	384.00
Mechanics Grove S S	
Meeting Pa	15.00
Anna Ebersole's Class	
Elizabethtown S S	
Pa	10.00
Red Run Union S S Pa	9.00
J K R	10.00
J W H	10.00
Manheim Cong Pa	92.52
Sister 7718 Pa	5.00
Frank Smith	2.00
Kraybills & Mount Joy	
Congs Penna	152.15
New Danville Cong Pa	68.00
Firdale Y P B M Ore	6.05
Annie N Nissley	2.00
A Brother	10.00
Jonas B Brubaker	10.00
Mummasburg Cong Pa	24.60
Mr & Mrs Peter Risser	10.00
Plumstead Cong Pa	20.00
A Brother Franconia	
Pa	100.00
Souderton Cong Pa	170.00
Brother & Sister	
Blooming Glen Pa	100.00
Rock Hill Cong Pa	104.00
Blooming Glen Cong	
Pa	150.00
Souderton Cong Pa	110.75
Lower Salford Cong	
Pa	257.66
A Bro Miller Cong Md	15.00
Cedar Grove Cong Pa	309.58
Chambersburg Cong	
Pa	257.34
A Brother, Pond Bank	
Pa	5.00
Reiff Cong Md	483.64
F W Bixler	23.00
Shore S S Ind	53.00
John R Symensma	50.00
Ella Rohrer	5.00
Lizzie A Kauffman	5.00
Young Men's Class	
Nappanee West	
Market St S S Ind	25.00
Martha Elizabeth Yoder	5.00
Ft Wayne Cong Ind	6.00
Spring Valley Cong	
Kans	71.00
Hesston Cong Kans	35.66
Mt Zion Cong Mo	21.28
Spring Valley Cong N D	7.50
Palmyra Cong Mo	5.00
	\$8,231.74
India Native Nurse Support	
Two Sisters Lansdale	
Pa	\$ 8.00
India Native Woman Teacher	
Mary Landis	3.00
Mary K Zimmerman	3.00
A Sister Souderton, Pa	6.00
	\$ 12.00
India Orphans	
Rudolph B Metzler	25.00
Elizabeth Metzler	25.00

Mellinger's S S Pa	25.00
	\$ 75.00

India Orphanage for Boys

Tri-County S S Meeting	
Ohio	200.00

India High School Endowment

Cleo Mann	\$ 30.00
Lucinda Miller	10.00

\$ 40.00

India Hospital Endowment

David Shantz	\$ 10.00
John H Smeltzer	10.00
Harriet Blosser	50.00
Monroe J Hostetler	10.00

\$ 80.00

Hindi Central School Bldg.

Class No. 3 Warwick	
River S S Va	\$ 13.00
Total receipts for	
India	\$10,749.86

SOUTH AMERICAN MISSION

A Friend Lancaster	
Pa	\$ 5.00
McKinley Beachy	10.00
Warwick River Cong Va	4.25
L D Ebersole	4.00
Wolftrap Cong Va	28.78
Fairview Cong & Y P	
M Mich	11.00
	\$ 63.03

CITY MISSIONS**Canton Mission**

Joshua King	\$ 1.00
Short & Short	.75
Jos. O Conrad	1.00
A Sister	2.00
Lydia Gunden	1.00
Nettie Beachy	1.00
Lydia Shetler	1.00
Martha D Moyer	1.00
Martins & Pleasant	
View Congs. Ohio	12.75
Berlin Cong Ohio	8.24
Provisions	
Walnut Creek Sewing	
Circle Ohio	\$ 13.50
D H Horst	7.50
Jno D Miller	3.15
Beech Cong Ohio	4.75

For Electric Washer

Sugarcreek Sewing	
Circle Ohio	25.00
Walnut Creek Sewing	
Circle Ohio	25.00
Trail Sewing Circle	
Ohio	25.00
Martins Creek Sewing	
Circle Ohio	25.00
	\$158.64

Chicago Missions

Pleasant Grove S S	
Ill	\$ 15.00
A R. Miller	1.00
Mrs. J. Yordy	5.00
J E Cender	10.00
J Birkey	5.00
Lizzie Cender	5.00
J J Cender	5.00
A Friend	1.00
Sam Eash	3.75
C D Esch	7.00
Willow Springs S S Ill	5.17

Provisions

Pleasant Grove Cong	
Ill	22.00
East Bend Cong Ill	52.03

Lower Deer Creek	
Cong I a	15.12
Waldo Cong Ill	9.60
South English Cong Ia	2.95
	<hr/>
	\$164.62

Fort Wayne Mission	
Bethany S S Mich	\$ 4.45
Mrs J D Lind	5.00
A R Miller	1.00
Howard-Miami Cong	
Ind	21.30
Firdale Cong Ore	6.46
Samuel Metzler	5.00
E V Steiner	5.00
Provisions	
Middlebury Cong Ind	34.25
Maple Grove Cong Ind	50.00
	<hr/>
	\$132.46

Kansas City Missions	
A Bro & Sister	
Hutchinson Ks	15.00
Pennsylvania Cong	
Kans	13.00
Larned Cong Kans	1.00
Mt Zion Cong Mo	26.85
Palmyra Cong Mo	10.00
Bethel Cong Mo	6.20
Spring Valley Cong N D	2.50
Berea Cong Mo	1.00
Liberty Cong Ia	5.25
Coalridge Cong Mont	15.00
Cherry Box Cong Mo	4.75
White Hall Cong Mo	2.00
J B Yoder	5.00
West Fairview Cong	
Nebr	17.50
Mrs. Baker	4.00
Andrew Glick	1.00
Mrs. Snyder	2.00
E Ulrich	5.00
Provisions	
Bethel Cong Mo	9.55
Salem Cong Nebr	17.98
Wm Schlatter	6.96
Lower Deer Creek	
Cong Ia	9.45
Hydro Cong Okla	6.05
West Union Cong Ia	8.80
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	\$195.84

Toronto Mission	
Wideman S S Ont	\$ 21.64
Latschar Cong Ont	26.00
Kitchener Cong Ont	2.00
	<hr/>
	\$ 49.64

Youngstown Mission	
Nancy Miller	\$ 2.00
Jonas D Yoder	1.00
Chr W Bender	1.00
M S Zehr	1.00
Allen Rickert	.65
Martha Moyer	1.00
Mrs J W Smucker	7.00
Rudolph Metzler	1.90
J S Lehman	.25
Sunday Evening Offer-	
ings	9.58
Sunday School Collec-	
tion	4.92
Day Nursery	9.10
Clothing	
Logan Co Sewing	
Circle Ohio	33.50
Oak Grove & Bethel	
Sewing Circles Ohio	22.00
Fulton Co Sewing	
Circle O	24.00
	<hr/>
	\$118.90

Philadelphia Mission	
Skippack Cong Pa	\$ 44.00

Altoona Mission	
Casselman Cong Md	\$ 6.51
Scottdale S S Pa	30.00
Glade Cong Md	2.76
Thomas Cong Pa	20.00
	<hr/>
	\$ 59.27

Peoria Mission	
Roanoke Cong Ill	\$ 17.04
Union S S Ill	15.54
Mrs Lewis Pfile	2.00
	<hr/>
	\$ 34.58

Lima Mission	
Mrs. A B Hartman	\$ 1.00
Will Rich	2.00
Provisions	
Henry Miller	7.35
C D Brennehan	.90
Lelia Willey	.50
Sam Golden	1.50
J Y Smucker	2.30
Smith Sisters	2.00
Amos King	1.25
	<hr/>
	\$ 15.80

Total for City Mis-	
sions	\$973.75

CHARITABLE INSTITUTIONS

Childrens Welfare Home	
Plainview S S Texas	\$ 26.09
Larned Cong Kans	4.00
East Holbrook Cong	
Colo For Furnishings	22.18
Mt Zion Cong Mo	20.25
Palmyra Cong Mo	.25
Bethel Cong Mo	4.20
Spring Valley Cong N D	1.65
Berea Cong Mo	.50
Liberty Cong Ia	3.00
Cherry Box Cong Mo	1.50
White Hall Cong Mo	1.00
East Fairview Cong	
Nebr	57.58
Fulton County Sewing	
Circle Ohio	20.00
Harper Sewing Circle,	
Kans	.75
Zion Cong Ore	3.00
Pearl Kauffman	1.00
Sycamore Grove Y P M	
Mo	24.09
Special Support	191.00
Provisions	
West Union Cong Ia	20.00
J M Kreider	.60
	<hr/>
	\$402.64

LaJunta Sanitarium	
Mt Zion Cong Mo	\$ 1.00
Palmyra Cong Mo	10.00
Larned Cong Kans	3.00
Leo Cong Ind	30.11
Hospital Fees	767.50
Solicited by Mrs. J J	
Smith	105.00
Bro Swartzendruber	1.00
Sanitarium Farm	250.00
Litwiler Endowment	25.00
	<hr/>
	\$1,192.61

Old People's Home	
Special Support	\$ 36.00
Neshannock Falls Cong	
Pa	15.00
Mt Zion Cong Mo	8.97
Berea Cong Mo	.25
Cherry Box Cong Mo	.25
	<hr/>
	\$ 60.47

Orphans' Home Ohio	
Midway S S Ohio	\$.10

North Lima S S Ohio	4.20
Vernon & Violet	
Hamilton	5.00
James Bond	3.50
Hopedale S S Ill	100.00
Warwick River Cong Va	1.00
Mt Zion Cong Mo	6.15
Palmyra Cong Mo	.25
Berea Cong Mo	.25
Cherry Box Cong Mo	2.00
Special Support	297.28
Martha Moyer	2.00
John Yoder	5.00
Bro E Eby	10.00
Mary Heatwole	10.00
Joe Smucker	100.00
Cecil Arnold	5.00
Noah Showalter	4.00
F I Smucker	5.00
D Z Birky	5.00
Naomi Blosser	1.00
S H Hershberger	12.00
Provisions	
John Kauffman	2.00
J. Z. Kauffman	2.00
Lee Yoder	4.00
C Kraybill	.25
Kauffman Sisters	.25
Jake Detweiler	8.55
John Hartzler	2.00
Chauncey Hartzler	14.20
Sam Plank	7.00
S E Allgyer	4.75
Dan Yoder	3.50
Jake Kauffman	2.00
Howard Miami Sewing	
Circle Ind	8.00
Trail Sewing Circle	
Ohio	21.50
Crown Hill Sewing	
Circle Ohio	24.00
Farm Receipts	126.58
	<hr/>
	\$809.31
Total receipts for	
Charitable Institu-	\$2,465.03
tions	

MISCELLANEOUS FUNDS

Mary Burkhard Support	
Logan County Sewing	
Circle Ohio	\$ 2.50

Educational Fund	
D S Yoder	\$100.00

Jewish Mission	
Pearl Garber	6.00

Pond Bank Mission Bldg Fund	
Stauffer Cong Md	21.50
Cedar Grove Cong Pa	5.00
A Bro Reiff Cong Md	15.00
	<hr/>
	\$ 41.50

Ind-Mich Church Buildings	
Jake Birky	\$ 50.00
Chris Good	50.00
Leah Martin	25.00
Middlebury Cong Ind	28.42
Royal A Buskirk	50.00
Kouts Dedication	
Offering Ind	173.80
	<hr/>
	\$377.22

Rural Missions Fund	
Yellow Creek Cong	
Ind	\$ 50.00
Mt Zion Cong Mo	3.50
Ind-Mich S S Confer-	
ence Goshen	161.59
Cherry Box Cong Mo	1.50
Ezra Brand	5.00
Holdeman Bible Meet-	
ing Ind	8.45
	<hr/>
	\$230.04

Kans-Nebraska Conference	
Protection Cong Kans	\$15.00

Hesston College	
Mt Zion Cong Mo	\$ 2.00
Palmyra Cong Mo	5.10
Spring Valley Cong	
N D	29.20
Liberty Cong Ia	1.00
	<hr/>
	\$ 37.30

Altoona Mission Bldg Debt	
Blough Cong Pa	\$ 32.00
Belleville Cong Pa	8.00
Thomas Cong Pa	13.00
	<hr/>
	53.00

Eastern Mennonite Home	
Weaver Cong Pa	\$ 11.00
Scottdale Cong Pa	23.87
	<hr/>
	\$34.87

Southwest Pa Conference Fund	
Schellsburg Cong Pa	\$ 1.00
Martinsburg Cong Pa	2.18
Scottdale Cong Pa	5.57
	<hr/>
	\$8.75

S S Conf Missionary Fund	
Kauffman S S Pa	\$ 30.22
Masontown S S Pa	6.30
Casselman S S Md	2.39
Weaver S S Pa	21.00
Blough S S Pa	
(August)	10.25
Scottdale S S Pa	26.06
Martinsburg S S Pa	5.45
Blough S S Pa	11.40
	<hr/>
	\$113.07

Board of Education	
Schellsburg Cong Md	\$ 2.00
Martinsburg Cong Pa	4.37
Scottdale Cong Pa	11.15
	<hr/>
	\$ 17.52
Total receipts for	
Miscellaneous Funds	\$1,036.77

SUMMARY	
Canadian Treasurer	\$370.60
Eastern Menn. Board	2924.54
Franconia Mission	
Board	1455.81
Franlin Co Pa &	
Washington Co Md	1192.96
Illinois Mission Board	130.26
Ind-Mich Mission	
Board	1204.66
Kansas-Nebr Mission	
Board	458.72
Mo-Iowa Mission	
Board	430.41
Southwest Pa Mission	
Board	349.20
Mennonite Board of	
M & C	7790.24
	<hr/>
Total	\$16,307.40

Gratefully acknowledged,	
Mennonite Board of Missions	
and Charities.	
G. L. Bender, Treas.	
Elkhart, Indiana.	

GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, NOV. 13, 1919

(Gospel Witness)
Established 1905

No. 33

EDITORIAL

"He that hath an ear, let him hear what the Spirit saith unto the churches."

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

A Sensible Invitation.—"Bring your Bible, hymn book, and friends," is the advice we read on one paper announcing a Bible meeting. Comments on such an invitation are not needed. Add to this invitation a prayerful heart and a heart ready to receive the truth of God's Word, and a rich blessing is assured.

Economy.—We are having another opportunity to learn the lesson of economy. When the war was ended we thought that the crisis was past; but the experiences of the past few weeks, intensified by the shortage in coal and other necessities because of labor strikes, is giving us another opportunity to learn the same lesson over. And we ought to learn it, never to forget it. We need it to put into practice when affairs will again have become normal but when there is still a world of unsaved souls to be brought to Christ.

Communion services are being held in practically all of our congregations. We are glad for the ever increasing interest in this ceremony and what it means. The wisdom of God is clearly manifest in the institution of this ordinance, for there is nothing that is more fruitful in impressing upon us the cost of our salvation and the blessedness of fellowship with God and saints. And while we prize the opportunity of communing with our brethren, let us not forget that the greatest blessings come through put-

ting into daily practice the things that are typified and implied in this communion.

Thanksgiving.—The near approach of Thanksgiving day is leading many people to plan for something special on that occasion. We are glad to note that in a growing number of our congregations there is a disposition to

A WORD TO SUBSCRIBERS

Several weeks ago we published an article by Bro. Aaron Loucks, General Manager of the Mennonite Publishing House, calling attention to a proposed new schedule of prices to go into effect Jan. 1, 1920. According to this new schedule the price of the Gospel Herald will be \$1.50 a year, instead of \$1.25, as heretofore. But we want to give all our subscribers an opportunity to renew at present rates, if they so desire. To all paying up arrearages the opportunity is extended to renew, and to pay in advance at present rates as far as they desire. Look at the label at the top of this page and see how it reads. If there is an error there, notify us at once.

The Gospel Herald will be sent to new subscribers from the time they subscribe until Jan. 1, 1921, at the regular subscription price of \$1.25. Call the attention of your neighbors, who are not subscribers, to this offer.

spend the entire day in religious services. Whatever your plans for the day, be sure that they correspond with the great theme of THANKSGIVING. Entertainment has its place—and its proper place in connection with Thanksgiving day is the joy and comfort there is in having a heart overflowing with gratitude and devotion. Plan to spend the day in a way that will be a comfort to your conscience after the day is past.

THOUGHTS ON THE PRESENT LABOR STRIKES

The world's unrest in industrial circles has its storm center, at the present time, in the United States. At midnight, Oct. 31, in obedience to previous orders from radical labor leaders, 425,000 miners laid down their picks and shovels and struck for higher wages and shorter hours. This added to the 600,000 men who were already on strike in this country, makes a total (at the time of this writing) of over one million men out of employment. Serious as this is, the matter of unemployment is but a trifle compared with some of the other issues involved. The world is under a cloud, and the labor disturbances are but surface indications of something seriously wrong with the present world-wide situation. In our meditations we have thought of the following:

1. The nations have forgotten God.

Now, as in times past, their are "gods many;" but the God of heaven who created all things visible and invisible, who gave His only begotten Son that man might be redeemed, who holds all things in the hollow of His hands and possesses the power to speak the word and time shall be no more, who is the Author of the one infallible Book which we call the Bible, and who at some future time (which we believe to be not far away) will come to call the dead to life and judge the world, who has decreed an eternity of glory for the righteous and an eternity of damnation for the wicked, whose word and power are supreme and before whom all the world should bow in reverence, is not recognized today by the nations, neither are His authority and the sacredness of His Word recognized by many that profess to call upon His name. As evidence of this we cite

you to the fact that there is no recognition of God in our national Constitution, no recognition of God in the proposed League of Nations, no recognition of the miracle-working God in many of the leading educational institutions of so-called Christian nations—and rationalism, unitarianism, new theology, irreverent attitude toward the inspiration and infallibility of Scripture, agnosticism under guise of Christianity, are freely and openly taught by many schools and sheltered by many churches. As a result we have an atmosphere of unbelief and irreverence and ungodliness, so favorable for the propagation of all kinds of wickedness. We do not look for improved permanent conditions unless there is a sincere and widespread repentance and return to God.

2. The underlying cause for the present labor troubles is the same as that which brought on the world war.

It is organized self-interest, matched against organized self-interest, both sides determined to carry their point at all hazards. Then it was nation against nation, now it is organized labor against organized capital. We are not saying that there are not now, as there were at the time when the war was brewing, many on both sides who are sincere in their desire for peace and who would be willing to make great sacrifices to attain and maintain it. But so long as the present line-up continues we may expect a conflict. You have heard of the illustration of "an irresistible force coming in contact with an immovable object." When one side imagines itself irresistible and the other side imagines itself immovable, a test of strength and endurance is inevitable. That is what happened in the war among nations. We are praying to be delivered from such a test now. If the Golden Rule could be agreed upon as the solution of all problems in the industrial world, nine-tenths of the labor troubles would disappear.

3. Much of the credit for the present struggle must be laid to the recent war.

Do you object to the word "credit" in this connection? Call it what you will, but remember that all agitations have become fiercer and more determined because of that conflict. It is the business of war to overcome opposing forces by means of violence. War is the mother of violence. It sets the pace, and men catching its spirit, copy after it in civilian as well as in military matters. It is not only destructive in itself, but it exerts an influence of a similar character. It is an eloquent reminder of the fact that war is a most unsatisfactory way of settling disputes. How much better

the example and teaching of Christ the Prince of Peace. This is the time when the Bible doctrine of nonresistance should be studied and practiced as never before.

4. The real issue at stake in the present struggle is lost sight of by many people.

Some sympathize with labor, others with capital—and imagine that they have gotten to the root of the trouble; but they do not realize that it is the evils of monopoly that are on exhibition. Who has not heard of the agitations against organized "truths," on the part of capital, that in the past have proven themselves a stranglehold on the liberties of the people? As an antidote against this evil labor was organized. And so strong was the faith of the public that this would work that laws were forced on the statute books exempting organized labor from the provisions of antitrust laws against monopoly. It is only in the last few years (shall we say months?) that the public is beginning to see that monopoly in itself, whether on the side of capital or of labor, is a curse that interferes with the liberties and happiness of the masses. Until monopoly has been outlawed the crisis in labor troubles will not have been passed. The sin of monopoly is that it fosters the interests of a few individuals, or of a class, to the detriment of all the rest. To free both capital and labor from the stranglehold of monopoly is the great problem before the industrial world today.

5. There is need for a bill of rights, to be recognized by labor, capital, nations, and all people.

Here are a few things which ought to have universal recognition:

(1) The right of God to have full sway in the hearts and over the lives of all men.

(2) The right of both labor and capital to adopt such ways and means as will conserve their own interests, so long as such ways and means are not in conflict with the rights of others.

(3) The right of contract between employer and employee, either singly or collectively, each having an equal voice in the contract.

(4) The right of a man to work, whether he belongs to a union or not, unmolested, so long as he can find anything to do.

(5) The right of an employer to employ whomsoever he will, at whatever terms may be mutually agreed upon.

(6) The rights of a laboring man to quit work and seek employment elsewhere, provided the terms of contract have been complied with.

(7) No right, on the part of either labor or capital, or both working conjointly or in opposition to each

other, to adopt any measures which interfere with the rights of the public.

If these rights were universally respected and written into the laws of nations, labor strikes would be unknown.

6. Christian people should have no part in labor unions, or similar combinations of capital, as such unions now exist.

We venture this conclusion because of the following reasons:

(1) Their resort to violence to carry their points is at variance with the peace principles of the Gospel of Christ.

(2) Their attitude toward the non-union man can not be defended from any standpoint of fairness or Christian charity.

(3) Their present defiance of Government itself shows not only the character of their organization but puts it directly against the teaching of Scripture that we should be submissive to the powers that be.

(4) The very argument that it is necessary to unite with labor unions so as to secure employment to support our families is in itself a terrible indictment against the vicious character of such organizations and loudly proclaims the duty of Christian people to have no part with them whatever. We should rely upon the promise, "I will never leave thee nor forsake thee," remembering that God has never yet broken a covenant.

7. Christian people have an important responsibility resting upon them.

Our minds may not be agreed upon the proper and improper things to do to help better conditions, but there is no difference in the minds of Christian people with reference to the admonition, "As we have therefore opportunity, let us do good." The history of the world during the next few years depends largely upon how Christian people act as certain crises are upon them. Here are a few things which we all can and should do:

(1) Remember our nations, rulers, and all others in our prayers.

(2) In life and testimony, by example and by precept, promote the cause of "on earth peace, good will toward men."

(3) Hold aloof from all heated controversies, "study to be quiet," and in all things avoid a contentious spirit.

(4) Put Phil. 4:8 into daily practice.

(5) Live a consistent, devoted Christian life in all things, giving our lives and service to the great work of making Christ and His Gospel and His salvation known to all people.

(6) Have a confiding trust in God that He will hear the prayers of the righteous and continue to bring things to pass to the end that "all things work together for good to them that love God."

AFTER THE CONFERENCE, WHAT?

By Oliver H. Zook

For the Gospel Herald

It is Thursday evening. Only a little while ago, perhaps an hour or so, we arrived home from a rich, spiritual, Sunday school and mission meeting of seven sessions at McVeytown, Pa. For a number of weeks we had been looking forward to this meeting with mingled feelings. In the meantime we kept asking the Lord to supply a goodly portion of heavenly manna for the needs of the soul. We prayed for the messengers and messages, that they might be Spirit-filled, that God might be glorified and the Lord's kingdom built up. And God heard our petitions and answered.

When finally the day for the meetings arrived, we laid aside earthly cares and proceeded to the house of God. How our hearts beat eagerly in anticipation of meeting friends and collaborators from far and near and of listening to the glorious messages of God and His love. And how glad were the meetings and greetings! Already, even before the first song was sang, there was a nearness of the Holy Spirit felt. And as we looked into the faces of those we learned to love through fellowship and unity of service and faith, how our hearts went up to God in praise and thanksgiving. Then we sang together and prayed. And as the meetings progressed, one after another of the brethren arose before us and poured forth the messages of God in no uncertain terms. God was glorified. The Church was very richly admonished. Truth and righteousness were taught with Holy Spirit power. Often during the meetings we felt the truth of the expression of David, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Our aged brother, Bishop Michael Yoder, eighty-nine years old, led in devotion at one session, quoting from memory the entire seventh chapter of Matthew, commenting here and there, and led in prayer. How God manifested His power! And it seemed to us that as we approached the beginning of the end, the more earnestly the brethren plead for unity, purity, consecration, faith devotion, trust, and lives surrendered to God.

But as in all similar meetings, the final hour for parting came. And with tightly gripped hands and throbbing hearts we look each other in the face for the last time at this meeting, and say, "Good bye." Behind the tear-dimmed eyes we must read in each other's hearts the feelings too deep to be uttered. "God bless and keep you," was heard on every side

for a few moments, then the humming of engines, the separating into small groups, the passing away of one load after another in the rain, and all is still once more at the McVeytown Church on the hill. Conference is over.

Now we are at home again, and even though the hour is late, there is no sleep in our eyes. But in our hearts are feelings of deep gratitude and praise to God on high. And as we sit here alone,—the family having long ago retired for the night,—we wonder what will be the result of the meetings. Will the hearts of the hearers respond to the teaching? Will the Church launch forth and make greater strides in the service of God? Of course, we were all inspired by the rich, spiritual feast, and no doubt many new resolutions were made. But in the days and weeks and months to come, can the Lord depend on us? Will we put forth greater efforts to glorify God and build up the church in the most holy faith? As a result of these meetings, will we consecrate our lives and our all to God anew, entirely and without reserve, placing all on the altar? Will we, by God's grace and guidance, press onward and upward against trials and difficulties, or will we faint by the way.

After the conference is over, what then? New duties, new privileges, new responsibilities, new obligations to God are crowded upon us. What will we do with them? There is only one course to take; rid ourselves of every hindrance and cleanse ourselves from every impurity and sin so that the light of the glorious Gospel may shine out through our lives. If we let the enemy take away the good seed sown, our lives will be barren and unfruitful. Let us look up to God with new determination and hope, and by His help and guidance make every day and every hour of our lives one of glory to Him helpfulness to the church, and a blessing to our fellow man.

How glad we are for having been there. And how good God was to us by giving such manifestations of love and grace and power. Let us, one and all, stand boldly for the truth of God's Word, strong defenders of the whole Gospel and "earnestly contend for the faith once delivered to the saints."

Belleville, Pa.

Some one has said, "God does not demand beautiful vessels, but He does demand clean ones." Some one has said that there is no more contemptible coward than a pulpit coward. And the same is true of those who stand before a Sunday school class.

—Abner Yoder.

CONSCRIPTION IN AMERICA

(From the American Friends' Service Committee)

There are two processes by which Conscription may be introduced into the United States. One of these is through state legislation making it compulsory in the high schools, the other through Federal Legislation making it compulsory in the nation in general.

The first is not likely to succeed. Wherever it has been carefully investigated it has been pronounced undesirable. Even military authorities have been opposed. Commissions appointed by Massachusetts and New Jersey after most careful inquiry have reported against it. The fact that it would reach less than ten per cent. of the boys of school age and these when too young for military service predisposes against it. England in her new School System, perhaps the best of any country, omits all reference to it. Even Germany and Continental Europe in general have not adopted it. Japan, Australia and New Zealand are the only countries to have it and the results are not at all convincing. If, therefore, we can get away from the war psychology of the past few years it is not likely that our public schools will be burdened with this costly, ineffective and evil system.

A national movement, however, seems more probable. The administration at Washington seems to favor it. So do many Congressmen. A propaganda of vigorous and wide-spoken character is being conducted in the country at large by military men and their sympathizers. It is time, therefore, to meet the question squarely.

Primarily the argument used in its favor is based on the supposed need of preparedness for possible wars. If we had had conscription, say its advocates, Germany would not have attacked France. We must be always ready for emergencies which even with a League are likely to come. This readiness will keep us out of war.

It is hard to predict, but the history of the past five years does not seem to justify these conclusions. The preparedness of Germany undoubtedly brought on the war. We can hardly trust even our country which, on the whole, is peace-loving, to resist the temptation, if we had a trained militarist population, to find an excuse in commercial or racial conditions to be overcome by the force of temporary excitement, and rushed into a war which a little delay would avoid. Besides, it is not at all sure that the

(Continued on page 622)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Canton, Ohio

(1935 3d St., S. E.)

On Sunday, Oct. 26, Bro. John D. Miller of Louisville, O., preached for us in the morning and yesterday Nov. 2, Bro. J. S. Gerig of Smithville, O., filled the morning appointment.

Minnie M. Campbell.

Nov. 3, 1919.

Kansas City, Kans.

(200 S. 7th St.)

This afternoon a funeral service was conducted by the workers at the home of one of our Sunday school pupils.

Nov. 16, is the date set for communion services at the Kansas City Mission.

J. D. Miner.

Nov. 3, 1919.

Altoona, Pa.

(1614 8th Ave.)

Greetings in Jesus' Name:—Oh, "how sweet the name of Jesus sounds in a believer's ear." We praise God for the bountiful blessings He has been giving us, both temporal and spiritual, as He has again restored my health to give me strength enough to write.

The Mission was favored with visits from the following ministering brethren who had services with us: Oct. 4, Bro. Hiram Wingard of Johnstown, Pa., Oct. 19, Bro. Wm. Lauver, Cocolamus, Pa., Oct. 26, Bro. J. A. Ressler, Scottdale, Pa. Sisters Byler and Lauver, who had the privilege of attending the Bible Conference at Mattawana, reported a very instructive meeting. Sunday, Nov. 2, Bro. J. N. Durr and wife of Martinsburg spent the day with us. Bro. Durr preached the Word with power.

The following is the report of receipts received during October:

Southwestern Mission Board	\$ 59.27
Mattawana Cong.	11.77
Crown Hill Cong. Ohio	12.00
Conestoga Cong.	17.00
Number 313	.50
Number 314	10.00
Number 315	1.00
	\$111.54
Cash Value of Provisions	
Martinsburg Cong.	\$ 8.00
Allensville Cong.	5.00
Eli W. Graybill, Mifflintown	4.00

Naomi Yoder, McVeytown .50
Orrie D. Yoder, Mattawana 1.25
\$ 18.75

The Mission would like to furnish the living apartments with their own furniture so it would be permanent here. Anyone willing to make a contribution towards the furniture will be greatly appreciated.

May the Lord bless you for the support you have given us. Ever hold us up at the throne of grace.

Nov. 3, 1919. Jos. M. Nissley.

Millersville, Pa.

(Mennonite Childrens' Home)

Greetings in the precious Name of Jesus:—We feel to say with the Psalmist, "Oh, give thanks unto the Lord, for His mercy endureth forever."

During the last few months the Lord has showered great blessings upon us, far above that which we deserved or merited. The Lord is mindful of us in so many ways. He is sending provisions for the winter, such as potatoes, sweet potatoes, canned fruit, etc.

These things do not come amiss where there is a flock of hungry boys and girls to feed three times a day. Groffdale, Metzler's, and Manheim congregations have done nobly in filling empty fruit jars delivered to them last spring. Besides this the Groffdale and Metzler's brotherhoods contributed a large supply of provisions.

While the things are being put into their places the children rejoice because of the goodness of God. You can hear them say, "Isn't the Lord good to us." Some that were here last year said, "This is just what He did last year, didn't He, Mamma?" When we as workers look at these provisions we are made to think of the number of hearts that are in this work. It gives us new courage and we feel that our hands are being lifted up, even as Moses' hands were lifted up by those whom God had placed near him. May God bless all who have helped to make these donations possible.

Our work is almost at a standstill because of the quarantine for whooping cough. Four children have been placed recently, by permission of the Board of health. All those who have had whooping cough can be placed into homes even though the institution is in quarantine. There are fifteen children waiting for admission. We have some very nice little boys between the ages of eighteen months and seven years.

Who is willing to love them, care for them, and bring them up for the Lord? In this way you will help to

make room for some other needy child. If you have had conviction along this line, don't let it pass by.

We also have a few older boys who need special care and instruction. Who is willing to take one of these? Jesus said, "Inasmuch as ye have done it unto the least of these ye have done it unto me."

On the evening of Oct. 25 we had a little missionary meeting for the children. Bro. Chester Lehman and Sisters Dorothy Kemrer, Myra and Cora Kendig were with us and spoke to us about children of other lands, which was enjoyed very much by all. The children always like to share with the poor and were willing to give their pennies for the poor in India.

Bro. Charles Shank, returned missionary from India, was with us on Oct. 29 and gave an interesting talk to the children. Bro. Shank is soliciting funds for an orphanage in India. Pray for us and the work among the needy, is my prayer.

Yours for the children,

Nov. 3, 1919. Lydia Sauder.

NOTES FROM SUNDERGANJ

By Lydia L. Lehman

For the Gospel Herald

The latter part of August and beginning of September found Bro. Kaufman's moving in from Balodgahan to take over the work of Bro. Brunk's who would soon sail for America. At this very time a number of Committees met, such as Executive, Evangelistic, Medical, Language, Building, Educational, and Auditing.

These were busy days—two missionaries getting ready to leave and only ten left to carry on the work; besides the regular daily routine of work were the above committees, a number of visiting friends from whom we received much spiritual help and encouragement, many poor people coming for help, and one of the most trying months of the year in which to work. September and October are harder in many ways than the hot season. It becomes so hot and steamy that one can hardly do the work for which one is responsible. The last several nights have been very hot. The result is much prickly heat. At this writing Waldo's face and neck and body look like a ripe strawberry from the heat. This however does not trouble him much outside of being very itchy and will disappear the first day it is cool again.

Last week the quarterly examinations were held in the English school. This year it came at the time when the Hindus are having their month of ancestral worship.

We have been encouraged at this place by having three baptisms from

among the washerman caste in Dhamtari. They are Prem (mason) and wife and Chain (mason). Our missionaries at home will know them and rejoice with us. Chain was baptized five days ago and has not been allowed to go home since. His caste people say, "This is the result of allowing Christians to live in our 'para' (section)." We feel confident that Chain's wife will soon join him and become a Christian too. Prem had the same experience for a few days after which his wife came, was instructed, and later baptized.

Puraniya, one of the out-station Bible women, brought her father and mother for baptism. At present there are eight enquirers here who are being taught.

Pray for these who have just come and pray for those who shepherd them that they may all become strong in Him.

Dhamtari, C. P.
Sept. 25, 1919.

P. S. The latest word from Bro Brunk's was that they were to sail Sept. 18. Sister Brunk was sick at that writing. We wish them a safe journey home, and hope they can return to Dhamtari in due time, refreshed in mind and body and spirit.

L. L.

A FEW TESTIMONIES

By T. K. Hershey

For the Gospel Herald

Believing that our brethren and sisters at home would appreciate hearing how the Lord is answering the prayers of the Church, we rejoice to report that several at Pehuajo have decided to accept the Lord Jesus Christ as their personal Saviour and Redeemer.

We wish it were possible for them to tell you in a personal way what the Lord has done for them, what the Bible has become to mean to them, and the real joy and blessing that they are daily receiving. Since this is impossible, I have asked a few of them to state briefly in their own words what the Gospel of Jesus Christ has done for them. Having done so, I translated these experiences and have asked that they be published in the Gospel Herald.

Why do We do This?

The motive in sending these testimonies for publication so soon after beginning work in Pehuajo is not to boast of what we have done (God forbid) but to show how God is honoring His Word, that He is answering the prayers of the Church, and that while we are busy sowing the seed, "God is giving the increase."

The chief reason for allowing these dear ones to speak for themselves is

that the Church may more intelligently pray for them. We ask therefore that these whom we have learned to love, you might love also, although you never have seen them, and that you might remember individually these converts at the throne of grace.

Remember these are babes in Christ. Many of them were entirely ignorant of the true way, as their testimonies show. The Bible to them was a new book, and at first its messages seemed strange: but now it is bringing real blessings to their souls. Some one has said that "It is impossible for souls to go back into sin if the Church does her duty in praying for them." While this may be strong language, we do believe your prayers, brother, sister, will greatly help them to remain true and faithful. It is, as I have said, for this reason that we place before you their names and their testimonies.

The most of these young people accepted Christ two and three months ago, and seem to be as determined to go forward in their new experiences as at first.

They come to our home every Friday evening for further instruction. We are teaching them in this meeting the fundamental doctrines of the Bible and the simple life of Jesus Christ. The Christian life and how to live it, is our chief aim. This to them is as good news from a far country.

We want to say yet that these testimonies, have all been written without any assistance on the part of the missionaries. It is their own wording, their own thoughts, their own experience. Should any of our dear brethren and sisters be interested enough in their future welfare as to write them letters, giving them some real practical Christian advice, we would gladly translate them for them and urge that they reply.

Pray, brethren, that they may remain true and faithful, and that we may have wisdom from Him who giveth to all men liberally, and upbraideth not, to continue to teach them the true, Christian life as it is revealed to us in Christ, and so plainly described in His written Word.

I was sickly from infancy, and in seeking help I resorted to all that science could do, both in Spain and in Argentine. I tried many saints and virgins, but all was in vain. After enduring this infirmity for twenty years, God had compassion on me, and I was healed through the medium of an evangelical congregation. So great is the peace that I have in my heart since then that I seem like a new person.

Considering all the trials that I have passed through, no matter how many they have been, I have sympathy in my heart for one who goes on in same way. At present I am passing through a great ordeal, which I hope to overcome as always, by the help of our mediator, Jesus Christ. Trials are needful, although they

may seem hard to endure, because by them we are tested in patience, love, and faith. Peace of soul is attained only through the love of our Lord and Saviour Jesus Christ. May the peace of God be with us all until we witness the second coming of Christ, and may His holy will be done and the whole human race be as one family, which can only be brought about through the Gospel and the Holy Bible.

This woman, a native of Spain, as she says in her testimony, was miraculously healed by faith. This gave her faith in God and the Bible. She now claims conversion and desires to go forward in her new life. The trials she is passing through are the bad actions of her husband who is the judge in Pehuajo. She refused to live with him because of his immoral life. He finally left her and now we with her are praying that his eyes may be opened and accept the Gospel and live peacefully again with his wife. Will you join us in praying for him?

I begin my testimony in the name of God the King, the just, and the faithful. Blessings and peace be to those who know the Father, the Son, and the Holy Spirit, which I and others have received.

By faith in Christ and the help of the missionaries, I mean to try to be a disciple of Jesus Christ. I, however, want to thank Bro. Hershey and the other missionaries who are in this part of God's universe, because I was waiting for a long time to see this work, and according to God's Word, the Bible, I testify that this is the true, narrow way that leads to Christ. Your brother,

Yasin Joseph.

Pehuajo, F. C. O., Buenos Aires, S. A.
(To be Continued)

THREE PICTURES

By Crissie Y. Shank

For the Gospel Herald.

He was a Llama priest clothed in what once might have been a long, loose, purple, robe but what had been changed into a mass of rags of dirty color. We saw him crossing the mountains of northern India about to climb some difficult paths and as a kind of prayer for safety he had stopped to hang some little scraps of rags on the bushes and trees. He carried a small, round, praying machine, twirling it constantly to propitiate the spirits whom he feared. He knew not the God of love, for his religion was a mixture of Buddhism and Paganism but as best he knew he was praying to the only gods he knew.

* * *

It was plain that he considered himself the most important personage in the railway station crowded with patient, contented, naked, Indian travellers. He wore coat, trousers, stockings and slippers which indicated wealth and the red cap which indicated that he was a Mohammedan. As the bell in a near by tower struck five

one of his servants scrambled to his feet, pulled out a rug from the baggage, laid it carefully in one corner of the waiting room, and then taking a fresh cigarette began a lively chat with his fellow servant as if relieved from duty. Taking off his slippers the Mohammedan stepped upon the oblong rug which we then saw was a "prayer rug." Folding his hands first upon his chest and then upon his forehead he raised them and his eyes toward the ceiling. He then bowed seven times toward the Holy City; lifted his eyes and clasped his hands numbers of times; went down upon his knees on the prayer rug; finally struck his head over and over again upon a certain spot; and when we left for our train he was still prostrate and still striking with his forehead that certain spot on the prayer rug. It was one of the five times a day in which every faithful Moslem must prostrate himself and pray with his face toward Mecca as commanded by the Koran, and this wealthy official was faithful in his devotions—faithful to the best he knew.

* * *

It was at the time of the mela early in the year, at the river about three miles from Dhamtari,—a spot considered to be one of the most efficacious in our part of the country for bathing. The place was crowded by thousands who had come to wash away the stain of sin. We watched the poor, deluded Hindus plunging into the stream, then climbing the steps to the temple on its bank, there to worship their gods—the only gods they knew.

* * *

I shall never forget these three pictures from India.

How pathetic they are, and how deeply they should move us! I wish all of us could realize what it means to be born of Christian parents in America, as contrasted with the awful thing it is to be born a Buddhist, Mohammedan, or Hindu in India. I wish that every one of us would be given a vision of the terrible hopelessness and need of those who are worshipping as best they know the only gods they know and who are at the same time searching for a true God.

And yet they put us to shame—these Buddhists and Mohammedans and Hindus. They do not apologize for their religion, they live and talk about their religion, they are faithful and devout in prayer; and I sometimes wonder why we do not witness for Christ, and tell the good news of Christianity as faithfully. Think of the power we might have if we—every one of us—obeyed our Christ as those hopeless Indians obey their religious

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

WHERE JESUS REIGNS

Where Jesus reigns there is no fear,
No restless doubt, no hopeless tear,
No base deceit, nor faithless prayer,
No angry strife, or weak despair,
No greed for gain or selfish pride,
No bitterness for aught denied,
No evil tongue, no cruel arm,
No envy, hate nor wish to harm,
No wicked lust, nor trace of stains,
But all is pure where Jesus reigns.

Where Jesus reigns there is no night—
For He is wisdom, love and light,
No raging sea or tempest dread,
But quietness and calm instead;
No anxious care, no blind unrest,
No heavy heart by guilt oppressed,
No discontent, no gloomy days,
But highest hope and sweetest praise;
No stumbling oft or galling chains,
No shame nor sin where Jesus reigns.

Where Jesus reigns there's joy untold,
There's wealth that's richer far than gold,
There's service glad and courage true,
There's power to be and strength to do,
There's sacrifice and sweet content,
There's grace divine in mercy sent,
There's triumph over self and sin.
And blessed peace abides within;
There's truest faith that never wanes—
There's love supreme where Jesus reigns.

—Selected.

A SQUARE DEAL FOR THE BOY

By a Sister

For the Gospel Herald

"Tell you what, my boy," said the father after watching his son's fondness for Bossy's calf, "if you'll take care of it you can have it for your own."

"Can I? You really mean that I can have it for my very own, if I'll take care of it?" asked the boy, his eyes sparkling with excitement.

"That's what I mean," said the father. And so the bargain was struck. All during the spring, summer and fall this particular calf was the best-cared-for animal on the farm. The boy saw to it that his calf was almost pampered. In his eyes "Buck" was the finest calf ever, and he took delight in feeding the animal, watering it and in brushing its hair until it shone. The boy was mighty proud of his calf.

When Buck had grown to be a yearling it was decided to sell him. The boy hated to part with his old friend, but he knew that Buck must be sold sooner or later, and besides this, he wanted to buy

laws. Think of our laxity in prayer. Think of the commands we are not heeding. There is one saying this very hour: "Simon, son of Jonas, lovest thou me?"

Creston, Ohio.

some things for trapping. So father sold Buck. And did he hand the \$50 for which the boy's calf sold to the boy? Well—sometimes father does, but this time he did not.

In such a case as this, if the boy protests because father keeps the money for his calf, father is very likely to remind him that his clothing and shoes cost lots of money and that the proceeds of the sale of the calf must go to pay for them. In other words the boy is told that he will have the money, but father will spend it for him as father sees fit.

But the fact remains if father keeps the money which he has received for the calf he has broken faith with his boy even if it is spent for clothing and shoes. Furthermore, it lessens the boy's respect for his father. He won't be quite so ready to believe what his father promises him next time. And you may be sure that if the lad lives to be a hundred he will remember the incident and always think that he was wronged by his father.

We agree with the boy; we believe he was wronged. If the father intended to take the money which the calf brought and purchase clothing for his son he should have explained that clearly when they made the bargain.

When you give your boy a calf, a pig or anything else, don't take from the boy the money it sells for. If you do, you undermine his confidence in you—and in all humanity. The paltry sum isn't worth it. Give him some friendly advice about spending the money if you will, but see to it that he gets the proceeds of the sale of his animal. Give the boy a square deal.

Dear Herald Readers:—After reading the above letter in *The Farm Journal* I was wondering if it was necessary for the editor to print an article like it for us Christian parents.

Are we guilty of this wrong toward our sons and daughters?

Do we promise them animals, chickens, or vegetables and know that they will then take extra good care of them—and then fill our own pocket book that much more after it is sold? and then wonder why they do not love us like some other children love their parents.

Oh parents, think of that bitter feeling they must have towards us when after all their labor the reward is cruelly snatched from them.

What if God would refuse us our reward after we have faithfully labored for Him.

Even tho it may cost us several hundred dollars, let us be true to our dear children and be an example in honesty as parents should because God knows and the children know and don't forget it if we owe it to them.

One of the things that we need to watch is the present tendency to put a roof over the world and call it the Church.

—E. J. Berkey.

At a public sale is a good place for our ministers to take an inventory of their own members and size up the situation.

—A. G. Yoder.

Sunday School

For the Gospel Herald

Lesson for Nov. 23, 1919—Luke 9:
46-56

JESUS CORRECTS HIS DISCIPLES' ERRORS

Golden Text.—Grace be with all them that love our Lord Jesus Christ in sincerity.—Eph. 6:24.

Introductory.—The apostles proved themselves human. In the lesson before us we have a number of instances which proved that it was possible for them to err. While not glorying in their infirmities, we can after all get this encouragement: when we find ourselves imperfect, we have the consolation to know that God did not reject but favored and encouraged imperfect human beings while He was here in the flesh. When our imperfections become manifest, let us pray the Lord for more grace, repent, and draw closer to Him. The very fact of our imperfections and infirmities makes it possible for us, by the grace of God, to grow in grace. Another thought worthy of remembrance is that the fact of our infirmities should never be taken as a cause to justify them, but rather to impel us to draw nearer to Jesus and lean more heavily upon Him. Read Jno. 15:5, Phil. 4:13, and II Tim. 2:15.

The Dispute as to Who should be the Greatest (46-48).—One of the questions that will not die out among human beings is the dispute as to who is the greatest. It is not surprising that this question should get among the preachers. Even to this day it is, among many people, a very live question. We may rejoice that the question came up in our Savior's day, for it gave Him an opportunity to say what He thinks of such an idea. In His illustration He gives us a very vivid picture of true and false greatness; of the heavenly as compared with the world standard. In the picture of the child we have our model. It is not wealth nor brains nor brilliancy nor anything else which people worship that makes the child great; but its innocence, simplicity, guilelessness, and utter dependence that gives us the perfect figure. In other words, they are greatest who are completely hid away in Christ. To pride ourselves on anything which the world sets up as standards of greatness proves a snare and a ruin. The less of self and the more of Christ there is in a disciple, the more brightly he shines in the Master's Kingdom.

The Vital Test of Discipleship (49, 50).—John's zeal did not always prove

his infallibility. He saw a man whom he was sure was an imposter, and came to Christ with the plea: "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." This incident gave Jesus an opportunity to teach us a very important truth. He said, "Forbid him not: for he that is not against us is for us." In other words, it was impossible for this man to be casting out devils and be against Christ. "No man can serve two masters." We can not be for Christ and against Him at the same time.

This text has by some been taken as the rock of liberalism. They give it an ugly twist and make it mean that it matters not whether we belong to any church or not, just so we serve the Lord we are acceptable with God. In this spirit some contend that the Jew, the Mohammedan, the Buddhist, the Mormon, and all other classes, having a spark of divinity in them, are acceptable with God provided they serve Him—in their way. Thus they make the Word of God make itself null and void, for this construction of the text under consideration is a flat contradiction to the teachings of many other scriptures. It will be remembered that Christ spoke neither approvingly or disapprovingly of this man's work. If it was the right kind, it would eventually prove itself. Or if it was simply a mockery it would be made evident sooner or later. But one thing is sure: if a man did exactly as John said that he did—cast out devils—he was all right and would eventually follow with the rest of the disciples. I Jno. 1:7. The only lesson we get from this teaching is that we can not be in both camps at the same time. We are either the Lord's or the devil's.

Vengeance Forbidden (51-56).—Still another infirmity of some believers is brought to light in this lesson. As Jesus and His disciples were going through Samaria they were cold-shouldered by the Samaritans. This brought indignation to the disciples. John proposed that Jesus bring fire upon that village even as Elijah did on one occasion. Jesus quickly rebuked the suggestion, saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives but to save them." They went on to another village, just as we would expect the Prince of Peace or any of His followers to do under such circumstances. Because Jesus possessed the power, was not said that He should use it for destructive purposes. Neither should strong men or strong nations misuse their power in this way. Vengeance belongs not to the children of God. Our mission is to save, not to destroy.—K.

Our Young People

REASONS FOR THANKSGIVING.—

Psa. 107.

Topic for November 23

MOTTO

"Give thanks unto the Lord for He is good."

THE STUDY HOUR

I. Our Topic.—We can find abundant reasons for thanksgiving if we will consider how God is doing for us all the time. When we consider our lives and the wonderful putting together of the body, the wonderful powers of the mind, and all with which we have to do is daily provided and kept for us, then we begin to understand some of the reasons why we ought to thank our Creator.

Our motto tells in short what all the doings of God for us mean. They tell us that **God is good**. It was the goodness of God that planned our lives. It was the goodness of God that planned the great universe. The sun, moon and the stars shine forever in testimony of goodness by the hand of God. The earth and all that is upon it speaks in the same language telling us that God is good. God is good to our earthly life in that we receive air for breath and light for warmth and satisfaction. We have food for nourishment and water for refreshing and cleansing. There are beautiful plants and flowers without number to give us daily a pleasant surrounding. Many things without number have been provided for our natural wellbeing. But God is also good to our soul. Altho we are lost and hopeless without Him, He has given us a lively hope by making it possible to receive forgiveness and salvation. His blessed Holy Spirit has been given to the saved ones to comfort and guide them in life. A beautiful and happy place has been prepared for those who love and serve Him for all eternity. When we contemplate all that God is and does for man to make him happy in time and in eternity we ought to feel that the reasons for thankfulness are numberless.

II. The Text, Psa. 107.—This psalm gives a number of different classes who found God dealing in goodness with them both temporally and spiritually. Even His judgments against sin are manifest tokens of goodness because they bring men to the right place before God and to real joy and happiness.

III. Outline Study.—

1. Why Thank God?

- a. Because of our being.—Gen. 1:26, 27.
- b. Because of the created things.—Gen. 1:1-15.
- c. Because of continual providence.—Acts 17:24-28.
- d. Because of Spiritual Blessings.
 - (1) The Redeemer of Souls.—Jno. 3:16.
 - (2) The Gift of the Spirit.—Jno. 14:15, 16.
 - (3) The Church.—Matt. 16:18; Eph. 5.
 - (4) The Word of God.—Eph. 5:25, 26.
 - (5) A Heavenly Home.—Jno. 14:2, 3.

PERSONAL THOUGHT

Lord teach us to realize the greatness of Thy mercies and the countless number of Thy goodness.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Thanks.
2. Why I Thank God.

For Young People—

1. Thankfulness for a Being in the World.

Gospel Herald

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, NOVEMBER 13, 1919

Field Notes

Bro. H. F. Reist of Goshen, Ind., is spending this week in Illinois in the interests of Goshen College.

Bro. J. R. Shank of Carver, Mo., is spending some time at Sagrada, Mo., in the interests of the Master's kingdom. There are many in that community whose hearts are warm for the whole Gospel of Jesus Christ.

A Bible meeting is to be held at Millersville, Pa., the last few days in November.

Baptismal services were announced for Sunday, Nov. 9, at the Mennonite Mission in Fort Wayne, Ind.

Communion services were held at Scottsdale Mennonite Church last Sunday with Brethren Loucks and Ressler in charge.

Bro. S. H. Miller of Shanesville, Ohio, paid the House a pleasant visit on his return from the Bible meeting at Millwood, Pa.

Bro. C. Z. Yoder of Wooster, Ohio, delivered an address before the students of Goshen College on Friday evening, Nov. 9.

Arrangements have been made for a series of meetings at Springs, Pa., Nov. 22-27, with Bro. Clayton F. Derstine in charge.—M.

Bro. S. E. Allgyer of West Liberty, Ohio, was expected to begin a series of meetings at Bowne Church near Elmdale, Mich., about Nov. 6.

Bro. and Sister D. N. Lehman of Millersville, Pa., are spending the fore part of November at Fentress, Va., the guests of Bro. A. D. Wenger and family.

The committee of brethren in France appointed to investigate conditions in Europe with a view to extending relief work, were in Bohemia, as reported recently.

Bro. D. H. Bender of Hesston, Kansas, expects to spend about ten days in the vicinity of Filer, Idaho—where he is at this time, if previous arrangements were carried out.

Last Sunday evening was the time set for the beginning of a series of meetings at Martinsburg, Pa. Bro. J. F. Bressler of Richfield, Pa., was secured to take charge of the meetings.

Bro. John H. Mosemann of Lancaster, Pa., conducted a series of meetings at Leo, Ind., recently. From this place he went to Goshen, Ind., to labor with the brotherhood in the Clinton Brick congregation for a season.

Bro. I. S. Mast of Minot, N. Dak., prolonged the meetings at Carver, Mo., on account of the weather having been unfavorable the first week of the meetings. From this place he expected to go to Shannon Co., Mo., to assist in the work there for a season.

A large mission study class was started at Oak Grove Church near West Liberty, Ohio, on Sunday evening, Nov. 2, with Sister Alma Warye as leader.

A letter from Cherry Box, Mo., informs us that the meetings held at that place recently closed on Sunday night, Nov. 2. There was good interest and the brotherhood feels greatly strengthened, but no accessions to the Church.

If all went as planned, Bro. J. M. Kreider of Palmyra, Mo., was with the Liberty congregation near South English, Iowa, in communion last Sunday and expects to be with the congregation at Alpha, Minn., in a similar service next Sunday.

An interesting meeting is reported from Millwood, Pa., where Brethren S. H. Miller and S. G. Shetler were the instructors in a two-day Bible meeting on Saturday and Sunday, Nov. 8 and 9. The house was crowded and the interest intense.

Wednesday and Thursday, Nov. 19 and 20, have been set apart by the congregation at Landisville, Pa., as a time for everybody within reach to attend a Bible meeting at that place. A program has been arranged and practical subjects assigned for prayerful consideration.

Bro. H. B. Ramer of Duchess, Alta., formerly of Altoona, Pa., was ordained to the ministry on Sunday, Nov. 2. Bishops N. B. Stauffer and N. E. Roth conducted the services. Bro. Ramer had been a deacon for a number of years. The Lord strengthen and bless him in his added responsibilities.

We have before us a well prepared program of the General Missionary Conference to be held with the brotherhood at Elida, Ohio, Dec. 27-29. It will be remembered that the meeting to be held there last year was called off on account of the influenza. The prayers of many are ascending to the Throne in behalf of this meeting.

An Accident.—Last Sunday morning, while Bro. and Sister J. S. Mast of Elverson, Pa., were on their way to Millwood to attend their Bible meeting there, a reckless autoist crashed into the machine in which Bro. and Sister Mast were seated and threw them both out. They were both hurt, but it is thought not seriously. We hope soon to hear of their complete recovery—and may we hope that the man driving the other machine may also have learned a valuable lesson.

A program of the fifteenth annual Bible reading to be held at Slate Hill Church near Shiremanstown, Pa., Dec. 1-4, is before us. These meetings have in the past meant much for Slate Hill. If we are to judge from the topics assigned on the program, the coming meeting ought to prove no less profitable than any of the past meetings.

The annual Sunday school meeting to be held at the Elizabethtown, Pa., Mennonite Church has been appointed for Nov. 20 and 21. It commences on the evening of Nov. 20 with an address on "Coaling for Life's Voyage" by Bro. C. F. Derstine and closing Friday evening with an address on "The Christian Home" by Bro. J. W. Weaver.—S.

Meetings closed at Oak Grove Church near West Liberty, Ohio, on Sunday evening, Nov. 2, with a crowded house. Bro. A. C. Good preached the Word with power every night, notwithstanding the inclemency of the weather which greatly affected the attendance. The church has been edified and a few souls confessed Christ.—A.

192 members communed at Hess-ton, Kans., on Sunday, Nov. 2. At the same time Bro. T. M. Erb was at Larned, Kans., holding communion with the little flock at that place. Communion services were also announced for Spring Valley and West Liberty Churches in the same bishop district, to be held Sunday, Nov. 9. The communion service at Yoder will probably be held next Sunday.

Bro. S. C. Yoder of Kalona, Iowa, spent a day at Scottdale the fore part of last week. The delay in starting to South America gave him an opportunity to attend the Sunday school and missionary meeting at Mattawana, after which he filled a few appointments at Belleville and Allensville. He left for his home on Tuesday evening, the date of sailing having not yet been definitely determined.

Correspondence

Spring City, Pa.

(Vincent congregation)

A Christian greeting to all Herald Readers:—Since our last correspondence, the church at this place has been favored by visits from several ministering brethren. Among these were J. M. Kreider, Abram Metzler, J. S. Shoemaker, J. L. Stauffer, A. D. Wenger, and others. We appreciated the visits, and were thankful for the messages brought.

Oct. 25, preparatory services were held and the command given by our Savior in John 13:14, 15 was observed. Communion services were held Sunday, Oct. 26. The sufferings of Christ as prophesied in Isa. 53 was the theme of Bro. Warren Bean's sermon.

Several of our members that communed with us one year ago have passed away. This brings to our minds the fact that "We've no abiding city here." We are made to rejoice, however, that their places are being filled by young brethren and sisters. May we all labor to the glory of our Lord, and be found in Him when He comes.

John W. Kolb.

Oct. 27, 1919.

Dagmar, Mont.

(Coalridge congregation)

Greetings in the Master's Name:—On Oct. 18 and 19 we were again favored by having Bro. R. W. Benner of Bloomfield with us. On Sunday, the 19th we had baptismal services, at which time one young man was received into church fellowship. Bro. Benner was with us last summer for a short time, at which time we enjoyed a series of meetings. This time we also observed the ordinances of communion and feet-washing.

We have been experiencing some real winter weather—not very cold, but considerable snow. All are blessed with good health here, for which we feel thankful.

George M. Johnson.

Oct. 29, 1919.

Fairview, Mich.

Dear Herald Readers, Greeting:—God is blessing us with much rain at the present time, but have had a very nice summer for which we should be thankful. Bro. J. K. Bixler was with us some time ago held meeting one night; also a brother from Gladwin Co. was with us on the 19th, giving us good sermons in the morning and at night, richly admonishing us of our duty. We rejoice when we see such young brethren so earnest in the Master's service.

We thank those who have so liberally given to help in the building of the church. They will receive their reward, as God loves a cheerful giver. May much more effort be now put forth for the ingathering of the lost.

Oct. 30, 1919.

Cor.

Bloomngdale, Ont.

(Snyders congregation)

Dear Readers, Greeting:—We have had great reasons to rejoice. Bro. Jonas Snider and Bro. Noah Stauffer were with our congregation on Sunday, Oct. 19. They also conducted instruction meeting on Saturday afternoon, and baptismal services on Sun-

day morning for the converts of the recent meetings held at this place. There were thirteen applicants baptized and received into the Church, and one reclaimed. But what will indeed cause greater joy will be if these brethren and sisters remain steadfast, immovable, active workers in the Lord's vineyard. Let us pray for them that they may be such.

Communion and feet washing were also observed. This was a day long to be remembered. The house was filled, some being present that very seldom come to church. One person in particular, a non-Christian, expressed herself that she never heard the mode of baptism as plainly taught before. The brethren very plainly brought out that it is not baptism that saves a person. The heart can only be cleansed by the blood of Jesus Christ.

May these occasions be the means of bringing the members nearer to God and to each other.

On Thursday evening Oct. 23, C. D. Esch of India was with us and gave us an inspiring talk on India. May we continue to pray for the work in India and the workers, and also be willing to give of our means to help support them.

Sunday, Nov. 2, Bro. Howard Stevanus was with us again, and preached a stirring sermon on Psal. 119:18: "Open thou my eyes, that I may behold wondrous things out of thy law." Oh that each and every one might pray this from the bottom of our hearts.

Cor.

Nov. 3, 1919.

Newville, Pa.

We announce services at the Diller Church as follows:

Sunday School and preaching every Sunday morning. Communion, Nov. 16. Evangelistic services begin Saturday evening, Nov. 15. Bro. William G. Lauver of Cocolamus, Pa., in charge. Pray for the fruitfulness of the preached Word.

Cor.

Nov. 3, 1919.

Midland, Mich.

Greeting to the Gospel Herald Readers:—On October 12, communion was held at this place. Bro. J. K. Bixler was her to conduct the services and preached several times during his stay of a few days. Four members were added to our congregation by letter. This makes our membership between 60 and 70 in number. Several families have moved here from distant places this fall.

We have been having rather cloudy and rainy weather the last week or so, but that is one of the signs of autumn here.

As the Thanksgiving season approaches
(Continued on page 621)

Miscellaneous

THE WILL DIVINE

Thy will, O God, is joy to me,
A gladsome thing;
For in it naught but love I see,
Whate'er it bring.

No bed of pain, no rack of woe—
Thy will is good;
A glory wheresoe'er I go,
My daily food.

Within the circle of thy will
All things abide;
So I, exulting, find no ill
Where thou dost guide.

In that resplendent will of Thine
I calmly rest;
Triumphantly I make it mine,
And count it best.

To doubt and gloom and care and fear
I yield no jot;
Thy choice I choose, with soul sincere,
Thrice happy lot!

In all the small events that fall
From day to day,
I mark thy hand, I hear thy call,
And swift obey.

I walk by faith, not sense or sight,
Calm faith in thee;
My peace endures, my way is bright,
My heart is free.
Unfaltering trust, complete content,
The days ensphere,
Each meal becomes a sacrament,
And heaven is here.

—James Mudge.

SOME IMPRESSIONS

By John Yeackley

For the Gospel Herald

To all who may read these lines:
May God bless you all and give you
humble hearts and a willingness to
be content with the ways God gives
you to live. We ask an interest in
your prayers, that the writer and
family may be given up to Him in
the same way. We have been in the
vicinity of Manitou, Colo. for a season,
and are about ready to return
to our former home near Milford,
Neb.

Farming here would be a total
failure, but we have the calm weather,
the beautiful sunshine, small showers,
and mineral waters, all so much
appreciated as a health restorer.
Many people have had help along
this line.

We have had the privilege of seeing
some of the wonderful works of God.
We see the massive mountains, with
the great rocks above us having such
slender holds that we wonder when
they will fall. It reminds us of the
coming judgment, when some people
will be calling upon the rocks and
mountains to fall upon them and hide
them from the face of Him that

sitteth upon the throne. Should we
not be more concerned about the souls
of the people? Yet we are so slow
to act.

As we are taken away from home
and our work, because of ill health in
the family, we have more time to
think of what this life is really worth,
and to see that there is no place on
earth that really satisfies all our
wishes, is it not a blessing to know
that God has a home prepared for us
that will satisfy? We are sorry that
we are so apt to forget that God tells
us to **first** seek the kingdom of God
and His righteousness. We are giving
so much of our time to the work
of preparing to live, that we neglect
the greater duty of preparing to die.

We will indeed be glad to meet the
folks at home again and go to the old
place of worship. Should we ever be
careless about attending worship,
when we have the privilege? Being
deprived of the privilege for a season
makes us see the real worth of it.
Should we not try to be more obedient
and peaceable toward God and
the Church?

We are glad for the visits paid us
by friends and brethren while we
were here. As we met up with almost
all kinds of people we notice that
the dress question is one that needs
much thought. As we met with many
of our brethren we never met before,
we found that the Mennonites of the
Old Order were the easiest to recognize,
and many a time I was sorry that
there was nothing about my
appearance whereby they might recognize
me. Is it only the sisters
who are overstepping in dress? It
makes me wish that more of us as
brethren had something whereby we
might be recognized as standing for
Non-conformity. May God direct us
along these lines, and forgive wherein
we have come short.

Manitou, Colo.

THE CHURCH

By Florence Byler

For the Gospel Herald

Since we have invested our lives in
the Church we should do our share in
making the Church what it should be,
and obey its ordinances in such a way
that its standard is as given in the
Word: "A glorious church, not having
spot or wrinkle or any such thing."

The Church should be a pure,
separated, Spirit-filled people following
God and walking together in love
and Christian fellowship. The Church
standards are as high as the
Lord Himself set them when He gave
Himself for the Church.

In past ages our martyr forefathers
gave their lives to keep these precious

standards. Surely we should show
our love for Christ, and the Church
and martyr forefathers by keeping
these principles that will make our
lives shine forth in this sin-darkened
world.

If we wish to keep the standard
of the Church we must fully understand
and obey its principles and
ordinances, and not turn down as
"non-essential" the vital things our
forefathers stood for.

Some of these are:—

I. The whole Bible as the inspired
Word of God. II Tim. 3:16 says,
"All scripture is given by inspiration
of God, and is profitable for doctrine,
for reproof, for correction,
for instruction in righteousness."

II. Jesus the Redeemer of human
race. I Tim. 2:6 says; "Who gave
himself a ransom for all."

III. The new birth necessary. Jno.
3:5: "Except a man be born of water
and of the Spirit, he cannot enter
into the kingdom of God."

IV. Opposite spirits in the world.
I Cor. 2:12 tells of Spirit of the world,
and Spirit of God. We must be
separated from the world—we cannot
serve both, spirit of world and the
Spirit of God. "Ye cannot serve God
and mammon."

V. Conversation—We must be
separate from the world in conversation.
Matt. 12:34-37: "Out of the
abundance of the heart the mouth
speaketh.—A good man out of the
good treasure of the heart bringeth
forth good things: and an evil man
out of the evil treasure bringeth
forth evil things. But I say unto you
that every idle word that men shall
speak, they shall give an account
thereof in the day of judgment. For
by thy words thou shalt be justified,
and by thy words thou shalt be
condemned."

VI. Business methods—We must
have our work so that it is according
to I Cor. 10:31: "Whether therefore
ye eat, or drink, or whatsoever ye
do, do all to the glory of God." Also
Heb. 13:5: "Be content with such
things as ye have: for he hath said, I
will never leave thee nor forsake
thee."

VII. Vanity and display—I Tim.
2:9, 10 tells how we should be modest,
and I Jno. 2:15 says, "Love not
the world, neither things that are in
the world."

There are many other principles—
such as abstinence from pleasures,
carnal resistance, life insurance, etc.,
and obedience in baptism, communion,
feet washing, devotional covering,
holy kiss, the Great Commission, etc.

When Jesus asked Peter whom he
thought He was, Peter's answer was
"Thou art the Christ, the Son of the
living God." Christ then said, "Blessed
art thou . . . upon this rock will I

build my church; and the gates of hell shall not prevail against it." So upon the confession of Jesus being the Son of God we get our salvation and by believing the truth and having faith in a living God.

Many Churches today are as is said of the Sardis Church in Rev. 3:1 "I know thy work, thou hast a name that thou livest and art dead." This is a picture of a church without the Spirit of God at work, where there is only form without zeal. Many churches and lives which were once vigorous and flourishing are seemingly powerless and dead. What is the reason? The Holy Spirit is not allowed to lead and the ordinances are not obeyed, regarded as "non-essential." One of the popular ministers of the Aurora Church once asked the Mennonite bishop how he managed to get his members to come so well, and said their members who have not so far to go are hard to get out no matter what the entertainment provided. The brother then answered that he preached the whole WORD of God.

There are reasons the Church is not making the progress that it should. These are some of them:—

1. In these last days the flesh is carnal and weak.

2. We do not insist on our vows of separation from the world enough and are so mixed with the world that a difference is scarcely visible. "Come out from among them, and be ye separate, saith the Lord." Samson lost his power as soon as he mixed up with the world.

3. Pride—many people are too dignified to do everything the Lord wishes them to do. Burghton said, after his first street meeting, the church of which he was pastor told him he was "not dignified enough for them." He then told them that he remembered where it was said, "The way of the dignified is the way of the fool."

4. Greed for gain—love of money is the root of all evil. Judas sold his soul because of love of money. Money is necessary and must be used to live and to carry on the Lord's work. But "Seek ye first the kingdom of God and . . . all these things shall be added unto you."

4. Another cause is ignorance of the Bible. "The Word of God is quick and powerful," and we must know it to withstand evil.

5. Prayer is necessary and should not be neglected in these last days. We cannot be in touch with Him as we should unless we pray much. Jesus arising a great while before day went forth into some solitary place and prayed. Our need of it is greater than His was as He was perfect.

"Prayer and faith as eagles' wings,
Lift us up to nobler things."

If each one of us as church members and as Christ's followers continue steadfastly in these things the church will accomplish much.

"Church of God, awake, arise,
Christ your head and Master cries:
Send the Gospel's joyful sound.
Unto earth's remotest bound."
Altoona, Pa.

CRIPPLE TOM

In one of the deplorably miserable East London homes, in a dark wretched room at the top of a house, lay a cripple boy. He had lain there for over two years greatly neglected and comparatively unknown. When quite young his parents had died, leaving him to the mercy of an aged relative, whom he called "Granny."

Born a cripple, he had always been a sufferer; but as long as he was able, he had swept a crossing on his crutches, or gone short errands to earn a few pence. But soon after his parents' death the boy had to take to his bed. Very ungraciously the old woman allowed him to occupy the top room in her house, which room he never left again.

His mother had taught him to read and write, and sometimes on a snowy night the lad had crept into the mission hall merely for the sake of getting warm. Numb with cold, and weary in body he took little heed of what he heard on those nights; but, lying alone day after day, there came into his mind the memory of it and by degrees he was possessed with a great longing to know more about the things of God, and to have a Bible of his own. He knew that it was from the Bible that the speakers had gained their knowledge, and that was all. So, summing up courage, he one day consulted Granny about it. His only encouragement in that direction was an ironical laugh. Bibles weren't in her line! What did a lad like him want with Bibles? So the matter dropped for a time, but the lad's desire to possess one did not grow less.

One day, however, up the creaking stairs came noisy, boisterous Jack Lee, the only friend the cripple had in the world. "Hurrah! Hurrah! Got a new box. Off north to-morrow! Come to say Good bye, Tom," he cried, all excitement, seating himself on the bed, and wiping the perspiration from his brow, "But I've got a real beauty present for you, my lad," taking from his pocket something wrapped in a greasy bit of brown paper.

Tom raised himself on his elbows, not at all gladdened by the news he had heard. "A bright new shilling for you, Tom. And you're not to spend

it till yer wants suffin real particular." "Oh, Jack, you are good, but I want something new very, very particular." "Yer do? What's he?" "I want a Bible." "A Bible! Well I never! Who ever heard of a poor lad spending all that on a Bible, when I had to scrape months and months to save it in coppers." "Don't be angry, dear Jack," said the crippled boy, "you're going away, and I shall be lonelier than ever, and oh, I do so want a Bible. Please get it, Jack—now—this very evening at Fisher's before the shop closes. Granny never would; she'd spend it in gin, if I'd let it get into her hands." "What can yer want with a Bible, Tom? Only scholars understand them there things," he answered rather crossly. "Maybe so, Jack, but I am hankering after one, for I must find out whether them there folks in that mission hall you and I sometimes used to go to, told true about some one they called Jesus. Let it be your parting gift, Jack, and you will make me so glad." "Very well, lad, than I'll go, but I knows naught of Bible buyin'." "Fisher has 'em at a shilling, for I saw 'em marked in the window when I used to go by. Quick, Jack, or the shop will be closed!"

Jack complied very ungraciously, and descended the stairs less rapidly than he had mounted them. But he got over his disappointment before he returned with a beautiful shilling Bible. "Fisher says I couldn't leave you a better friend, Tom, and he declares the shilling couldn't be 'vested better; and says he, 'It may be worth a thousand pounds to the lad! So 'pears there's suffin we ought to know about."

Tom's joy and gratitude were unbounded. "I know it, Jack. I know it!" hugging the book to his breast. "I'm happy now. Oh, how kind you were to save that shilling!"

The lads never met again; but if the honest errand boy could only have known what a precious treasure that Holy Book became to his cripple friend, he would have been amply rewarded for the sacrifice he had made to save the shilling. After a month's hard reading, Cripple Tom knew more about his Bible than many who have professed to study it for twenty years. He had learned the way of salvation, his only teacher being the Holy Spirit; he had learned also that obedience to God's will meant helping to save others.

"It won't do to keep all this blessed news to himself," he said; so he thought and thought, until at last a simple, but very beautiful work was decided on for the Master. His bed stood close by the window sill, which was low, and somehow he got a pencil and paper, and wrote out different

texts, and then dropped them into the noisy street below, directed:

"TO THE PASSER-BY—PLEASE READ."

He hoped that by this means someone might hear of Jesus and His salvation. This service of love, faithfully rendered, went on for some weeks, when one evening he heard a strange footstep and immediately a tall, well-dressed gentleman entered the room, and took his seat by the lad's bedside.

"So you are the lad who drops texts from the window, are you?" he asked kindly. "Yes," said Tom, brightening up. "Have yer heard as someone has got hold of one?" "Plenty, lad, plenty! Would you believe it if I told you that I picked up one last evening, and God blessed it to my soul?" "I can believe in God's Word doing anything, sir," said the lad, humbly. "And I am come," said the gentleman, "to thank you personally." "Not me, sir, I only does the writin'; He does the blessin'." "And you are happy in this work for Christ?" said the visitor. "Couldn't be happier, sir I don't think nothin' of the pain in my back, for shan't I be glad when I sees Him to tell Him that as soon as I knowed about Him I did all I could to serve Him? I suppose you gets lots of chances, don't yer, sir?"

"Ah, lad, but I have neglected them; but, God helping me I mean to begin afresh. At home in the country I have a sick boy dying. I had come to town on pressing business. When I kissed him good-bye, he said: 'Father, I wish I had done some work for Jesus. I cannot bear to meet Him empty-handed,' and the words stuck to me all day long, and the next day, too, until the evening when I was passing down this street your little paper fell on my hat, I opened it and read: 'I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work.'—(John 9:3.) It seemed like a command from heaven. It startled me and brought me to my knees that night, and I could not sleep until I could sing:

"Oh, the cleansing blood has reached me!

Glory, glory to the Lamb!"

"I have professed to be a Christian for twenty-two years, my lad, and when I made inquiries and found who dropped these texts into the street, and why it was done, it so shamed and humbled me that I determined to go home and work for the same Master that you are serving so faithfully."

Tears of joy were rolling down the lad's face.

"It's too much, sir," he said, "altogether too much."

"Tell me how you managed to get the paper to start it, my lad?"

"That weren't hard, sir. I jist had a talk with Granny, and offered to give up my ha'porth o' milk she gives me most days if she would buy me paper instead. You know, sir, I can't last long. The parish doctor says a few months of cold weather may finish me up, and a drop of milk ain't much to give up for my blessed Jesus. Are people happy as has lots to give Him, sir?"

The visitor sighed a deep sigh. "Ah, lad, you are a great deal happier in this wretched room, making sacrifices for Jesus, than thousands who profess to belong to Him, and who have time, talents and money, and do little or nothing for Him."

"They don't love Him, sir. Knowin' is lovin' and lovin' is doin'.' It ain't love without."

"You are right, Tom. But now about yourself. I must begin by making your life brighter. How would you like to end your days in one of these homes for cripple lads, where you will be nursed and cared for, and where you will see the trees and flowers, and hear the birds sing? I could get you in one, not far away from my home, if you liked it, Tom."

The weary lad looked wistfully into the man's kindly face, and after a few moments' silence answered:

"Thank'ee, sir; I've heard tell of 'em afore, but I ain't anxious to die easy when He died hard. I might get taken up with them things a bit too much, and I'd rather be a-lookin' at Him, and carryin' on this 'ere work till He comes to fetch me. Plenty of joy for a boy like me to have a mansion with Him up there through eternity." The visitor felt more re-proved than ever.

"Very well, my lad; then I will see that you have proper food and all the paper you need while you live. I will settle it all with one of the Bible women. Now, before I go I want you to pray aloud for me," and as he made the request the strong man knelt down by the dying boy's bedside, scarcely suppressing a sob as he covered his face with his hands. The lad trembled at having to do such a thing, but when he saw that bowed form and heard that half-stifled sob, he knew that he ought to comply with the request.

There was a seraphic light on the poor pale, upturned face, as he said in a tone of deepest reverence: "Lord Jesus, I know You're a listenin' and I'm much obliged to You for sendin' this friend here to cheer me in my work. Now, Lord Jesus, he's a bit troubled about not havin' worked for Thee enough in the past days. Will You help him to see to it that there's nothin' left undone in the comin'

days, and please, Lord, make him go straight and tell them other rich men that they don't love Thee if they aren't a workin' for Thee. And I'm grateful to You, Jesus, for all the paper and food that's a-comin' to me while I live. Maybe I'll hold out a bit longer to write these texts for Thee. Now, Lord Jesus, please bless this kind friend, all roads and always. I ask this for Thy name's sake." "Amen," said the deep-toned voice.

Then the gentleman rose and said farewell. Before leaving London he made every arrangement for the lad to be cared for, and then with a gladder heart he went back to his beautiful country home and lived for Christ. As soon as he could he built a mission hall on his own grounds, and preached Jesus to the villagers. When he confessed his sin of negligence towards them, and told them of his restoration to God through the cripple boy and his text, many of them were led to trust Jesus. Ps. 51:12.

News of the dying lad reached them from time to time through the Bible woman, but it was not till winter set in, and the snow had fallen and covered the earth with its crystal whiteness, that they heard that the dear lad "had gone to be with Jesus." The same post brought a parcel which contained Tom's much-prized and much-used Bible. What a precious relic was that marked Bible in that beautiful home! For when the cripple boy's friend lent it to his youngest son to read—the careful marking, the short, simple prayers written by the cripple lad on the margin, and his dying wish on the fly-leaf, written about a week before his death, that "this Holy Book may be as great a friend to some one else as it has been to me," made such a deep impression on the youth that he gave himself to the Lord and later on to the mission work in foreign fields, and out in Central Africa he has shown that worn Bible to many a native Christian.

This beautiful incident of consecration in lowly life teaches us that the most adverse circumstances coupled with intense suffering, need not interfere with a life of intense devotion to Jesus Christ.—Selected by Edna C. Schlosser.

A TESTIMONIAL EXPERIENCE DURING MY SICKNESS

By Jos. M. Nissiey

For the Gospel Herald

I write this experience that I might magnify the name of the Lord for what great things He has done for me, and it may be a help to some one else.

Friday, Oct. 10, I took sick, went to

bed, tried some home remedies until Sunday, finding my condition getting worse, called for a physician, he giving me treatments faithfully every day. I was not able to take any nourishment for ten days outside of a little liquid diet. Suffering a great deal of pain, I was still getting weaker. As the physician would come to treat me, I could see by the expression of his face he was not pleased with my condition, realizing unless the Lord the Great Physician comes to my relief I cannot live long.

On Saturday night, the 18th, I told my bosom companion I realize that there is yet just one thing for me to do and that is to comply with the commandment of being anointed as recorded in James 5:3-16. She willingly consented to the same and wrote to Bishop J. N. Durr of Martinsburg my request. On Tuesday, the 21st, Bro. Durr accompanied by Bro. Clayton Graybill came to administer the ordinance. The Lord gave me the needed grace to be fully surrendered to His will whatever He saw best to spare my life a little while longer or to take me home with Himself to be ever with Him in glory.

Such a nearness of the presence of scripture that came forcibly to my life. The next morning I felt a slight change of improvement and was able to take some food for nourishment. I am improving since and am able to be up and around. Praise the Lord.

There were several passages of scripture that came forcibly to my mind, and when I was in pain I would hold on to these promises. They were these: "Have faith in God." "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Oh, how it does pay to live close to the Lord each day of our lives. If we are faithful to Him when we are in deepest distress His promises are sure. He will never leave nor forsake us. Heb. 13:5. Sinner friend, how dark it must be before you if you are afflicted and have not Christ as your hope before you.

We are thankful for the prayers of the brotherhood, offered up in our behalf. May you continue to pray for us as we continue to gain in health. Our desire is to labor more faithfully for Him, and glorify His name wherever we are. I beg to remain an humble servant in the Master's cause.

Altoona, Pa.

Handling the Word of God is a thing that is not always considered as seriously as it ought to be.

—I. S. M.

AN EXPRESSION OF LOVE

By Joseph S. Lehman

For the Gospel Herald

It has been intimated and no doubt believed by some that I entertain a rebellious spirit towards some of the brotherhood. I will take this method at this time to inform the Church as a whole, and to whom it may concern, that I have the kindest and best feelings towards all the brethren, "none excluded." If there should be any to whom I have been an offense, I beg your indulgence, and for Jesus' sake, and for my poor soul as well, as for the good that we ought to do towards the erring ones, I ask all, and to whom this may concern to forgive me from the bottom of their hearts.

823 Columbia Ave., Lancaster, Pa.

CORRESPONDENCE

(Continued from page 617)

proaches, do we feel especially thankful for all the spiritual and material blessings which He has given us the past year.

We ask an interest in the prayers of God's people.

Nov. 3, 1919. Clara Miller.

Duchess, Alta.

Greetings to all Herald Readers:—Over Sunday, Nov. 2, we were privileged to have Bishops Norman Stauffer of Aldersyde and N. E. Roth of Tofield in our midst, the brethren having charge of the communion services on Sunday morning. On Sunday afternoon we had ordination services for a minister. Bro. Henry Ramer was called to be our shepherd. We feel thankful that we have at last been provided with a shepherd as we keenly felt the need.

May we lift him up to a throne of grace. Remember us in your prayers.

Nov. 4, 1919. S. M. B.

New Paris, Ind.

(Salem congregation)

Greetings of love to all Herald Readers:—The series of meetings conducted by Bro. B. B. King of Ft. Wayne closed Oct. 24 with one public confession. There were a number who were convicted and realized their need of a Savior but were not willing to let the Holy Spirit have His way in their lives. God's people were strengthened and were richly admonished to live closer to God.

Sunday school reorganization took place on Oct. 12 with the following officers: Supts., Bro. Samuel Metzler and Bro. John Kohli; Sec.-Treas., Serenus Bare; Chor., Sister Netty Wise and Bro. Leander Garber.

We expect to hold preparatory services on Nov. 8 at which time two will be received into Church fellowship. Communion services the Sunday

following, Nov. 9. Remember us at the throne of grace. Cor.

Nov. 4, 1919.

Westover, Md.

Dear Herald Readers:—We are still made to see the greatness of God by the many blessings He is daily bestowing upon us. We were privileged to have Bro. John Mast of Elverson, Pa., come into our midst Saturday, Nov. 1. Bro. Mast held a council meeting at the home of Bro. Israel Kauffmans' that afternoon and preaching services at the school house in the evening. We commemorated the suffering and death of our Lord and Master on Sunday morning. Sunday evening there were preaching services at the school house again. The meetings were all well attended and we feel sure that all present heard something that was good for their never dying souls.

We are still striving to enter in at the straight gate. Pray for us that we may prosper in the Lord.

Nov. 5, 1919. Cor.

Willow St., Pa.

(Brick congregation)

Greeting in Jesus' Name:—On Nov. 1, preparatory services were held by the home ministers, Bro. Frank M. Herr and Bro. C. M. Brubaker. On Nov. 2, communion services were held by Bro. C. M. Brackbill. As we partake of these sacred emblems may it bring to our remembrance the great work that Christ did for us on the cross and that He is coming again.

On Oct. 19, Bro. Charles Shank worshiped with us at our regular services and gave a talk on the great need of the work in India. An offering was taken. May we at all times be ever ready to help those who are less favored than we are in temporal and spiritual help. Bro. Mervin Myers has returned to his home, having been gone over a year, in doing relief and reconstruction work in France.

Our young people's meetings are well attended and we have good interest, for which we are very thankful. May it ever continue to be so. May the meetings be a means of building us up in the Master's service and God's name honored and glorified.

As Thanksgiving day is drawing near we have many reasons to thank our kind, heavenly Father for the many temporal and spiritual blessings which we enjoy. May we ever be thankful at all times for everything that we have and are comes from God. "For in him we live, and move, and have our being." (Acts 17:28). May the Lord ever guide every step in our journey through life and may we ever strive to become more like Him every day. In His Name,

Gertrude M. Lefever.

CONSCRIPTION

(Continued from page 611)

three months' training of Secretary Baker's bill would be worth anything in a military way. The great war has shown that the freshness and initiative of the American boys were important factors in the victory over the trained and governed armies of Germany.

Again we are told that the habit of obedience and subordination is greatly needed in America. We would not seriously dispute this statement in a general way. We owe a duty to our country, and under certain conditions we should have pressure upon us to fulfill it. But military obedience is not the sort we need. It extinguishes initiative, free-thinking, the authority of conscience, and these are fundamental to our American democracy. We can not get the idea of unquestioning subordination to a human authority and at the same time retain the intelligent inquiry, the individual sense of duty, the fidelity to conscience, which are our choicest inheritances from our colonial and revolutionary ancestors.

That certain physical advantages would result from three months in camp may be readily admitted. Shorn of the military idea there is some argument for the system on this line. It is, however, probable that more could be gained if the vast sums to be expended on it could be given to a really scientific required course in our schools.

It is unsafe to assume that the three months of Secretary Baker's bill, and the short periods to follow, will satisfy the advocates of conscription. Knowing the strong opposition which exists in the country it is hoped to lead public opinion into a gradual adoption of more comprehensive measures. We are to have in time, if not a complete Prussian system, a general militarization of the nation, a radical departure from our past ideals, a tremendously expensive army and navy with their accompaniment of munition and other army work and supplies, an organization influencing legislation prepared to drive us towards or into wars on slight provocation with industrial and press ramification over her own country. The time to combat this is the present, before the machinery is too effective to handle.

Whatever "democracy" is involved in universal and equal conscription, it is pretty certain that a military nation is not democratic. The great gulf in the army which separates officer from private, the ordinary treatment of offenders against army discipline by court-martial proceedings and otherwise, the disregard of civilian rights which seem to be

necessary accompaniments of a fully developed military system we can not hope wholly to escape. However careful the discipline may be, it is hardly likely that the crowding together of men of all sorts of standards and habits will prevent demoralization of those who have lived a life of guarded conduct and high ideals. Even if others are sometimes benefited, a general mediocrity of moral standards is probably not the best for a nation.

Most people are now ready to admit that war is an evil and its methods in many respects are opposed to New Testament morality, even though they see no other way to accomplish good results. It is the duty of Christians to develop this idea and to create a public opinion which will make a recourse to it as difficult as possible. Military service as a regular part of the life of every young American will cause a gradual adjustment of his thoughts to the method of warfare as the best means to settle a dispute and thus work against the Christian spirit and ideals. Worse than the cost when the nation needs most seriously to study economy, worse than the time expended when the world needs every hour of our productive services, worse than the chances of the political influences exerted for unworthy ends, is the gradual weakening of American standards, the tendency, however slight, to adopt the Prussian line of thinking and acting. It is certainly the patriotic duty of every right-thinking young American to exert himself actively in opposition to this dangerous proposition before it is too late.—Isaac Sharpless in "The Friend."

RELIEF NOTES

(Conducted by Vernon Smucker)
For the Gospel Herald.

From France

Villagers are still returning to Les Islettes in surprising numbers. Each family of factory workers is given a house of one or two rooms rent free and the use of a garden belonging to the mayor, the factory owner. The poorest families are also given a flat daily wage of three francs per day in addition to ordinary wages. Six people are employed in mattress making, two on feather goods, twenty-eight on plain sewing and seven women have just been started on brush making.

* * * * *

One hundred forty-eight families have returned to the seven villages which belong to the Varennes district. Most of them have received their gifts of sheets and towels. All the ladies of the Canton were invited to a *goute* and presented with a packet of clothing (some of it given by the prefecture). The children were invited on another occasion when games were played.

* * * * *

During August the Maison de l'Etoile at Clermont-en-Argonne has been fuller than ever before, especially at the Fete de

l'Assumption, when cheap holiday tickets made it possible for many to make the journey to the graves of soldiers in the battle field cemeteries. One night when the twenty beds in the "Maison" were already occupied and the men's dortoir was also full, seven guests arrived by the evening train and mattresses were arranged for them on the floor. The population of the village is growing almost daily, as many workmen's families are coming in. Some of these have been helped with gifts of bedding or supplied with other things which they will pay for gradually.

From Armenia

"We boys feel that on our way home we should divide up as much as possible and perhaps visit a number of countries which we feel that the Church at home might be interested in. Jesse and Silas are planning to go east and visit enroute the Mission field in India. Ernest and I are more interested in going through the Balkans and if possible spend a little time in southern Russia, then on through England and France enroute for home. One of the groups may visit some of the missions along the Nile and in Northern Africa." (Extract from letter written by Orrie Miller.)

Perhaps we can imagine in part the disappointment of Brother John Warye when he learned that it would probably be impossible to attend the conference of Mennonite brethren by the side of the Sea of Galilee. Brother Warye is located at Caesarea, some distance from the other boys whom he has not seen since beginning his work. The following is an extract from his diary:

"This forenoon Ludwick and I went to the city horseback. On the way I witnessed a Moslem burial. A dozen men, no women. The corpse was wrapped in blankets and carried on a stretcher. At the grave the blankets were removed and the corpse was wrapped in a sheet, after which a man carried it down into the grave. A Moslem priest had charge of the services.

"Yesterday's mail brought a letter from Bro. Eash. He is to become director of the industrial project at Jerusalem. Also I had a letter from Bro. Orrie Miller announcing the coming conference of Mennonites to be held Oct. 12, 13 by the Sea of Galilee. I went to Mr. Wingate's office this morning and laid the matter about my going before him. He said it would take me about three weeks and fifty liras to make it. I saw where I was, in a land of almost no money. He rather discouraged me. I was very anxious to go and my disappointment was very keenly felt. I thought of it all day as I dusted the grapes in the vineyards with sulphur and ashes. However, the sight of the hungry Armenian boys around here begging me to let them in the school made me feel I should not try to draw any money."

From India

(Extract from a letter written by one of our Missionaries)

"We are having a lot of rain this year. We have had 58 inches already—more than the average in this part of India. We have hardly any clear days this rainy season. The crops look beautiful now, but we are afraid the last rains will stay out like they did last year and then the whole crop will be gone again and then there will be real famine.

"The famine in this part of the country is not nearly as bad as in some other places, but we are having starving people come into our compound every day.

Sometimes we just don't know what to do with them. Of course a good many of them we just send away because they are not as poor as they pretend to be. We make it a point to keep only those that are really suffering.

"Last Sunday Bro. and Sister Lapp were with us. We had baptismal services in the morning and baptized seven. Four of them were people from the Home Mission Station."

REPORT

Of the Mennonite Home, Lancaster, Pa.

For the Gospel Herald

(September and October)

Donations:—Gertrude Brubaker, Martin R. Hershey, Harry Longenecker, Milton Murphy, Mrs. H. K. Landis, Mrs. Michael Sauder. The following sisters helped to clean house 1 day each: Lillie Kauffman, Mrs. Daniel Good and daughter, Katharine, Anna, Mae, and Esther Rohrer, Amelia Buckwalter, Elizabeth M. Leaman, Elizabeth and Kathryn Kauffman, Beatrice Kauffman, Bessie M. Good, and Esther Rohrer of the Petersburg Church; Bros. Noah Good and Israel Musser, Maggie Good, Mrs. Susie Good, Katie and Fanny Good, Lizzie Musser, Annie Burkhardt, and Sallie M. Bowman of the Bowmansville Church; Edna Snyder, Sue B. Snyder, Annie H. Bucher, Dorothy H. Hershey, Barbara and Mable H. Witmer from the Lititz Church.

Cash:—Katie Shirk 1.00; John Martin 1.00; Henry L. Witmer 1.00; Carolina Winters 1.00; Daniel L. Landis 1.00; John M. Weaver 2.00; John G. Brandt 2.00; Wm. H. Eshleman 2.00; Harry W. Reeser 5.00; J. P. Stoltzfus 4.00; Mrs. Geo. Wenger .50; Samuel O. Martin 2.00; Lizzie B. Herr 2.00; Emanuel C. Hartzler 2.00; Michael Sauder 1.00; Lillie Earhart, 2.00; Mrs. H. K. Landis, 1.00; S. N. Hoffer, 1.00; Maggie Driver 1.00; Elmer D. Leaman 2.00; Contribution Box 3.00.

Services:—Sep. 14: Regular services by Bros. Aaron Wenger, John Snively, and D. S. Metzler. Lesson, Heb. 11:1-10. Text, Heb. 12:1,2.

Sept. 28: Regular services and counsel were held this afternoon by Bros. Harry Longenecker and Amos Kauffman. Peace was confessed and communion desired.

Oct. 12: Regular services by Bros. Christ Lefever and Abram Brenner. Text, Jno. 14:1-3.

Oct. 26: Today communion was observed at this place by Bros. Peter Nissley, Clayton Charles, and D. S. Metzler. After communion, feet washing was observed.

The Home is blessed with good health at this time, but we are in need of a cook. Dec. 1 our cook is going to leave us. She gave us a little over five years faithful service and she must have rest. Where is another sister that is willing to help us in this noble work? If there is anyone that would like to know of the work or how much she gets for her work, don't be afraid to ask. We will gladly tell you.

Yours for a worthy cause,
T. E. Moyer, Supt.

Married

Blough—Kauffman.—On Saturday, Oct. 11, 1919, Bro. Ellwyn Blough and Sister Bertha M. Kauffman of Middlebury, Ind., were united in marriage at the home of the officiating minister, Bro. Wm. B. Weaver, Elkhart, Ind. May the Lord bless and keep them.

Bontrager—Cripe.—On Sunday, Nov. 2, 1919, Bro. Noah Bontrager of Topeka, Ind., and Sister Alta Cripe of Middlebury, Ind., were united in marriage at the Middlebury Mennonite Church, Bro. W. B. Weaver officiating. May God's blessings attend them through life.

Obituary

Boomer.—Abram Boomer was born in Canada July 1, 1873; died at his home near Imlay City, Mich., Sept. 8, 1919. He leaves his wife, six children, mother, two brothers, and two sisters. Funeral services at the Bethany Mennonite Church conducted by Bro. Peter Ropp. Text, Ps. 89:48.

Johnson.—Martha Jane Johnson was born July 25, 1827; died Oct. 4, 1919; aged 92 y. 2 m. 21 d. She is survived by 7 children, 20 grandchildren, and 10 great-grandchildren. She was a member of the Mennonite Church for many years. Funeral services Oct. 16, 1919, by E. D. Hess, assisted by Durr and Driver. Buried in Mennonite Cemetery near Masontown, Pa.

Dippel.—Sister Nancy Reist was born in Waterloo Co., Ont., May 25, 1836. She was married to John Dippel with whom she lived in matrimony for 28 years, when he died. She died Oct. 23, 1919, at the advanced age of 83 years and 5 months, less 1 day. The funeral was held on Oct. 25, at the Congregational Church, Freeport, by the brethren, S. S. Bowman and U. K. Weber. Interment in Riverbank Cemetery.

Lehman.—Daniel Lehman was born in Oxford Co., Canada, in 1834; died in Fairgrove, Mich., Oct. 6, 1919. Bro. Lehman was ordained to the ministry when a young man in which capacity he served over fifty years. He moved to Michigan about forty years ago where he has lived the remainder of his life. He leaves three sons and one daughter. Funeral services at the Fairgrove Presbyterian Church by Bro. Peter Ropp. Text, II Tim. 4:6-8.

Mast.—Maxwell, son of Jacob and Rebecca Mast, was born in Holmes Co., Ohio, Feb. 22, 1855; came with his parents to Indiana when 8 years old; died in Miami Co., Ind., Oct. 25, 1919; aged 64 y. 8 m. 3 d. He was united in marriage to Barbara Shrock, April 21, 1876. To this union were born 4 sons and 2 daughters. One son died in infancy. He became converted in a series of meetings held at the Howard and Miami congregation conducted by J. S. Coffman in April, 1893, and united with the Mennonite Church of this place--in which faith he died.

He leaves to mourn his departure wife, 3 sons, 2 daughters, 6 brothers, one sister, one half sister, 11 grandchildren, and a host of other relatives and friends. Funeral services at the Mennonite Church on Monday, Oct. 27, in charge of Bishop E. A. Mast of this place and Ben Kendall of Logansport, Ind. Text, Jno. 16:32. Burial in Mast cemetery.

Oesch.—Lester Oesch was born in La Grange Co., Ind., Mar. 16, 1896; died near Middlebury, Ind., Sept. 20, 1919. He was united in marriage to Antoinette Yoder, April 29, 1917. He united with the Mennonite Church at Emma, Ind., in early youth and died in the same faith. Lester graduated from the Topeka High School with the class of 1916. He is survived by his companion, father and mother, four sisters and seven brothers, —a sister and a brother having preceded him in death. His death was the result of an accident, and came within nine hours after the accident occurred. His sudden departure was a shock to the entire community. Lester bore his suffering with patience and cheerfulness and we are sure that our loss is his eternal gain. Funeral services at the house by Bro. Jno. Garber, and at the Emma Church by the brethren, Harvey Schrock and Oscar Hostetler. Interment in Miller Cemetery.

Yoder.—Fannie (Zook) Yoder daughter of John K. and Fannie L. Zook, was born in Lawrence Co., Pa., July 4, 1859; died Oct. 26, 1919; age

60 y. 3 m. 22 d. At the age of four years, she moved with her parents to Champaign Co., Ohio. On Feb. 2, 1882, she was married to M. L. Yoder, and in August, 1886, they moved to Cass Co., Mo., where they resided at the time of her death. This union of marriage was blessed with 5 sons and two daughters, two sons and two daughters having preceded their mother in death. Three sons (Roy, Ervin and Marvin) are living; also her devoted companion, three sisters, one grandchild and a host of relatives and friends mourn her departure. In her early youth she united with the Mennonite Church and remained faithful until death. In her death, the Church loses a faithful member and he home a devoted mother and companion. She was a sufferer for many years and bore it very patiently until death called her to her eternal reward. Funeral held at the Sycamore Grove Church by A. P. Troyer and L. J. Miller. Text, Ps. 17:15. Buried in Clearfork Cemetery.

Weaver.—Bro. Sem S. Weaver died at his home at Mt. Clinton, Va., Sept. 26; aged 72 y. 7 m. 11 d. He had been suffering from heart trouble for some months. A few days before his death he was stricken with paralysis and was unconscious until the end. His wife died a number of years ago. He united with the Mennonite Church when a young man. Was ordained to the ministry Aug. 18, 1878. He was a faithful minister of a quiet, unassuming, humble disposition, honest in his work and dealings with his fellowman through which he gained the confidence, good will, and esteem of those he came in contact with. His conversation was not made up of foolish talk and jesting. His life was a power for good and a worthy example for those he left behind to follow. A while before his death he was asked by the writer how he felt with regard to his departure which he thought was near at hand. He replied that while he had some dread of the dissolution of body and spirit he was fully resigned to the will of the Lord. He quoted the language of Paul as his feeling: "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day." He leaves one son and five daughters to mourn the loss of a kind father. Funeral services were conducted at the Mt. Clinton Church on the 28th by the bishops, A. P. Heatwole and S. H. Rhodes. Text, "I have kept the faith." His body was laid to rest in the cemetery nearby.

Conrad.—John K. Conrad was born Nov. 3, 1860, near Noble, Iowa; died Sept. 9, 1919 (date of disappearing is here given); aged 58 y. 10 m. 6 d. He accepted Christ as his personal Savior when about twenty years of age, uniting with the Amish Mennonite Church near Wayland, Iowa. On Jan. 14, 1897, he was united in marriage with Sister Mary Nebel. This union not being blessed with children, their parental hearts went out to orphan children and three girls were adopted into their family. On Tuesday morning, Sept. 9, between ten and eleven o'clock he told his wife he was going out to the well to do some work a few blocks away. When the noon meal was ready he did not appear and the little girls could not find him, so the children ate and went back to school and Sister Conrad went to look for him herself. She too was unable to find him, so she called his brother Jonathan to her assistance; but when they could not find him the whole town and countryside assisted in the search, but with no avail. A reward was placed on his recovery, but this also failed to bring results. On Thursday, Oct. 30, a boy (Ed Wenger) who was out looking after his traps deviated from his usual course to shoot a squirrel which his dog had treed. After picking up his squirrel and looking about he discovered the body of Bro. Conrad. Here in this lonely spot some five miles from his home, on the steep side of a heavily wooded bluff he took his own life with his small twenty-two rifle which was found lying across his limbs. Undue worry about moving seems to be the only way to account for his rash act, as they had just recently moved from their country home to town.

He leaves a deeply bereaved wife, three foster daughters, two brothers, one sister, and a large concourse of friends and relatives to mourn their loss. A private funeral was held from the home on Friday P. M. Oct. 31.

Items and Comments

It is estimated that there is an annual death rate of 16,000,000 in China. But American medical missionaries have started a movement by which they hope to have this reduced by about ten millions a year, thus adding an additional 100,000,000 to China's population every decade.

The Interchurch World Movement has completed arrangements to publish three magazines to aid in promoting its cause. They are, "La Nueva Democracia," a new magazine in the Spanish language for use in Latin America, and "World Outlook" and "Everyland," old magazines taken over by the organization.

Through a complete report from Chairman Henry P. Davis, on behalf of the war council, the American Red Cross gives an account of its receipts and expenditures during the recent world war. There was a total expenditure of \$154,000,000 overseas and \$119,000,000 in the United States. As an adjunct of the war establishment, the Red Cross proved itself an efficient aid.

The strike of the coal miners is awakening an interest, such as few labor strikes have done. On the one hand is the Government injunction declaring the strike illegal and enjoining the officials to call off the strike. On the other hand is the action of the Executive Committee of American Federation of Labor, pledging united support to the miners in their strike. This places that great labor organization squarely against the Government. It is an issue that will be watched with interest—an issue overshadowing any questions pertaining to the relations between labor and capital.

Those interested in the welfare of men imprisoned for conscience' sake will be interested in the following from the pen of Arthur Dunham, as published by the National Civil Liberties Bureau:

"In the past nine months well-concerned people have gone to Washington and have talked to officials in the War Department in regard to the conscientious objectors in prison and they have always been assured that the conscientious objectors would not long remain in prison; and for the last six months members of the American Friends' Service Committee and others have been given such definite assurance that all of these boys would be out promptly, that they have come away with the report that all would be out within a few weeks or two or three months at the most. So the general impression has grown that all conscientious objectors have been released in the United States. This is not true. Some of the most brutal and inhuman treatment that human beings have ever suffered has been given to military prisoners, among whom were conscientious objectors, in the period since July first. There are today some 125 to 150 conscientious objectors in prison. One of them is still serving under a ten years' sentence, and others for periods of two or three years. This in spite of the fact that the Third Assistant Secretary of War assured me in July that no man would serve longer than six months from that date and that most of them would be out long before that."

SPECIAL MEETINGS

New Hamburg, Ont.

Sunday School Meeting for Wilmet Township Held at Geiger's Church near New Hamburg, Ont., Oct. 26, 1919.

Subjects discussed:—The Mission of the Sunday School, The Seriousness of S. S. Organization; The Possibilities of the Sunday School; Sunday School Superintendence; The Ideal Primary Department; The Teacher's Meeting; System as Applied to Sunday School Work; Co-operation of Parents; Responsibility of the Pupil; II Tim. 2:15 (As applied to Sunday School Workers); Sunday School Work in India.

Speakers:—Gilbert Bergey, Osias Cressman; M. H. Shantz, J. W. Witmer, A. C. Bowman, Wm. Shantz, Amanda Cressman, Ada Cressman, Geo. Hallman, Dilman Snyder, Curtis C. Cressman, C. D. Esch.

An offering of \$56.52 was taken, \$6.50 being needed for expenses, \$7.00 used for charity work at home, the balance is for India. Secretary.

Selkirk, Ont.

Second Triennial S. S. Meeting of the Niagara District Sunday Schools, Held Oct. 12-13, 1919, at Vineland, Ont.

Topics discussed: The Beauty and Value of Age; Co-operation in Y. P. B. Meetings; Thanksgiving; Purpose and Value of a S. S. Meeting; The Interested Class (a) Viewed by the Superintendent; (b) Seen by the teacher; (c) Enjoyed by the Class; Junior Meeting (Missionary Program; How to Promote Reverence in Young Lives; How to Make a Sunday School Efficient; A Living Faith in the Cause; Prevailing Prayer for the Cause; Blessed Realization of Finished Work.

Speakers: Melvin Shuh, W. F. Schisler, David Gingrich, Menno Moyer, Rhea Schisler, Emma Meyer, S. F. Coffman, James Moyer, Arthur Hoover, Mrs. A. Sternaman, H. W. Stevanus.

Thanksgiving Sermon.—S. F. Coffman. Expense and missionary offerings—\$74. Moderator, J. C. Fretz; Secretary, Abram Hunsberger.

La Junta, Colo.

Sunday School and Missionary Conference held at the East Holbrook Mennonite Church, Oct. 26, 1919.

"Promoting Missionary Intelligence" Viola Wenger. "Our Lord's Teaching About Money" A. M. Leatherman. Missionary sermon from Romans 10:12-15, J. M. Brunk. "Special Sunday School Activities," Timothy Thut. "Essential Factors in Soul Winning" Bessie Ebersole. "Present Day Delusions" John Thut. "Sociability and Spirituality in the Y. P. M." I. B. Kulp. "Father" J. A. Heatwole.

Organization:—Moderators, Earl Showalter, E. E. Ebersole. Chorister, Timothy Thut.

An offering of \$52.40 was taken and devoted to the establishment of a Mission Station at Wichita. Secretary.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, NOV. 20, 1919

(Gospel Witness)
Established 1905

No. 34

EDITORIAL

The difference between divine inspiration and human inspiration is that in the former, God in His omnipotence is speaking through the mind of man, and in the latter man, in his limitation, is trying to speak the mind of God.—B.

Virginia Conference.—The minutes of the Virginia Conference, held at Zion Church Oct. 17 and 18, are before us. The report being lengthy, we have decided to defer its publication until next week. One of the special features of the report is a document setting forth eighteen articles of faith, setting forth clearly the position of the Conference (which, by the way, is also the position of the Mennonite Church) on the doctrinal issues now before the Church. The whole report is full of interest for interested members.

Not long ago we received a notice from a certain post office informing us that a person to whom the Gospel Herald had been sent could not be located and that we should stop sending the paper. About the same time we received a letter from a friend wondering why the paper was not sent. For some reason the paper failed to reach its destination, though it was sent to the post office as directed by the subscriber. If any of you are not getting your papers regularly, it would be well to inquire at your post office to find out what is the matter. In case the mystery is not solved there, write us at once.

Mission Study.—The Mission Committee of the Mennonite Board of Missions and Charities has just issued a circular of instructions on "Our Mission Study Course." It was prepared in response to the inquiries sent

in concerning this work, also to give directions to the work as it is taking shape in an ever growing number of congregations. During the past few weeks we have received reports of several large classes having been organized, and we expect to hear of many more before the winter is over. These circulars will be sent out upon request to as many as desire them. We suggest that the minister or some one else in the congregation decide upon about how many are needed in the congregation and send for that number. They may be had by addressing Mennonite Publishing House, Scottdale, Pa.

Brother, your work is not completed, neither does your responsibility end, when you have achieved a triumph for the Lord. When Christ overcame the devil who sorely tempted Him, the devil left Him "for a season." Our triumphs over sin and temptation may be complete, but at best it can be but "for a season." Life is a continual struggle. He that would win a complete and eternal triumph must bear his cross daily and fight the good fight of faith continually unto the end. So long as we are in this world we have a devil to face and a world to overcome. Having the promise that Christ will be with us, "even unto the end of the world," let us never lay our armor down until in the end of life's journey we are called to have a part in the everlasting triumph that admits us into a world where the tempter is unknown.

Under the Fifth Rib.—Joab had a convenient way of disposing of Abner. Under the guise of friendship he lovingly stroked his beard with one hand, while with the other he deftly smote him under the fifth rib and killed him. Such efforts do not always succeed quite so well as that;

but whether successful or unsuccessful, the method is often used.

In times past there has been an effort made to discredit the conservative faith through a feigned attack on the topical method of Bible study. Here is a sample:

"The topical method, which does not aim so much at getting at the real content of the Bible by employing the historical approach, but the teaching is more in accordance with conservative views and the substantiation of these views."

On the face of it, the discussion is aimed for an unbiased discussion of methods. But thinly disguised was the inference that those employing the topical method are not after Bible truth so much as they are after material to bolster up the conservative faith. The writer may not have known that others besides conservatives make a liberal use of the topical method in sermon preparation, in Sunday school work, in devotional meetings, in almost every Christian activity where the Bible has a prominent place. In fact, the writer's language seems more like a studied effort to discredit the conservative faith and its defenders than to prove the shortcomings of the topical method.

The topical method, like every other method used in Bible study, has its limitations and should not be used exclusively in Bible study and teaching. And it is possible to be dishonest in the use of this method, as well as in the use of any other method; but this does not do away with the fact that as a means of concentrating light upon any subject there is no other method that equals it. It is indeed a powerful aid in making clear the fact that the conservative faith is the faith of the Bible, but neither the method nor conservatism should be blamed for that. If the Bible taught anything else, the topical method would be equally valuable in making it clear.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE WAY OF SALVATION including thoughts on What to do after We are Saved

By Daniel Kauffman

For the Gospel Herald

Introductory

There are two questions which appeal to every earnest seeker after truth. They are: (1) "What must I do to be saved?" (2) What shall I do after I am saved? It is in answer to these questions that the following appears. We shall group our thoughts under the two heads suggested by them; namely, (1) **Salvation**; (2) **Duties for Saved People**.

A. SALVATION

What it is

Salvation is the grace of God applied to the penitent believer. It is the miracle of grace performed in the hearts of all people who come to God by faith, believing in the Lord Jesus Christ. It is the rescue of the lost soul from the thralldom of sin, and making of him an heir of heaven. It means not only his deliverance from sin in this life, but a deliverance from the results of sin in the life to come. Applied to the individual, it means a rescue from the thralldom of sin, becoming a new creature in Christ Jesus, a cleaning up of the sinful life, the living of a life of purity and holiness, a service of God rather than a drifting with the world, a hope which is the "anchor of the soul," an eternity of bliss and glory in the realms of the blest. See that you take no stock in a salvation that falls short of this.

How to be Saved

Salvation is wholly the work of God. Yet there is something that we must do, that God may have an opportunity to do His part. We turn to the Bible for teaching on this great subject.

When the trembling jailor came before Paul and Silas demanding, "What must I do to be saved?" the reply was, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). This is in accordance with our Savior's great promise (Jno. 3:16): "God so loved the world, that he

gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Our Savior's assurance is, "He that believeth on me hath everlasting life" (Jno. 6:47). Again He says, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jno. 5:24). "As many as received him," says John, "to them gave he power to become the sons of God, even to them that believe on his name" (Jno. 1:12). These testimonies could be extended to any length, showing the abundance of Scripture teaching that salvation is freely given to all who believe in Jesus.

But this is only part of the teaching of Scripture on this great subject. Repentance is taught just as emphatically as is faith. Christ says that "Repentance and remission of sins" is to be preached "among all nations" (Luke 24:47). In other words, our sins are remitted only on condition that we repent of them and give God a chance to wipe them away in the blood of Jesus. Paul utters a very important truth when he says that God "commandeth all men everywhere to repent" (Acts 17:30). To the anxious inquirers on the day of Pentecost who wanted to know what they should do Peter replied, "Repent, and be baptized every one of you" (Acts 2:38). We will close this paragraph (though we have but fairly touched upon a few of the abundant scripture teachings on repentance) with the declaration of our Savior that "Except ye repent, ye shall all likewise perish" (Luke 13:5).

Briefly stated, then, every seeker after salvation will find the answer to the question, "What must I do to be saved?" in this fact: If he will believe in the Lord Jesus Christ, accept Him by faith, repent of his sins, and put his trust in God, SALVATION is his precious heritage.

How to Remain Saved

The promise is, "If ye do these things, ye shall never fall" (II Pet. 1:10). Peter was talking about the important matter of service and growth. Many have been unduly exercised over the question of whether they shall be "able to hold out." We would not ignore this question. There is danger. "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). Many have fallen through over-confidence, but many more have fallen through neglect. Our Savior, in His parable of the sower, tells of two kinds of backsliders. In our multitude of backsliders at the present time, we

might be able to discover a few more causes for backsliding besides those which He mentions. But we should never lose sight of the fact that there is no necessity for backsliding if we are faithful to God and press on in His service. God has promised that He would never suffer us to be tempted beyond that we are able to bear (I Cor. 10:13), and His blessed promise, "I will never leave thee nor forsake thee" (Heb. 13:5) should be enough to cheer us on to faithful service unto the end.

The question of us standing or falling, therefore, depends upon which way we keep our faces turned. Keeping them turned heavenward and remaining diligent in God's service, "we shall never fall" but continue growing in grace until in final triumph and rapture we shall meet the Savior in the air and be forever with Him. Having our faces turned worldward, we forget our God, lose our experience, and a sad eternity will be our endless portion—unless we repent before too late. Look up, move on, keep on praying and serving and hoping and obeying God, and the thought of what eternity will mean for you need never trouble you. You are in the hands of God, and so will remain—if you give Him the opportunity of holding you within His keeping power.

B. SOME DUTIES FOR SAVED PEOPLE

"Search the Scriptures"

This was our Savior's advice to His disciples; it is good advice today. The noble Bereans were commended in that "they searched the scriptures daily" (Acts 17:11). From the time we have accepted our Lord we should make it a daily practice to study the Bible. The psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee." If we would do God's will, we must know what that will is. This we find by becoming acquainted with His Word.

On a certain chariot there sat a noted man who was reading a Bible. A man of God drew near and asked, "Understandest thou what thou readest?" The inquirer after salvation answered, "How can I, except some man guide me?" The man of God began to explain the Scriptures, which resulted in this man's conversion. The story of the Ethiopian eunuch is similar to many other stories. Make it a habit to consult men of God while you are studying your Bible. Your parents, your ministers, some missionaries, or other Christian workers who have spent years with the Lord will be of great help to you. Make it a point to spend much time

with your Bible, and seek the counsels of men and women who have proven themselves strong in the faith, rich in the knowledge, of God's Word, and devoted to the cause of Christ and the Church.

Scottsdale, Pa.

(To be continued)

PRESENT DAY DELUSIONS

(An address delivered by John Thut before the S. S. Conference held at the East Holbrook Mennonite Church, Oct. 26, 1919. Reported by J. H. Shank.)

We may realize that some teachings are erroneous and condemn some beliefs that people hold, but when it comes to properly diagnosing the case and applying a remedy and showing the people a better way, we fail. If we wish to decry a certain delusion we ought at least to give a reason for so doing and, if possible, be able to show something better. Before we take up any discussion of any particular delusions we want to consider one or two principles that underlie all delusions.

You will notice that the delusions mentioned all quote Scripture to support their position and if we are not well informed as to the real teachings of Scripture we are apt to be led astray. The apostle speaks of people who "wrest the Scriptures to their own destruction;" that is, they will use Scripture to prove an erroneous principle. That principle underlies all delusions.

There are two ways of using Scripture in a wrong way. The first is to spiritualize the Scripture. We are all more or less guilty of that. You can make some very peculiar meanings of Scripture in this way and get yourself into some very embarrassing circumstances. Three of us met together one very windy day. One was a man who was very much given to spiritualizing Scripture and the third party was an ungodly man. This man said that wind in Scripture signifies spirit, and referred to the incident where the disciples were out on the sea and were troubled by a storm. He said that was spirits, and the ungodly man spoke up and said, "There must be a lot of spirits around here today!" Perhaps the most prominent place we are apt to do this is in the Old Testament. We apply certain things to the Church that the prophets intended to be applied to the Jews. There are certain passages in the prophetic writings that speak of a glorious condition of the Jews and they say that refers to the Church but when the prophets speak of some great punishments that should come to the Jews they say that applies to the Church so does the other. Of course there are figures of speech in the Scriptures and these

must be interpreted according to the principle used in interpreting ordinary literature.

The other erroneous principle used is the one that is most common at the present time, and that is to take part of a verse from a certain portion of Scripture and fit that to another part of a verse in some other place and then find another verse to fit into those two parts. By so doing they can weave a great web of argument to prove their points. Here you can also make some peculiar combinations—not only with Scripture but with other literature. Suppose you read Longfellow or Tennyson and take part of one poem and place it with part of another poem and see what results you can attain. There is a story of a skeptically inclined man who once read this, "Judas went out and hanged himself." Then he found, "Go thou and do likewise." A little later he found this, "That thou doest, do quickly." He found peculiar combinations of Scriptural truth and wove them together and got a conclusion that Scripture would nowhere warrant or teach. The same thing is being done in other ways by teachers of various delusions. Of course they have something to prove, but it is by a wrong interpretation and a wrong construction of Scripture. Now, we will study a few delusions and in some cases point out their weaknesses.

New Theology

One of the most popular delusions of the present time is the new theology. We must admit these men know the Scriptures, and know them well; but they have a way of patching things together with a result that is destructive to the Christian faith. Many souls are being deluded by their teachings. Some say that the Bible will take care of itself, and we need not correct these teachings. The Bible can take care of itself, but people are being deceived by this doctrine so it becomes necessary to correct this delusion.

New Thought

Closely related to new theology is the new thought movement. New theology is a religious movement (or rather an anti-religious movement) while new thought is a philosophical delusion. And yet they occasionally use Scripture to prove their point. Its principal teaching is that men must think elevating thoughts and elevate themselves and develop the powers that are within. That is good enough. There is no objection to thinking beautiful thoughts and having high ideals, but then they come with this quotation: "Ye are gods" (Jno. 10:34). By developing these God-like qualities we will become sort of supermen—wonderful beings.

Right there you have the foundation of the error of their whole system. It is something that panders to the pride and to the lust of men rather than curbing it. Even though Christ does quote that expression to the Pharisees, search a little before this and you will find that Christ comes with this condemnation: "Ye are of your father the devil" (Jno. 8:44). Even if they are gods, they are gods under condemnation, if you will allow that expression. That is the point the new thought movement fails to recognize and that is where they lead thousands of people astray. I was under the impression until only a short time ago that it numbers its followers, perhaps by the thousands; but while it is a comparatively new movement, I find that it numbers its followers by the millions. It is alarming how their literature is creeping into our magazines and, perhaps into our own homes. Perhaps some of us have read their literature and were not aware of it.

A peculiarity of their literature is the way some of their writers have of combining words without any sense to them. They combine a lot of words with the intention of making it appear that there is a wonderful thought connected with it, but the fact of the matter is there is no sense to it. It is a jumble of words that no sensible man can get anything out of. They wish to leave the impression that it is profound thought, but merely jumbling up words is not profound thinking.

La Junta, Colo.

(To be continued)

FAITH AND FACT

Our walls of faith won't hold unless we
act,
God scorns the pretext and He wants the
fact.
This life were empty had it faith alone
Without the willing spirit to atone—
The bolts would rust, the doors of strong-
holds fly
Had faith no fact with which to struggle
by

We slip so often in our lives sore vexed
By some misunderstanding of the text.
By faith alone we sometimes think we'll
rise—
But God builds stronger ladders to the
skies—
Faith re-inforced by service, deeds that
count
When souls grow weary here and seek to
mount.

We cry repentance but do not repent,
And so the strongholds of our faith are
bent,
And suddenly some wind of wrath goes by
And in the dust our dreams of duty lie,
And we, like wandering children in the
night,
Stand stunned and houseless in truth's
piercing light.

We are bought with a price, but not
with gold or silver.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Fort Wayne, Ind.

(1209 St. Mary's Avenue)

Bro. Jacob K. Bixler spent Sunday, Nov. 9, at Ft. Wayne. In the morning baptismal services were held. Three young men were received by baptism and one sister was reclaimed. In the afternoon Communion services were held. The Lord greatly blessed these services to the good of all. The Lord has been richly blessing the work with an outpouring of His Spirit for the salvation of souls. There are a few more who have confessed and are receiving instructions, to be received later.

We crave an interest in the prayers of all.

Workers.

Nov. 13, 1919.

Norristown, Pa.

(21 W. Marshall St.)

Dear Herald Readers:—Just a few lines from this part of the Lord's vineyard.

We are sorry to state that we have lost our superintendent, Bro. Elmer B. Moyer, the Lord calling him to the ministry at Souderton, Pa., Oct. 28. God's ways are higher than our ways and His thoughts than our thoughts, so we wait on Him to direct the next step. Pray with us that some one may soon be called to fill the vacancy, that the work of the Lord may prosper. We pray that the Lord may move several families to move to Norristown, that their influence (if only in regular attendance) may be used to His honor and glory.

We have just passed the seventh month since opening this mission station, and feel glad to report conditions and outlooks growing brighter every day. At present we can count on 25 town children for Sunday school and about 25 for children's meeting Sunday evenings. We have an average attendance of about 50 to 75 for preaching in the afternoon, quite a few of this number being brethren and sisters from neighboring congregations who greatly encourage us by their presence and words of sympathy.

We feel grateful to the Lord for prompting Sister Jennie Ebersole to assist us so well in getting into the homes of the children and using her

influence in getting them to the Mission. Sister Martha Moyer, who has been stationed at the Mission about two months, has nobly taken up her work. We have almost 100 names on the Sunday school roll, beside quite a few who can only come to children's meeting. Some of these attend two Sunday schools and spoil the record at both places, but in most cases poor attendance is due to conditions in the homes; i. e., parents quarreling, clothing being too scarce, sickness, and worst of all, lying from the lips of the parents—the children are taught to say Yes when they mean No.

The hearty singing of the children and the interest they take to learn Scripture, stimulates one so as to forget everything and shout, "Praise the Lord."

We feel to thank those kind ones who see the need of different things around the Mission and have given both time and means to have same put there.

Remember us and the cause of Christ at the throne of grace.

In His glad service,

A. K. Hertzler,

Nov. 10, 1919.

Ass't Supt.

MORE ABOUT INDIA FAMINE

By J. N. Kaufman.

For the Gospel Herald

I was greatly interested in an article which appeared in a recent number of the Herald on "India Famine" by Bro. Loucks. In this article he quotes from the report of a Canadian relief committee that "thirty-two million persons have already died from starvation. One hundred and fifty million more are on the verge of extinction." It is very unfortunate that such an exaggerated report has been permitted to be circulated through the above named committee in Canada. When the Famine Relief Committee of India heard of this report they at once cabled a denial.

In a country like India where the population is so dense and where the people are generally poor there is always suffering and hardship. In case of shortage or failure of crops keen distress must necessarily prevail. The failure of the rains of 1918 affecting large areas of India has brought this unfortunate condition upon the land. This is not because there is no rice or other food to be had (though this is true in some cases where there is difficulty of transportation) but because the prices of food stuffs are so high as to be beyond reach of the poor. The average price of rice during the great famine of 1899 was about 1½ cents a pound while it is now about 4 cents a pound. Because of the excessively high price of rice farmers who ordinarily hire most if

not all of their work done are doing most of it themselves thus throwing out of employment thousands of poor people.

Knowing all these conditions many people expected fearful conditions among the people by about the middle of the year. While there has been great distress and keen suffering yet we are surprised that people are getting along as well as they do. I have written a number of letters to different missionaries asking for information regarding famine conditions in their districts and the replies are something like the following: "I do not think that any have died from starvation in our work or district. I am frank to say that although the times have been hard and the people have suffered very severely, there has been nothing like what we expected to see." "I have not seen a single death on account of lack of food." However, there are places where deaths HAVE occurred either directly or indirectly because of lack of food. Probably more deaths have occurred because of improper or bad food than of no food at all because the high price of rice has driven many people to eat things that are wholly unfit for human use. There have been cases in our own district which can be conscientiously designated as "death by starvation."

Government has opened a number of famine, test, and relief camps in various parts of India where starving people are cared for. For the week ending the 13th September the number of people in these camps was as follows:

Bengal	25,931
Behar and Orissa	142,241
United Provinces	6,331
Central India	9,900
Central Provinces	441,882
Ganjam	142,936
Bombay	55,818
Hyderabad State	74,000

Please note the number of people in these camps in the Central Provinces.

Mr. Hill, chairman of the Famine Relief Committee of the National Missionary Conference, India writes, "At this writing it is generally accepted that the rainfall of 1919 has been abundant; and that good harvests are assured except in portions of the Bombay and Hyderabad Decan, where the rains have failed. Until the harvests are reaped, great distress will exist; but as compared with the last great famine of 1899, though the rain failure of 1918 was over as wide an area, the human mortality has been inconsiderable and low. This is particularly true of British India, but reports from Hyderabad State indicate considerable emaciation."

While this article is written to correct a wrong impression among the

people at home, yet we want you to remember that there is great distress in India at the present time which will continue for the next three or four months. At least a three-fourths crop is assured for this year and in many places a full crop will be reaped even though no more rain will fall. But while most people will have enough or nearly enough to eat they will not have any money to buy much needed clothing and the lack of proper clothing will mean much suffering during the coming cold season. The average rain fall for this part of India is 55 inches a year. At the beginning of the rainy season an unusual amount of rain fell in a very few days and great fear was felt that there may be another shortage just when the crops need it most. We are thankful to say that at the present time we have had a little over 70 inches and there are prospects for a few more showers before the rainy season is over.

We want to thank you for the generous way in which you have stood by us in these hard times and want to assure you that we are using the greatest care in distributing the relief money sent us so as to bring about the greatest good to the greatest number of people and at the same time have something permanent to show for it when it is all over.

Dhamtari, C. P., India, Oct. 1.

THE OLD PEOPLE'S HOME

By Katie Horst.

For the Gospel Herald

I feel like writing a short piece for the Gospel Herald. The Lancaster Co. brethren and sisters make it very pleasant for us old inmates at the Home. They come to sing for us, which we enjoy greatly. They come and spend the evening with us. They open up by reading Scripture and have prayer, then singing commences. Last week 9 auto-loads came to spend the evening with us and sing for us. We say, Thanks to the members of our Mennonite faith. Come again, brethren and sisters.

Lancaster, Pa.

LETTER FROM JANJGIR, INDIA

For the Gospel Herald

Dear readers:—We have cause for much praise and gratitude to our heavenly Father, because He has given us a safe as well as a most pleasant voyage. We had no seasickness worth mentioning and enjoyed the entire journey very much indeed.

We sailed from San Francisco on the S. S. Santa Cruz July 23rd and landed in Calcutta Sept. 12. On the first morning after our arrival in Calcutta we were happily surprised by

meeting Bro. and Sister Aldine Brunk of the Dhamtari mission. They were waiting there to return to America on the S. S. Santa Cruz. We had several pleasant visits with them before we left for Janjgir.

We are now comfortably settled in the home of our sister, Miss Martha Burkhalter. It may be of interest to some to know that this was formerly the home of Sister Annie Funk who perished with the Titanic some years ago. We will remain here for an indefinite time for language study. Later we will take charge of some station. Already we can understand in a new and clearer light the great need of spreading the Gospel among the heathen. Pray for us that we may soon acquire the language and be of use in winning many from their darkness into the Light.

In His service,

Noah and Adah Good Burkhalter.

NOT ALL AFRICANS ARE BLACK

There are no negro tribes north of the Sahara desert. That dry spot is as large as the United States and more difficult to cross than the Atlantic.

North of the Sahara live 15,000,000 Berbers, inhabiting what were the Barbary States of the Roman Empire. Some historians say they are the ancestors of the European races. At any rate they are white Africans, and their known history goes back to Joshua's days.

North Africa is nearer to Europe than any other non-Christian land. (Tangiers is twenty miles from Gibraltar. Algiers is three days from London). Yet these descendants of the early Christians have waited long, watching from their moral prison the ships sail down the blue Mediterranean laden with their white cousins carrying the Bible to far distant peoples of black and yellow hues. Their case was thought to be hopeless because they were Moslems.

Since the French occupation the country is quite open to foreigners and tourists flock to mountains, deserts and unearthed ruins of Christian civilization.

Only of late years has modern Christianity turned its attention to them. The Methodist Church began work ten years ago and is the only organized body working there.—Sel.

A FEW TESTIMONIES

By T. K. Hershey

For the Gospel Herald.

(Continued)

This man, a Turk, and 23 years old, came here from Syria eight years ago. There he knew something of the Prot-

estant people, but never found the real true way as found in John 14:6, one of his most favorable texts. He is now daily searching his New Testament, and nearly every time he sees Bro. Shank or myself has some questions to ask about a text or texts that he has discovered. The sermons and Gospel messages to him are very precious. He has not been absent once from Sunday school or church services since they began in Pehuajo. He is at this time making a list of all texts that he can find with the words, "believe" or "belief" in them, and in a very particular way is studying the promise that accompanies them. The shortness of his testimony is due to the fact that it is difficult for him to express himself in writing, in the Spanish Language.

It is my purpose in a few words to explain my idea of the Gospel of Christ, and what it has done for me. In order to do so I ask God to help me and give me words to express my feelings.

From my conversion I have experienced in me a true change. Instead of my life being full of unrest and anguish, it is now full of joy and peace. I am therefore completely convinced that the Gospel is the only true and just way that leads to our Lord Jesus Christ. I have resolved to follow this way, not only because I have received joy and peace, but because I have received from God many other blessings, which only one can obtain who follows the true teachings of the Bible. O, Father, illuminate my steps in order that my feet may not slip.

Charles Cavadore.

This man is 27 years of age. While an Argentine by birth he is of Italian parentage. He knew nothing about the Bible or the Work of the Protestant people. He too is anxious to know of the real blessings that are still to come, and is thanking God for those already received. He is earnestly seeking the will of God, and, as he says, by the help of God he wants to go forward and remain true and faithful.

My object in giving thoughts on the Gospel, and what I have received by obeying its commandments, is to tell what I have experienced during the short time that I have had the privilege of studying it.

The great love that God manifested toward us and placed in my soul, is to me a proof of my experience. How many are the blessings that I have received from Him! In all my work and actions, I feel His powerful influence working in me, even in the midst of affliction; only to breathe His name, my soul becomes calm and tranquil, for which I praise Him and bless Him constantly. I firmly believe that in the future, by faithfully doing His will, He will supply me with all grace and blessings.

Angela Cavadore.

* * *

Before I knew of the power of the Gospel, my life was a miserable one, and I spent hours of discouragement.

I had the pleasure of meeting a Christian woman, who advised me to go to the

(Continued on page 636)

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A SUNDAY HYMN

Lord of all being! throned afar,
Thy glory flames from sun and star:
Center and soul of every sphere,
Yet to each loving heart how near!

Sun of our life thy quickening ray
Sheds on our path the glow of day;
Star of our hope, thy softened light
Cheers the long watches of the night.

Our midnight is thy smile withdrawn;
Our noontide is thy gracious dawn;
Our rainbow arch thy mercy sign;
All, save the clouds of sin, are thine!

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before thy ever-blazing throne
We ask no luster of our own.

Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy living altars claim
One holy light, one heavenly flame!

—Oliver Wendell Holmes.

LONG EVENINGS AND HOME INFLUENCES

By Clara Miller

For the Gospel Herald

Wherever we are we find some who use the time profitably at all seasons and some who waste it. The question comes to each of us, How shall that period of time between sunset and dawn be spent which is not needed for rest? Consecrated hearts for the Lord's service will use this time for His glory. The worldly-minded will use it for that which satisfies the mind of the flesh. God intends that in daily life, in personal conversation, in business methods, in the social realm, in the home life, and in every other walk in life in which we may favorably or unfavorably impress our fellow men, we walk in the light; that we be men and women of high and holy purposes, prayerful, pure, have a zeal for righteousness, be burdened about the welfare of the unsaved and be examples to others wherever we go and in whatever of life's vocations we are engaged.

Many of these so called "long evenings" are generally spent at home and it is proper that they should be so spent. The elements that make up character find no better beginning than in the home. It is there that first impressions are made and habits formed that can never be materially al-

tered. Home is the strongest existing factor in shaping character. School may train the mind, but it requires the home to implant the spirit of duty, application, and endurance. Churches may minister to the soul, but the spirit of love, sacrifice, and devotion cannot be better developed than in the home. Its influence, good or bad, can never be entirely eradicated. What a true home is to the individual, heaven is to the soul. When conditions are what they ought to be the earthly home is a suburb of the heavenly home. The true home moulds character, implants ideals, and satisfies the deepest soul longings. Only as the earthly home is a type of the heavenly home is it fulfilling its mission. As the heart is centered so the soul develops. When the heart is centered upon the earth or earthly things the soul shrivels. When the heart is centered upon heaven or heavenly things the spirit of love fills the heart and home is heaven. Home is simply a means to an end; a means of pointing the soul to heaven. Let us consecrate our lives that we may exert a Christian influence over the lives of others, that their influence will have a powerful effect on the world—those who are not only themselves pure but the center of purity shielding others; those who stand to their post of duty, who meet the demands of tasks with gentleness and unselfishness, and with a strong true heart are preparing for the front ranks of heaven's nobility.

"Let us hear the conclusion of the whole matter; Fear God and keep his commandments: for this is the whole duty of men."

Gridley, III.

FRIENDSHIP TIES

My Emma G. Gehman

For the Gospel Herald

To My Christian Friends in Canada:

The distance divides us,
In spirit I meet you.
With loving remembrance
In Christ's name I greet you.

The joy that comes from a true communion of heart with each other is perhaps one of the purest and greatest in life.

How dearly would I love and appreciate to communicate with pen and ink, with each individual whom I met and found as a friend. This however is hardly possible. I must console myself by sending one letter to the press and desire that my friends would observe as they glance thru the pages of the Gospel Herald.

I went to Canada expecting to find strangers and found friends. I wish that I could express my sincere gratitude for all the kind deeds that were bestowed upon us. Traveling into distances and finding the people so very much like our own with whom we associate every day, makes one feel happy and appreciates the coming together, and fills our hearts with gratitude towards our ancestors for having kept up the faith and instructing the ones who are following after them.

Glad indeed am I that "I am the child of a King." And it was of great pleasure to me to meet my brothers and sisters who are children of the same King. The thot of friendship ties has come to me many times since I left my friends in Canada. It ranks next to home ties. The meditation upon the events is what I am enjoying now. Friendship in its essence is spiritual. It is the spontaneous outflow of the heart, and is a gift of the great Giver. Friendship is accompanied with love. Where love is taken away friendship cannot exist. It is well worth while taking pains to preserve a friendship so full of blessing to both. We are called to be our best to our friends, that they may be their best to us, bring out what is highest and deepest in the nature of both. It is not a beautiful thot?

"How sweet, how heavenly is the sight,
When those who love the Lord,
In one another's peace delight,
And so fulfil His Word.
"When we can feel each other's sigh,
And with each bear a part.
When sorrow flows from eye to eye,
And joy from heart to heart."

We should be led to God by the joy of our lives as well as by the sorrow; by the light as well as by the darkness; by human intercourse as well as by human loneliness. Sometimes we are brought nearer to God thru our friends, thru their influence or the joy of their lives; and often thru our union with the Friend of friends, we are led into richer and fuller intercourse with our associates.

To be joined together in Christ is the only permanent union. It is joy and strength in the present, and it lights up the future with a great hope.

"We shall be like him, for we shall see him as he is." Communion produces likeness. Fellowship with Him, being much in His company, meditating upon Him, seeking to please Him will produce likeness and bring us together on more intimate terms. For as love leads to the desire for fuller friendship, so friendship leads to a

(Continued on page 637)

Sunday School

For the Gospel Herald

Lesson for Nov. 30, 1919—Jno. 13:
5-16

JESUS WASHING HIS DISCIPLES' FEET

Golden Text.—If ye know these things, happy are ye if ye do them.—Jno. 13:17.

Introductory.—The average Sunday school quarterly or commentary has this lesson in another setting, giving the idea of greatness as the leading thought and adding Vv. 36-38 to complete the thought; but as we read the lesson we were impressed that this scripture means more to us if we take it in its true setting, in harmony with its context. There is a persistent effort made to make this scripture mean something else besides what our Savior intended it to mean. For this reason we feel that the proper thing to do is to present it with a "back to the Bible" ring.

Descriptive (1-5).—All that we get out of the first five verses in this chapter is a detailed account of what Jesus did in getting ready for this event. It is a simple narrative which all can understand.

The Conversation with Peter (6-10).—The quick-spoken Peter was not slow to tell what he thought. "Thou shalt never wash my feet," was but the natural expression of one who loved his Lord and who did not hesitate to give instructions to His Lord when he thought it the proper thing to do. The whole conversation shows the unwisdom of Peter and incidentally teaches us a lesson in obedience. "If I wash thee not," says Christ, "thou hast no part with me." It mattered not whether Peter understood the purpose of the Lord's seemingly strange actions or not. He did know that Jesus wanted to wash his feet, and he should have submitted with full confidence that the Lord knew what He was about. Too many people, Christian professors, either through lack of understanding or through unwillingness to submit, are ready to say with Peter, "Thou shalt never—" They may learn a lesson from Christ's answer to Peter on this occasion. There are no blessings in store for the disobedient. When Peter saw that he had made a mistake he went to the other extreme. "Lord, not my feet only," he said, "but also my hands and my head." He was as much out of the way as he was before. What Christ wanted was simple obedience. No footwashing meant to lose the lesson; washing

hands and head meant to destroy the symbol. The washing of the saints' feet is an ordinance which has served a vital purpose in the Church from the time it was instituted. The lesson which Christ taught Peter should be remembered by all Christians of all time.

This was not for Bodily Cleansing (10,11).—This is a very important item to be considered in this lesson. That this was not the old custom which some people say that it is, is evident for a number of reasons: (1) Peter was ignorant of what it meant. (2) The ceremonial cleansing had been completed, for they were even then eating a feast that no one ceremonially unclean was permitted to eat. (3) They were all spiritually clean but Judas. It had a higher significance than this, as we shall notice later on.

The Explanation (12-17).—The washing of the disciples' feet being completed, Christ sat down with His disciples and began to explain what He had done. "Know ye what I have done to you?" He said. Here are a few things which He gave by way of explanation:

1. They were right in recognizing Him as Lord and Master. He was vested with all authority, and was therefore fully authorized and qualified to institute any ordinances which He chose. The folly of Peter in withstanding Him in this is plainly evident.

2. Since Christ, their Lord and Master, had washed their feet, it was but natural that they should wash one another's feet. We ought to do it. And since we ought to, what reasonable excuse have we that will satisfy the Lord for not doing what we ought to.

3. Christ gave them the command, and set them the example, that they should do likewise. "I have given you an example, that ye should do as I have done to you." Notice, the dictum, "Ye ought to wash one another's feet," was followed by the declaration that the example was given them for that very purpose.

4. The usual blessing for obedience was enjoined in this case. "If ye know these things, happy are ye if ye do them." This is not a servile drudgery, but a most blessed privilege, an act of obedience calling for the blessings of our Lord and Master. "Happy are ye," though the world looks on in scorn and "the wise and the prudent" argue it away, "if ye do them."

5. That this was among the "all things" which our Savior had commanded His disciples, there is no

Our Young People

THE FUTURE DESTINY OF MAN.—
Jno. 5:24-29; Matt. 25:31-46.

Topic for November 30

MOTTO

"He that overcometh shall inherit all things; and I will be his God and he shall be my son."

THE STUDY HOUR

I. Eternity.—In the consciousness of our being, altho obscured and darkened by sin in some lives, there is a feeling that we shall live forever. It is the moving of that soul of which it has been written, "God, . . . breathed into his nostrils the breath of life and man became a living soul." It moved in Job as he said, "If a man die shall he live again?" Surely the lowest step in man's degradation and depravity is the loss of that consciousness that man rises higher than the beast and must spend an existence in an eternal state of bliss or woe (Psa. 49:20).

God's revelation alone has given us sufficient knowledge of what the eternal destiny of man shall be for all practical purposes in this present world. It speaks with authority of the great separation of two great classes of people. One is to find an eternity of woe because of certain conditions in their earthly life while the other is to receive an eternity of happiness because of certain conditions. Without the Bible, men have stumbled after the future as in the dark. Sometimes they happened to hit upon some things and oftener upon much error but always with uncertainty and doubt. But, by the Scriptures, we know, if we wish to, what the future of our lives can and will be, according to our attitude toward the plan of God for our salvation.

Death does not end all. There shall be a resurrection of the body and a final dwelling of the soul in a place of everlasting life or of shame and everlasting contempt (Dan. 12:3). The contemplation of these two conditions has had the most wholesome effect upon man's behavior and attitude toward God of any other doctrine of the Bible. May we continue to hold it forth in all clearness without obscurity to rising generations.

II. The Text, Jno. 5:24-29.—Here our Savior states the teaching of man's future destiny in brief language. Death is something that has come into human experience as a result of sin. But the Son of God has power over death and will command in the resurrection the future destiny of the good and the bad.

Matt. 25:31-46.—Here Jesus again lays open a scene of great separation. One class will be sent to eternal punishment while the other will be welcomed into eternal life.

PERSONAL THOUGHT

Where shall eternity find us?

doubt. That it has a part in the Great Commission (Matt. 28:18-20) which every live church says is still binding is equally clear. And that the command to wash one another's feet is therefore binding upon the disciples of Christ at the present time is a fact that is beyond successful contradiction.—K.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, NOVEMBER 20, 1919

Field Notes

Next Sunday is the time set for a
Sunday school meeting at Nappanee,
Ind.

A teacher training class has been
organized at Fentress, Va., with Bro.
A. D. Wenger as instructor.

The new term at Hesston, Kans.,
commenced last Monday, Bro. A. W.
Slagell delivering the term address.

Last Sunday was communion day
at Yellow Creek, Ind., Peabody,
Kans., and Yoder, Kans.

Communion services were held at
Rockton, Pa., last Sunday. Among
those present was Bro. Aaron Loucks
of this office.

A Correction.—In our editorial of
last week reference was made to
“organized trusts.” The type made
us say, “organized truths.”

The brethren, Joseph Hershberger
of Kalona, Iowa, and Ed. Shetler of
Crystal, Kan., filled appointments at
Yoder, Kan., Oct 31.—L. O. K.

The brotherhood of Millersville,
Pa., has made arrangements for a
Bible meeting at Millersville Menno-
nite Church, to be held Nov. 21-23.

Bro. I. W. Royer of Orrville, Ohio,
was expected to be with the brother-
hood at Roanoke, Ill., over last Sun-
day in a special missionary meeting.

\$4,260.82 is the total received during
October for relief purposes by Bro. G.
L. Bender, treasurer of the Mennonite
Relief Commission for War Sufferers.

Baptismal and communion services
were held at Spring Valley Church
near Canton, Ohio, on Sunday, Nov.
9, at which time there were three
received into church fellowship.

Bro. C. F. Derstine of Eureka, Ill.,
spent a few hours at Scottsdale last
week. He was on his way to Johns-
town, Pa., where a number of ap-
pointments were awaiting him.

Bro. E. J. Berkey will labor with
the West Liberty congregation, Mc-
Pherson Co., Kan., Thanksgiving
week. From there he will go to
Peabody, Kans.—L. O. K.

Bro. D. N. Lehman of Millersville,
Pa., preached for the congregation at
Fentress, a number of times during
the past few weeks. Together with
his wife and daughter he has been
visiting in the community for some
time.

We are in possession of a carefully
arranged program providing for an all
day meeting at Mt. Joy, Pa., Menno-
nite Church on Thursday, Dec. 4. If
the program is any indication of the
character of the meeting, those at-
tending will come away with a more
sacred regard for music than they had
when they came.

A letter from Bro. S. C. Yoder
states that he expected to leave his
home on the 15th inst and sail for
South America the 19th.

Bro. J. M. Kreider will hold a
number of meetings in Kansas during
December. He will be in Colorado
and Oklahoma during January, the
Lord willing.—L. O. K.

The Lord willing, dedicatory servic-
es will be held at the Yoder (Kan.)
Church, December 7. A series of
Bible instructions will be held in
connection with same.—L. O. K.

Bro. Geo. R. Brunk of Denbigh,
Va., was with the congregation at
Fentress, Va., over Sunday, Nov. 9,
holding communion with the brother-
hood at that place. He preached
three instructive sermons while there.

Good interest is reported from the
continued meetings at Bowne Church
near Elmdale, Mich., where Bro. S. E.
Allgyer was proclaiming the everlast-
ing Kingdom to goodly sized congre-
gations.

A series of meetings was conducted
at Roseland, Neb., recently with Bro.
G. J. Lapp in charge. There was
good interest, though the condition of
the weather interfered somewhat with
the attendance.

Bro. M. K. Smoker of this office, of
whose sickness we have before made
mention, is gradually growing weaker.
A number of his near relatives are
now, or have been recently, at his
bedside. The prayers of the brother-
hood solicited.

Arrangements have been made for a
series of meetings, beginning Nov. 29,
at the Holdeman Church near Waka-
rusa, Ind., with Bro. J. W. Weaver of
Union Grove, Pa., in charge. A Bible
conference is also arranged for at the
same place, to be held Dec. 8-12, with
Brethren Weaver and D. A. Yoder as
instructors.

The committees appointed by the
Kansas-Nebraska and Western A. M.
Conferences to have in charge work at
Manitou, Colo., met at Manitou Oct.
27. Several locations were consid-
ered. It is quite probable a site for a
small church building will be pur-
chased soon, in which case the broth-
erhood will be informed more fully of
conditions and prospects there.—L.
O. K.

Bro. John F. Bressler of Richfield, Pa., has made temporary arrangements whereby Sister Bressler will take a much needed rest while he devotes his time to evangelistic work. Congregations desiring continued meetings and having thus far failed in securing an evangelist would do well to write him.

Bible Meeting.—We are in possession of a carefully prepared program of a Bible meeting to be held at Rohrerstown, Pa., Mennonite Church, Nov. 21-23. This is the same meeting as that referred to in these columns stating that the meeting was to be held at Millersville "the last few days in November."

A brother, writing about impressions of a meeting writes, "With fathers and mothers praying for their sons and daughters, we are hoping for results." May our brother's hopes be realized. And may fathers and mothers pray for their sons and daughters "without ceasing," meeting times or no meeting times.

A Sad Accident.—Owing to an accidental gun-shot from the hands of her little 7-year old brother, little Rozetta Rutter, 2-year old daughter of Bro. and Sister Emmet Rutter of Shelby Co., Mo., was killed almost instantly. The grief-stricken family has the sympathy of all who knew them. May the Lord comfort the bereaved.

Brethren J. A. Heatwole of La Junta, Colo., and D. H. Bender of Hesston, Kans., are on a trip to Idaho, if plans were carried out as intended. They expected to stop at Manitou, Colo., to close a deal on a property for church use; also at Douglass, Utah, to visit two brethren who are still in the disciplinary barracks for conscience' sake.

Correspondence

Cherry Box, Mo.

Dear Herald Readers, Greeting:—We have had many experiences in the last few weeks comprising joys and sorrows.

Bro. Ben Detwiler was with us for a little over a week and he with others from this place attended the district conference in Morgan county. Bro. Perry Blosser of South English, Ia., and Bro. Noah Showalter of Harrisonburg, Va., came home with them.

Bro. Blosser was here in time to preach the funeral of our beloved little daughter (Rosetta C. Rutter) October 12. How we miss her dear little form in our home, but we know that she is with Jesus in the Father's home above. Bro. Blosser also preached for us that night and left for home Monday, but Bro. Showalter stayed the coming week and gave vocal music lessons to all who came each night free of charge, and to some in the day time also.

On Monday, Oct. 13, Bro. George J. Lapp of Goshen, Ind., came into our midst and gave us a talk on India. It was certainly sad to learn of the conditions of poor, degraded men and women in India; but we are glad that some of them are turning to Christ, which will brighten their lives and save their souls from death.

On the Saturday following Bro. J. S. Shoemaker of Dakota, Ill., came to hold our protracted meetings. For 4 weeks he laboured with us. We trust that in God's own good time He will give the results. Our own dear Church was strengthened, souls were fed on the Word of God. The weather was unfavorable part of the time and several of our number were sick and couldn't attend; but the Lord in His infinite wisdom knows best. He doeth all things well.

On Tuesday Oct. 28, Bro. J. M. Kreider was with us two days and nights to help strengthen the little flock at this place. On the following Sunday we held communion, and our annual Sunday school meeting. It was a fine day and nearly all of our number were out to partake of the sacred emblems of His broken body and shed blood. We had a good spiritual time. Quite a few of the brothers from Palmyra, were with us that day, also Sister Amy Kreider. Bro. H. R. Buckwalter was among them; also Bro. C. Z. Yoder of Wooster, Ohio, was on the program.

All did their duties well. May God bless them for their efforts. Brothers, we thank you for your kindnesses shown us. Come again.

May God bless you and yours, is my prayer.

Yours in the Master's Service,

Nov. 6, 1919. Cora L. Rutter.

Mt. Joy, Pa.

Dear Herald Readers, Yesterday our communion services was held at the Kraybill Church, and again we could partake of the emblems of His broken body and shed blood. Nearly all of the members were present. Bros.

Lehman Kraybill and Peter Nissley conducted the services.

Nov. 23, we expect Bro. John Senger of Kinzer to begin meetings at Mt. Joy.

Dec. 4, is the date set for a "Sacred Song" meeting at Mt. Joy. All interested in the singing of sacred songs are invited to attend.

In His service,
Nov. 10, 1919. Rhoda R. Eby.

Intercourse, Pa.

Christian Greetings to all Herald Readers:—Our Conference at Millwood Church on Nov. 8 and 9 was well attended from far and near. Let us always remember the good and many helpful truths that were brought out to us by the ministers (S. G. Shetler of Johnstown and S. H. Miller of Sugarcreek, Ohio) and the other brethren from different localities as well as our own brotherhood.

The Word of God was forcibly expounded to us in its truth and simplicity.

In His worthy name,
Nov. 10, 1919. L. Z. S.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—On Nov. 2 Bro. Samuel Gerber of Pekin, Ill., was with us at which time we were privileged to renew our vows in commemorating the death of our beloved Savior by partaking of the emblems of His shed blood and broken body and practicing the ordinance of feet washing, most of the members taking part.

In the evening Bro. Gerber spoke to us of the many open doors and opportunities, basing his remarks on II Cor. 2:9. Bro. John F. Hager of Pandora, Ohio, was also with us in the evening.

Yours in His service,
Nov. 11, 1919. Lydia H. Smith.

Souderton, Pa.

Bro. John Senger of Kinzer, Pa., gave us a timely message from Gal. 6: 7-9 in our service on Sunday P. M.

The readers have already been informed of the ordination of Bro. Elmer B. Moyer to the ministry, to assist Bro. Jacob M. Moyer who was called to this responsible position five years ago. Our prayers need to ascend in behalf of these two young brethren and their families that they may shepherd the flock aright. We trust the work at Norristown which Bro. Moyer will now leave will not suffer.

(Continued on page 636)

Miscellaneous

A PRAYER

That mine may be the kindly lips to speak
Warm words of comfort and quick sympathy;

To stay some sorrowing sufferer, worn
and weak
And famished for the love of friendship
free.

Mine may it be to succor and to cheer
Some traveler's stricken heart, who rests
o'er night
Beneath the shelter of my roof-tree dear,
My joy to point his spirit towards the
light.

Mine be the helpfulness of constant love;
Mine be the hand to wipe sad tears
away;

Mine be the office meant of One above,
To give, and give right freely where I
may.

This is the prayer I raise, dear God to
Thee,
Asking for self naught but the power to
bless

And ease life's suffering, where'er its
gloom I see;

Thus—thus to earn my own soul's hap-
piness.

Grace G. Bostwick.

WHY THE DECLINE IN SPIRITUALITY?

By Leander Smith

For the Gospel Herald

Of these things put them in remem-
brance.—II Tim. 2:14.

By request I write this article. I
write it from a Scriptural point of
view.

The extremely optimistic will deny the statement that spirituality is on the decline; but let them listen to the words of inspiration: "In the latter times some shall depart from the faith." Also: "In the last days, perilous times shall come, men shall be lovers of their own selves more than lovers of God, having a form of godliness but denying the power thereof." Whether we be pre- or post-millennialists, we must let the Scriptures stand. Besides, it is the common consensus of opinion, that there is not as much spirituality in our worship as there was a generation ago. Sharing in this opinion, I will give only four causes, among many, as contributing to this general condition.

1. The spirit of union that has obtained in some quarters.

The decline brought about by this cause is only what we would naturally expect; because the people who for three generations have been trying to unionize the Christian world are considered by other Christians as being greatly below par in the grace o.

spirituality. In fact, these people confess themselves with an empty pride that they care but little to have a monopoly on this crowning Christian grace, though Pentecost, their **Alpha** and **Omega**, cannot be produced without it. Nor do they feel the sting of offense so much when accused of a lack of spirituality as when called by their proper name. As water never rises above its level, we need not expect a rise in spirituality when the confessedly non-spiritual have taken the initiative in unionizing the world.

The reason for a decline in spirituality from this cause is plainly seen when we consider that unionism stifles truth, or kicks it out of the way to accomplish the desired end. No proof should be demanded of the statement, that no people can advance in spirituality who disregard, stab, or cover up the most vital truths pertaining to salvation. Yet this is what present-day union demands. The less truth one has, the less sacrifice he makes in union, the more ready he is to carry out his part on a union program. There is a fact at this point that stares us straight in the face, and that is where our churches are more liberal in their views; more given to union tendencies, the more formal and the less spiritual they are. This is perhaps true of other people. **"A tree is known by its fruit."**

2. Conformity to the world and the ways of other people.

The world and worldly ways drive spirituality from the churches of Christ. The more world in the Church the less Spirit in it. Many methods of raising money for the Church give it a refrigerator temperature. The entertainment idea, which is carried out profusely, is supplanting and pushing aside the spiritual soap-bubble "enthusiasm" is often confidently offered as a full substitute for deep and abiding spirituality; but neither ice cream nor hot lemonade is a substitute for bread. In addition to the above, dancing, theatre-going, moving picture scenes, and games of doubtful savor, all have administered in a measure to the present low state of spiritual life among us.

Then, too, our churches are too prone to look around at other people, and copy after them. The motto seems to be "We must do what other people do, or be left behind. If others have a decision day, we must have one. If others have a special theatrical choir performance, we must have one even if it makes every spiritual member bow his head and wish he

were absent." To draw the crowd is the thing. The spiritual minister must become a little more worldly to satisfy those having "itching ears," or go far hence to the ignorant and uninformed. So we go, down, down, down. Thus the church is put in the attitude of a spoiled child to be everlastingly crying for toys. Such an attitude is degrading, and incites the frowns of God. It is no wonder that from many churches the candlestick has been removed. It is time that we should learn that copying after others was the initial sin of Israel, which followed brought direful calamity. A suicidal king, an idolatrous king, a divided kingdom, a forsaking of God in worship, and final obliteration, followed each other inevitably when once the people forsook God's way, and adopted those of other nations.

3. Working at religion without the help of Christ.

Today everything is in a rush. Business, society, education, religion, thinking—to keep us with them, therefore often exceeds the speed-limit of God's will. No one can object to the velocity of the wheels of the Kingdom; but let's be sure it is the Kingdom of God that is advancing. We are exhorted to wait on the Lord, and go where He goes. When David enquired of the Lord, he was told to move when he heard the going in the tops of the mulberry trees. But do we wait for the sign now? Or do we walk up and shake the mulberry tree ourselves, saying, "The King's business requireth haste," and plunge into the battle without the Lord? Jesus said, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." They tarried, and Pentecost followed. But do we ever wait for this power? Do we ever wait for the guidance of the Holy Spirit in our work? Some may, but what about the many? The rushing multitude? God moves too slowly for some people; therefore, they follow the example of King Saul who, when in a tight place, because Samuel came not in the appointed time, forced himself to make a sacrifice in disobedience; and, like him, they face certain defeat. If there is anything in the spiritual discernment it looks to me that much of the multiplied and increasing machinery is without God, and tend to a steady decline in spirituality. Yea, I had as well say it straight, the burning sin of Christendom today is the half-worldly, pell-mell effort to do the work without the help of Christ. Amid so much rushing to and fro, the

simple preaching of the Gospel by the spiritual minister to a spiritual congregation is like an oasis in the desert. Amid the rushing multitudes to the Church with but little sign of repentance, the sight of a sinner on bended knee, with cheeks bedewed with tears, waiting on God and pleading His mercy and forgiveness, is like a fresh visit to the cross a reply from the land of Beulah, or a vision of Jacob's ladder on which heaven and earth met and kissed each other. Let's work, and work fast, but always with the help of the Lord; knowing that the greatest speed we can possibly make in the work of the on-going Kingdom is often to wait on God; for all efforts to rush Him have proved, and will prove, to be worse than vanity.

4. Pulpit performances.

The ministers, not all of them, had as well face their responsibility in bringing about the condition under consideration. Much preaching is without power of the Holy Spirit. The positive note that characterizes Gospel preaching is lacking. Sin, in many places, is no longer the hideous monster it once was, inciting the thunder-bolt of God's vengeance or a just penalty, requiring the death of the Son of God to appease the wrath of a thrice-holy God, and causing the sinner to mourn and to cry out, "I'm a wretch undone without His sovereign grace." The Vicarious Atonement, the only hope of salvation, has many substitutes, and is pared down till we have the puerile theory of salvation by character, that saves nobody. Vain philosophy, higher criticism, spotted inspiration, intellectual gymnastics, are all too common in our modern pulpits, and tend to quench the heavenly fires among us. Repentance and faith do not have the same deep meaning they once had.

The minister too often makes the wrong proposition to the sinners. Instead of preaching on some phase of the plan of salvation, and calling on sinners to repent and believe on Christ, the evangelist or pastor discourses on the velocity of the humming bird or some kindred theme, and asking sinners to stand up for Christ; not stopping to explain to them that, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

We have entirely too much cold, sweet, polite sermonettes; too much display of theoretical beauty, too much pulpit essaying.

God commanded Jonah to "preach the preaching I bid thee."

Where do we go to find God's message? In His blessed Book.

Oh, that the Holy Spirit would fan the remaining fires of the Kingdom till every church would glow with divine radiance as did the face of Moses.

Minot, N. Dak.

WORSHIP

By Lydia S. Sensenig

For the Gospel Herald

The word worship means adoration, reverence, devotion, honor, respect, etc.

Not all worship the true and the living God, but all are worshipers of some thing or being.

In heathen lands, where they know not the true and living God, they will idols.

A Japanese statesman once said, "We do not worship our emperor, we only love him utterly. If you Christians loved your God as we love our emperor, you would long have taken the world for Him."

It is not necessary to worship an image of gold, wood, or stone to be an idol worshiper. Anything that we honor or respect above God our Father is an idol. Many such idols could be mentioned. It could be the pleasures of this world. Or it could even be a dear friend.

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16).

If we are servants of the true and living God, we will read His Word, worship Him, obey Him. Real obedience includes love. Many times have we been living along in ignorance of His will, when the light suddenly came, or some kind Christian friend brought to us an unfolding of the more perfect will of our Master. Here is the test of love: Do we gladly welcome and receive the will of God, and begin at once to obey and worship Him?

A soul that truly worships God is blessed with grace. When God so blesses us He expects to open ways to reveal His will to us more perfectly. Can we claim that because we have realized the blessing of God, we need nothing more? By so doing we are blocking the stream of blessing, which causes self deception. It is as impossible for a soul to continue in the love and worship of God, when it refuses to do what it has newly learned of His Word, as it is for a man to live without eating any more because the meal of the past tasted good enough.

Christ says, "Continue ye in my love." If we will worship the true and living God, in spirit and in truth, we will worship Him at all times; not only when we go to the house of worship, but every step of our way.

There are many different ways and avenues by which we may worship God.

One way is in our actions—being a friend to the friendless ones, giving a cup of cold water in the name of a disciple. Even a kind word or a smile may be the means of lifting a weight from a burdened heart. By so doing, if it is "in spirit and in truth," we will be adoring, honoring, respecting and worshipping God. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Another way is in prayer. When we speak of prayer we do not mean simply a combination of words, but that praise, adoration and supplication which ascends from the believing heart to the throne of God and expects His answer. It may be a song, a thought, or even only a sigh.

Much that is called prayer, is not real prayer. Vain repetitions intended for the ear of man, ascend no higher than the sound caused by the vibrations of the vocal cords. It must not come from the roof of the mouth but from the root of the heart. When we with a congregation come before Him upon bended knees, what else does the Lord expect of us, than to worship Him and Him only. Let us think seriously what it really means to bow before Almighty God in prayer.

The important thing about worshipping God in prayer is that our hearts should really reach out to God, whether we use many words or few, or no words at all. What good does it bring us when we say the words of the Lord's prayer in concert with others and our thoughts are on something else? It does no more good than the prayer bells of the Chinese. Empty words of prayer without putting our heart and mind into them are no better than the heathen prayers.

Prayer in the spirit and in truth is a ship that carries away our wants and comes back with a return cargo of divine help.

It is the connecting link that holds us in touch with our Maker, the power that moves the hand that supplies our every need.

There are times when the burdens of life seem to rest unusually heavy upon us. We feel our weaknesses and are conscious of the immensity of the work left for human hands to do. What then is more natural than to

prostrate ourselves before God in agonizing prayer?

The nearer we get to God the more prayerful we become, the richer will be the spiritual grace of our prayers. The value of secret prayer can not be overestimated. In secret prayer the temptation of "praying for effect" is entirely removed. Unheard by human ears, we spend our time in sweet communion with our Maker. God answers our prayers and sanctifies our hearts. Here is the secret of Christian life. Our spiritual food comes in direct answer to our prayers. Stop your prayers and you stop the supply of spiritual food. Stop the supply of spiritual food, and the spiritual body dies.

Let us worship Him as individuals. Let us praise Him at home, and praise Him in the solemn assemblies consecrated to His worship.

Let nations of the earth rejoice, and praise His holy name.

New Holland, Pa.

HEARD AT MATTAWANA S. S. CONFERENCE

(As reported by the secretaries)

Our opportunity is, to learn more of God's Word. Our responsibility is in putting into practice the good things we hear.

God has given to every man his work, and the ability to do it.

Two things we should aim at in our Sunday schools are simplicity and durability.

God is sure to bless, if each one of us is faithful in doing the work He has given us.

Family worship is very important in the sowing of good seed, and should be found in every Christian home.

One way of solving the literature problems in homes is to supply them with the right kind of literature.

Satan has his literature doped with good, by which many hearts are being deceived and made impure.

There are very few of us who can do anything but little things.

The Sunday school should have a safe purpose, safe methods, a safe message, safe workers.

The best season for Bible study is in our youthful days, when our heart is tender.

Meditating daily upon God's Word is a sure way of getting a deeper spiritual experience.

The Word of God and God Himself can not be separated.

Nearness to God will humble us. Proud people are never near to God.

One of the great things we need is a greater knowledge of God.

If we preach to suit men we fail in our purposes.

Each day brings new opportunities and responsibilities.

We are responsible for the community in which we live and for the people in that locality.

One of the things we at home can do is to give. We must have power, and the spirit of giving.

We should seek daily for opportunities, as we have them all around us.

Prayer is a wonderful power in the cause of missions.

Let us not talk of the sacrifices we have made, but let us talk about the grand privileges we have in winning souls. The work of God should never be called a sacrifice.

Preparedness is an essential for performing successful mission work.

The best training young people can have for mission work is to read, to study, and to obey the Word of God.

In order to keep our young people's meetings alive and active, the teaching must be in harmony with the teachings of God's Word.

If we want to keep our young people alive, we must keep alive the old people who come in contact with them.

In the Church of God, the first thing we need is life. We can not manufacture life through organization, but we can organize where there is life.

We can not get more out of our young people's meetings than we put in them.

Mattawana, Pa.

A FEW TESTIMONIES

(Continued from page 629)

services at the Mission and accept our Lord Jesus Christ. I took her advice, and am glad to say that I now am happy and have peace; for I accepted Jesus as my Saviour and guide. This did not come at once, but little by little, I found my soul was transformed and calm. Those hours of anxiety have completely disappeared.

Therefore I thank the Lord for the blessings that I have received. I am expecting that by faith in Him He will remove all obstacles and I shall see clearly the way that Faith dictates.

Anita Cavadora.

* * *

It is my desire to give in a few words my experience relative to the Gospel of Jesus Christ which I have been enabled to appreciate by the studying of it a short period of time, and by His grace put in practice its wise teachings, which has brought me much satisfaction, because I have found in them peace and tranquility of soul, something that I knew nothing of until the day I accepted our Lord Jesus Christ as my Saviour.

And more, I feel that a true change has taken place in me, because now my heart

is filled with new thoughts and aspirations, much more elevating than before. Therefore, I ask God that He may continue to illuminate my steps that I may become, without stumbling to my charge, a worthy creditor of the gifts that our Lord Jesus Christ has promised us.

Maria Cavadore.

* * *

It gives me great pleasure to tell of the grace and blessings that I have received from our Lord and Saviour Jesus Christ since my conversion. But how shall I express myself? I have such little eloquence that I fear I cannot accomplish it, but I trust that God will help me to express my gratitude.

Not only has God given me freely of His divine grace, but has granted me surpassingly all that I could expect. But as the heavenly Father always gives good gifts to His children, it is not so much this that has aroused my gratitude to Him as it is that I am close to His side. I have been able to find that peace of soul that I had long been looking for in vain.

Santina F. Cavadore.

These four sisters are, as you notice, sisters of Carlos Cavadore, and they also are very happy since their conversion, and are regular attendants at all of the services. Angela is 24 years old. Maria 21, Anna 23, and Santina 16 years of age. The last while younger is better educated, is assisting Sister Hershey in the primary department of the Sunday school. Maria also is teaching a class of girls. While they are of course very ignorant of the setting of the lesson they are taught how to teach the lesson. These sisters, as their testimonies inform us, are eager to delve into the Book of all books and find there the real true hidden treasure. The book of John, which we are studying together every Wednesday night at the hall, has become very precious to them, and are able to quote many texts from it.

Pehuajo, F. C. O., Buenos Aires, S. A.

(To be continued)

CORRESPONDENCE

(Continued from page 633)

Bro. and Sister Samuel Diller, Bro. and Sister Benjamin Stauffer, of Maugansville, Md., Bro. and Sister Cleason Forry of Hanover, Pa., Bro. Abram and Sister Barbara Mosemann. Sister Kate Souder and Earl Martin of Lancaster, Pa., were in this section the last few days.

Our sewing circle met today. It being a cloudy day we felt encouraged to have 43 sisters meet to work for others. We appreciated to have Bro. Henry Rosenberger give us a short message at our service. He and his companion have just entered the

"Home" for the winter, owing to the brother's physical weakness.

Bro. Frank Kreider of E. Petersburg, Pa., and Bro. Seth Ebersole of Chestnut Hill, are expecting to visit the churches over Sunday.

Nov. 11, 1919. Jennie Ebersole.

Manson, Iowa

Greetings to all Herald Readers:—Bro. J. W. Hess was with us last week. He had been doing evangelistic work in Missouri and attending the district conferences there. While he was here we enjoyed a week's revival meeting. It certainly proved a spiritual help and blessing, in spite of the fact that all are busy husking corn now. Six precious souls came out and confessed their sins, as one of the visible results of the meetings.

Sister Elsie Schertz had a very serious operation a few weeks ago, but is getting along very well now, only very weak. It was her desire to take communion and as she was not able to come to church the bishop, Bro. D. D. Zehr, Bro. Hess and Bro. Eigsti and wife went to her home.

On Sunday, Nov. 9, we had the communion service. There were 118 who partook of the communion. It was a very rainy and disagreeable day and so there were a number absent.

Nov. 11, 1919.

Cor.

Springs, Pa.

From October 30, to November 9, a Bible conference was held at the Casselman, Oak Grove and Glade churches, the conference lasting three days at each place. The two brethren conducting the conference were E. L. Frey of Wauseon, Ohio, and Abram Metzler of Martinsburg, Pa.

On Sunday, Nov. 2, Bro. Frey preached to our congregation at this place, in the morning, and Bro. Metzler in the evening. Nov. 9 Bro. Metzler was in charge of both the morning and evening services.

Owing to inclement weather conditions, few of our Springs members were able to attend the conference, though all enjoyed the inspiring services at this place.

Nov. 12, 1919.

Cor.

Cor.

Elizabethtown, Pa.

The program for the Elizabethtown Sunday school workers' meeting to be held Thursday evening, Nov. 27.

Lesson for Nov. 30, Bro. Ephraim Shearer.

Lesson for Dec. 7, Bro. Noah Riser.

Lesson for Dec. 14, Bro. Wesley Lauver.

Lesson for Dec. 21, Bro. Simon Garber.

Tillie M. Detra, Sec.

Nov. 12, 1919.

Ephrata, Pa.

Dear Readers:—Last Sunday, Nov. 9, we met as a body to commemorate our Lord's suffering and death. A large number communed. Peace and harmony seemed to prevail and oh, the joy that flows from sweet fellowship and communion, where all agree. Our aged bishop, Bro. Benj. Weaver, and also Bishop Noah Landis officiated, the preparatory service was Saturday afternoon.

A singing class has been started, a large class being instructed by Bro. Daniel Lehman, Jr., of Millersville, Pa.

A number of visiting brethren have filled the pulpit since our last report. Bro. Isaiah Witmer being the speaker last Sunday evening.

Our Young People's Meeting on Saturday evenings is well attended and full of interest. Same is true of the ladies sewing circles. No serious sickness prevails among us, for which we are thankful.

Our aged Bro. Samuel Royer was laid to rest on Nov. 3. Services in this church being conducted by Bros. Benj. Wenger and Amos S. Horst. Pray for the work here as well as all over the vineyard of the Lord.

"Let us enter into his courts with praise, and into his gates with thanksgiving."

Lizzie Mengle.

Nov. 13, 1919.

BOOK REVIEW

The Man God Tried to Kill

This is the subject of the first of ten lectures on the deeper Christian life, given by Wm. E. Biederwolf at Winona, Indiana, during ten succeeding summers. The wording of this subject gives the title to the whole book, the ten lectures being included. The lectures are wholesome and sound doctrinally, on the main points, and the booklet is helpful to those who long for the deeper life in Christ. Portions of pages 132 and 134 have been exchanged by an error in make-up and there are a few other typographical errors. As the talks are independent of each other, there are frequent repetitions of thought and wording.

Published by Glad Tidings Publishing Co., Lakeside Building, Chicago, Ill.; 175 pages, 2½ by 5 inches, bound in stiff paper; price 75 cents; postage 4 cents extra.—R.

In our story-telling before our classes of children let us not forget to make our illustrations rich with Bible stories. —E. F. Hartzier.

FRIENDSHIP TIES

(Continued from page 630)

deeper love. And love only understands its mysteries. There can be no motive on earth so powerful. We can appreciate more than the joy and peace and comfort of it, we can feel the power of it.

Now, my dearly beloved in the north, I lift my heart in gratitude for the numberless deeds of kindness that you showed to us. No trouble or pain was spared to give to us your very best for the benefit of our welfare while in Canada. They were the happiest days that I have had for years, and I desire to review them.

Especially do I thank Brother and Sister Jonathan Martin for opening their house and hearts to us as unknown strangers. No sister could have received us more welcomely or treated us more kindly than Sister Martin did. I cannot find words to express my appreciation to this dear family, and cannot perform duties that will repay the kindness. I will ask the Lord to reward them bountifully.

I cannot refrain from expressing my gratitude to individuals. To you, Brother Brubaker, do I open my heart and ask the dear Lord to bless you abundantly for your kind favor—securing such comfortable quarters.

I also wish to state that I was deeply impressed and favorably delighted to see the effort being made to reverence God's house. It gives us heart ache, and I wonder if God's heart is pleased to see Christians, laughing at messages which are supposed to be scriptural. Messages from God are never tickling to the mind. We forget too often that we want to reverence God's house. If strangers wish to introduce jokes and laughter, "We have no such custom."

After spending four precious months in the north the time came to leave for home. It gave us inward pain to part with our dear ones whom we had learned to know so well.

We are looking forward to the time when we can be together forever.

A few days after we arrived at my home, my brother was ordained to the ministry. I will ask your prayers in his behalf.

Now may "The Lord watch between me and thee when we are absent one from another."

Quakertown, Pa.

There are too many Sunday school teachers who have read so much fiction that they don't know that there is anything better.

J. R. Shank.

GOSHEN COLLEGE NOTES

By C. B. Blosser.

Bro. C. Z. Yoder of Smithville, Ohio, recently called at the college and paid us a short visit. Although he came unexpectedly the students showed their appreciation by calling a special meeting which was well attended and at which he addressed them, giving many helpful suggestions.

Unusual interest is being manifested among the students this year in the religious activities of the school. The devotional meetings and prayer meetings are especially well attended. A large percent of students have joined and are taking an active interest in the Student Bible Classes.

Goshen, Ind.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

In France

From "Reconstruction."

"In all, the Mission has erected over fifty new dwellings in the village (Dombasle). Now, fifty families have recommenced the task of weaving that wonderful life thread which the blight of war had so rudely broken asunder. If it is true that 'Man's inhumanity to man makes countless thousands mourn,' surely it is equally a fact of still greater moment that the practical application of the spirit of love will achieve miracles. Dombasle stands as one of the many outward expressions of our faith in this spirit—the spirit of Christ."

* * * * *

"A most interesting development of our work has been made possible by a generous offer from the Tree Club of New York, which society proposes to send a large sum of money to be expended by us in purchasing fruit trees for the 'pays devasté.' Upon enquiry, it has been ascertained that apple, plum, cherry, and pear trees can be obtained in sufficient quantities. Two of our members have thrown themselves enthusiastically into the work which they have promised to see completed."

* * * * *

"At Grange le Comte the number of workers is becoming less week by week. Familiar faces are being missed, but the residents left console themselves by remembering that often our work has been most easily and effectively done when we have worked in small groups. Grange is still the largest equipe, but Varennes is showing signs of winning first place in that regard. The work shifts northward."

"In spite of our rapidly decreasing personnel we are looking forward to carrying our work to a successful conclusion in the New Year, and it is our great hope that our conduct and our labors will leave a memory which will be a fitting witness to the ideals we came to save."

* * * * *

During our trip through Germany we spent one night at Frankfurt. Because the hotels were all filled we slept in a German home. Before we retired the mother of the home asked us this question: "Why are the Americans all so angry with the Germans?" Then she told us her story. Her two only sons, twins, had fallen in the war. In the home they had suffered from hunger. Then she said, "Why was all this? When my last son was drafted he said 'I would like to know why I am going.' We did not want this war, and

still do not know why our boys had to die and we had to suffer privations." She said this with the emotion of a mother who mourns for her two only sons. She continued, "But I hate no one because my boys fell. Perhaps those on the other side were in the same predicament as my sons. I will treat kindly whoever comes to my door, be they French, English, or American." To hear her say this was to believe her sincere.—P. M.

* * * * *

From the Near East

The following is an account of the first church service held in the Armenian church at Amassia since the war by a relief worker under the A. C. R. N. E.

"At the time announced the church-yard began to be filled with people—men, women and children. It was an occasion never to be forgotten. There were tears streaming down the cheeks of many as they came together for worship for the first time in four years. The bell was found in the place where it had been hid before the deportation of the Armenians, and was hung on the improvised belfry on the top of the church-yard wall. It was felt that many would be glad to make a thank offering which might be used for the relief of the poor and for the opening of schools, and so the opportunity was given out in the yard before the crowd entered the church. For about an hour gifts in sums of twenty-five and fifty piasters and one-lira pieces, with gold liras now and then thrown in, continued to be made by the grateful multitude. As the enthusiasm increased money of larger denominations was given until the sum reached over 300 liras. Then the crowd poured into the church, hardly leaving standing room in the large audience hall. A Greek priest read the opening service and later the Armenian young men joined in church hymns and in reading from their catechism. Later I conducted a service in Protestant style. After the service the work of collecting for the poor continued until the sum amounted to 1475 liras. The joy of the Armenians was unbounded at the opening of the church doors."

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During the six days ending Wednesday, August 20, the cargoes of five boats, representing about fourteen hundred tons of supplies, were unloaded at the port of Derindje. In addition to this, six hundred tons of supplies were loaded on a boat for the ports on the Black Sea and about one hundred tons shipped by train.

REPORT

Of Western A. M. Sunday School Conference, Held at the Sycamore Church, near Garden City, Mo., Oct. 17, 1919.

For the Gospel Herald

Organization: Mods., Simon Gingerich, Chancey Hartzler; Sec'y's, Abner G. Yoder, B. L. Kraybill; Chor., John Schlegel. Devotional services by Ed. Shetler. Psa. I.

1. The S. S. Recognizing the Authority of the Church. Samuel Gerber.

S. S. is a part of the Church. The Church is God's institution. Christ is its Head. We ought to recognize His Gospel, which is the Constitution and discipline of the Church. S. S. Officers ought not to run ahead of the Church. We need co-operation and the spirit of submission.

Obedience to properly constituted authority makes all church activities prosper.

2. Teachers' Training Work; Its Value and how Support it. B. L. Kraybill.

The teacher's work is to impart religious knowledge and be influential in bringing his class to Christ. He must have some preparation. The disciples sat at Jesus' feet. In a teachers' training class we get inspiration and are made to see our responsibility. All essentials cannot be acquired in a day.

3. How Start the Timid into Active Service. J. B. Yoder.

Not all are adapted to the same service. We must give them something to do. Some are easily discouraged. Beginners should embrace every opportunity to do active work depending upon the Holy Spirit for guidance. Family Worship in which all take part is a great help.

4. Danger of Formality Supplanting Spirituality. John Slagell.

There are danger signs on every hand. Forms are necessary but acceptable worship must be "in spirit and in truth."

Afternoon Session

Song service.

Devotional, Psa. 34. Nick Birky.

5. Value of Home Training and Home Bible Study. J. A. Heiser, Martha Buckwalter.

A family altar is essential. Parents are responsible for teaching the Word. The S. S. might be called a spiritual orphanage because Bible Study in many homes is so sadly neglected. What we are at home is really what we are. Children are imitators. They should be taught to feed on God's Word and to hide it in their hearts.

6. How adjust the S. S. lesson for Beginners? Joseph Hartzler.

The need of the beginner is first that we hold the right pattern before them. There is always some truth in the lesson, which can be simplified so that they can grasp it. This should be our object. Picture rolls, cards, and blackboards are helpful.

7. How Create and Foster the Missionary Spirit among our Young People. Amos Gingerich.

We should start with the heads of the Church. A burden for souls constrains us to make sacrifice. We need to teach them in the homes. Many of our children have the missionary spirit; it is ours to foster it.

8. Every one his Work. Daniel Kauffman.

This does not mean that each one do only one certain thing that opens to him, but that **whatsoever** our hands find to do we do it with our might. We are to make the most of every work.

Evening Session

A workers' meeting was conducted by J. D. Mininger. The subject was **Spiritual Growth**. It was discussed under the following sub-topics:

1. By Prayer. Nick Birky.
2. By Study. E. J. Berkey.
3. By exercising. B. B. Stoltzfus.
4. By things a one-talented member can do. Emma King.
5. By Self-Denial. Joseph Zimmerman.
6. By rejoicing. C. Z. Yoder.
7. Pruning. Peter Kennel.

Children's meeting, conducted by J. W. Hess.

Report of Sunday schools.

How may more Calls be Answered? William Eicher.

Calls have been coming to us through the folks of different ones at this Conference. Mission fields are open. All needs are calls. More can be answered by prayer and obedience.

Sermon by B. B. Stoltzfus.

Secretaries.

Married

Bauman—Musselman.—On Oct. 29, 1919, Bro. Ira Bauman of Woolwich, Ont., Sister Ermina Musselman of Peel Tp., Ont., were united in holy matrimony by Bro. A. B. Gingrich.

Keener—Kendig.—On Nov. 6, 1919, at the home of the officiating bishop, Bro. John K. Charles near Lancaster, Pa., Bro. Norman L. Keener of Lititz, Pa., and Sister Ada M. Kendig of Millersville, Pa., were united in holy matrimony.

Kaufman—Boese.—On Nov. 28, 1919, at the home of the officiating bishop, Bro. Simon Gingerich, occurred the marriage of Bro. Louis Kaufman and Sister Verna Boese. They are both members of the Sugar Creek congregation near Wayland, Iowa. May God's rich blessings accompany them through their life.

Obituary

Peifer.—Oct. 28, 1919, near East Petersburg, Pa., entered into rest Sister Marie H., wife of Daniel E. Peifer, aged 75 y. 6 m. 24 d. She was a member of the Mennonite Church for many years. Her husband and the following children survive: Monroe H., Phares H., Lizzie H., wife of Jacob C. Kreider, Daniel H.

"Death has robbed us of our mother,
Whom we loved and cherished dear.
It was mother, yes, dear mother,
Can we help but shed a tear?"

Yount.—Sister Hanna (Shellenberger) Yount was born near Millfintown, Pa., Feb. 2, 1843; died Oct. 21, 1919; aged 76 y. 9 m. 19 d. In 1866 she was married to David Lapp who died in 1878. One daughter and one son also preceded her to the spirit world. In 1880 she was married to Henry Yount, who died in 1900. Sister Yount leaves 3 sons (John E. Lapp, Joseph H. Lapp, Charles J. Lapp), 21 grandchildren, and one great-grandchild. She was a faithful member of the Mennonite Church for many years. Funeral services were held in Mennonite Church near Freeport, Ill., by S. E. Graybill. Text, Rev. 14:13. Interment in adjoining cemetery.

Ebersole.—Susan Rutt was born in Lancaster Co., Pa., Apr. 3, 1840; died Nov. 6, 1919, aged 79 y. 7 m. 3 d. She was united in marriage to Christian Ebersole Nov. 14, 1861, at Chambersburg, Pa. In 1865 they moved to Illinois and have since resided in the Sterling vicinity. Her husband preceded her in death eight years. She united with the Mennonite Church in 1871 and has since been a faithful member. The following children survive her death: Mrs. Henry Landis, Jacob, Mary, Mrs. John Weber, Henry, Mrs. Lee Lefever.

She leaves 2 brothers, 3 sisters, 28 grandchildren, and 17 great-grandchildren to mourn her death. Funeral services were held Nov. 9 at the Science Ridge Mennonite Church near Sterling in charge of A. E. Kreider.

Rutter.—Rosetta Catharine Rutter was born in Shelby Co., Mo., Feb. 25, 1916, and came to untimely death Oct. 11, 1919, from the effects of a gun shot fired by her 7-year old brother. Her mother hearing the shot ran to the house and saw Rozetta's head hanging down. She hastened to offer relief but all to no avail. Neighbors were sent for, but when they reached the home little Rozetta had passed to the great beyond, having bled to death. She was a bright, happy, industrious child, a flower in the home, but God took her. The family have the sympathy of all who know them. Funeral services in Mennonite Church near Cherry Box, Mo., conducted by Bro. P. J. Blosser, after which her body was laid to rest in adjoining cemetery.

Gingrich.—John B. Gingrich died at Grand Rapids, Mich., Oct. 29, 1919; aged 72 y. 3 m. He was a brother of Bishop A. B. Gingrich of Elmira, Ont. He lived most of his life in Waterloo Co., Ont. He moved to Grand Rapids, Mich., about twelve years ago. July 24, 1847, he was married to Mary Ann Hembling, who was for him

a faithful helpmeet for over fifty years. To this union were born seven sons (Isaiah, John, Josiah, Jesse, Noah, William, and David) and one daughter (Mrs. Mary Schwartz) who died about a year ago. He is survived by seven sons, 22 grandchildren, and 2 great-grandchildren. He was a member of the United Brethren in Christ for over forty years and was a bright and shining light wherever he went. Peace to his ashes.

Grieser.—Emma, wife of Pre. Samuel D. Grieser (nee Stutzman), was born in Fulton Co., O., Aug. 8, 1872; died Nov. 2, 1916; aged 47 y. 2 m. 24 d. She was united in marriage to Bro. Grieser Nov. 4, 1894. Lived in matrimony 25 years, less 2 days. To this union were born seven children, three sons and four daughters. One daughter preceded her to the world beyond. She leaves a sorrowing husband, 6 children, one grandchild, father, mother, five brothers, three sisters, and a large number of relatives and friends to mourn their loss. In her younger years she accepted Christ as her personal Savior and united with the Amish Mennonite Church and was a faithful member until death.

Her sickness was of nearly 6 weeks' duration. At times she suffered great pain but she bore it without murmuring or complaining and was wholly resigned to God's will. Funeral at the Central Church near Archbold, O., conducted by the home ministers. Buried at the Eckley Cemetery.

Miller.—Mattie, widow of Pre. Isaac Miller, was born March 2, 1843; died near Fairview, Mich., Oct. 24, 1919; aged 76 y. 7 m. 22 d. She was first married to Simon Miller. To this union were born 2 sons and 1 daughter. The husband, one son, and the daughter preceded her in death. She was afterwards married to Isaac Miller, who died about 15 years ago. She had been living alone in her home at Fairview most of the time. Her health had been failing most of the summer, but she did her work until a few weeks preceding her death. About a week before she died she went to the hospital, according to the doctor's advice. She expressed herself ready to go, if it was the Lord's will. She was brought back to Fairview for burial. Funeral services conducted by Bro. Menno Esch. Laid to rest in cemetery nearby. She leaves a son, 13 grandchildren, and 2 great-grandchildren; also a number of step-sons and daughters, and many friends.

Reeser.—Lydia, daughter of Daniel and Kate Stalter was born near Meadows, Ill., July 19, 1888; died at the place of her birth Nov. 3, 1919; aged 31 y. 4 m. 15 d. Dec. 10, 1910, she was married to Debolt Reeser of Eureka, Ill. To this union 4 children were born (Dorothy, Lester, Klista, and Oliver). She leaves her sadly bereaved husband, 4 children, father, two brothers, and one sister. Her mother, three brothers, and three sisters preceded her. In her early youth she accepted her Savior uniting with the A. M. Church and remained faithful to the end. She expressed her readiness and admonished her husband to care for the children and meet her in heaven. Services at the house and Waldo A. M. Church, Nov. 5, by the home ministers. Buried in the Waldo Cemetery.

"There's a shadow in our home now,
A voice we loved is still.
There's a mother's face that's missing
And a place no one can fill."

Yoder.—Gabriel Yoder was born in Somerset Co., Pa., Mar. 23, 1852; died of heart trouble near Wellman, Iowa, Oct. 25, 1919; aged 67 y. 7 m. 2 d. He joined the Amish Mennonite Church in his young years and remained a faithful member until death. In 1856 he with his parents moved to Indiana. They remained there 9 years then moved to Iowa in 1865 where he lived the rest of his life.

He was married to Anna M. Kemp Feb. 3, 1878. To this union were born eight children. He leaves a sorrowing wife and seven children (Mrs. Will Hauber, Mrs. Menno Guengerich, Mrs. John Doolin, Mrs. Cornelius Guengerich, Mrs. Albert Zook, Noah and Rufus); also 3 brothers, 4 sisters, 18 grandchildren, one great-grandchild, and a host of relatives and friends.

"Dearest Father thou hast left us,
Here our loss we deeply feel.
But 'tis God that has bereft us;
He can all our sorrows heal."

Hirschy.—Edwin Jacob Hirschy was born near Trenton, Iowa, Mar. 18, 1905; died at the home of his parents in Wayland, Iowa, Nov. 4, 1919; aged 14 y. 5 m. 16 d. Edwin seemed to be a strong, robust youth until some time during the summer his condition required the attention of a physician. His ailment soon proved to be fatal. Soon after he was confined to his bed he decided to become a Christian and upon confession of faith was baptized on Sunday morning, Sept. 21, 1919. At different times he manifested his faith in prayer by asking others to pray for him. He was anxious to hear of the conversion of his associates and enjoyed his Christian life until he fell peacefully asleep late in the evening of Nov. 4. He leaves his deeply bereaved parents, two sisters, one brother, an aged grandmother, and a number of other relatives and friends to mourn their loss. The funeral was held on Thursday afternoon conducted by the brethren, Daniel Graber and Simon Gingerich. Text, Eccl. 12:1.

Kauffman.—Sarah (Kurtz) Kauffman was born in Fairfield Co., Ohio, May 8, 1839; died at her home in Middlebury, Ind., Oct. 14, 1919; aged 80 y. 5 m. 6 d. She was married to Moses M. Kauffman Nov. 10, 1874. She leaves a deeply bereft husband, a step-son (Ira Kauffman) one sister (Mrs. Lizzie Yoder), two brothers (Bishop Jonathan Kurtz and Joseph Kurtz) and a host of friends.

She had been in failing health for the last three months which resulted in apoplexy and death. In her youth she gave her heart to the Lord and united with the Mennonite Church and has been a faithful member ever since. Although she had no children of her own she was a devoted mother to her step-son. She had many friends which with the family mourn their loss. Yet not as those who have no hope, for we believe her to be at rest with her Lord and Master.

Funeral services were conducted at the Mennonite Church in Middlebury on Oct. 17 by D. D. Miller and S. S. Yoder, after which the remains were laid to rest in the Forest Grove Cemetery.

Blosser.—Abraham Blosser was born in Mahoning Co., Ohio, Dec. 19, 1842; died Sept. 29, 1919. At the age of 21 he moved from Ohio to Livingston Co., Ill., where he resided until 1882. Oct. 27, 1864, he was joined in marriage to Mary Grabill, moving to McPherson Co., Kans., in 1882, living in our vicinity most of the time since then, having made Texas, Okla., Colo., and Mo., his home at different times. He lived on his farm near Heston, Kans., at the time of his death. Death was caused by paralysis, suffering about 6 hours. He leaves his deeply bereaved wife, 4 sons, 4 daughters, and 31 grandchildren. In 1865 he joined the Mennonite Church, serving in the capacity of deacon for some time. Later, being convicted he was not taking the right course, being of strong personal conviction, yet because of this living his faith alone, he was less active in church work, although believing to be honest with himself and God living his convictions as he believed. With this we commend him into the hands of a just God. Funeral conducted by F. H. Wenger and D. B. Holdeman. Text, Ps. 39:4, 5.

Lantz.—Christian Lantz was born in Wayne Co., Ohio, Oct. 1, 1834; died in Howard Co., Ind., Nov. 6, 1919; aged 85 y. 1 m. 6 d. He was of a family of 10 children and was the last to survive. He was married to Barbara Eash Oct. 28, 1861. To this union were born 2 sons and 1 daughter. This wife died Sept. 4, 1865.

On Nov. 4, 1866 he was married again to Anna Shrock. To this union were born 3 sons and 6 daughters. Of these 4 daughters preceded him to the Spirit world. His second wife died in 1891. In October, 1891, he was united in marriage to Polly Yoder. He united with the Mennonite Church in early life.

Bro. Lantz was a kind and devoted husband, possessing a cheerful disposition, and enjoying a countless number of friends.

He leaves his aged companion, 4 sons, 3 daughters, 32 grandchildren, 6 great-grandchildren, besides many other relatives and friends. Funeral on Saturday, Nov. 8, at the Mennonite Church attended by a large crowd of people. Services conducted by E. A. Mast, N. M. Slaubaugh and J. S. Horner. Text, II Tim. 4:6-10. Burial in the Shrock Cemetery. G. W. N.

Items and Comments

A practical explanation for the "shortage" in sugar is afforded in the continual rise in the price of sugar. Latest in the list of evidences is the action taken which virtually means that the Louisiana cane sugar, estimated at 100,000 tons, will retail at about 22 or 23 cents a pound. The Government has fixed the price to wholesalers of beet sugar at ten and one-half cents a pound. This may have some bearing on the price of cane sugar.

Crime statistics show that in 30 years crime has increased 500 per cent in the United States, four times the increase in population. There were as many murders in Omaha last year as in London, with its five million people. Kansas City with a 300,000 population had more murders than the English capital. Murders in Kansas average one every other day. Pennsylvania established the mounted police to check its wave of crime and its success has led New York State to adopt the same system of a State police independent of the city force.—Exchange.

The nation is taking a keen interest in the outcome of the present conference between the coal miners and operators with a view to arriving at a conclusion as to wages and conditions. At the time of this writing there is hope for agreement.

In the conference between operators and miners there was a clash over the question of organized labor. The miners insisted that union men be protected in the regions where there were no organized labor unions. The operators insisted that the non-union men be protected in the regions where unionism was the rule and that there should be no effort to force unionism on non-union men. That dispute ought to have been settled easily. Union or non-union, all should have a right to work. The greatest trouble all along has been the disposition to interfere with the rights of others rather than to seek for their own rights.

A WORD TO SUBSCRIBERS

Several weeks ago we published an article by Bro. Aaron Loucks, General Manager of the Mennonite Publishing House, calling attention to a proposed new schedule of prices to go into effect Jan. 1, 1920. According to this new schedule the price of the Gospel Herald will be \$1.50 a year, instead of \$1.25, as heretofore. But we want to give all our subscribers an opportunity to renew at present rates, if they so desire. To all paying up arrearages the opportunity is extended to renew, and to pay in advance at present rates as far as they desire. Look at the label at the top of this page and see how it reads. If there is an error there, notify us at once.

The Gospel Herald will be sent to new subscribers from the time they subscribe until Jan. 1, 1921, at the regular subscription price of \$1.25. Call the attention of your neighbors, who are not subscribers, to this offer.

SPECIAL MEETINGS

Mattawana, Pa.

Report of Sunday school and mission meeting held at Mattawana, Pa., Oct. 28-30, 1919.

Subjects Considered: The Opportunity and Responsibility of this Sunday School Meeting; To every Man His Work; Who is Responsible for the Conduct of the Teen-age Pupil? The Literature Problem in the Home and the Sunday School; Power of Little Things Consecrated to God; How may the Sunday School be Kept on Gospel Principles? How Safeguard our Sunday Schools against the Errors of the Day; How to get a Deeper Spirit of Worship and Reverence for God; How and to what Extent may the Opening Exercises and General Lesson be Varied for Profit; Should the Sunday School have an Advisory Committee, and of whom should it consist? Apostolic Methods of Spreading the Gospel; Opportunities for Mission Work; (1) In the Home Land; (2) In the Cities; (3) Matt. 28:19; Consecration; How can We Train Our Young People for Mission Work? How can we Keep Our Young People's Meetings Alive and Active? How can We Organize Our Young People's Meetings to the Best Advantage?

Speakers: J. B. Harshberger, H. E. Kauffman, J. N. Durr, J. B. Zook, Jonas D. Yoder, Amos Stoltzfus, O. H. Zook, I. W. Weaver, Mitchell Yoder, J. F. Bressler, N. E. Miller, Pius Kenagy, William Lauver, S. C. Yoder, J. B. Kanagy, Bro. Musselman, John E. Kauffman, S. T. Yoder, John D. Yoder, J. H. Byler.

These meetings were well attended, both by the home people and by visitors. Interest good.

Secretaries,

Cuma Harshberger
Mollie Kanagy

Tofield, Alta.

Eleventh Quarterly Sunday School Meeting Held at the Mennonite Church near Tofield, Alta., Sept. 28, 1919.

Organization: Mod., Roy Zook; Secy., Jacob Brenneman.

Subjects considered: The church as a light-house laboring for eternal ends; What constitutes the conduct of those who accept the teaching of the Bible; The contrast between formal and real spiritual worship; Present and future woes and blessings.

Speakers: A. P. Hartzler, Joe Voegtlin, Warren Shaum, Fannie Stutzman, Jerrie Sitler, D. E. Maurer, Keturah Kauffman, Joe Schrock, Ezra Stauffer, Lydia Roth, J. L. Stauffer, Mary Lauber.

Children's exercises conducted by Fannie Voegtlin.

Closing remarks and prayer by moderator.

Secretary.

West Liberty, Ohio

Forty-eighth quarterly mission meeting, held at Oak Grove Church near West Liberty, Ohio, October 18, 1919.

Organization: Mods., Earl M. Yoder, J. Oliver Yoder; Secy., John I. Yoder; Treas., A. Y. Hartzler; Chor., Gertrude Yoder.

Subjects discussed: "Go Ye," "Pray Ye," "Give."

Speakers: Christian Byler, A. I. Yoder, Celesta Smucker, J. A. Hilty, John Y. King, S. E. Allgyer, John Umble, Levi Plank, A. S. King, Eli Yoder, Sam Warye.

Mission sermon by Bro. A. I. Yoder.

Offering, \$475.42.

C. F. Yake, Assist. Sec'y.

Cherry Box, Mo.

Sunday school meeting held at Mt. Pisgah church Nov. 2, 1919.

Organization: Mods., C. Z. Yoder, H. R.

Buckwalter; Chor., Wm. Detwiler; Sec'y, Ruth Detwiler, Amy Kreider.

Subjects discussed: Power and beauty of the Sunday School; Sacrifices for spiritual work, Does it pay to make them; Our opportunities and responsibilities as a church under present world conditions; What does the Sunday school owe the unconverted? Our aim to walk as Jesus walked.

Children's Meeting, J. S. Shoemaker.

Speakers: J. S. Shoemaker, C. Z. Yoder, L. J. Johnston; George Bissey, Hannah Bissey, M. D. Allison, H. R. Buckwalter. Sermon (1 Kings 2:2,3), J. S. Shoemaker.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth
Established 1864)

SCOTSDALE, PA., THURSDAY, NOV. 27, 1919

(Gospel Witness
Established 1905)

No. 35

EDITORIAL

"In everything give thanks."

Thanksgiving day is an annual day of thanks to God, so ordered by official appointment. If the thanks that you offer this day are the overflow of what there is in your heart, it is an indication that for you every day is a day of thanksgiving.

Sometimes we hear the charge made that evangelists have a habit of passing by the smaller congregations and devoting their time to the larger bodies. We are glad to be able to state that this charge is not true of the great majority of our brethren who do evangelistic work. But here is an illustration which may throw some light on why some congregations are not favored with ministerial visits as others are:

One of your neighbors invites you to come over and see him some time. "I will," you reply—and you are perfectly sincere in your answer. But you are crowded with work, and simply fail to go. Another neighbor says, "Here is some work that I need help on; won't you come over and help?" "Yes," you say, "I'll help"—and over you go to help him. Were you partial between neighbors? Not necessarily.

As a congregation (large or small) you extend invitations to ministers to come and visit you some time, and you will likely get promises, made in good faith, that will never be fulfilled. But if you specify the work you have to do, and make your invitation urgent enough, you will be more liable to succeed in your efforts.

Thanksgiving.—Elsewhere in this number will be found a number of timely thoughts on Thanksgiving. The occasion which called forth these thoughts is the annual fast day set apart by government officials, accord-

ing to custom, when all people are asked to repair to their respective places of worship to render thanks to Almighty God for blessings received. It is one of the bright spots in the record of nations. We sincerely trust that Christian people everywhere may avail themselves of the opportunity; not merely because the chief magistrate of our nation commands it but because the goodness of God richly deserves such a tribute.

We are glad to note that in many of our congregations provisions have been made for an all day meeting on this occasion. In some there is a special meeting arranged for providing for a Sunday school, missionary, or some other form of religious gathering while in others there are series of meetings going on and Thanksgiving day is fittingly counted in with the series. May God richly bless all efforts put forth in His name.

The burden of the messages sent forth under the general head of "Thanksgiving Meditations" is that the day may be made not merely a day of formal thanksgiving but that we have a day of real worship, of soul-uplift, of practical outpouring of what ought to be in every Christian heart. To this thought may we add that the day be made a day of fasting rather than feasting, of rejoicing in the Lord rather than of carnal levity. Let us look at our plans in the light of I Cor. 10:31, and the record of the day will not only bring glory to God but joy to our own hearts and the hearts of others.

A Call to Consecration and Prayer.—The following is an extract from a letter sent out by the "Great Commission Prayer League." It points out present conditions so clearly that we pass it on for meditation by our readers:

The time has come when the Church must go to God for itself before it can

go to God for a lost world. Prayerless churches are powerless churches—from GOD'S point of view,—no matter how full of "good works."

The church of the New Testament that lost its vision was A WORKING CHURCH; "nevertheless," said Christ, "I have somewhat against thee, BECAUSE THOU HAST LEFT THY FIRST LOVE. Remember therefore from whence thou art fallen, and REPENT, AND DO THY FIRST WORKS."

Is not the FIRST work of the Church INDIVIDUAL REGENERATION, rather than making white the OUTSIDE of the social and civic cup?

The Church, the salt of the earth, must evangelize the world or be swallowed up by a world reverting to barbarism, BUT IT MUST RE-EVANGELIZE ITSELF FIRST. And it can do this only by entering anew the power house of confession and repentance and prayer, and of SELF-PURGING. It must cease its toleration of unholy alliances, of undisciplined membership, of Sabbath-breaking, of worldly pleasure-seeking, of ecclesiastical wire-pulling, of secret society domination, of the unequal yoke with unbelievers, of the teaching of "damnable heresies" that "drown men's souls in perdition," of "seducing spirits" and "doctrines of devils." It must humble itself. It must "cry aloud, and spare not"—to itself, and then to the world. It must "preach Christ, and Him crucified"—its ONLY hope and the world's ONLY HOPE.

The world today is politically and socially and industrially in turmoil, because the Church of the Son of God has practically ceased evangelizing in the power of its "first love." It has cut loose its moorings and is being "carried about with every wind of doctrine, by the sleight of men" who "lie in wait to deceive" by stealthily substituting social service panaceas for personal salvation from sin. What wonder that "the whole head is sick, and the whole heart faint?"

The very foundations of society the world over are being shaken—political disorder, social disorder, industrial disorder, religious disorder—ferment and upheaval everywhere. "If the foundations be destroyed, what can the righteous do?"

But the Lord is still accessible by prayer. And today multiplied thousands of believers throughout the world are lifting up their eyes anew "unto the hills, from whence cometh their help."

Churches and individual members who are wholly consecrated to God, given to prayer and constant active service, never knowingly doing anything wrong, and improving every opportunity to advance the Master's Kingdom, are not affected by this message. The rest will please take notice and seek at the Throne the help that God alone can give.

Thanksgiving Meditations

The Measure of our Thanksgiving

It is very easy to say "thanks" or "thank you" when some one does us a favor; but how does the other party know whether it is really a "thank you" that comes from the heart or one that comes only from the lips.

In our giving of thanks on this Thanksgiving Day, Nov. 27, 1919, what will be the measure of our thanksgiving? Will it be only from the lips, or will it be from the heart and exemplified in our life by sharing our blessings with those in less fortunate circumstances?

Will we say "Thanks" to our heavenly Father for His blessings and then selfishly spend the means He gives us, or will we give to Him, by helping those in need, the portion due Him?

Good works, not words, are the true measure of our thanksgiving.

I. S. Johns.

* * * * *

Thanksgiving

O give thanks unto the Lord; for he is good: for his mercy endureth for ever.—Psa. 136:1.

Yes the Lord is good, He gives us so many things to be thankful for, they are without number. Above all, we should be thankful that we have the privilege of worshiping Him unmolested. It is our duty and we should consider it a privilege to offer praise and thanksgiving unto our heavenly Father.

Praise ye the Lord, I will praise the Lord with my whole heart, in the assembly of the upright and in the congregation" (Psa. 111:1).

Kathryn M. Zook.

* * * * *

Thanksgiving Thoughts

Thanksgiving day once more! How the years roll by. And almost before we realize it, we are called upon by the "power that be" to lay aside our earthly cares and assemble at the house of God, and lift our hearts and voices to God in grateful praise and thanksgiving for the many blessings enjoyed during the past year; and how fitting, too. What have we received during the past year to be thankful for?

Most of us think, first of all, of the crops of wheat and corn, the food we eat, and the clothing we wear.

Surely the Lord deserves much praise for these blessings, for He gave them all. But how often do we think of the pure air, the sparkling water, the fuel to keep us warm, the sunshine and rain, the freedom from pestilence and famine and war, the freedom of worship, and the blessing of salvation, the atoning blood of the Lamb, and the blessed Bible. And the many, many more. Oh, how God has cared and blessed! And when we have poured out our hearts and souls to God in praise and thankfulness, we will only have faintly given Him the praise due. Oliver H. Zook.

* * * * *

Grateful Obedience

There are many things for which we should be thankful. What would become of us if God would not lead us? People sometimes say (as I have often heard them say), "It is nobody's business where I go; I'll go where I please. If I want to go to such places as pool rooms, moving picture shows, or other places of amusement, whose business is it but my own?"

But what if Christ Jesus would come while we are in such a place? Would any professed child of God go to such a place if he thought the Lord would insist on going along? It is, after all, the Lord's business what we do or where we go. Christ is often displeased. What would Jesus do if He were in our places? Let us as Christian people follow Him. We have a very nice example set forth in Jno. 3:16. We should think more about what God has done for us. Let us thank Him for all that He has done for us, and obey Him in all things.

By a Brother.

* * * * *

Thanksgiving

There are many things we should be thankful for. God has given us all things to enjoy and we ought to thank Him for them in the name of our Lord Jesus Christ.

In I Chron. 16:8 we read, "Give thanks unto the Lord, call upon his name, make known his deeds among the people."

When we think how kind God was to send His only begotten Son into this sinful world to die in our stead, we feel very thankful; but there are other blessings, too, that we are enjoying every day that I fear we do not appreciate as we should.

I once read a story of a young girl who had serious trouble with her eyes, and had to spend a great deal of time in a dark room. When her sight was again fully restored, she said, "I am sure I shall never spend another dull minute." It was good enough just to see things, but it took months of partial blindness to teach her that a pair of bright eyes and a beautiful world to look upon are blessings to be thankful for. If we were to name over our helps to thankfulness, we would find a number of things which were not pleasant to experience. A week of sickness is a wonderful help in making us thankful for health. A lonely day spent among strangers teaches us to appreciate home and friends as nothing else can.

The psalmist says, "It is a good thing to give thanks unto the Lord, Let us come before him with thanksgiving and sing praises unto his name."

May God help us each day that we may not become careless in thanksgiving, but appreciate more and more our many blessings we enjoy.

Maude E. Hartzler.

* * * * *

Praise the Lord

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

We cannot help but say these words with the psalmist as we look about us and see how bountifully the Lord has blest us, both with the things of this world and spiritually. How do we praise the Lord? It is easy to say, "I thank thee Father," but does our thanks come from the heart? If so, we will not go and live ungodly lives, but accepting the bounties from His hand we will use them in a way that we know will be acceptable in His sight.

When we really appreciate a gift from a friend we use the article as intended by the giver. Why then not consecrate our all to our heavenly Father who is the Giver of every good and perfect gift? Thus we extend our Thanksgiving season into a life of joyful service. O. N. Johns.

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Why We should Praise the Lord

"Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul; and forget not all his benefits."

The Lord is worthy of praise. Not

only is He worthy of the formal praise of our lips, but of all that is within us. Mind, affections, and will should unite to praise His name. It is in view of what the Lord is as He has revealed Himself to us in His Word that we should praise Him.

In the first place, we should praise Him in view of His holiness, for that is the fundamental fact of His character in the Bible. "Holy, holy is the Lord God Almighty, the whole earth is full of His glory." Bless His holy name.

After praising Him for what He is, we praise Him for what He does—for "all His benefits" which He bestows upon us. We need to exhort our soul not to "forget" all His benefits.

"Worthy is the Lamb that was slain to receive power, and riches, and strength, and honor, and glory, and blessing." I. B. Witmer.

* * * * *

Our Father's Care

"Bless the Lord, O my soul, and forget not all His benefits."

No doubt David took a retrospective view of his life as he wrote this devoted psalm of thanksgiving, so dear to the heart of the believer and so often repeated by those whose hearts go out in gratitude to God the Giver of all good. He must have remembered his childhood days when under the care of his father he received his training and drank from the well at Bethlehem. His life as a shepherd caring for his father's sheep exposed to the dangers of wild beasts, his flight as a fugitive from the presence of Saul into the land of the Philistines, and many other trying experiences must have come vividly to his mind and he is made to realize his heavenly Father's care and protection from all dangers and harm. He had many narrow escapes and endured many privations, yet for all this he realized that all was under the supervision of his heavenly Father. Each trial made its impression upon his character and as he clung to God in all the distressing environments his soul was refined and he became a man after God's own heart.

Brother, have you ever gone back to the old home where you received your training and bringing up and drank again from the old well, and then in your mind rehearsed the history of your whole life? You remember your temptations and exposures to evil, the times of trial and its results, the yieldings and the times of withstanding, and you wonder how it is that you are still what you are. Brethren, our lives are still spared for the service of God. May we press onward in the cause of righteousness expressing our thank-

fulness for we know God has preserved us all these years for a holy cause. May we not forget all his benefits. Silvanus Yoder.

* * * * *

True Thankfulness

I am sure it is without doubt in everyone's mind that we are blessed with a host of things to be thankful for. Blessing after blessing has been handed down to us ever since the landing of our Pilgrim fathers who instituted Thanksgiving day.

How are we going to prove our thankfulness to our heavenly Father? Are we going to prove it to Him by the large amount of thankful expressions we can put into words on Thanksgiving day? Is our friend's loyalty proven to us by the thankful expressions he can make to us on certain occasions, or by his attitude to us each day he comes in contact with us?

The answers to these questions are evident. God will prove our thankfulness by our daily life, our labors and our real sacrifices; not by the gifts of our abundance, but by our real sacrifices. Rhea Yoder.

* * * * *

Thanks for Over-ruling Providence

As our minds run over the things for which we are especially thankful, the thought which remains uppermost in our minds is the over-ruling power of a Divine Providence. When sin is so prevalent on every hand, both in the lives of those we come in contact with from day to day, and in the public world with which the newspapers acquaint us, it sometimes seems to us that the Lord could not extend mercy much longer, but execute the wrath of His judgment. Then, perhaps suddenly, our eyes are opened to grave dangers with which we were unknowingly confronted, and which were averted by an unseen Hand. As in the case of the brother in the Civil War, who, when the officer was searching for him and was well acquainted with him, when he met him on the road and spoke with him and his "eyes were holden" that he did not recognize in him the victim for whom he sought, so God is every day watching over the minutest details of the lives of His children.

In return to God for all these blessings we should have a fuller trust in Him to guide all the affairs of our lives, both temporal and spiritual. If God sends the storm today, so that we can not make a journey as we had planned, He may be averting a misfortune that might befall us had we made the journey. If the Lord sends the early frost, or withholds

the rain that our crops are shortened, we should have faith that He is in wisdom doing that which will be infinitely best for His believing children. Ella Miller.

* * * * *

Thanksgiving

Today we have the privilege of saying with the psalmist. "O give thanks unto the Lord; for he is good: for his mercy endureth for ever."

The Lord of mercy and loving kindness, who by wisdom has created the heavens, the earth, the sun, the moon, the stars, and all things else and has placed us here to enjoy His creations, to be an honor to Him, and to glorify His holy name, is as rich in mercy as in the days of our forefathers.

He has preserved and blessed us in temporal things above all peoples. With a strong hand, and a stretched out arm, He has brought us safely through the terrible conflict that has ended only a short while ago.

He has given us open doors of worship and strong spiritual leaders to guide us. Space will not allow us to mention all His goodnesses toward us.

How are we measuring up to His standard in returning thanks?

Do we return thanks only with our lips, or do we return thanks by humbling ourselves and by arising to the privilege of feeding and clothing the hungry and bringing unto them the true Bread from Heaven?

May the great blessings that we have received be the means of weaning us from selfishness and presumption, and draw us to a more holy and useful life for Him who died that we might live. Wayne S. Martin.

* * * * *

Some Reasons for Thanksgiving

Thanksgiving is a time of real joy to all who truly recognize that all things are direct gifts of God's overflowing storehouse, "Who giveth us richly all things to enjoy." If we are inclined toward unthankfulness let us think of the seven grains of corn apiece which the Pilgrims had left at that first Thanksgiving time, and make some comparisons, and I am sure it will help us to have more gratitude towards Him from whom all blessings flow. A few temporal things for which our hearts should overflow with thankfulness are: The fact that few of us have ever felt the pangs of hunger; that we do not know what it is to be without home or shelter; a government that urges us to have a special day for worship; that we have always had bountiful harvests. But the great masses do not seem to comprehend where these blessings

come from. This leads me to conclude then, that the real joy that Thanksgiving brings to us is determined largely by the amount of thanks-living there is in our lives.

Clayton Bergey.

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What Thanksgiving Means

Thanksgiving is here again, and how grateful we are that we are so fortunate as to live under a government that at least once a year admonishes us to set a day apart to prayer and thanksgiving; and surely could we count our blessings one by one we would find ourselves blessed of God.

Thanksgiving, to the Christian, means more than words expressed by so many letters of the alphabet—more than is expressed by word or tongue. It is a fact in deed and in truth which brings about a deep, heart-felt gratitude for unmerited favors which cannot be expressed but had the power to work within us a sympathetic impulse that shows outwardly through our contact with our fellowmen in provoking them to praise, love, and the giving of thanks to Him who alone merits praise and thanks in the highest.

J. A. Buckwalter.

Why Thank God?

Praise ye the Lord! who is there that does not recognize the fact that God ruled thru all the history of the world, added His blessing to the extent that His people lived near to Him. We upon whom the last days are falling must recognize the same fact, since we believe He is the Giver of all these blessings, both natural and spiritual, we have great reasons to thank Him for all that we enjoy.

In that He has called us out of darkness into His marvelous light and is giving grace that we may continue serving, that the world war is over, the plague (influenza) was stayed surely all that we have suffered was to bring us nearer to Him. Who is there that has given too much in time or money and consequently has suffered? But in return we are living in a land of plenty. Could not our land have been a Belgium or Syria where some are made to stoop and eat grass like the ox? Let us count our blessings one by one, such as lands, houses, (not mansions) clothes, food, conveyances, and above that Christian liberty and recognition of our faith by the Government, etc. "Bless the Lord, O my soul, and forget not all His benefits." A. S. Horst.

The only antidote for worldliness is a deep-seated conviction in righteousness.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Peoria, Ill.

(900 Garden St.)

Dear Herald Readers, Greeting.—We are glad to say that the work at this place is progressing. Our Sunday school is increasing slowly, but steadily, and we will have to be getting more teachers to take care of the pupils. We believe the teaching of the Word of God is having a good effect upon the lives of the boys and girls.

Bro. Ezra Yordy, of the Roanoke congregation, has been coming down every Sunday evening to preach for us. We appreciate his labor of love, and the sacrifice he is making in doing so. May the Lord abundantly bless him in his service. His message last night was from the text, Jno. 10:16; "And other sheep I have, which are not of this fold." It caused us to meditate upon the great number of souls that are without Christ, and our responsibility to give to them the Words of Life. Oh, may we be used of Him to point souls to Christ in this part of this city.

Sister Martha Nofsinger, of Washington, Ill., one of our regular Sunday school teachers, took charge of the Children's Meeting last evening. We are glad for the help given by Sister Nofsinger, also by Bro. and Sister John Roth's who come over from Morton every Sunday afternoon.

Last week Sisters Anna Ulrich and Mrs. E. E. Schertz of Eureka, came down and cleaned our living apartments and the chapel for us. May the Lord bless them for it. Bro. Harnish was at the time unable to do much, having had his tonsils removed on Tuesday morning.

We thank you all for your help and support of the work here. Pray for us that our efforts may count for Christ.

The Workers.

The master mind not affiliated with God the Father thru Jesus Christ His Son, has an emptiness that is sorrowful, pitiful.

Do not be too hasty in your conclusion, you may need to confess.—S. G. Shenk.

A FEW TESTIMONIES

By T. K. Hershey

For the Gospel Herald

(Concluded)

Taking a retrospective view, I am made to think that some loving hand like that of a father or mother, but invisible, has guided me with incredible courtesy from childhood to the present time.

I have been meditating for hours. You will say, then you have had time for preparation. On the contrary, I feel I lack the ability to make clear my testimony to be readily understood by all who may read it, as I have had very little experience in arranging thoughts.

How anxiously I was seeking happiness! I used to find myself sad and burdened, even at the point of giving up in despair. But hope was always with me, that hope that inspired me to continue looking for that which I desired. Often my associates would say to me, "How I wish I could be like you, you always seem so happy." It is true I always tried to appear happy, but it was superficial, for in the depths of my soul I had something like a dark veil that completely enveloped my eyes with the result that I could not see things as they really were.

I was needing some one to help me remove that veil that was gradually overpowering me. The 27th of April, there was announced a religious meeting to be held near my home. I did not know what it could be and I went out of curiosity. I entered that Mission Hall, and for the first time I heard the Gospel preached. The words of the preacher greatly impressed me, and his testimony was as darts to my heart. I did not have the least idea of the joy that he said he had. I attended these meetings night after night, and in my soul I felt a great longing and irresistible desire to know the truth. I was surprised to find that my soul was not possessing that which I was anxiously desiring. It was because I believed that one should experience some sensation instead of simply believing what the Word of God says. Indeed I was at the point of discouragement, but as always there was a powerful hand upholding me which I then did not recognize. At last, through His grace I obtained the victory and with it, joy, happiness, and many other blessings that filled my being. Since the day of my conversion, I have pledged myself to be a blessing to my brethren, to my home and even to my country. How I rejoice on knowing that I have left the way of darkness, perdition and death, and have given my heart to the Lord Jesus Christ and that I am really his daughter. I possess a Bible, His written Word, and I know that every person that may have such a marvelous treasure, will not continue to walk in darkness.

I have now learned that one should not see to believe, but believe to see.

I close requesting the prayers of all,
Aurelia Zapico.

This young lady 21 years of age has already become a very useful helper at the Mission. In order to know more about this girl, we refer our readers to the article, that appeared in an earlier issue of the Gospel Herald, on "The girl on the corner."

Having more schooling than some of the others, she is more efficient, and is proving to be the making of a

successful teacher. She too has not missed a Sunday in Sunday school, and only one Wednesday night service since the work has been started in Pehuajo. She teaches a class of young girls in the Sunday school, and comes to our home every Tuesday to have explained to her the lesson. She seems real anxious that others should know of the Christ that she has found.

Pehuajo, F. C. O., Buenos Aires, S. A.

SUNDAY SCHOOL CARDS AND PICTURE ROLLS SENT FROM HOME

By Lydia L. Lehman

For the Gospel Herald.

It is most gratifying to note the response to the call for Sunday school cards. Many have come during the last few months and we wish to thank each one who has had a part in sending them. They are very useful in many ways.

The Monday following the last temperance Sunday school lesson, one of the English school boys came to me and said, "I want a picture card of Daniel. We studied about him in our Sunday school lesson yesterday." I searched through the cards you sent and found several about Daniel and gave him the one that was connected with the lesson. He was very much pleased.

The large picture rolls help to hold the village childrens' attention in Sunday school and help to impress the lesson that is taught on their minds. In my Bible class in the English school the boys like these pictures. It helps them to understand and remember the lesson better. Take courage. That which might find its way to your waste basket may help some one to know Jesus.

Dhamtari, C. P., India.

Don't forget to set aside a portion of your income, as the Lord has prospered you, as the money is coming your way; else when the occasion comes when you should use the money for the Lord's work you may have spent.—N. H. M.

I have often wondered how much we are hindering the cause of Christ by not being in Gospel order as we should. If I am not in Gospel order I am positively hindering God's work.—Martha Buckwalter.

There must be depth and strength of character if we would put to practice the Bible teaching on Marriage.—N. H. Mack.

CHRISTIAN WORKERS NEEDED

By Mrs. Beulah E. Gant

For the Gospel Herald

(The following article, sent us by Secretary Ramseyer of the Northern Bible Society, shows the need for workers in a vast field that is greatly neglected. This is but one among a number of counties that is sorely in need of Gospel light. It will be many generations, if the Lord delays His coming, before this old world will be in condition that any Christian worker will have excuse to say, There is nothing for me to do.—Editor.)

Meade County, South Dakota, contains three thousand six hundred square miles. The only two towns of any size in the county are one hundred and ten miles apart by wagon road, and seven hundred miles must be traveled in going from one town to the other by rail.

It is mostly a stock-raising region, although of late years dairying and mixed farming are receiving more attention.

As South Dakota leads all the other states of the Union, in the physical fitness of her soldiers boys, so Meade County excels all the other counties of the state in this same quality. But no one has ever heard any boasting of the spiritual fitness of its people, for it is plain that there are thirty-six townships in the northern part of the county without any Sunday school or other religious services.

The sacred Scriptures are not found in a majority of the homes in this needy country. I dare say there are vast numbers of Christian people in our county, who do not know that such conditions exist in the great West. Once the news is brought to them, I imagine I can hear them singing like Nehemiah's men of old when the Temple walls were in ruins "Let us rise up and build." No one can comprehend a situation like this without resolving in his heart that there must be more Christian workers in Western South Dakota. The people are hungering for the Gospel, and personal work and Bible distribution is a pleasure, for they thankfully receive God's Word. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." The prayers and contributions of Christian people are needed, for "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Duluth, Minn.

A PARTING WORD

By S. C. Yoder

For the Gospel Herald

According to present plans, this will be the last night, for some time that we will spend in our native land, before we set sail for South America. Though weary in body and mind, with the duties of the past few days in getting ready for the voyage, we have found a few moments for meditation and reflection.

To leave the land of our childhood, the place where we grew to manhood and has since then been our home and now holds all that is dear to us by the ties of nature, our family, our kin, and our Church is not a light matter. In spite of the anticipation of new experiences that may lay before us our mind wanders back to the midwest, to the humble fireside, which we call our home.

With all these mingled feelings within us tonight, we still feel that it is a blessed privilege to be found worthy to be considered an "ambassador for God" going forth to look after His interests in other lands. As we set forth on our mission, we wish by this means to give an expression of gratitude to the entire brotherhood, east and west, north and south, for their interest, confidence, good wishes and God-speeds on the way.

We also want all to know that we are not going forth in the power of our own might but are leaning heavily on the Church and the Lord, on the Church for remembrance in your intercessions before the Throne, on the Lord, for wisdom and power, because He is the source of it all and it is in His Name that we go forth.

We have ample reason to believe that God, who has never forsaken His children, will not forsake us, nor ours, but that He is abundantly "able to keep that which we have committed unto Him against that day."

New York City. Sailing on S. S. Vauban, Nov. 19, 1919.

"The law of the Lord is perfect; converting the soul." A man read in his Bible and said, "Wife, if this is true we are wrong." Then he read some more and said, "Wife, if this is true we are lost." Then he read a little farther and said, "Wife, if this is true there is a way to be saved."—Martha Buckwalter.

The value of Bible study is real companionship with God. And where can you get a better start in this than right in the home?—Martha Buckwalter.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A THANKFUL SPIRIT

We thank thee, O Father, for 'all that is bright—
The gleam of the day and the stars of the night;
The flowers of our youth and the fruits of our prime,
And blessings that march down the pathway of time.

We thank thee, O Father, for all that is drear—
The sob of the tempest, the flow of the tear;
For never in blindness, and never in vain,
Thy mercy permitted a sorrow or pain.

We thank thee, O Father, for song and for feast—
The harvest that glowed, and the wealth that increased;
For never a blessing encompassed earth's child
But Thou in Thy mercy looked downward and smiled.

We thank thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart, and the bountiful hand,
And all the soul help that sad souls understand.

We thank thee, O Father, for days yet to be—
For hopes that our future will call us to thee;
That all our eternity forms through Thy love,
One Thanksgiving Day in the mansions above.

—Will Carleton.

FATHER

(An address delivered by Jacob A. Heatwole before the Sunday school Conference held at the East Holbrook Mennonite Church, Oct. 26, 1919. Reported by the Secretary.)

Webster gives eight different uses of the word "Father." The first use is that of the next male ancestor, or the meaning we have comprehended in the word "sire." The Bible uses it in this sense when it says, "Honor thy father."

The next use given is, the fore-runner of a race. Abraham was considered the father of the Hebrews; Jacob of the Israelites; and Ham of the Ethiopians.

The word father is applied to the teachers and leaders of the Church in the early Christian era, such as Clement, Polycarp, and others.

Those who are venerated for their

age or kindness or wisdom are called fathers. This is especially true in Oriental countries. A man to whom the people go for advice because of his wisdom and experience is called "father" by all classes.

The clergyman in some churches is addressed as "father." You know how common it is for the Catholics to call their priest, "father." It was this use of the word that Jesus had in mind when He said, "Call no man your father." Taking the Bible as a criterion we have abundant evidence that we are allowed to apply the word to our earthly father. The Bible uses the word in this sense when it says, "Honor thy father"—and if it were wrong to apply it in this way it would not be so used in the Bible.

One who gives origin to a certain truth or doctrine, or one who is an exemplification of a certain truth, is called the father of that teaching. For example; Satan is the Father of lies and of the ungodly. Jesus said of a certain class, "Ye are of your father, the devil." Dr. Still was called the father of osteopathy because he was the originator of that method of treatment for disease; Wesley was called the "Father of Methodism." The apostle Paul, in speaking to Timothy and Titus, calls them his sons, because he was their teacher. And I am quite sure that Timothy thought of Paul as his father, because it was through his teaching that Timothy was converted. Several years ago we were at Conference, and two of the girls were along. They told me this experience on the way home: While in conversation with a young man there, one of them said, "Jacob Heatwole is my father." He said in reply, "Yes, he is a father to me too." When I thought of the interest of that family of boys has had in me and the influence—I say it humbly—that my life has had upon them, I was not surprised to hear of that remark. I take it as the highest compliment that can come to me as a minister and evangelist, to find that my work has been effective and that some one can look up to me and say I have been a father to them.

I think back tonight and recall men who have influenced my life. I cannot mention them all, but I want to refer to one especially, that is John S. Coffman. If I were to speak of anyone as Timothy would have addressed Paul, it would be John S. Coffman. I believe that many who have known John S. Coffman in their younger days, look up to him as Timothy did to the apostle. If we as ministers and Christian workers can endear ourselves to the rising generation by taking special interest in their

welfare, in the years to come they will rise up and call us blessed, and many will be the pleasant memories come to your mind if you have been faithful.

Then we have the word "Father" applied to the first person in the Trinity. "Our Father which art in heaven." God is the Father of all men by creation but in a spiritual sense God is our Father only when we are born again.

(To be Continued)

CARING FOR THE CHILD

Mothers and fathers! make the good Word of God luscious to the developing child. Do this by way of example as well as by word of mouth. What you choose you must enjoy, and the same rule applies to your child. There is in many Christian homes a resentment to the appeal of the glorious Gospel of Christ. This state of affairs has been helped largely by the incompetence of parents. Would that we had a training-course by correspondence or some other means whereby the guardians of youth might learn better how to really guard them from the dangers of unbelief and indifference. And so I say, "Mothers beware" what you do with the child you have brought into the world. Time spent in preparing yourself to better instruct your child in his choice between right and wrong will be well invested.—E. P. May.

I WILL

I will start anew this morning, with a higher, fairer creed;
I will cease to stand complaining of a ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine—
I will cease to preach your duty and be more concerned with mine.

—Selected.

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and by His stripes we are healed." (Isa. 35:5.)

Sunday School

For the Gospel Herald

Lesson for Dec. 7, 1919—Mark 14:
32-54

IN GETHSEMANE

Golden Text.—Watch ye and pray, lest ye enter into temptation.—Mark 14:38.

Introductory.—We are approaching the evening of our Savior's life on earth. The crucifixion was just ahead. The passover had been eaten, the ordinances of communion and feet washing instituted, valuable instruction given, the famous prayer for the disciples offered, and now Jesus with three of His most faithful disciples was in Gethsemane preparing for the final ordeal. It is here, in this lonely place and trying hour, that we get a view of His greatness and of His disciples' limitations. Let us study the lesson with special reference to what we may learn from it for ourselves.

Arriving in Gethsemane (32).—Coming to the Garden, Jesus instructed His disciples to remain at a certain place while He would go by Himself to pray. The apostles seem to have been dazed at what was apparently before them. Jesus was the soul of the meeting—and is today, whenever there is spirituality in a meeting.

The Praying Savior (33-39).—Taking with Him Peter, James, and John, Jesus left the other disciples and went farther into the Garden. Leaving them at this new place, He went still a little farther and wrestled with His Father in prayer. As we see Him there we are impressed with the following:

1. Christ's habit of prayer. With Him it was real habit. Many a time, as we are given a view of His inner life, we see Him wrestling with His Father in prevailing prayer. Is that also our habit? Do we approach the Father in prayer every time there is a great burden before us? Are we so near to God that we naturally turn to Him for help as did our Savior upon numerous occasions? It is the secret of power; the gateway to the over-coming life.

2. Christ's resignation. He did not welcome the coming ordeal. If there is a possible way out, He would rather not drink the cup of sorrows. But He is willing to bear it all if that is the best or if it is the Father's will. Hear His prayer: "Nevertheless, let not my will but thine be done." It is a spirit of resignation that should characterize all our prayers.

3. Christ's sorrow. "My soul is

exceeding sorrowful unto death," He said. Though His record was clear, not a single sin in it, He sympathized with the sinful world and willingly bore the burden. He was a sufferer in the fullest sense of the word. Who can look at this innocent, spotless, suffering, sympathizing Savior without being touched with His sacrifice.

4. Christ's longsuffering. "He trod the wine press alone." Coming back to His disciples He mildly rebuked them for their sleepiness in this time of greatest need for watchfulness. This He repeated three times, but always with greatest kindness. It is a most important example and lesson for present day shepherds.

5. Christ's watchfulness. He not only prayed, but He was watchful over His disciples. Three times He came back to see what His disciples were doing. It is one of the marks of the true shepherd that he is not only prayerful and near to God but also near to his flock, mindful of their needs.

6. Christ's triumph. "There appeared an angel unto him from heaven, strengthening him" (Luke 22:43). He applied to the Throne, and He got the victory, the power. It is a reminder to us that when we are loaded down with heavy burdens we may receive the needed power to bear, by appealing to the Throne.

The Sleeping Disciples (37-41).—The disciples showed that they were human. There was never a time when they needed more to be awake and wrestling with the Father in prayer than right now. They needed it for themselves, they owed it to the suffering Savior, to whom they owed so much and who was at this time under a heavy cloud. But they did the weak thing and went to sleep. Shall we condemn? Let the Lord be judge; but let us take the lesson home to ourselves and apply to ourselves the advice we feel like giving to the sleeping disciples. Did you ever sleep in church? And did you ever realize what you exposed yourself to when you did it? Like the disciples, you may have been so overburdened with weariness of the flesh that it was true of you, as it was of the disciples; that the spirit was willing but the flesh was too weak. That, however, does not do away with the fact that the disciples sorely needed the strength they might have gotten had they, like their Master, kept clinging to the Throne in prayer; neither does it take away the fact that thousands of people have lost their experience through weaknesses and temptations which might have been overcome had they kept awake in church and gotten the benefit of

Our Young People

SECRET SOCIETIES.—Eph. 5:1-16; Jno. 18:19-27.

Topic for December 7

MOTTO

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

THE STUDY HOUR

I. Secrecy.—There are classes of secrets. It all depends upon the class in which a secret is as to the value and integrity of keeping it. Our Lord recognized the value of one class of secrets when He said, "When thou doest alms, let not thine left hand know what thy right hand doeth; that thine alms may be in secret and thy Father which seeth in secret himself may reward thee openly." Here the secret was kept because of unselfish kindness that seeks to avoid the vanity of applause from men. Another matter kept only between one and an erring brother for love's sake because the telling would injure more than it would help (Matt. 18:15), but if that would fail there must be a widening of the circle for the sake of saving the erring. In such classes of secrets God is always glorified and the individual is made more noble and unselfish. The revealing of such secrets in their due season will bring no shame and will magnify the principles of righteousness and truth.

But in the class of secrets which our topic especially wishes to warn against at this time there is reason for special consideration. Covering of evil is always condemned because it is destructive to the truth and the uprightness of character. Such covering makes men act a lie and undermines their purity. The effort to cover sometimes calls for organized power. One is in the wrong and takes another into league to help in the wrong and to conceal it from others. "Don't tell Mother" is about the first expression of that principle we find in the child. Later it is, "If you tell on me I'll tell on you." Still later it is oathbound secrecy in which men bind themselves for selfish ends to conceal for each other or suffer the penalty specified in the oath. Covering of evil and selfish advantage, to the dishonor of the truth and to the disadvantage of those not connected, and for the selfish end of only those connected with the league cannot be justified. There is no reason found in the Bible for organized and oathbound secrecy. It cannot bear the searchlight of the truth of God.

PERSONAL THOUGHT

Help me Lord to live for Thee only. Deliver me from entanglements of the world which lead my affections away from Thee.

the meetings. 'Awake, thou that sleepest.'

The Trial (41,42).—A third time did Christ come to His disciples and this time informed them that it was now too late to pray; that the betrayer was at hand and the trial was on. Christ was prepared and stood the test, even to the hour of death on Calvary; but the sleeping disciples were overcome, even as they had been overcome with sleep, and for the time being they all forsook their Lord.—K.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church

by

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Editor, Daniel Kauffman.

Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Goshen, Ind.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

THURSDAY, NOVEMBER 27, 1919

Field Notes

Bro. N. E. Troyer, of the Canton, O., Mission, preached at the Oak Grove Church, near West Liberty, O., on Sunday morning, Nov. 16.—A.

A large singing class has been organized at Hershey's Church, Lancaster county, Pa., with Bro. D. M. Wenger as instructor.

Bro. N. H. Mack, New Holland, Pa., was one of the instructors at the Bible Conference, held at Landisville, Pa., last week.

We go to press early with issue in order to have the paper reach our readers before the great national day of thanks to our Creator.

Bro. N. H. Mack of New Holland, Pa., closed a series of meetings at Stony Brook, Pa., with 4 confessions as one of the visible results.

Steps are being taken in the Chestnut Hill, Pa., congregation looking to the ordination of a deacon to assist Bro. Christian Charles.

Bro. Daniel Kauffman of this office is spending the week-end of Nov. 23 in Lancaster county, most of the time in Bible conference work at Landisville and Rohrerstown.

The practical efficiency of our Business Manager and Secretary-Treasurer was shown during the last few days of last week, when they repaired the Publishing House truck and made it (in parts) as good as new.—R.

Bro. S. H. Miller, Shanesville, O., assisted in the Bible Conference, at Rohrerstown, Pa., the latter part of last week.

Arrangements were made for evangelistic meetings to follow the Bible Meetings at Rohrerstown, Pa., held Nov. 21-23, Bro. Christian Lehman in charge.

Bro. Sanford Landis of Bird-in-hand, Pa., commenced a series of meetings at Groffdale, Pa., on Sunday evening, Nov. 16. The meetings are to continue about two weeks.

Bro. A. O. Histan of Doylestown, Pa., is expected at Knoxville, Tenn., in the fore part of December to hold meetings at the Mennonite Mission in that city.

Meetings closed at Bowne Church, near Elmdale, Mich., Sunday evening, Nov. 16, with a full house and good interest. There were several confessions, during the meetings.—A.

A series of meetings began at Mt. Joy, Pa., Mennonite Church on Sunday evening, Nov. 23, with Bro. J. B. Senger in charge—if previous arrangements were carried out.

Bro. Hiram G. Kauffman and wife of Landisville, Pa., are making an extended visit west, expecting to go as far as California before returning home. As they go, Bro. K. is preaching the Word as opportunity affords.

Arrangements have been made for a series of meetings at Protection, Kans., some time in December, at which time Bro. J. M. Kreider of Palmyra, Mo., is expected to be with the brotherhood at that place.

The Report of the recent All-Mennonite convention is now in the printer's hands and will be ready for distribution shortly. Address all orders to A. S. Bechtel, 1506 N. Main St., Bloomington, Ill. Price 25 cents.

The ministering brethren, Seth Ebersole and Frank Kreider, together with a number of brethren and sisters from Lancaster county, Pa., spent Sunday, Nov. 15, in Bucks and Montgomery counties, filling appointments at a number of places.

Bro. C. F. Derstine of Eureka, Ill., worshiped with the brotherhood of Greenwood, Del., over Sunday, Nov. 16, filling about six appointments. From this place he went on to Elizabethtown, Pa., and took part in a Sunday school meeting on Friday of last week.

Sunday, Nov. 23, was the date set for communion services at Erb's Church, Lancaster Co., Pa., being the last service of the kind to be held this season in the bishop district of Bro. P. R. Nissley. Baptismal services the day before.

We have on hand a copy of the program for the Bible Conference to be held at Amish-Mennonite Churches near Archbold, Ohio, December 15 to 19 inclusive. Brethren D. H. Bender of Hesston, Kansas, and J. W. Weaver of Union Grove, Pa., are to be the instructors. Everybody is invited to attend. May God richly bless this conference.

Conditions in Austria.—Dr. Rudolf Wolkan, Professor in the University of Vienna, Austria, and author of the valuable books, "Die Lieder der Wiedertaeufer" (The Hymns of the Anabaptists) and "Die Hutterer" (The Hutterites), writes from Vienna on October 19, 1919:

"Clearly the Treaty of Peace means the complete ruin of Austria. It is a sad fact that we now must often go hungry to bed, for we find ourselves unable to buy sufficient food. A suit of clothes which in times of peace could be bought for 150 Crowns now costs 2200 Crowns. A pair of shoes that formerly was worth 20 C. cannot now be bought for 250 C. Besides there is in all the city no coal for fuel purposes. I have a heavy overcoat on while writing this letter and every moment I must expect that the electric light will be turned off. Such conditions are terrible for a large city. It is to be feared that in the next months we shall have no light for the streets or houses.

No one who has known Vienna in former times can believe how crime has increased and how great is the general insecurity. The most appalling selfishness is everywhere in evidence. Only those who are doing manual labor are now recognized. Those who do intellectual work have lost their value. The city is wholly in the hands of the social democrats. A boy who lights the street lamps has an income of 1250 C. a month, while a University professor has only 1000 C."—H.

Correspondence

Lancaster, Pa.

Dear Readers:—Perhaps you sometimes get discouraged. If so, think of the sick, the aged, the invalids, and see how much better off you are than they. I believe that in all our hearts there is a thankfulness to God for giving such a loving Friend as Jesus.

I thank God that I have sisters and nieces who care for me as they do. The days are long and dreary. I have great pain, but I thank God for a sound mind. I do not want to murmur and complain. It is now nearly twenty-four years since I am in bed all the time. But no matter what the day may bring forth, of joy or sorrow, I know the city toward which I am journeying. And when the roll is called up yonder I hope to meet each dear one who has sent sunshine into my life.

On Oct. 26, we had communion at our church (Landisville). The day following Bishop Noah Landis and wife and Pre. John Lefever and wife were here to share communion with me. I am so thankful for this manifestation of love shown toward me. This is the first time that our deacon, Ben Hess, was unable to be along at the time of communion. I am glad to know that they are getting better.

I thank all who so kindly remember me with visits and letters I can not thank the Lord enough that it is as well with me as it is.

Your sister,

May A. Leaman.

Smithville, Ohio

(Oak Grove congregation)

On Monday evening Nov. 3, Bro. A. C. Good of Sterling, Ill., came into our midst to begin a series of meetings. He remained with us during the following week, and evening after evening preached to us the Word of God, which was greatly appreciated by all who were permitted to attend. The interest and attendance increased from day to day. One of the visible results is 29 public confessions. Others are counting the cost, and we hope that they will also make that good choice. The believers were encouraged to be faithful, and the church built up in the most holy faith.

Yours sincerely,

J. S. Gerig.

Pond Bank, Pa.

Dear Herald Readers, Greeting:—We are thankful to God for all His blessings. On Sunday, Nov. 16, Bro. H. H. Baer of Hagerstown, Md., came and preached for us. Text, Acts 24: 25. Our Sunday school maintains an average of about 20 scholars. We feel sorry to see so many going after the pleasures of this world. Our aged Sister Patterson was called to her eternal resting place Nov. 12. She was very old. She said that she was always ready to meet the Lord. Pray for the work and the workers at this place.

Your brother,

James G. Brumbaugh.

Spencerville, Ind.

Dear Herald Readers, Greetings:—We again have many reasons to praise the Lord for His goodness towards us.

On Oct. 26 Bro. J. H. Mosemann of Lancaster, Pa., came into our midst to begin a series of meeting which lasted ten days, ending Nov. 4.

The dear brother expounded the Word with boldness and power. We as hearers surely enjoyed the spiritual feast, and were much encouraged to still press on. Six precious souls made the good choice, to become children of God for which Christ gave His life. Nov. 16, Bro. Jonathan Kurtz was with us, at which time our Communion was held. May God be praised for the privileges we enjoyed. Pray for us that His will may be done.

Yours in His Name,

Nov. 17, 1919.

A. S. Miller.

Alto, Mich.

Dear Herald readers, greeting. Bro. S. E. Allgyer of West Liberty, Ohio, came to Elmdale Nov. 6 and began meetings the same evening at the Bowne Church. The meetings closed Sunday evening, Nov. 16, with a number of confessions. Bro. Allgyer proclaimed the Word with power, admonishing the members to live better lives, to bring forth better fruit, and plead with the sinners to give their hearts to the Lord. Bro. D. A. Yoder of Indiana was also with us a few days. On Sunday morning, Nov. 16, there were two members received by letter and one reclaimed. Bro. Rolly Hostetler of the Emma, Indiana, Congregation was also with us part of the time and led the song service. On Sunday afternoon some of the neighbors and friends gathered at the home of the writer where Bros. Yoder and Allgyer held a very pleasant meeting encouraging us on the way to glory.

S. J. Speicher.

Nov. 19, 1919.

LETTER FROM AUSTRIA

(The following letter has just been received by Bro. Levi Mumaw of the Relief Commission. It tells its own story. J. Roy Allgyer, A. J. Miller, and A. E. Hiebert composed a committee sent thru Central Europe to investigate conditions with a view to rendering relief. It will be seen that the situation is very grave. With food, clothing, and fuel only obtainable by the rich, we can scarcely imagine what is to become of the poor during the winter now upon us. Just in what way help will be administered is not yet known, but it is decided that as much as lies in the power of our people to do so, relief will be extended.—Editor.)

Vienna, Austria,

23 October, 1919.

Mennonite Relief Commission,
Scottsdale, Pa.

Dear Brethren,—Greetings. We are writing to you at this time relative to our investigations thus far made. We have spent four and a-half days in Berlin, one day in Leipzig, a short time in Dresden, and since Saturday in Vienna, getting in touch with organizations operating, the conditions, and needs.

In Germany the situation demands food, clothing, and hospital supplies. Such foods as milk, sugar, and fats are sorely needed. Clothing, especially for women and children, is very scarce. Hospitals are badly in need of linen, disinfectants, and all rubber goods.

A tremendous shortage of coal occurs everywhere. Hospitals and public welfare buildings are forced to shut down because of lack of fuel.

Germany is very well organized and is in position to handle efficiently all supplies sent in. However, a small personnel of three or four men would be advisable in order to insure proper distribution of supplies and to add personal touch, to restore confidence, hope, and good will among the people—which is so much needed.

In Austria the same needs prevail, only to a greater degree. **Conditions** are appalling. Organizations badly disrupted and people are dying by inches.

Hoover's commission here furnishing one meal per day for 205,000 children, a little more may be done later. Friends here are also doing some. Much more should be done if Austria is to be saved from wide spread cases of rickets, tuberculosis, and general weakness, resulting from under-feeding. Wood and coal are luxuries enjoyed only by a few.

Possibility of undertaking work here, either independently or cooperating with the Friends, an avenue for service. Only a small personnel would be necessary. Hiebert is staying here temporarily to assist in tiding over crisis, in securing fresh milk. Miller and I expect to find out more in regard to needs in Ukraine. We had no definite word for or against this step, but some have felt that maybe now is the time to reach Mennonites and others there in sore need.

This is only intended as a brief report and to give the Commission an idea of the situation. We hope to have accurate data and complete reports later. May God bless us all in our efforts to serve.

Fraternally yours,

Committee,

Per J. R. Allgyer.

Miscellaneous

THANKSGIVING PRAYER

Fill thou my heart with gratitude today—
For every friendly word* and kindly smile;
And e'en the smallest blessing 'long the way
That cheers my saddened heart a little while.

I thank Thee for the sunshine and the rain,
I thank Thee for my laughter and my pain;
I thank Thee for the common things of life,
When want, and need, and poverty are rife.

I thank Thee, Lord, that grief can't always last;
That there's an end to sorrow's darkest day;
Then give me gratitude for pleasures past
My joys that Thou sawest fit to take away.

The treasures that were let me for awhile
And then recalled, Oh, help me, Lord, to smile
And say, "Thy will be done," sincere and true;
And give me work these empty hands can do.

For all my cruel sorrow and mistakes,
I humbly offer thanks to Thee today,
If thus I've learned to soothe a heart that aches,
Or turn some wanderer's feet back to the way.

That leads to home, and heaven, and peace, and God.
Thus only can I thank Thee for the rod—
To help another mourner bear his loss—
Thus only can I learn to kiss Thy cross.
—Selected.

PRESENT DAY DELUSIONS

(An address delivered by John Thut before the S. S. Conference held at the East Holbrook Mennonite Church, Oct. 26, 1919. Reported by J. H. Shank.)

(Concluded)

Spiritism

Another thing that is becoming very common since the great crisis the world has passed through, is spiritism, more commonly called spiritualism, people believing they can hold communication with departed ones. This has been carried on for a long time but it was practiced in seclusion and did not come before the public to a great extent, but in the late great crisis many parents have lost their sons and in their grief they seek consolation and getting hold of this teaching they try to communicate with their dead sons. It is amazing how people are resorting to this. For a long time it was considered a fake but during the war and since, cold, hard-hearted scientists have investigated it and they are coming out with the statement that there is some-

thing to it; that it has a basis in fact, and we might as well acknowledge that there is something to it. However it is a very gruesome and horrid thing, and people that have investigated have told me some horrible things about it. The Bible is unmistakable and clear-cut in its denunciation of this practice. We will read what it says: "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them" (Lev. 19:31). "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. 18: 10-12). These words are unmistakable in their condemnation of this whole system of spiritualism. There is a case in the Bible where a man did consult a witch and did get into communication with the lower world, but that man lost his crown and lost his life: God was unmistakable in His denunciation of spiritism. We may say this is from the Old Testament, but here is one from the New Testament: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (I Tim. 4:1,2). Here we have the apostle prophesying that in the latter times, the close of this dispensation, this spiritism would prevail and that thousands would fall a victim to it.

Theosophy

Here is something so elusive, so speculative that it is not necessary to say much about it. There are many different shades of this delusion and, of course, each particular phase attracts some certain class of people. Closely connected with this is something they call, "The Star in the East" and in Eastern countries it is very popular and you may have run across some of its teachings and did not recognize them.

Christian Science

Another delusion that is very popular is Christian Science. We hear much about this, get sarcastic about it, and wonder why intelligent people should be led astray by it; but it is with this as it is with some others, it is the intelligent people that fall victims to its delusion. Knowledge is not a safeguard; in fact, it is knowledge that draws us into it ere

we are aware of it. I don't believe any of us believe in it, but I wonder how many of us know what its weakness is from a Scriptural point of view. We may wax sarcastic about these things, but it is more advisable for us to try to find remedy for these spiritual diseases than to do nothing but speak sarcastically. When the devil came to Christ with his specious promises, Christ met him with Scripture; and on one occasion he came with Scripture, but Christ saw that he had misquoted and corrected him. When these specious teachings confront us, if we can point out where they are wrong we can win them from the paths of error into the paths of truth and right. What good is it to know of these errors if we are unable to tell people a better way?

Fundamental Errors

The Christian Scientists say that God is an impersonal being and sin is an illusion and there is nothing real to it. When we see men who have ruined their lives by drinking, or see men steal, and see men commit murder, we wonder what is wrong with people who can believe something like that. The basis of their whole teaching is this; that there is nothing material; nothing is real, and the teachings of Scripture do not apply to material things. We know enough about the Bible to know that it does deal with material things. One of the main Scriptures to consider in dealing with Christian Science is found in I John 4:2,3: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." That cuts at the very vitals of Christian Science: they say there is no flesh: they deny the whole thing, so Christian Science is not of God. The teaching of Christian Science strikes at the very vitals of Christian teaching.

How about new thought? We saw that their principal teaching is every man his own saviour, that we save ourselves by our own good deeds and that by developing our faculties we will finally develop into glorious spiritual beings and become gods. In their teaching they deny the whole plan of salvation and the blood of Christ has no significance to them. Notice John's teaching: "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." It is not our good deeds or our righteousness that brings us into favor with God, but it is the blood of Christ. "Unto Him that loved us, and washed us

from our sins in his own blood." Rev. 1:5. There is a great deal of this "no blood" religion at the present time and it strikes at the very foundation of Christian teaching. There is another Scripture that shows the fallacy of their teaching, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Not by developing our faculties and growing into gods, not by anything that we have done but by the washing of regeneration and renewing by the Holy Ghost.

All we have to do is to accept and believe it. It is what Christ has done for us that is reckoned to us for righteousness. So we see from these texts that the whole system of new thought and new theology is erroneous and contrary to the very fundamental teachings of Scripture and it behooves us to search and find out what the Bible really does say about these questions.

We wonder sometimes why God allows these things. O, the delusions that are creeping into all churches—we make no exception, they all have it to deal with. The apostle says at one place that God will allow these heresies to creep in to prove the faithful ones and to determine what we really are. We sometimes don't know just what we believe until we rub against someone who does not believe as we do. It is when these teachings are promulgated, both in the Church and out of the Church, that we are put to the test and God will determine what really is in us. So in a sense it is a good thing for us to be tested in this way and prove what we are.

We have many other delusions. Here in the West we have Mormonism. I am not so much alarmed about this as some people are, although I realize there is a great danger in this strong financial-political organization. But there are some teachings in Mormonism that repel many people, so I am not much alarmed about it. Their teaching on polygamy, for instance, is enough to drive most people away from it.

Woman Leadership

I want you to notice this: that with the exception of the new theology or higher criticism, the other four were originated by, and are mainly promulgated by women. Christian Science was founded by a woman; so was theosophy; so is spiritism; the new thought movement I am not so sure of, but I am sure that it is being pushed at the present time by women. I looked over their list of reading rooms or their centers and most of

them are headed by women. I am informed by reliable authority that seventy-five percent of the Christian Science cult is composed of women, and the great majority of mediums in spiritualistic matters are women. Dowieism and other delusions established by women and pushed by them are successful in getting a large following. I cannot account for it unless it is to be found in the peculiar mental make-up of women. You can make out of it what you please, but I have come to the conclusion that the apostle Paul knew his business when he laid those restrictions on women.

La Junta, Colo.

A PLEA FOR SUFFERING CHILDREN

By John L. Stoltzfus

For the Gospel Herald

I read with interest the letters from the East, and with a pitiful heart to know that there are many little children unprovided for. Readers, think if such were the conditions here in our land of plenty.

A brother remarked to me that they are punished for their sins. But I asked him what about the many thousands of little children that know not the right hand from the left. He could not answer. My answer is that we should do all for those unfortunates we possibly can by donating money, clothing, etc. It is estimated that 17 cents a day will keep a child alive while 35 cents a day will provide for a child properly. It is estimated that the tobacco users in U. S. spend on average 21 cents a day for tobacco. That money is worse than wasted. It is harmful to the body. Does it benefit the soul any? Reliable medical professors say in their books that the use of tobacco is a filthy habit, is harmful, and should not be used by anyone. Please read II Cor. 7:1. Another medical writer says that it defiles the body. Please read I Cor. 3:17. Does any one smoke or chew in Jesus' name. Read Col. 3:17.

Would it not be better for the Lancaster county farmers to raise wheat and potatoes instead of something that is only destructive to man, therefore it would create a surplus here so we could ship more across the sea.

Many say they must farm tobacco to make a living. Thanks to God that I must not farm the weed to make a living. I also have a high priced Lancaster county farm and can pay my just debts.

Elverson, Pa.

OUR RESPONSIBILITY

By Lois Stauffer

For the Gospel Herald

We are all placed in this world for a purpose. We are responsible for what our lives are—what we gain for ourselves and give out to others.

Paul speaks of the Church as "the body of Christ." Each Christian is a member of Christ's body. No one Christian can do everything that the Church is required to do. One has one gift of usefulness and another another. One person cannot be all the members, just the same as the hand is not the whole body. No one can fill our place.

God had planned our place in the world before He made us. That place each one of us must fill, for every other person has his own place and work in the great divine plan. The question comes, Are we doing the work He has planned for us? We are responsible if we fail to do our particular duty; there will be a blank in the world's work, where there ought to be something well done. A certain writer has written,

"Each life that fails of its true intent,
Mars the perfect plan that the Master meant."

The particular thing that God made us to do is always the thing we can do best. It may be something very small, hardly noticed, but the little things well done help to accomplish the great things in life. We can fill our place only by doing what belongs to us as individual members. If we try to cut ourselves off from the body of Christ and live independently, our life will be a failure.

If we would find the best that is in Christ, we would know Him as a personal Friend. Friendship is something we can not afford to lose. It means a great deal to us, not only as a source of pleasure and happiness, but in practical ways. We never can know what we owe to our friends, what they have done for us, how they have helped us, and what they have done in the building of our character. Our lives are like buildings going up, and every one who comes to us, whether for a long stay or only a few moments, puts something into the walls of our lives.

Friendship implies intimacy. We love to be with a friend and tell all the sacred things of our lives. Do we have any such intimacy with Christ? We surely should have. If we tell Him everything He will exert a measureless influence over us. He will be our best, true, and worthy Friend. The thought of these influences and ministrations of human

friendship helps us to understand a little better what the friendship of Christ may be to us, and what it may do for us and in us.

It is related that a friend once said to Tennyson, "Tell me what Jesus Christ is to you, personally." They were walking in the garden, and close by was a rosebush full of wonderful roses. Pointing to this miracle of nature Tennyson answered, "What the sun is to this rosebush, Jesus Christ is to me." The sun had wooed out from the bare, briery bush of the spring days all that marvelous beauty of roses. And whatever was lovely and winsome in the life of the great poet, he meant to say had been wooed out of his natural self by the warmth of Christ's love.

I repeat, we never can know what we owe to our friends for what they have done for us. How much more we know we owe to Christ for what He has done for us, and He still has great promises for us if we are faithful. He can help us when no one else can, if we only let Him.

Each one of us will be held responsible in the judgment day if our souls are lost. With the Bible before us and all the preaching and teaching that we hear, we surely can find no excuse for not being a member of Christ's body. We must also remember to be careful the way we live. We may mislead others and be partly responsible for their souls being lost. Our lives should be a safe guide to others. Some one will be held responsible for lost souls neglected and needs unmet of those who have not had the privilege to know Christ as we have. We can not all preach and teach, but by our humble quiet Christian lives we can influence others and help them to know the friendship of Christ.

Speaking of those who have not had the privilege, I mean those in the foreign lands. There is no one living in civilized lands, but who can know Christ if he will. We should only be glad for the chance and not reject it.

There is one thing we can all do and that is pray. We can not always be on our knees in the formal attitude of prayer. There are times when prayer is not the duty, but we ought to attend to some service of love that needs us. We may always pray while at work. Our hearts may be in communion with God, even when our hands are busiest in life's activities. We may talk with Christ while serving Him, cultivate friendship with Him in our busiest days.

There are other things besides activities that count in life. There are days when we are not hungry for

food, but are longing for a word of kindness, for encouragement, for friendship. There are hours when we have everything we could crave of earthly comfort and blessing and of human affection and interest, but need the touch of the hand of Christ. This close friendship with Christ will leave nothing to be desired.

Every Christian should seek to live a pure, true, unselfish life, though it be in a most quiet way.

There is a story of a girl who was so homely that even her own mother said to her, "You are so ugly that everybody will dislike you, and you will have no friends." The girl accepted the fact of her homeliness bravely, without being discouraged by it. "I will make my life so beautiful," she said, "that people will forget my face." She opened her heart to receive the fullness of Christ's love, until all the graces of the Spirit blossomed in her character. She grew so like her Master that people no longer thought of the homeliness of her face, but only of the loveliness of her character, the sweetness of her spirit, and the helpfulness of her life. So we see, beauty of face and feature is not the highest beauty.

Some people may seem to leave no impression in this world after they are gone. But God knows they may have done more than we know of.

I agree with the words of a certain writer who wrote,

"I think, God hides some souls away,
Sweetly to surprise us at the last day."

Columbiana, Ohio.

REPORT

Cf Receipts of Eastern Mennonite Board of Missions and Charities for October, 1919

For the Gospel Herald

General Mission fund

East Petersburg S. S.	\$ 48.48
Hersheys S. S.	62.00
Paradise Cong & S. S.	260.08
Workers and Friends Mennonite home	62.50
Bosslers Y. P. M.	2.02
	\$435.08

India Mission

Mrs. S. K. Nissley	\$ 50.00
E. Chestnut St. S. S. Lanc. Pa.	73.00
A friend of Missions	10.00
Mt. Joy Y. P. B. M.	5.80
Gehmans S. S. Quarterly Col.	65.17
Bowmansville Mission friends	45.00
Bosslers Y. P. M.	2.12
A. M. S. S. Belleville	15.00
Girls Class Mt. Joy S. S.	3.35
Landisville S. S.	17.75
Old Road S. S.	25.72
	\$312.91

Altoona Mission

Goods S. S.	\$ 59.75
Elizabethtown S. S.	10.00

Erismans Cong.	12.00
	\$ 81.75

Native Workers Support India

E. Petersburg S. S. Y. M. B. C.	\$ 5.00
Manheim Bible Study Class	5.00
	\$ 10.00

India Famine Sufferers

No. 820 Atglen, Pa.	\$ 50.00
Shopes & Stricklers Congs	27.00
Erismans S. S. Meeting	150.00
Kraybills S. S.	30.87
Erismans S. S. Meeting	21.00
Lauvers Cong.	36.00
Manor Congs.	78.00
Byerland Cong. & S. S.	150.00
H. & A. G.	25.00
Mount Joy S. S.	1.00
Vine St. Mission S. S. Lanc., Pa.	74.58
H. E. D.	50.00
No. 2624, Pa.	5.00
Mount Joy Pa S. S.	12.85
Beginners Class Kraybills S. S.	7.00
C. P. Yoder's Class Belleville	
A. M. S. S.	5.05
Maple Grove Mission S. S.	14.00
A Sister Mount Joy Pa	10.00
E. Petersburg S. S. Y. M. B. C.	5.00
Cross Roads Cong Juniata Co	28.60
A brother Atglen Pa.	5.00
Ira L. Hershey	20.00
Brubaker Hershey reunion	151.48
	\$957.43

India Orphans

Weaverland Y. P. M.	\$ 15.50
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Knoxville, Tenn. Mission

Sisters Bible Class Kraybills S. S.	\$ 5.00
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India Dhamtari Boys Orphanage

Collected by C. L. Shank

S. K. Nissley	\$ 26.00
R. H. Baer	.50
John Umble	2.00
Isaac Umble	2.00
Peter Eby	1.00
Tobias S. Kreider	5.00
Mabel Buckwalter	10.00
D. S. Lichty	1.00
Jacob Denlinger	5.00
J. D. B.	10.00
G. Park Book	10.00
Clarence Mellinger	10.00
Brother B.	5.00
Landis Hoover	2.00
Mary Denlinger	25.00
J. S. Shirk	15.00
Samuel S. Shirk	10.00
Harry Hershey	20.00
Amos Leaman	5.00
Henry K. Hershey	2.00
Moses Hershey	5.00
M. D. Sturtz	2.00
Enos L. Zimmerman	1.00
J. D. Kreider	15.00
C. H. Eshleman	1.00
Noah Leaman	2.00
Francis Ream	5.00
B. L. Kurtz	2.00
A. L. Martin	5.00
E. H. Brackbill	2.00
Christian Metzler	10.00
Martin W. Clark	1.00
B. M. Hershey	5.00
John B. Herr	5.00
L. H. Shank	2.00
H. F. Leaman	5.00
Amos S. Hershey	1.00
John W. Hershey	10.00
H. B. Leaman	5.00
Annie M. Rohrer	5.00
John C. Rohrer	10.00
Elias S. Neff	2.00
Park Shabach	5.00
Jake S. Denlinger	5.00

Mrs. Anna B. Ranck	3.00
A. S. Ranck	100.00
Mary A. Metzler	50.00
Willis H. Hershey	3.00
Elmer Kreider	10.00
Neuhauser Bros	25.00
Anna M. Lefever	.50
Clarence L. Lefever	1.00
Earl H. Lefever	1.00
Jeremiah Moore	10.00
Christ Houck	10.00
Menno Hershey	5.00
Jacob H. Mellinger	5.00
E. H. Stoner	2.00
E. Day Ressler	1.00
Chester D. Ranck	1.00
Charles Hersh	5.00
Elmer Hersh	2.00
Lester E. Groff	1.00
J. J. Messner	2.00
D. K. Rutt	10.00
John Keener	5.00
Benj Beilers Cong. Amish	50.00

\$580.00

Total for Month \$2,397.67

Gratefully acknowledged,

Eli G. Reist.

Married

Yoder—Detweiler.—On Nov. 6, 1919, at the home of the officiating bishop, Bro. S. E. Allgyer, West Liberty, O., Ellis J. Yoder and Miriam Detweiler, both of the Bethel congregation, were united in matrimony. May heaven's blessing ever attend them on their journey through life.

Shertz—Charles.—On Tuesday, Nov. 11, 1919, at the home of the officiating bishop, Bro. John K. Charles, near Lancaster, Pa., Bro. Aaron Shertz of Millersville, Pa., and Sister Mabel Charles of Habecker's congregation were united in holy matrimony.

Lefever—Brackbill.—On Thursday, Nov. 13, 1919, at the home of the officiating bishop, Bro. John K. Charles, near Lancaster, Pa., Bro. John B. Lefever and Sister Katie E. Brackbill, both of Lancaster, Pa., were united in holy matrimony.

Shearer—Floyd.—On the 13th of November, 1919, Bro. Elmer Shearer of Elizabethtown, Pa., and Sister Mabel L. Floyd of Elizabethtown, were united in holy matrimony at the bride's home by Bro. John G. Ebersole. May they ever remember and obey their vow and the Lord of glory shall be their reward.

Mishler—Mast.—On Saturday evening, Nov. 15, 1919, Bro. Howard E. Mishler of the Forks congregation and Sister Ruth Mast of the Clinton Brick congregation were united in marriage at the home of the officiating bishop, Jacob P. Miller. May God's richest blessing attend them through life.

Obituary

Martin.—Lola Naomi, daughter of Art and Lydia Martin, was born near Manson, Ia., May 13, 1918; died near Pryor, Okla., Nov. 6, 1919; aged 1 y. 5 m. 21 d. She leaves parents 3 brothers, and 3 sisters. One brother preceded her to her heavenly home. Funeral Nov. 8 at the church, where burial took place. B. F. Hartzler.

Speicher.—Bro. Henry Speicher of near Johnstown, Pa., was born April 7, 1838; died Nov. 12, 1919; aged 81 y. 7 m. 5 d. He died after an illness of only about 2 weeks, of pneumonia. Funeral services were held at the Weaver Mennonite Church conducted by Bro. S. G. Shetler assisted by Bro. Clayton F. Derstine. Interment in adjoining cemetery.

(Continued on last page)

VIRGINIA CONFERENCE

For the Gospel Herald

The ninth annual Mennonite Conference of Virginia met at Zion Church, Lower District, Rockingham Co., Virginia, on Friday morning, Oct. 17, 1919, at ten o'clock.

The morning session opened by singing hymns Nos. 14, 79, and 377, and the reading of the first chapter of Colossians by Bishop A. P. Heatwole, followed by silent prayer.

The moderator, J. S. Martin, read the rules of conference, after which hymn No. 62 was sung.

The moderator also stated that since conference last met, it has lost the following members: Preacher S. S. Weaver, Mt. Clinton, Va., deceased; Deacon Pharaoh Wilkens, Hardy County, W. Va., deceased; Preacher A. B. Burkholder, Harrisonburg, Va., moved to Ohio; Preacher Elam Horst, Stuarts Draft, Va., moved to Ohio.

The moderator read a certificate from the Southwestern Pennsylvania Mennonite Conference, commending Bro. John L. Stauffer to the fellowship of the brotherhood of this Conference. On motion the certificate is accepted, and Bro. Stauffer is duly recognized as a member of this Conference.

The brethren, Leonard Jones and William S. Brubaker, having been ordained to the ministry since the last meeting of Conference, are also duly recognized as members of this Conference.

A short address of welcome was made by Bishop Lewis Shank, inviting the visiting ministering and deacon brethren to participate in the deliberations of this Conference.

Following are some of the thoughts presented by the bishops in their regular order:

Bishop L. J. Heatwole: In Conference we meet to deliberate on that which is best for the Church. Bishops, ministers, and deacons meet together, and it is also possible for the laity to represent Conference. What we wish most for is that we be found in Gospel order. Reference was made to Phil. 1:27, where Paul says, "Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one Spirit, with one mind striving together for the faith of the gospel." Paul seems to be one of the absentees. The absentees seem to be one of the sad features when we meet to deliberate and converse together in Conference.

Bishop Heatwole also gave a detailed membership report of the Middle District as follows: Present membership, over 700; 11 ministers, 11 places of worship, 27 baptized, 17 moved in, 11 reclaimed. Total gain 55 members. 25 claimed by death (mostly young) during the influenza epidemic, 7 moved away, 4 disowned as members, leaving a net gain of 19 members. 100 brethren and 175 sisters conform to the regulation of the Church. Ordained 1 bishop and 2 ministers. Loss by death in 60 years' time, 3 bishops, 14 ministers, 6 deacons; and in 40 years time, 400 members. We know not how soon death may claim the rest of us.

Bishop Geo. R. Brunk: We are glad to meet the brethren and sisters here in Conference. Glad we have such a body of young ministers, as it makes it look hopeful of the future. We need to be watchful of the conditions that surround us; and more so now than ever before. There was a time when almost the whole world agreed with us on the fundamentals, and we as a religious body could get much help from literature. But things have changed. We must speak clearly on these things. Silence of principle for two gen-

erations, and the principle is usually lost. We should redouble our energy. We need to hold to what Jesus said with reference to the jot and tittle, and it is necessary to place more emphasis on this subject now, because the world is against it. We can talk, proclaim, and defend the doctrine of the Church; but we can accomplish nothing if we fail to carry it out.

The following points were given as worthy of special emphasis in the work of the Church in these times: the Bible, as the infallible Word of God; regeneration, as a supernatural experience; the soundness and fullness of doctrine; the separated life.

By request of Bishop Brunk reports of the various sections of his district were given by the brethren, Daniel Shank, A. D. Wenger, and Samuel Brunk.

Bishop A. P. Heatwole: We are glad for the talks of the brethren; glad for the warnings regarding the dangers in this present age. We ought to be encouraged because so many are stirred and alert as they see the enemy coming. It should bestir us. We need to get in touch with the Lord, examine ourselves and see if we are standing on those lines. We can examine and see where our greatest interest is; whether it is above or whether it is on the earth. Our affections should be on the heavenly home, the home that God has prepared for us.

Bishop David Garber: I am glad to be here this morning. I am still interested in the things of God, and I want to contend earnestly for the faith. We are in dangerous times, and Christ expects us to be on the aggressive side, and not merely on the defensive. Read your Bibles carefully and prayerfully, for we cannot undertake to try to meet the devil without the Gospel. We must be on our guard and meet the enemy on his own ground. Our people are becoming too much mixed up with the citizens of this world. There is an inclination of some of our people to get political offices. But we should not forget that our citizenship is above and not here in this world. We should awake and see the drift of things, and separate. We have principle to stand for and should give a good reason for the stand we take.

Bishop S. H. Rhodes: I want to bear a testimony to the truth. Considering the condition of the world, we need to be grounded, rooted, and settled in the truth, regardless of the position we hold. With God there is no respect of persons. Whether it be master, servant, parent or child, all are admonished to be strong in the Lord, and in the power of His might. We all feel our infirmities. Paul gloried in his infirmities. He said, "When I am weak then I am strong." There is a limit in our strength, but not in the Lord's. Our strength should be in the Lord. The apostle admonishes us to put on the whole armor of God: Truth, righteousness, walking in the Gospel of peace, the shield of faith, the helmet of salvation and the sword of the Spirit. And when we once possess these graces, then we can have favor with God.

Bishop Rhodes gave a report of the work in West Virginia, and being responsible for that part of the field requests an interest in the prayers of the Church.

Bishop Lewis Shank: I greet you in the name of Jesus. I am glad for what we heard, and am in harmony with what has been said. He referred to the first of the Ten Commandments. There should be a complete loving of the Lord. When the love of God is sealed in us, then we will not live in the evil things of this world.

After the ministers and deacons present had responded to their names in turn as designated by S. M. Burkholder, the forenoon session closed by silent prayer and singing hymn No. 528, Labor On.

AFTERNOON SESSION

Afternoon session opened by the use of hymn No. 380 and by the reading of 24 verses from the fourth chapter of Ephesians by Bishop Geo. R. Brunk, and silent prayer.

The moderator requested that a resolution committee be appointed which was as follows: J. B. Smith and A. D. Wenger.

A report of the Evangelistic Committee was given by J. E. Suter. On motion, the report was accepted.

Question 1.—In consideration of the financial condition of the Knoxville, Tennessee, Mission, what steps does this conference advise to be taken?

Resolved, That we express our appreciation of the labors of Brother and Sister Byers, at Mennonite Mission, Knoxville, Tenn., and that we hereby encourage the extension of the work and the erection of a suitable building, both by our prayers and by our financial support.

On motion it was decided that the bishops appoint members on the Virginia Mennonite Board of Missions and Charities from the various bishop districts. The following were appointed:

Upper District: Amos H. Showalter and E. C. Shank.

Middle District: Elias Brunk, Jos. W. Coffman, and S. M. Burkholder.

Lower District: Joseph Geil and Joseph Shank.

Warwick: Henry Shenk.

Fentress: Clayton Bergey.

Tennessee: W. M. Jennings.

On motion it was resolved that the work at the Knoxville Tennessee Mission should be under the direction of the above mentioned Board.

A report was given by J. B. Smith, on The Eastern Mennonite School. On motion the report was accepted.

Question 2. What provision can this Conference make to more promptly supply the needs of the mission work of the Church?

Deferred until Saturday morning.

Conference adjourned for the day with silent prayer and by singing 2 verses of Hymn No. 399, Blest be the tie that binds.

SATURDAY MORNING

Conference opened Saturday morning at 9:30 o'clock by singing hymn No. 83, and by the reading of the third chapter of I Corinthians by Bishop David Garber, and silent prayer.

The moderator then granted the bishop brethren privilege to present any matter to Conference that they might have.

Inasmuch as there is much unfinished work before Conference this morning, it is decided, by motion, to extend the morning session a little longer than the usual time.

The question of the unequal yoke with reference to business relations was presented to conference by Bishop Geo. R. Brunk. On motion the following was adopted: Resolved, That partnership in worldly business organizations is contrary to the Word of God, II Cor. 6:14-18, and that brethren who are thus entangled shall take speedy steps to free themselves from the unequal yoke.

A report of the Home Mission Board was given by S. M. Burkholder. On motion the report was accepted.

Question 2, which was deferred yesterday was again taken up and the following decision rendered:

Resolved, That we acquaint ourselves as far as possible with the needs of the field, by the preaching of regular mission sermons, by a more diligent study of God's Word, by the teaching of missions in the Sunday school, by supplying our people with sound mission literature, by organizing mission study classes, and by holding mission meetings. Further, that we pray the Lord of the harvest to send forth the

laborers into His harvest, that we urge our people to consecrate themselves to the service of the Lord, that we urge our members to give liberally of their means for the support of missions, that our leaders keep diligent watch over the flock ready to lay their hands upon such as have the scriptural qualifications for active service and send them forth as laborers in the great harvest field of the Lord.

A report of the Virginia Mennonite Aid Plan was given by S. M. Burkholder, its treasurer. On motion the report was accepted.

Question 3. Whereas, our former conferences forbid our brethren holding civil offices, what is the sense of this present Conference with reference to this question in these strenuous times?

Resolved, That we forbid our members to accept a civil office, and furthermore that we consider it wrong for them to participate in politics by voting at political elections, and such as have already entangled themselves shall free themselves as speedily as possible.

Question 4. In view of what has already been done by our conferences and bishops in passing resolutions against worldly display in superfluities, what further can be done by this Conference against inconsistencies such as the wearing of fashionable caps and stylish hair-cuts by the brethren, and silk and semi-nude clothing by our sisters even in the face of former resolutions and efforts?

Resolved, That while we appreciate the progress that has been made on the part of many of our members toward greater separation from the world, we deplore the fact that on the part of some we fail to see desired results. We, therefore, recommend that parents co-operate with our church officials in instructing their children on the matter of simplicity of attire, that special care be exercised in receiving applicants into church membership that they have experienced a true change of heart, that such as are in conformity with the practices of the Church thru personal efforts seek to influence the disobedient to conformity, that members' meetings be held in order to secure a deeper work of grace among our people and to bring about a greater degree of uniformity among members in separation from the world in attire.

Question 5. What can be done to counteract the tendency among some of our people to desecrate the Lord's Day in various ways, especially in joy-riding in automobiles and spending the day in feasting in picnic style and social enjoyment?

Resolved, That we should not desecrate the Lord's Day by joy-riding, feasting, foolish conversation and commercialism, and that the day be spent in all manner holy.

A report of the committee on "Investigation of Liberalism in the Church" was given by Bishop Geo. R. Brunk, in which the following is recommended:

1. That we procure such men for our evangelistic work and Bible instructors as are known to be zealous in defense of the principles set forth and in earnest opposition to the modern apostasy.

2. That a committee be appointed to prepare a list of books to be recommended for the use of our ministers, the better to prepare them to defend the old faith and contend successfully against the apostasy of the times, and which will be useful in our homes to establish our people in the truth.

On motion the above report was accepted, and the committee retained.

Bishop Lewis Shank asked permission of Conference to ordain one or two ministers, and one or two deacons in the mountainous section of his district. On motion, permission was granted.

S. M. Burkholder inquired of Conference as to whether the Virginia Mennonite Board of Missions and Charities should proceed to obtain a charter. On motion, the Board was authorized to do so.

J. B. Smith, also on the committee on "Investigation of Liberalism in the Church," read a detailed statement of Fundamentals. On motion it is

Resolved, That we approve of the principles set forth in the eighteen points in the Fundamentals, as read.

It is further resolved, on motion, that the Fundamentals be recorded with the minutes of this Conference, which read as follows:

ARTICLES OF FAITH OF THE VIRGINIA CONFERENCE OF MENNONITES
PREAMBLE

In order to safeguard our people from the inroads of the false doctrines which assail the Word of God and threaten to undermine the foundations of our faith, we the Virginia Conference of Mennonites, in regular session assembled, herewith make the following declaration regarding the fundamentals of the faith:

ARTICLE I.—Of the Word of God.

We believe in the plenary, verbal inspiration of the Bible as the Word of God; that it is authentic in its matter, authoritative in its counsels, inerrant in its original writings, and the only infallible rule of faith and practice.

ARTICLE II.—Of the Existence and Nature of God.

We believe in one God, infinite in being, perfect in character, unchangeable in purpose, eternally existing in three persons—Father, Son, and Holy Ghost.

ARTICLE III.—Of the Creation.

We believe in the Genesis account of Creation as an historic fact, and literally true.

ARTICLE IV.—Of Man.

We believe that man was created by an immediate act of God, in His own image and after His likeness; that by one act of disobedience he became sinful in his nature, dead in trespasses and sins, and subject to the power of the devil; from which fallen condition he was unable to save himself.

ARTICLE V.—Of Jesus Christ.

We believe that Jesus Christ was conceived of the Holy Ghost and born of a virgin; that though made in the likeness of sinful flesh, He was without sin, truly Divine, truly human—the perfect God-man; that in His life He fulfilled all the righteous requirements of the law, that in His death He suffered the penalty for man's sins—dying as his substitute, thus reconciling man to God and giving free access to a throne of grace.

ARTICLE VI.—Of Salvation.

We believe that man is saved alone by grace through faith in the finished work of Christ; that he is justified from all things on the ground of His shed blood; that through the new birth he becomes a child of God, blessed with all spiritual blessings in Christ, and heir of eternal life.

ARTICLE VII.—Of the Holy Spirit.

We believe that the Holy Spirit convinces the world of sin, of righteousness, and of judgment; that He indwells the believer, guides him into truth, empowers him for service, and enables him to live soberly, righteously, and godly in this present world.

ARTICLE VIII.—Of Assurance.

We believe that it is the privilege of all believers to know that they have passed from death unto life, that God is able to make all grace abound toward them and to keep them from falling, but that salvation is maintained and growth in grace

conditioned by obedience to God's Holy Word.

ARTICLE IX.—Of the Church.

We believe that the Church is the body of Christ, composed of all those who through repentance toward God and faith in our Lord Jesus Christ, have been born again, and baptized by one Spirit into one body, and that it is her divinely appointed mission to preach the Gospel to every creature, to make disciples of all nations, and to teach them all things He has commanded.

ARTICLE X.—Of Separation.

We believe that we are called with a holy calling, to a life of separation from the follies, sinful practices and methods of an evil world, and that it is the duty of God's people to keep themselves aloof from all movements which seek the reformation of society independent of the merits of the death of Christ and of the experience of the new birth.

ARTICLE XI.—Of Discipline.

We believe that the Lord has vested the Church with authority to choose officials, to regulate the observance of ordinances, to exercise wholesome discipline, and to organize and conduct her work in a manner consistent with her holy calling, and essential to her highest efficiency.

ARTICLE XII.—Of Ordinances.

We believe that Christian baptism should be administered upon confession of faith; that the Lord's supper should be observed as a memorial of Christ's death by those of like precious faith; that foot-washing as an ordinance is to be literally observed by all believers as a token of mutual submission and equality, that Christian women praying or prophesying, should have their heads veiled, signifying as it does at the same time a sign of authority in the exercise of her gifts and a symbol of submission to her divinely appointed place of subservience in the scale of being; that the salutation of the holy kiss should be duly and appropriately observed by all believers; that anointing with oil should be administered to the sick who call for it in faith; that marriage between one man and one woman is a divine institution dissoluble only by death, that on the part of a Christian it should be only in the Lord, and that consistency requires that the marriage relation be contracted only by those of like faith.

ARTICLE XIII.—Of Restrictions.

We believe that all Christians should honor, pray for, pay tribute to, and obey in all things, those in authority in state and nation, provided however that, should instances arise in which such obedience should violate the higher law of God, "we ought to obey God rather than man; that it is contrary to the teachings of Christ and the apostles to engage in carnal warfare; that Christians should adorn themselves in modest apparel, "not with broidered hair, or gold, or pearls, or costly array;" that the swearing of oaths is forbidden in the New Testament Scriptures; that secret orders are antagonistic to the tenor and spirit of the Gospel; and that life insurance is inconsistent with filial trust in the providence and care of our heavenly Father.

ARTICLE XIV.—Of the Resurrection.

We believe that the resurrection of the crucified body of our Lord is the earnest and ground of the bodily resurrection of all men, both of the just and of the unjust.

ARTICLE XV.—Of the Apostasy.

We believe that the latter days will be characterized by general lawlessness and departure from the faith; that on the part of the world iniquity shall abound

and evil men shall wax worse and worse; that on the part of the Church there will be a falling away and the love of many will wax cold; that false teachers shall abound, both deceiving and being deceived; and further that present conditions indicate that we are now living in these perilous times.

ARTICLE XVI.—Of the Lord's Coming.

We believe in the personal, imminent coming of the Lord, as the blessed hope of the believer, that we who are alive and remain, together with the dead in Christ, who shall first be raised, shall be caught up to meet the Lord in the air, and thus be ever with the Lord.

ARTICLE XVII.—Of the Intermediate State.

We believe that the souls of the righteous, at death immediately depart to be with Christ, and that they remain there in conscious bliss until His coming, when soul and body, re-united and glorified, shall go into life eternal; but that the souls of the wicked remain after death in conscious misery until the judgment day, when soul and body, re-united, shall be doomed to shame and everlasting contempt.

ARTICLE XVIII.—Of the Final State and Abode.

We believe that heaven is the final resting place of the righteous, where they shall dwell in the fulness of joy forever and ever; and that hell is the place of torment prepared for the devil and his angels, where all those who know not God and obey not the Gospel shall suffer the vengeance of eternal fire forever and ever.

On motion it was decided that the Warwick River Congregation be extended the privilege of the next conference in their district if they so desire it; whereupon the application was made, and the time announced for the third Friday and Saturday of October, 1920.

The minutes of the present Conference having been read and approved, Conference adjourned by silent prayer, by singing, "Praise God From Whom All Blessings Flow," and the benediction by Bro. Henry Baer. Henry D. Weaver, Asst. Sec.

The following Bishops, Ministers and Deacons were in attendance:

Bishops.—6.
L. J. Heatwole, Dale Enterprise, Va.
Geo. R. Brunk, Denbigh, Va.
A. P. Heatwole, Waynesboro, Va.
David Garber, Waynesboro, Va.
S. H. Rhodes, Harrisonburg, Va.
Lewis Shank, Broadway, Va.
Ministers.—24.
J. E. Suter, Hinton, Va.
A. D. Wenger, Fentress, Va.
Henry Keener, Harrisonburg, Va.
J. L. Stauffer, Harrisonburg, Va.
M. J. Heatwole, Dayton, Va.
Amos D. Heatwole, Dayton, Va.
Daniel Shenk, Denbigh, Va.
Jos. W. Geil, Broadway, Va.
E. C. Shank, Waynesboro, Va.
Jos. W. Coffman, Dayton, Va.
J. B. Smith, Harrisonburg, Va.
Samuel H. Brunk, Wolftrap, Va.
William S. Brubaker, Harrisonburg, Va.
Etter F. Heatwole, Waynesboro, Va.
J. S. Martin, Dayton, Va.
J. H. Turner, Broadway, Va.
Perry Shank, Broadway, Va.
Leonard Jones, Dale Enterprise, Va.
Geo. B. Showalter, Broadway, Va.
Joseph Shank, Broadway, Va.
Joseph Boll, Manheim, Pa.
Henry Baer, Hagerstown, Md.
David Leshner, Hagerstown, Md.
Jos. H. Weaver, Waynesboro, Va.

Deacons.—11.

Henry Blosser, Harrisonburg, Va.
Timothy Showalter, Broadway, Va.
Elias Brunk, Harrisonburg, Va.
Amos H. Showalter, Waynesboro, Va.
Enos Heatwole, Dayton, Va.
Fred A. Driver, Waynesboro, Va.
H. S. Hagey, Manheim, Pa.
Jacob P. Wenger, Harrisonburg, Va.
Henry Holsinger, Edom, Va.
S. M. Burkholder, Dale Enterprise, Va.
Ben Turner, Cootes Store, Va.
Total number bishops, ministers and deacons present, 41.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

The following letter just received gives information concerning the conference in the Near East which will be of interest to Herald readers.

Aleppo, Syria,
October 17, 1919.

Dear Brother:—

Our little Mennonite boys' meeting at the Sea of Galilee is over. First of all, we wish to thank you for the letters you wrote to us. We appreciate your interest in us and our work, and are very glad to know that you are holding us up to the Throne of Grace continually. I am sure that judging by the blessing we have so far received, some of your prayers in our behalf have been answered.

Only nine of the thirteen Mennonite boys in the Near East were able to attend. Some are too far away, and others had work of such a nature that it was impossible for them to attend. We met Saturday afternoon, October 11, at Tiberias. On Sunday, the next day, we took camp under some trees on the banks of Galilee just north of Magdala. It was a most delightful spot. The Sea is very beautiful, and we were all loath to leave on Monday noon, October 13.

The sessions of our meeting began on Sunday noon, with Bro. Jesse Smucker in charge. The two Stoltzfus boys and Zimmerman gave the talks that were assigned to them. After a hasty lunch all nine of us in one boat were rowed across the Sea to Capernaum. There among the ruins we found old stone benches in the synagogue, in which no doubt Christ Himself taught. Seated there we had the missionary part of the program. Bro. Ernest Miller and myself gave the talks. While being rowed back Bro. Eash preached a very edifying sermon. The inspiration gained from those meetings on that moonlight night amid those associations and with the sentiments as there expressed will make it to all of us a memorable occasion. Monday morning the meeting continued, ending with a business session just before noon. In the afternoon we all went back towards our various stations of work. The spirit and unity of the meeting was excellent. We are planning to send a brief report of it to the Gospel Herald soon.

Keep on remembering us in prayer, because, more than ever these last months of the year will be trying in many ways, and we are sure that only those doing God's will can be successful. Wishing you His choicest blessings in your work, we remain
Yours in His service,
The Mennonite Boys in the Near East,
Chris Graber, Sec.

Perhaps the best way to safeguard our children against evil is to give them something more profitable.

Bernice Devitt.

If you question the atoning merits of the blood of Jesus, you might as well burn your Bibles. —J. S. S.

Items and Comments

Canada has just floated a loan of \$600,000,000. This is twice the quota, the call having been made for \$300,000,000 in victory bonds.

Duke 'Chung' of China, said to be seventy-fourth lineal descendant of Confucius, is dead. His was the only hereditary dukedom in China.

Sixty Russian families have recently been landed in Mexico from a Japanese steamer. As these Russians are supposed to be "Reds" the event is coupled up with a few other circumstances and is causing much comment.

Though vigorous efforts are being made to have the newly adopted prohibition amendment in the United States declared unconstitutional, Commissioner Roper reports that the law is being generally obeyed.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Mennonites will be interested in knowing that the Friends Service Committee has also undertaken work in Palestine. The Rosa Lee mentioned in the following clipping from "Service" is known by many of our people in Ohio and Pennsylvania.

"The Service Committee has appropriated \$300 per month for relief work in Palestine. This work will be in charge of Rosa Lee who is well qualified both in experience and ability. Rose Lee was for eight years connected with the Friends' Mission at Ram Allah, and, after the British occupation of Palestine, she had a prominent part in the work of the Red Cross there. It is planned to do village work in the devastated region north of Ram Allah. The Germans and Turks lived on the population here for three years and most of the houses are smashed with artillery. Native workers, trained in the Friends' Boarding Schools there, will be used. These workers will have charge of the large number of orphan children there and will investigate the needs of families. Simple medical work will be performed and school gardens maintained.

"Rosa Lee is taking with her medical supplies, which includes means for combating the sore eye epidemic. In her baggage is also included a large quantity of cloth and an incubator."

* * * * *

A letter from Payson Miller notes that the work at Montblainville, where a number of our brethren have been working since last June, has just been closed. He states that there is a very keen spirit of appreciation on the part of the people who have returned for the work that has been done by the relief workers and at a public meeting for the refugees an effort was made to explain to them the spirit which prompted the workers to come into their midst and enable them to start life anew amid the ruins of their old homes. He promises an article on "The Reconstruction of Montblainville" for one of our church papers in the near future.

The following extracts are from a letter written by Brother David Zimmerman for the Ephrata (Pa.) Y. P. M. and describe a visit to Mardin and Diarbekir where are located respectively the brethren Ernest Miller and Jesse Smucker.

"After breakfast we made a tour around the old city (Mardin) which is different from any city I have ever seen. The houses are built of stone with flat mud roofs. While going through the city we noticed many houses with the roofs fallen in. Upon asking the guide we were told that during the war the roofs were not kept in repair and fell down. He quoted an old Arab proverb which says that the roofs in Mardin say to the people "If you won't come up to us we will come down to you." That seemed to answer the question and we asked no more about the roofs.

"We visited the industrial work of the A. C. R. N. E. in this place. It is very well organized and gives work for several hundred people, making baskets, weaving rugs, spinning wool, weaving the homespun wool into cloth, making the cloth into clothing which is very serviceable although rather heavy. Quite a few women are working on American cloth that was sent over by the Committee, which is far better than giving them ready made clothing. The women have no work and in this way they are given employment and the clothing is made up very cheaply.

"We must go on to the children's orphanage where two hundred children from one year to twelve years of age are housed. They are a happy looking family, fairly well dressed. It is Saturday morning and some of the children are in clean clothes. Going along a little further we find some of them lined up ready to take a bath which is a weekly affair. - - The older children help with their meals, make up the beds and do other chores around the buildings. Some of the children are sick and need medical attention, others are having trouble among themselves, and so it goes on all day long, a very interesting but difficult piece of work for one person who has charge of the place."

"We spent several days in Mardin and then took a truck load of supplies to Diarbekir, about 55 miles from Mardin on the Tigris river. ----- Reached Diarbekir about sundown. Before we could enter the walled city we had to give our names and reasons for coming there, how long we would stay, and so on. Well, we got inside the wall and found the most filthy and crowded city we have seen yet. The streets were in a bad condition and so crowded that we could hardly drive. When we stopped the people crowded around us like children. We found a place for the car, unloaded the supplies and went to the A. C. R. N. E. building which is right in the slums of the town. The house was an old one, and like all the houses in that city it had a stone wall around the first floor room. The second story has mud walls and the sun beats on them all day and by night they are a little cooler than a bake oven. The heat was very oppressive. After supper we went on the roof where all the people of Diarbekir sleep. --- When we woke up at 4:30 we found the sun shining in our faces and on looking around we found most of our next door neighbors gone. ----- We spent part of the day here and then got ready to start back to Mardin."

(Continued from page 653)

Eash.—Henry Thomas, son of Bro. and Sister Menno and Elizabeth Eash, was born near Thomas Mills, Somerset Co., Pa., Sept. 28, 1915; died Oct. 2, 1919; aged 4 y. 3 d. Funeral services at the Thomas Mennonite Church by the brethren, S. G. Shetler and James Saylor. Interment in adjoining Cemetery. His death was due to falling backwards into a bucket of hot water.

Cressman.—Barbara Cressman was born on May 2, 1842; died on Nov. 9, 1919; aged 77 y. 7 m. 7 d. She leaves two brothers and two sisters. She united with the Mennonite Church nearly forty years ago, and died in the faith. Funeral services were held Nov. 12 from the residence of Bro. Jacob Shantz, Breslau, thence to the Cressman Mennonite Church for service, and adjoining cemetery for burial. Services were conducted by Oscar Burkholder. Text, Matt. 20:28.

Blankenbiller.—George Blankenbiller son of Geo. and Elizabeth (Siward) Blankenbiller, was born near Reading, Pa., May 9, 1838; died at his home in Juniata Sept. 14, 1919; aged 81 y. 4 m. 5 d.

Oct. 12, 1869 he married Miss Harriette Palmer, who passed away in October, 1883. To this union were born eight children, seven sons and one daughter of which two sons preceded him in death. In Dec., 1885, Mr. Blankenbiller was again married to Mrs. Anna (Brubaker) Lapp of Snyder county, Pa. To this union were born two children, Anna and Harriette. Anna died in 1914.

He leaves to mourn wife, 5 sons, 2 daughters, and 11 grandchildren.

Funeral services by D. G. Lapp and Edgar Stauffer. Text, Job 14:14. Burial in Roseland Mennonite cemetery. E. B.

Stauffer.—Katherine Stauffer, daughter of Isaac and Frances Bressler, was born in Lancaster county, Pa., June 3, 1827; died at her home near Roseland, Nebr., Sept. 28, 1919; aged 92 y. 3 m. 25 d. She was married to John Stauffer, of Lancaster county, Pa., at the age of 23 years. In 1858 Mr. Stauffer and family moved to Sterling, Ill., at which place he died 14 years ago. Since that time Aunt Kate made her home with her sister, Mrs. Weidner Grabill, who departed this life 6 years ago, after which Aunt Kate made her home and was lovingly cared for by her niece, Miss Lizzie Grabill.

Mrs. Stauffer was a Christian for many years and thoroughly enjoyed Christian fellowship. Two sons are living—Isaac, of Oregon, Frelan, of California. Two daughters preceded their mother in death.

Funeral services were held from the Brethren Church near Roseland, by J. B. Wagoner, of Red Cloud, assisted by Bro. D. G. Lapp of the Mennonite Church. The body was laid to rest in the Brethren cemetery.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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Established 1864

SCOTSDALE, PA., THURSDAY, DEC. 4, 1919

(Gospel Witness)
Established 1905

No. 36

EDITORIAL

"We know that all things work together for good to them that love God."

"What shall it profit a man, if he shall gain the whole world, and lose his own soul."

The Book Department sent out the 1919-1920 book catalogue last week to all our Gospel Herald subscribers. If your copy has not reached you, another one will be sent to you on receipt of your request. A number of prices have been changed to go into effect at once. This has been made necessary because of the increased cost of such items. All quotations are made subject to change without notice but it is hoped that the prices given in the catalog can be maintained until another one is issued. On account of the usual rush at the holiday season we would urge that all orders be sent in as promptly as possible. All orders will have careful attention and prompt shipment as long as our present stock lasts.

Church Loyalty.—The following taken from the "Associate Presbyterian Magazine," sounds so familiar and so sensible that we pass it on to our readers:

"It is well known that many who are employed to teach our boys need themselves to be first impressed with the truth as the Church holds it. Many do not believe our doctrines in full and hence they are doing bad work with the boys. They seek to have them unlearn what they have been taught at home. Parents are set at naught by such teachers and they become discouraged and neglect the home instruction of their children.

Every way it is foolish and bad and hinders the salvation of souls. Teach the boys our doctrines that they may be strong in them."

This is the kind of logic which we have been preaching for years. It is conservation in its highest sense. One of the foremost duties which we owe to our boys and girls is to keep them under instruction that will train them for faithful service on a full-Gospel basis.

MICHAEL K. SMOKER

Death has again entered our ranks and taken away our beloved brother, M. K. Smoker, for many years a faithful worker in the Mennonite Publishing House and in the Church. He was a zealous worker in the service of our Master, and no amount of sacrifice seemed too great when once he was convinced that it was the Father's will for him to make it. In him the poor had a friend, the unsaved an intercessor, the children of God an example. He died of cancer, on Friday evening, November 28. He leaves a widow and three children, who have the sympathy and prayers of the brotherhood. We bow in submission to Him who has assured us that "all things work together for good to them that love God," looking forward with confident hope to that blissful time when we shall enjoy his fellowship in a world where parting is unknown.

If God, through the apostolic Church of a few hundred members, gathered together a company of believers numbering half a million in the course of one generation, what might He do with a Church of several hundred millions in the present generation if every member were consecrated as were the members of the apostolic Church?

WHAT

If Christ were Universally Obeyed

1. There would be a general rejoicing, the world over, because of a Savior born to earth.

2. There would be an immediate cleaning up of every heart and every life, for all people would come to Christ confessing their sins and every sinner would be cleansed, according to the promise for the remission of sins upon condition of repentance.

3. All bitterness would pass from the human heart, for there would be a general spirit and act of forgiveness, even as our Father in heaven has forgiven us.

4. As fast as the light would penetrate the human heart, all middle walls of partition between the churches would crumble down; for a perfect "fellowship with the Father and with his Son Jesus Christ" would put us into complete fellowship with one another.

5. Every sword would be put into its sheath, and all forms of strife and envy would cease. Swords would be beaten into plowshares, spears converted into pruning hooks, and nations would learn war no more.

6. All selfish interests would be forgotten in the larger and nobler interests in promoting our neighbors' welfare. Strikes and lockouts would be unknown and scrambling for most desirable places would find no place in human efforts.

7. The peace of God would reign in every soul, and good will toward men abound on every hand.

8. Every family would be blessed

with peace and plenty, every home would be a paradise, every heart be filled with the spirit of prayer and devotion, and every tongue proclaim the praise of God.

9. Worldly amusements would lose their attractions, for all men would be attracted by the purer, nobler joys of Christian service. All places devoted to carnal pleasure would be deserted for want of patronage.

10. The devil would have no human sympathy or aid in his work of perverting the ways and lives of men.

11. Poverty would be unknown, righteousness would everywhere abound, and pain and sorrow because of human weaknesses and limitations would be reduced to the minimum.

12. The keeping of the ordinances of the Lord's house would take on a new meaning and the joys of obedience immeasurably deepened.

13. The whole world would be looking with joyous hope for the coming of our Redeemer to receive His own and take us home to glory.

* * *

Beloved, the Bible holds out no hope that such a glorious time will ever come before our Lord's return to claim His own, neither do the signs of the times point to such a condition in this world; but every child of God can realize this state in part by rising to our highest Christian privileges. It is your blessed privilege to walk in the light, to live in the fellowship of God and of saints, to reach out a helping hand to others. If every one professing the name of Jesus would depart from iniquity, rise in the liberty of the Gospel, live above this world's vanities and ungodliness, and exert a heavenly, uplifting influence over the world around, it would be but a short time until many of this old world's ills would be greatly lessened and many lost souls be brought into the kingdom of Christ. Brother, "What is thy life?"

If so-called Christians would spread the Gospel as diligently as some are in Gos-sip-ing, what a wonderful work would be accomplished for our Lord.—P. H. Z.

One great help in getting young people started in active service for God is the family altar in the home.—G. J. Lapp.

We must bear in mind that the Holy Spirit does not dwell in an unclean vessel.

A singing people is not a quarrelsome people.—Bernice Devitt.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

TOIL AND REST

O Lord, I lay my idols down
At thy dear feet,
And toil through life from cross to crown,
Though rest is sweet.

I do not ask that Thou wouldst make
That cross a toy,
Nor that my weary heart should find
My toil a joy.

Thou hast not said my burdens great
That press me so,
Nor that my crosses' galling weight,
Should lighter grow.

But Thou wilt help me in the toil
Till work is done,
The tempter's every effort foil
Till victory's won.

Then I shall see in clearer light
That it was best
To be with Jesus day and night,
In toil and rest.

—Duncan J. McMillan

THE WAY OF SALVATION

including thoughts on
What to do after We are Saved

By Daniel Kauffman

For the Gospel Herald

(Continued)

"Obey God"

Let nothing swerve you from this course. Since you have enlisted in His service, you want to think of nothing but to do His will. Remember the promise, "Obey my voice, and I will be your God" (Jer. 7:23). John emphasizes the matter of obedience very strongly when he says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I Jno. 2:4). "If ye love me," says Christ, "keep my commandments" (Jno. 14:15). There is no promise in the Bible for the disobedient.

Many are seeking no higher aim than to belong to "some church," and to do about as well as the average member of said church does. Such people are floaters, and floaters invariably drift down stream. But you are headed the other way. Then study your Bible diligently and seek to do God's whole will concerning you. That is, obey Him fully to the best of your knowledge.

Church Membership

Church membership is one of the first questions to engage our minds after we have accepted Christ. "If we walk in the light as he is in the light, we have fellowship one with another" (I Jno. 1:7). To be true to the commandments at the beginning of the two preceding paragraphs, the young disciple selects as his church home that religious denomination which he feels convinced, according to the standard of the Gospel, comes nearer doing God's whole will than any church he knows of. It is not a question as to "which I like best," but which comes nearest obeying God fully. The idea of "any church will do" has no scriptural support. Any church will do in which you can, in preaching the whole creed of your church, also preach the whole Gospel of Jesus Christ. The question as to church membership being settled, you want to support it heartily, for in so doing you are promulgating the cause and Gospel of Jesus Christ the Head of the Church.

Baptism

Baptism stands at the gateway of church membership. As by one Spirit we are baptized into the invisible body, the Church of Christ (I Cor. 12:13), so by the baptism of water we are baptized into the visible Church. "Repent and be baptized," was Peter's advice to the anxious inquirers on the day of Pentecost (Acts 2:38). "What doth hinder me to be baptized?" asked the eunuch after Philip had opened up to him the scriptures (Acts 8:36). When he had stood the test of faith he was baptized. In the house of Cornelius, the first thing that was done, after the spiritual enlightenment, was the baptism of Cornelius and his whole household. Acts 10:44-48. It was the apostolic practice, as soon as sufficient evidence of faith and repentance was in evidence, to baptize the converts in the name of the Lord upon confession of their faith.

The clearest statement of the design of baptism is that found in I Pet. 3:21, where Peter refers to it as "the answer of a good conscience toward God."

As for mode in administering this ordinance, we have two reasons for adhering to pouring as the mode: (1) The two words, baptize and pour, are used interchangeably (Compare Joel 2:28 and Acts 2:16-18 with Matt. 3:11 and Acts 1:5; also Psalms 77:17-21 with I Cor. 10:1,2). (2) Since water baptism is the symbol of the Holy Ghost baptism, and since the Holy Ghost baptism, whenever referred to in Scripture was an outpouring, water

baptism, being its symbol, should be the same.

The Communion

The communion service is most fittingly described in I Cor. 11:23-26 as follows: "I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, after he had supped, saying, This is the new testament in my blood: this do ye, as oft as ye drink of it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." The communion ceremony is a service most sacred, as is evident from Paul's instructions, "I would not that ye should have fellowship with devils" (I Cor. 10:20), and "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself" (I Cor. 11:29). As a memorial of the suffering and death of our Lord Jesus Christ, as a ceremony pointing forward to the time when Christ will come again, as a figure of the oneness and purity of the body of Christ, the Church, the communion has a unique place in the worship of God, and blessed are they who observe it in faith and with purity and oneness in life and service.

Feet Washing

The doctrine of saints' feet washing is based largely upon the instructions given in Jno. 13:1-17. That the reader may get the force of this teaching clearly, we will quote this entire:

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

"He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

"Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray

him; therefore said he, Ye are not all clean.

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

A careful reading of this convinces us of the following:

1. Christ did wash His disciples' feet.
2. He did this as "Master and Lord," not as host of a social company.
3. It was not the "old custom" that some people say that it was, or Peter would have known what his Master was doing.
4. It was not for cleanliness, for the disciples were "clean every whit," except Judas.
5. Christ was careful to tell His disciples that He had given them this example that they should do ("wash one another's feet") as He had done to them.
6. There was a reward promised for its practice: "Happy are ye" (v. 17).
7. The command was perpetuated in the Great Commission: "Teaching them to observe all things whatsoever I have commanded you."

These facts can mean but one thing: That the ordinance of feet washing is for literal observance by all believers.

Scottsdale, Pa.

(To be continued)

THE VICTORY

By M. G. G.

For the Gospel Herald

Our hope of overcoming lies not in "fighting the devil" as it is oftentimes expressed. That is all folly. The term has a ring of boasting which is altogether foreign to the power wielded through the soldier of the cross. Legislation will not put Satan out of business. It may drive him to other haunts. The arm of flesh alone is sure to fail as utterly as Moses did at his attempt. Our overcoming, or being overcome, depends on how we approach evil when we find it in our pathway. Christ used that which was "written." He would have behind Him all that savours not of God. We overcome impure thought by filling in with the Word of God. We get power to overcome by practicing that Word. "Submit yourselves therefore unto God. Resist the devil and he

will flee from you" (Jas. 4:7). "There has no temptation taken you but such as is common to men; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape" (I Cor. 10:13).

Denver, Pa.

SOME THINGS THE DEVIL TRIES TO HAVE US BELIEVE

By David D. Miller

For the Gospel Herald

1. There is no God; if there is a God the Bible is not His Word.
2. Jesus Christ was only a common man.
3. The history of Jesus Christ is only a myth.
4. Man came from a monkey or some lower organism, coming into his present state of existence thru spontaneous generation and gradual development.
5. Man needs no Saviour.
6. There is no real devil.
7. There is nothing to regeneration.
8. Salvation is only for the old and sick.
9. Wait till on your death-bed; that is the time to get salvation.
10. The world is getting better.
11. Present day education is above divinely inspired writing.
12. The Christian's life is a life of ease, without persecution.
13. The Bible need not be obeyed in its fulness.
14. New Testament commands are not for us, only in as much as we desire to obey them.
15. Commands, which if obeyed, would mean separation from the world are not for the people of this age.
16. Nonresistance is out of date.
17. Nonconformity is impossible at the present time.
18. There is nothing to dress.
19. We (Mennonites) might as well give up our peculiarities and go with the majority.
20. There is no Holy Spirit.
21. Water baptism, as well as other outward ceremonies, amount to nothing.
22. There is no hell.
23. There is a final heaven for both saint and sinner.

Protection, Kans.

Have you ever thought of the fact that the devil established the fashion-center of the world in one of the rottenest corners of the globe?—A. G. Y.

Preacher's Page

JEHOVAH

And we of this lower creation would raise
To Thee, ever-loving, our anthems of
praise.

Thy power and glory, thy wisdom and
love,
Are hymned by the glorified spirits above.

How great is Thy love! How unspeakably
deep,
The love that gave Jesus o'er sinners to
weep;

That brought Him to earth from His
glory with Thee,
The Just for the guilty to die on the tree.

How great is Thy power, exalted on high,
Controlling all nations beneath the blue
sky!

Thy mandates go forth—ah! who then can
withstand
The might of Thy mystic, omnipotent
hand?

How great is Thy glory! Thou dwellest
in light;
Too dazzling its shining for mortal man's
sight.

Though in heaven our vision Thy Well-
Belov'd see,
No child of the dust can e'er gaze on
Thee.

How great is Thy wisdom! Thou work-
est Thy will,
Directing all things by Thy consummate
skill;

And man's highest wisdom, though great
it may seem,
Is folly compared with Thy wisdom su-
preme.

—W. J. Hunnex.

WHEN EVERYTHING IS COMING THE PASTOR'S WAY

(Editorial)

The following thoughts were suggested from reading a number of articles on similar subjects. People like to have things coming their way, ministers no exception. There is a sense in which this is all right, and then there is a sense in which such a desire is extremely selfish. It depends wholly upon the motive. The truly consecrated child of God considers that things are coming his way when his desire to see God glorified and His cause advanced is gratified. In the following paragraphs we have in mind the faithful shepherd, "whose lines are fallen unto him in pleasant places," whose soul is filled with joy because of the progress of the cause of Christ. When everything is coming his way he is witness to the following:

Heavenly Sunlight

In response to his earnest prayers the answer comes from the throne above. He finds himself in fellowship with God and of saints, heavenly

sunlight flooding his soul, and "the peace of God which passeth all understanding" taking possession of his heart. He has not only a head knowledge but also a spiritual discernment of the Word. He is given grace to bear each trial with Christian fortitude, and under the Spirit's guidance life to him is a continual joy.

The Family

By his side is a faithful companion, "an help meet for him," who shares his sorrows, multiplies his joys, and enters sympathetically into his life plans, labors, and responsibilities. His wife being "a faithful vine," his "children are like olive plants" around his table. Being "one that ruleth well his own house," he is surrounded by loved ones who are in full sympathy with his work and his ideals and he has the satisfaction of seeing his little "sunshine-makers" develop into stalwart men and women in the Lord, looking forward with hope that after he is gone the work to which he had dedicated his life will be advanced, multiplied in extent by the number of his children.

The Congregation

All the members of his congregation are active workers in the cause of Christ. They are faithful in attendance, attentive listeners to every sermon, sympathetic in their attitude toward their minister, ready to minister to his necessities. They are ready to assist in any way in which they can be of service to God and the Church, yield readily to the discipline of their church, and their daily life is such that all who know them are convinced of the sincerity of their professions. They are prayerful and devout, aggressive in Christian service, liberal-hearted toward the needy, kind to the poor, whole-hearted and loyal, cheerful and hopeful, burdened for the salvation of the lost and for the welfare of the cause of Christ and the Church.

The Community

Responds to the preaching of the Gospel, and many are seeking and finding salvation. There is a decidedly religious tone in society, a militant righteousness in business life, a compassionate consideration for the poor, and an aggressive missionary attitude that means a continual uplift in the fullest sense of the word and a continual reaching out in greater conquests for the Lord.

All this, provided everything is coming the faithful pastor's way. But the devil is not willing to allow such a blissful and prosperous condition to remain undisturbed. The faithful soldier of the cross has battles to fight wherever he goes. Still it is in order

for every shepherd of the flock to compare actual conditions in his home, his congregation, and in his community with ideal conditions above described and see what part of the difference is due to his own failure to arise to his highest Christian privileges and duties. It is in order also for every member of the congregation to reflect upon what he or she may do to bring about ideal conditions in the home congregation and community.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

PERSUASIVE PREACHING

The object of true preaching must be to persuade men, not merely to an intellectual assent to the truths declared, but also to a bringing of their lives into harmony with those truths.

The preachers' objective must be to stir men to action, to lay hold of their wills, to move them to a certain kind of conduct. It is needless to add that such a result does not follow where a preacher goes about the task of preaching in a perfunctory manner, when he merely "preaches a sermon" instead of "delivers a message" laid upon his heart by the Holy Spirit Himself.

It is essential that the preacher should have a definite aim.

When some one told Beecher of a stranger whose whole life had been changed by one of his sermons, he referred to the discourse as "an arrow shot at venture." Beecher remonstrated by saying: "I never shot an arrow at a venture in my life. I have always taken aim but I haven't always brought down the game I aimed at."

All faithful ministers have shared in the disappointment Beecher here refers to in that they have not always achieved the results they hoped to achieve, yet their ministry would have been very barren of results if they had not kept a definite objective before them. We fear that much of the vapid, flat, insipid, colorless preaching with which we are afflicted in these days arises from the fact that the preachers concerned are too content merely to "hold a service," instead of being ambitious to move men by delivering red-hot messages of Gospel truth. Some sermons of today remind one of nothing so much as that the preacher has faithfully followed Rousseau's advice in their preaching which he prescribes for writing a love letter: "Begin without knowing what you are going to say, and end without knowing what you have said."

It is essential, too, that the preacher must have most positive convictions.

All great preachers have burned with intense convictions. They have believed their own messages. And believing it they needed no miracles to arrest the attention of men, no angel to call with silver trumpet that men might give ear. Their own words, white-heated with the fire of their own souls, have caught and attracted the attention of men and burned their way down into conscience.

What made Jonah the mighty preacher of Nineveh? He believed his message. What made John the Baptist "a voice" able to awake the slumbering echoes of Judean hills as they had not been awakened in many generations before? He believed, passionately, his message. What was there about Paul, that swung him into the center of and gave him audience with every group of people where he happened to be, whether they were peasants or kings and kingly courtiers. He believed, with the greatest of intensity, his message. It is so with all true prophets of God. They not only have the message, but in a truer sense the message has them.

That we may preach persuasively no talent we possess should be left uncultured, no honorable art to which we can lay claim should be left unemployed. It is said of Whitefield that he constantly and with great persistence studied how he might speak most effectively, giving attention to every gesture and the proper inflection of every word. We need not wonder that when he was describing a storm at sea and he suddenly exclaimed, "What next?" the shipbuilders in New York who were listening to him cried, "Take to the long boat;" and that Chesterfield became so absorbed in Whitefield's description of the peril of a blind man approaching a precipice that he exclaimed, "My God, he is gone!"

We have the best news to declare this old world has ever heard. How to declare it most effectively should be our constant study.—Evangelical Messenger.

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?—Ezek. 33:11.

Mark the perfect man, and behold the upright; for the end of that man is peace.—Psa. 37:37.

Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

"BLIND LEADERS OF THE BLIND"

In an English exchange we find the following incident, a true occurrence:

I was going west one time during the winter. The train had two engines ploughing along. There was a woman, with a little baby in her arms, who wanted to leave the train at a certain little station, where they stop the train if you come from a certain distance. The brakeman came in and called the name of the station when we were getting near. The woman said, "Don't forget me," and he replied, "Sure." There was a man there who said, "Lady, I will see that the brakeman doesn't forget you—don't you worry." A while later he said, "Here's your station." She hopped out of the train—into the storm. . . . The train had gone on about three-quarters of an hour when the brakeman came in and said, "Where's that woman?" The traveling man said, "She got off." The brakeman said, "Then she's gone to her death; we only stopped the train yonder because there was something the matter with the engine." They called for volunteers and went back and looked for her. They searched for hours and finally found her out on the prairies, covered with a shroud of ice and snow woven about her by the pitiless storm, and with the little babe folded to her breast. She followed the man's directions, but they were wrong.

She followed the wrong directions and they led to her death and the death of her little one. How great the responsibility of the man, who sent her into the night and the raging storm! Greater still is the responsibility of the men who stand up as preachers and teachers of Christianity and who give to lost men and women and to their children the wrong directions. Instead of sounding the alarm and warning to flee from the wrath to come, they preach that all is well. Instead of pointing out God's way of salvation by the blood, they obscure the cross, deny Christ's atoning work and send their hearers down the road which leads into eternal darkness and misery. How awful will be their remorse when they discover the work they have done by preaching the devil's lie, instead of God's eternal truth! Of such who give the wrong directions, who preach error and a delusion in the place of the Gospel, our Lord spoke in His severe denunciation of the scribes and the Pharisees. They are the blind guides and the hypocrites, who shut up the Kingdom of Heaven against men. (Matthew 23.)—Our Hope.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 2:9.

If the bishop goes wrong, who has a right to interfere? E. M. B.

A bishop, like any other member, is subject to his home congregation and his conference. Every conference should have clearly defined regulations covering such points

Is it not a fact that a man may know the Scriptures and still be no Christian? E. M. B.

There is no question about this. It is possible to get the Bible into the head without getting any of it into the heart. Some of the very best posted men in the Bible we ever saw were anything but Christians. But it is impossible for any man to know the Scriptures in experimental knowledge and not be a Christian. "The law of the Lord is perfect, converting the soul." Neither would we discourage any one from reading the Bible merely because there are some Christless people who happen to know a little of the letter of the Scriptures.

Is it wrong for a woman to preach? What is meant by a woman keeping silent in the churches? E. W. B.

Couple the last question with the fact that in the whole apostolic Church there is no record of any woman preacher, bishop, evangelist, or executive, and you have a good answer to the first question.

Will a plain hat or bonnet do for a prayer head covering? E. W. B.

"For this cause ought a woman to have power on her head" (I Cor. 11:10). The revised version has this "sign of authority." There is no "sign" about a hat, bonnet, hood, or any other form of head covering worn for protection. Even if one of these were worn for that purpose it would hardly answer for a "veiling." To satisfy the Scriptures the devotional covering which the Bible enjoins upon Christian women two points must be kept in mind: (1) It must be a veiling. (2) It must be something that is recognized as a "sign" that it is worn for that purpose. And, because all things should be done "decently and in order," the right of the Church to determine the form should not be called into question.

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

'TIS ONLY FOR A SEASON

'Tis only for a season;
How long we cannot tell,—
A quickly passing season,
And all will then be well.

We parted at the river;
They hasted on before,
And we behind them tarried
On this tempestuous shore.

They went to be with Jesus,
We could not stay their flight;
They rose above the darkness,
We still remain in night.

They sweetly sleep in Jesus,
Beyond the fear of ill;
Theirs is the blessed resting
Ours is the watching still.

The day of meeting cometh,
The drying up of tears,
The day of glad reunion
In the long eternal years.

The parting was so bitter;
The meeting will be sweet,
The sweeter for the parting,
When we our loved ones meet.

We could not guess the purpose
Of parting us below,
But what just now we know not,
We shall hereafter know.

—Horatius Bonar.

FATHER

(An address delivered by Jacob A. Heatwole before the Sunday school Conference held at the East Holbrook Mennonite Church, Oct. 26, 1919. Reported by the Secretary.)

(Continued)

(II)

A true earthly father is one who has the attributes of our Heavenly Father.

Whenever the word mother is mentioned it brings to mind fond memories, and affection, love and tenderness cluster around that word. Should there be any more regard for the word "mother" than for the word "father?" I say, "Yes," I believe it is our duty as children to respect and support our mother even more than the father. The mother has taken into her own hands her life, and went down to the very gates of death that her children might exist and live. I know that there is no one under the canopy of heaven whom I should have as much love for as my own dear mother. It is a real joy to my heart when I can go back and take her old form in my arms and plant a kiss on her wrinkled cheeks. But if my father were living I would appreciate it almost as much and it would be almost as great a privilege to show

him the respect and affection that every son should have for his father.

The first attribute of the true father is that of "pity." "As a father pitieth his children, even so the Lord pitieth them that fear Him." Have you not seen the heart of the father wrung with pity as he looked upon his suffering child? Every true father has a heart of pity and sympathy for his children, even as God has for us. "He knoweth our frame; he knoweth that we are dust." No one knows our weakness as a father does, except it be the mother. Knowing this weakness he has real sympathy for his child. Boys and girls, don't think for a moment that father doesn't sympathize with you. There is a time in a boy's life that he almost worships his father. He will try to take long steps like father takes, he will take up the heavy axe and cut a stick of wood, as father does. There is that sympathy between the two, even though the father does chastise the boy. But too often that age of the boy passes away, there seems to be a severing of that tie and, too often, it means the downfall and the destruction of that boy. He seems to get the idea that father—sometimes he calls him the "old man or "dad"—I wish the young people would not be so foolish as to do that, even in a light, joking way. It is getting to be quite popular and fashionable for young people to say, "Dad." An acquaintance of mine had a daughter who was beginning to use considerable slang. He wished she might quit it and so he said to her, "Grace, if you will stop using slang, I will buy you the newest music that is on the rack in the music store." (Not a very wise offer.—Ed.) She replied, "I'm with you, dad!" That was the progress she was making in the new undertaking. I am sure the girl meant no harm by it, but it shows a lack of respect and a want of refinement to use slang or to speak of father or mother as "The old man," or "The old lady." Let us remember that those who are the most interested in us are our parents. When we suffer, they suffer with us. Many and many a father and mother have bathed their pillows with tears because of the suffering of the son or daughter.

The next attribute of the true father, is that of affection and love for the child, just as God has love for us. "God so loved the world that he gave"—and every true father so loves his child that he will give—give his life, if need be. He will labor from early morn till late at night in order that the child may not want.

In return the children ought to love the father. A minister in Kansas

relates that when he was a boy his father was a minister, and they were very poor. Sometimes when they sat down to the table, food was not the most plentiful; but yet they managed to get along. When Sunday came the father would go away across the prairies to fill appointments. One Sunday father and Charlie went to a little school house where the father preached. After the service they went to the home of a wealthy brother for dinner. They made a special dinner that day. They had no children to gladden their home. The father was called upon to return thanks and then this brother and sister began piling all the dainties of the table on Charlie's plate. There was gravy, chicken, potatoes, sweet potatoes, pie, cake, butter, preserves, and the best of bread. Then they said, "Charlie, how would you like to stay and live with us?" Charlie said, "This looks pretty good." During the afternoon they made several references to Charlie staying with them. The sun went towards the setting, and father went out and got out the ponies, got into the wagon and gathered up the old rope lines. Turning to Charlies, he said, "What have you decided to do, stay here or go with me home?" Charlie thought of the good things he would have to eat and the kindness he would receive from those strangers, then he turned toward his father, and with one bound sprang into the spring wagon, put his arms around his father's neck and said, "I would rather have father than all of it." Boys and girls, keep very close to your father and mother. There is no one under the sun you ought to love as your parents, and there is no one it will pay you to love so much as your father and mother. Even after they are gone it will be a source of joy to know that you showed them that affection and loving obedience that you owed them. If you are away from home, write them that letter that you have neglected so long.

Every true father will be helpful to his children. From the time they are old enough to walk the father will help them in every way possible. Sometimes parents go to the extreme and spoil their children by giving them everything they want. John Ploughman said, "Give a child everything it cries for and feed a pig every time it grunts, and you will have a fat pig and a spoiled child." I don't mean by helpfulness that we give them everything they ask us for: the true father must use discretion: our heavenly Father withholds things from us because He knows it is best for us not to have them.

(To be Continued)

La Junta, Colo.

Sunday School

For the Gospel Herald

Lesson for Dec. 14, 1919—Jno. 18:15
—19:27

AT THE TRIAL AND CRUCIFIXION OF JESUS

Golden Text.—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:16.

Introductory.—When Judas came to Jesus he betrayed Him with a kiss. The enemy understood this to mean that this is the one they were to arrest. Christ fittingly rebuked Judas and also manifested His power. When He wanted to know whom they sought they were so overcome that they fell back. But by permission they laid hold on Him and brought Him before the judgment seat. Again we have evidences of His greatness and power, and also of the weakness and frailty of man. The study of the trial and crucifixion is an inspiration to every faithful child of God. May God grant us grace to imitate His example in every trial of our faith.

Jesus on Trial (19-24).—Christ was taken through a number of mock trials. He was taken before Annas, Caiphas, Herod, and Pilate. We call it the trial of Jesus. Really it was the trial of His enemies. There was nothing found against Him, and when finally they did pass the sentence of death upon Him it was on the testimony of witnesses who were bribed to give false witness. We talk about Jesus being convicted. Really it was His enemies who were convicted, for the evidence proved Jesus to be entirely free of blame, while facts convicted His enemies of a most awful sin. It was on the day of Pentecost that Peter declared with convicting power that it was the Jews who had crucified their Lord Christ. The Jews had nothing but condemnation for Him; but when He was brought before Pilate the Gentile governor his sentence was, "I find no fault with this man; no, nor yet Herod." His real offence was aptly written on the cross—"Jesus of Nazareth, king of the Jews."

Peter Denies His Lord (15-18, 25-27). It was only a few hours since Peter had said, "Though the whole world will forsake thee, yet will not I." He was now given an opportunity to make his word good. But his ardor seems to have been chilled. In the first place we are told that Peter followed Jesus "afar off." It was

with some persuasion that he consented to come inside the palace of the high priest where Jesus was being questioned. The damsel that kept the door asked, "Art not thou also one of this man's disciples?" "I am not," replied Peter. Others said, "Art not thou also one of his disciples?" "I am not," was the reply. Then spoke another, a kinsman of Malchus whose ear Peter had cut off, "Did I not see thee in the garden with him?" Peter became alarmed. He added profanity to the sin of falsehood and vehemently swore that he had never seen Christ before. The cock crew, and Peter remembered the prophecy of his Lord. He looked at Jesus and saw that his Master was looking at him. He went out and wept bitterly.

The course of Peter ought to be a lesson to us all. His ardor was cooled, and he followed Jesus "afar off," as many Christian professors do at the present time. This put him into the associations of Christ's enemies and he lost his identity, as many Christian professors do. Having lost his identity and desiring now to be recognized as having no connection with Jesus, he fell into abominable sins—lying and profanity—as many Christian professors do. Whenever a man gets to the place that he is ashamed to own and to defend and to be identified with everything that Jesus taught, that man is in very great danger. No man can stand and follow Jesus "afar off." No man can remain free from sin who chooses to lose his identity as a faithful servant of Christ and prefers to associate with worldlings and appear "so as not to be noticed." God wants brave, faithful, militant Christian workers and defenders of the faith; men and women who never lose their identity as faithful witnesses of our Lord, wherever they may be.

Jesus on the Cross (25-27).—The character of Jesus never shone out more brightly than while He was hanging on the cross. He looked out upon the multitude of persecutors and humbly and graciously prayed, "Father, forgive them; or they know not what they do." He spoke comforting words to the penitent thief by His side, assuring him that "today shalt thou be with me in Paradise." He looked down upon His grief-stricken mother and commended her to the keeping of the disciple whom He loved, asking John to keep her as his mother. In those long, dreary, dreadful hours of excruciating pain not one single note of complaint escaped His lips and all His attention was directed to others. Well may the centurion and those who were with him exclaim, "Truly, this was the Son

Our Young People

A PREACHER OF RIGHTEOUSNESS —NOAH.—Gen. 6.

Topic for December 14

MOTTO

"Have faith in God."

THE STUDY HOUR

I. Noah.—The ancestors of Noah were servants of God and walked with God in this life. He was the grandson of the oldest man that ever lived, Methuselah. Methuselah was the son of Enoch who walked with God and was not for God took him. This made Noah the great-grandson of Enoch. Noah's great grandfather had been dead 69 years when he was born. But Noah's father, Lamech, and grandfather, Methuselah, were both living and could tell Noah all about the times of Enoch and how he lived and how God took him to heaven without dying. Methuselah, the grandfather of Noah, lived on up to the year before the flood came when Noah and his family were saved in the ark. Look up the ages of these men in the fifth chapter of Genesis. Lamech the father of Noah had been dead already five years before his father Methuselah's death.

While Noah had a good chance to learn of God and His power from his father and grandfather and from the lives of those who were still farther back, he lived in very wicked surroundings. It was so bad that God decided to destroy the people from off the face of the earth by sending a flood of water upon the whole earth. Many of the children of godly parents had married the children of ungodly parents and so had drifted away from God. Their children had grown up to be wicked. Noah had found grace in the sight of the Lord because he walked with God and was obedient. God told Noah about what He would do to the earth in sending the flood. He told Noah how he could be saved. He was to build an ark that would float on the water and large enough to hold Noah and many animals of the earth. Noah believed God and did every thing which God told him and so saved himself and his family.

II. An Outline Study.—

1. Noah's ancestors.—Gen. 5.
2. Why God sent the flood.—Gen. 6:1-7, 11-13.
3. How the ark was built.—Gen. 6:14-16.
4. How they were to be saved.—Gen. 6:17-22; 8:1-9, 12-16.
5. The flood.—Gen. 7:10-12, 17-24; 8:1-14.
6. Sent out of the ark again.—Gen. 8:15-19.
7. Noah worships God and is blessed.—Gen. 8:20-9:17.

PERSONAL THOUGHT

It is better to be right with the few, than to be wrong with the crowd and be lost.

of God." It was here that He proved His real qualities. Having taught the way of life in a faithful ministry covering a little over three years, He now sealed it all with His precious blood. Millions of souls will be blessing God in eternity because of the power of the Cross.—K.

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Silvanus Yoder, Goshen, Ind.

Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, DECEMBER 4, 1919

Field Notes

Communion services were held at Goshen, Ind., on Sunday, Nov. 23, with Bro. D. D. Miller in charge.

Bro. J. F. Bressler closed a series of meetings at Martinsburg, Pa., on Sunday evening, Nov. 23. "Three confessions, and believers strengthened," is the way one brother summed up the results of the meetings.

Bro. Vernon Smucker of Orrville, Ohio, spent a few days at the Mennonite Publishing House recently.

Bro. David Garber of Waynesboro, Va., began a series of meetings at Crown Hill Church near Marshallville, Ohio, Nov. 16. Interest good. L.

Bro. J. A. Ressler of this office spent the greater part of last week in the Johnstown, Pa., district, assisting in a Bible conference at the Stahl Mennonite Church.

Bro. S. S. Hershberger of Garden City, Mo., was expected to spend part of December in the southern part of Morgan Co., Mo., holding evangelistic meetings.

It has been announced that continued meetings are to begin at the Blough church in the Johnstown district on Tuesday, December 9, with Bro. Ed Miller in charge.

On Sunday, Oct. 26, three applicants were baptized and received into church fellowship at the West Zion Church, Carstairs, Alta., Bro. N. B. Stauffer of Aldersyde, Alta., officiating. W.

Brethren D. F. Driver and Elias Swartzendruber of Versailles, Mo., filled an appointment at Antioch Church west of Versailles on Sunday, Nov. 23. They report an active interest.

Communion services were appointed for Carver, Mo., to be held Sunday, Nov. 30, at which time Bro. Joe C. Driver of Garden City, Mo., expected to be present and conduct the services.

Bro. William Lauver of Cocolamus, Pa., is expected to begin a series of meetings at the Vine St. Mission, Lancaster, Pa., on Sunday evening, Dec. 7. The prayers of the brotherhood are solicited.

Nov. 30 was the date set for the beginning of a series of meetings at Stauffer Church, Dauphin Co., Pa., with Bro. John K. Charles in charge. A good attendance is desired, and the prayers of the brotherhood solicited.

Bible Meeting.—A two-day Bible meeting is to be held at the Hanover, Pa., Mennonite Church Dec. 6 and 7. Instructors, S. G. Shetler and David Garber. Everybody is cordially invited to attend. Come, filled with the Spirit. S.

The funeral of Bro. M. K. Smoker, held at Scottdale Mennonite Church on Sunday afternoon, Nov. 30 was largely attended, there being a number of relatives present from Lancaster Co., Springs, Pa., and Greenwood, Del.

Baptismal services were held at Sagrada, Mo., recently, when two sisters were received by baptism and one on confession. Brethren J. R. Shank and Harry Diener spent a few days in that vicinity encouraging the work.

Bro. J. S. Shoemaker, secretary of the Mennonite Board of Missions and Charities, spent last week in Central Illinois in the interests of the Old People's Home near Marshallville, Ohio, which is to be rebuilt this coming year.

Bro. Aaron Mast was ordained to the office of deacon in the Millwood A. M. Church near Gap, Pa., on Sunday, Nov. 23. May his portion be an abundance of grace to improve his opportunities and strengthen the cause.

Bro. C. L. Shank of Creston, Ohio, spent a day at Scottdale, the early part of last week. He was on his way to the central and eastern part of the state, working in the interests of the proposed new Boys' Orphanage at Dhamtari, India.

Bro. Geo. J. Lapp closed a series of meetings at the Stahl Church near Johnstown, Pa., on Sunday November 23. One of the results was an awakened interest in the India Mission, and another result was that nine precious souls confessed Jesus Christ as their Savior.

Mission Meeting.—We are in possession of a program of an all day mission meeting, to be held at Vincent Mennonite Church near Spring City, Pa., on Saturday, Dec. 6. The meeting begins with a sermon by Bro. W. G. Bean and closes with another missionary sermon in the evening. Live topics assigned to live speakers feature the entire program.

Bro. H. F. Reist of Goshen, Ind., filled the pulpit at Scottdale Mennonite Church on Sunday morning and evening, Nov. 23. His stay of a few days was greatly appreciated by the brotherhood here. He left Wednesday morning of last week for Juniata Co., Pa., to assist in a missionary meeting.

Dec. 9-18 is the time set for a series of meetings to be held at Martin's Church, Wayne Co., Ohio, by Bro. Clayton F. Derstine. Bible lessons will be given through the day. A general invitation to attend is extended.

Correspondence

Flanagan, Ill.

On Friday, Nov. 21 Bro. J. S. Shoemaker and Bro. J. McCulloh were with us in the interest of the Old Peoples Home.

Bro. Shoemaker preached an instructive sermon from Col. 1:10. May we give heed to the admonition and do as the Bereans did.

In His name,

Lydia H. Smith.

Reist, Alta.

(Clearwater congregation)

To the Readers of the Gospel Herald, Greeting:—We have had some very cold weather for this time of the year. The thermometer registered as low as twenty-five below zero and plenty of snow for good sleighing, but a change has come and the snow is going fast. While the atmosphere has been cold our prayer has been that we might be more filled with the Holy Spirit and that we might be hot in the service of our Master, serving the Lord with gladness.

A short time ago we had Bro. N. E. Roth with us at which time one precious soul sealed her vow with God by water baptism. We also commemorated the death and suffering of our Savior, nearly all of the members partaking of the sacred emblems. Pray for us that we might not become weary in well doing.

Yours in the Master's service.

Nov. 16, 1919.

A. Reist.

Bernard, Va.

(Orange County)

The writer arrived here on Saturday evening Nov. 15 for an over-Sunday visit to the little congregation located in this country.

Public worship was held at the Bernard school house on Saturday evening and Sunday forenoon, with an afternoon service at Norton school house near Gordonsville, same day.

All these meetings were well attended and good interest was manifested by all the hearers. With the invasion of death into the ranks and the late removals of several families, the flock has been much reduced in number. The few who remain and continue faithful, desire the prayers of a united Church, and under

their unfavorable circumstances are to be commended to the grace of God.

L. J. Heatwole.

Nov. 17, 1919.

Morocco, Ind.

(Jasper and Newton Co. Cong.)

Greeting all Herald Readers in the Master's Name, — Last spring Bro. J. K. Bixler, Elkhart, Ind., was with us and we organized a Sunday school, there being only nine members at the time. We had the privilege of using a school house for our worship, then after school began (in September) we moved to a dwelling house.

During the summer we were blessed with several visiting ministers. They were Bros. J. K. Bixler, Silas Weldy, Niles Slabaugh, Clarence Shank, and J. S. Hartzler.

During the summer five new members were added to our little band.

On Nov. 6, Bro. Silas Weldy of Wakarusa, Ind., came here and held meetings until Nov. 14. During these meetings four precious souls confessed Christ as their personal Savior. May they ever take Jesus as their guide.

Bro. Weldy also gave us several topics of Bible Study before each sermon, which were greatly enjoyed.

May we be remembered at the throne of Grace.

Nov. 19, 1919.

Lewistown, Mich.

Dear Herald Readers, Greeting:—Just a little line to let you know that there are a few of God's thankful creatures here at Lewistown. At this time of the year there are many thanksgiving meetings. But we are thankful at all times. As we have no minister here, a good sermon from some kind ministering brother would make us feel very thankful, so thankful that words could not express it. We are praying for a revival here. Whom will God send?

Nov. 20, 1919.

C. E. Tracy.

Goshen, Indiana

(Yellow Creek Congregation)

Greetings to all Herald Readers:—We surely all have many things to thank our heavenly Father for, and as it is again drawing near Thanksgiving time let us "count our blessings"

On Oct. 26, Bro. Peter Unzecker was with us and preached for us. On the following Sunday Bro. H. F. Reist and on Nov. 9 Bro. Clarence Shank. We are always glad to have the brethren meet with us.

On Sunday, Nov. 9, we re-organized our Sunday school with the following officers: Supt., Clarence Lehman; Asst. Supt., Elmer Christophel; Chor., John Weaver; Assist. Chor., Harvey Wise; Sec.-Treas., Norman

Weaver; Assist. Sec., Mearl Buzzard, Cor. Sec., Mary Weaver.

On Saturday P. M. Nov. 15, we held preparatory services and on the following Sunday we met for communion services. Bro. E. S. Mullet of Nappanee was with us.

On next Sunday, Nov. 23, we expect to hold our semi-annual Sunday School Meeting with the Nappanee North Main St. Church.

May the Lord continue to bless the work at this place and elsewhere.

Yours in His service.

Nov. 20, 1919.

A Sister.

Waynesboro, Virginia

(Springdale congregation)

We were agreeably surprised when as we met for services last Sunday morning, Nov. 16, we saw Bro. J. M. Shenk and daughter from Ohio, with us. They were here until Tuesday morning leaving then for Warwick Co. He preached three sermons for us, telling us what it takes to live a holy, consecrated life in this sinful world. They may be in Virginia for some time. We are enjoying fine fall weather. Health generally is good. A few cases of diphtheria are scattered around, but we hope it may be kept from spreading.

Bro. David Garber is in Ohio at this time, laboring for the Master. May he have many souls for his hire. May we ever strive to do the will of Him who died to redeem us, that God's blessings may continue to be showered upon us, and we praise His name for all we so bountifully receive.

Yours humbly,

Maggie M. Driver.

Nov. 20, 1919.

Peabody, Kans.

Dear Gospel Herald Readers, Greeting:—On Nov. 2 we had our council meeting. Nearly all who were present confessed peace and expressed a desire to commune. In the evening of the same date we were favored with a visit by the following brethren and sisters from Hesston: Harold Bender, Arthur Slagel, Phebe King, Kathryn Miller. The evening of Nov. 15 Bro. T. M. Erb, wife and mother came into our midst. Bro. Erb preached our preparatory sermon on the same evening and conducted communion services the following day. Others present from other congregations were Aaron Stoltzfus and wife, John Breneman and wife, Esther Good, Ray Mishler, Glenn Miller, Paul Lapp, and Titus Lapp. The sewing circle met the 5th and again the 19th.

Yours in His name,

Nov. 21, 1919.

E. H.

(Continued on last page)

Miscellaneous

"ONLY"

Only a word for the Master,
Lovingly, quietly said;
Only a word!
Yet the Master heard;
And some fainting hearts were fed.

Only a look of remonstrance,
Sorrowful, gentle and deep;
Only a look!
Yet the strong man shook;
And he went alone to weep!

Only some act of devotion,
Willingly, joyfully done;
"Surely 'twas naught,"
(So the proud world thought),
But yet souls for Christ were won!

Only an hour with the children,
Pleasantly, cheerfully given;
Still seed was sown
In that hour alone
Which would bring forth fruit for heav-
en!

"Only"—but Jesus is looking
Constantly, tenderly down
To earth, and sees
Those who strive to please;
And their love he loves to crown.

—Selected by Alice Marner.

THE FAMILY ALTAR A PROMOTER OF ACTIVE SERVICE

By Geo. J. Lapp.

For the Gospel Herald

Every home should have the family altar. It keeps the spiritual home fire burning. It brings to the family daily their sense of need of divine help and guidance. It develops an interest in spiritual things. It increases a knowledge in God's Word as it is read daily in the family circle.

The chief concern in this article is to note in what way the family altar promotes active Christian service. The devoted Christian parents enlist the active interest of each child in the home in reading the Word. As soon as the child is able it is given a Bible and reads in turn the verses as the family read around. In some homes even the little tot who doesn't know how to read lisps the words of a verse after father or mother as they repeat them. Then, as soon as the child has given his or her heart to the Lord, it is given the privilege of leading in prayer in the family circle. Then too the service of song has an important place in family devotion. Verses of Christian songs can be committed to memory and sung from memory as the family meet for prayer.

By thus engaging the interest of the members of the family at the time of devotion overcomes much tendency toward shrinking from taking part in public service when called upon. The child taught public prayer at home will not hesitate to pray when called upon

away from home. The writer was visiting in a home where another brother and wife were also guests. At the table, when called upon to return thanks, we passed on the request to our brother guest. He began to pray but broke down and we had to finish the prayer. After the meal, when we had repaired to the sitting room, he wept and said to his wife, "Don't let us get caught again this way. We will have our family altar and audible returning of thanks at the table." They were true to their vow and are now in public active service.

The brother was not to blame, for his home training when a boy was such that his active interest was not enlisted and he felt he couldn't take part in any Christian activity because he had never been exercised in it. The family altar promotes active Christian service.

Goshen, Ind.

THE MENNONITE CHURCH AND HER YOUNG PEOPLE

By I. G. Musser

For the Gospel Herald

The writer was very much impressed at General Conference upon hearing the remark that the Mennonites gather in only about forty per cent of their young people into the Church. Bro. Brunk of Warwick, Va., remarked that they have succeeded in gathering over eighty per cent. We also can say the same here in our part of Lancaster county, but we do not wish to boast. There was a time, perhaps forty years ago, when very few of our young people were in the Church.

There are some reasons why we are more successful in gathering in our young people than we were formerly. Sunday school has been changed from twice a month during the summer months to every Sunday the year round. Revival meetings are being held, and there are efforts made on every side. Another thing: many a prayer went up to God in behalf of the young people, and the brethren worked together in harmony.

It seems to me that some people care more to have their children stand high in society or that they may marry riches than they do for the salvation of their souls. Certainly there are communities where there are only a few Mennonites but formerly there had been many. There are causes for this.

The surroundings have much to do with this. But may it not also be that some are lacking in judgment? In unity there is power.

Surroundings have much to do. Take a Mennonite family and move

it to some community where there are no church privileges, and nine times out of ten the children are lost to the Church. Who is to blame when a man takes his family into such surroundings, mostly to make money.

Young people are taken into the Church while young, before they are entangled in the affairs of this world. That seems to me to be the right way to do. If we wait until they are up in years and out in sin, it seems to me that it takes an earthquake to shake them loose from the world.

I once visited a Mennonite home where there was a large family and not one of the children in the Church. We got to talking about this, and the mother said, "They can do good in any church." In another family where there were sons and daughters found everything wrong with the Church, and out of that whole family there was but one that became a Mennonite.

It seems to me that forty per cent is a rather small percentage of our children to win for the Church. Can this not be changed? The main reason for the losses we must attribute to unbelief—and because of unbelief there is worldliness, selfishness, caring more for this present world than for the world to come, indifference. These things I felt impressed to write that some who are living in communities where the young people are not in the Church may meditate seriously on what may be the cause or causes.

East Earl, Pa.

BIBLE STUDY

By I. R. Detweiler

For the Gospel Herald

The Christian Church owes its existence to the work of Christ and the instruction from the sacred Scriptures. It has always placed the work of Christ and the authority of the Bible as the guide for all its beliefs and activities. The individual leaders that have counted in the leadership of the Church were men who knew the teachings of the Bible and had an experimental knowledge of the living Christ. These are indispensable qualifications for Christian leadership.

This does not say that every period in church history since A. D. 30 has always put the same emphasis upon the various doctrinal subjects. While in the main they did agree, yet the conditions that existed in the various periods had much to do with the particular emphasis which they placed upon any particular doctrine. In the great ecclesiastical assemblies during the fourth, fifth, and sixth centuries

much effort was made to restate the orthodox position of the Church. Much time was spent on the subject of predestination, free will, whether the Word, Logos, as used in the Gospel of John, took the place of the Holy Spirit in Christ, and many other subjects of the same nature; and then again during the days of Thomas Aquinas there was much time spent on such topics as divine providence of God, nature of man, atonement, justification; or again during the days of the Reformation much emphasis was placed upon the subjects of inspiration, trinity, original sin, person of the Christ, and others of the same nature. In every period the purpose of these discussions was to determine and set forth the teaching of Holy Scriptures and the work of Christ. The terminology, the standards, and, in many cases, the conclusions reflected the period in which the discussion took place. There were special conditions that call for emphasis upon certain phases of the plan of salvation.

Whatever the particular emphasis was, they always magnified the sacred Scriptures and the work of Christ. That is, their whole purpose was to understand the nature of the work of God as it came through these two avenues.

The Christian Church of today still holds this same position that there is no other source or means for authority and guidance in the knowledge of Christianity, but in spite of this emphasis one is sometimes astonished at the meager knowledge many Christians have of these essentials.

As the varied conditions in different periods of the Church's history that led to special emphasis of particular doctrines, so, there are also particular conditions in the world today peculiar to the present age that call for a deeper knowledge of God and His plan for the world. These particular conditions will necessarily lead to an emphasis in Christian doctrine peculiarly fitted to meet these needs. The Church of every period since the days of Christ has felt itself more or less in a crisis, that is a crisis peculiar to itself. And so we feel today we are in a crisis, but necessarily so much more so than in other periods of the Church.

There are two extreme methods of Bible study that are in use in our day. The one is to try to study the Bible as a book of records of only ordinary events in the history of the human race. According to this view, the only way to understand these events is to learn the history and conditions out of which the records have come and when these conditions are fully under-

stood—which is never the case—the student can come to a full knowledge of the message. That is, this extreme position on method recognizes no supernatural element in the history of the revelation of God as it is recorded in the sacred Scripture.

The other extreme position is that all any one needs in order to understand the Bible is to read it and then interpret the Scripture in the light of twentieth century standards and as God inspires the reader; that a knowledge of conditions that existed when the Bible was written has no particular value in understanding the messages from God.

This crisis then of today has precipitated two phases in Bible study. These two extremes are found in both the method of Bible study and the conclusions or beliefs held. The first of these two methods traces the history of the human race upon the earth moving in a certain direction blindly groping its way through the ages. Humanity is moving in this direction by its own human genius and adaptability. In this extreme method there is no recognition of a superior intelligence or divine control. This class of individuals has been present since the days of Jesus. They provoked many of Paul's contentions in his epistles. In those days men did not believe in the resurrection; the incarnation of Christ, nor any supernatural element in the Church. It is this same attitude of mind on the part of some that called for much that is written in the Gospels concerning the way in which the Son of God came into the world—divinely inspired, endowed with healing power, filled with the Holy Ghost and of wisdom, power, and nature of God. Those who see only the natural development in the Church have no use for any element that made Christ the unique Son of God.

This method recognizes no supernatural power or divine revelation only as found by man himself. It is the over emphasis upon the influence of environment. It is important to know the conditions that existed in the time of writing in order to understand the message. We can illustrate by the use of Paul's epistles, the teachings of Jesus, or most any passage of the Bible how much light is cast upon the meaning of any passage by a knowledge of the conditions that called for the particular message. But this study of historical conditions does not necessarily minimize God's part in the work of the Church nor the part God plays in revelation. It is simply an effort to understand the message more clearly. It is a divinely directed effort to understand God.

(In other words, they are sidelights, not interpretations.—Ed.)

The other extreme position is to contend that there is no value in knowing the conditions and environment out of which the messages from God have genetically come; that all that is necessary for an understanding of God's sacred Word is to read it carefully and prayerfully; that God illuminates the mind independent of any knowledge of conditions in Palestine or of Abraham or of Adam; that the message of Zephaniah would have been the same if the Scythian hordes from the north would not have been on the scene and that a knowledge of their presence and character does not assist in the deeper understanding of Zephaniah's message, or that a careful study of the conditions of the world in the days of Jesus, politically, socially, economically, and religiously is not necessary for a better understanding of God's purpose and meaning of Christ's life.

The extreme attitude of this position makes an understanding entirely dependent upon the supernatural with no recognition of man's environment, standards, and conditions. While this position is more safe than the former, it certainly cannot be a safe policy to pursue. The early defenders of the faith placed much emphasis upon the events that prove God's supernatural guidance. If the reader will turn to any book of the New Testament he will find that they proved the divine presence and guidance in the world by tracing "the course of all things accurately from the first" and gathering these from those "who from the beginning were eye witnesses and ministers of the word." They were careful to trace all things in their proper relations to the environment out of which they came and thus found the wonderful revelations from God. This historical evidence has always been and will continue to be a bulwark against which opposition to Christ cannot prevail.

These men were not only eye witnesses or gathered their information from eye witnesses, but they had a personal experience which they recorded as evidence for their work and belief. This divine inspiration made their work possible. When the Church of Jerusalem refused to sanction Paul's methods and work among the Gentiles, Paul produced historical evidence in the person of a Gentile as a living example of how God had actually blessed the Gentile who did not observe all the ceremony of the Jewish Church and their conclusion was they could not stand against God.

The Holy Spirit still reveals the wonderful truth of God through these

historical facts. But in our day, as has always been true, some have employed this historical method independent of the supernatural element. Such a method traces the message of God to a place in history where it has culminated in the production of Christ. There are many things in this history that cannot be explained until Christ appears and His life becomes an explanation of all history. He has become the divine evidence that a kind, sympathetic, and intelligent Hand has been guiding the affairs of men and of nations. (There are, however, direct revelations from God, independent of historical proof. Gen. 1, and prophecies, for instance.—Ed.)

"Flesh and blood hath not revealed it," but heaven spoke to Peter after he had gathered several years of historical facts into his personal experiences. Any method of Bible study that illuminates the supernatural from Christianity is not tolerated by the Christian Church. Any system that limits itself to this world sets aside the essence of Christianity and has no permanent value for meeting the needs of the human soul. On the other hand, any system that ignores the historical environment cannot guide the Church of the future.

The conclusion then is that in order to understand the principles in Christ's teaching or any other part of God's sacred Word we should try to understand the environment that surrounded and had much to do in the writing of the particular message and recognizing God's part in this work we come nearer a perfect understanding of what God's will is for us today. Both the historical conditions and God's spirit are important in Bible Study.

Goshen, Ind.

SAFE IN THE HOME LAND

By A. C. Brunk

For the Gospel Herald

Greeting in the name of Jesus:—We are indeed very grateful to our Heavenly Father for His protection and kindness in bringing us safely to the Home-land again. We had a very long journey. We boarded the S. S. Santa Cruz a ship belonging to the Pacific Steam Ship Company on September the eighteenth in Calcutta and remained on that ship until we arrived in San Francisco on November the eleventh. On this ship we covered over thirteen thousand miles.

Our first stop after we left Calcutta was at Colombo, Ceylon. The ship stopped there about thirty hours, giving us time to see the town and do a little buying. The next stop was at Singapore. Here we had only a few

hours, but we went out to see one of the large India rubber plantations near the city. It was very interesting to see them bring in the white milk-like sap from the rubber trees. This was first strained and then mixed with water and ascetic acid and poured into pans and allowed to stand until the rubber collected. It was then taken out and run through a machine which presses it into thin, perforated sheets. It is then sent to the smoke house, where it is smoked for several days. From the smoke it becomes dark brown and more elastic. The rubber trees are usually tapped twice per year. They might be tapped oftener, but if they are tapped too often the tree will become weak and become the victim of disease which kills it.

Our next stop was at Siagon, in French Indo-China. Here the official language is French, and so we were not able to talk with very many people. We went out to see the town and to get on land, but there was nothing of special interest.

Next stop was Manilla, Philippine Islands. Here we had about two days for visiting. The old city inside of the wall is very much like an oriental city, while the native houses out in the country are usually built of split bamboos and covered with grass roofs. These houses are built four or five feet up off the ground, thus making them dry in swampy country. It may be of interest to some of our readers to know that in this group of islands there are about three thousand in all, but a number of them are very small and barren. Only about thirteen hundred of them are inhabited. On one of these numerous islands is the famous leper colony where great effort has been made to find a cure for that terrible disease. In fact, lately they have released several cases as cured. In these islands they have compulsory segregation of the lepers; but in India the problem is very different, and is much more difficult to deal with.

About five days after we left Manilla we ran into a typhoon (a tornado on the sea) which lasted for four days. Because of the storm we lost forty-eight hours time. We had used so much fuel and made so little progress that it was feared that we would run out of fuel before we would reach Honolulu. So they stopped the engine for about eighteen hours and we rocked in the cradle of the deep. The storm was the worst that many of the sailors ever saw and many were sick that had never been sick at sea before. But God brought us safely through and we are very grateful to Him for all His blessings both material and spiritual.

We were in Honolulu, Hawaii Islands, on Sunday, went to church, and heard a good sermon. It seemed so nice to see so many white faces in church. The church was full. We thought that Honolulu was the prettiest place that we ever saw. It may be that it looked so good to us as it was the first American town we had seen for a long time. But the natural scenery is fine. We are indeed glad to be at home again to meet our relatives and the brethren and sisters of the Church. We hope to receive great spiritual blessings for ourselves, and also do a little to help the work in India. Will you kindly pray that we may be used of our heavenly Father as He may desire.

At the request of Bro. Bontrager, if the Lord wills, we will visit the churches in the west on the following dates:—On November 30, we will be at Terra Bella, Calif. On December 2 we hope to arrive in Albany, Ore. We will remain in the vicinity of Albany and Hubbard until December 6. We will stop a few days at Nampa and at La Junta, after which we will go to Versailles, Mo., where we will remain until after Christmas. Any one wishing to write to us may address us at those places in charge of the resident minister.

Upland, Calif.

THE SHEEPFOLD

(Extracts of a sermon delivered by Noah Bowman at Bowmansville, Pa., Nov. 2, 1919, as reported by a young brother.)

In the study of the prophecy we must always take into consideration to whom the command is given, where it is given, and when it is given.

The prophets and Christ have often spoken of Israel and the Church as a sheepfold. The sheep have gone astray in the mountains and have become prey to the wild animals. This happens when the sheep have no shepherd to keep them together. We can compare the sheepfold to the Church of God.

It is not wrong to go to the mountains when we are with the Shepherd; but when the sheep go alone they cannot guard against evil. Jesus said, I am the Good Shepherd. They that hear my voice are my sheep, but they will not hear a strange voice. In order to get the points right we want to give one of Bro. A. D. Wenger's illustrations:

When the shepherds take their flocks to the water for refreshing they all mingle together. One may have a large flock of a hundred or more, one fifty, another twenty-five, and then when the shepherds call their sheep,

all using the same word, "Taho," the sheep belonging to that shepherd will leave the rest, and follow him, and the second will call his sheep with the same word but another voice.

The same with Jesus. When we know His voice we will follow Him. We will not follow another voice if we belong to Jesus.

Woe was pronounced upon the disobedient shepherds of Israel. A man can do no more than give his life for a good cause. Christ gave His life for us.

When we give our life for Christ we may not need to die a martyr's death, but we give up living for ourselves and serve Him. We have promised on bended knees to live for Him, but so very often we do not keep our promise. If more people would keep their promise, the Church would be stronger. Sometimes people express their great weakness when we speak to them with reference to spiritual things; but when it comes to earthly things, then they are not weak at all, they can plan and do things very well. If we give our life to the Church of God we are hearing His voice.

Mohnton, Pa.

CAUSE AND CURE OF HIGH PRICES

By Joseph Metzler.

For the Gospel Herald

High prices are not caused so much by failure of good crops
As by the love of ease in all the world in farms and shops,
Lack of production, war, and greed which all mean covetousness,
Which makes men take more than is right, bring others in distress
And overreach, deceive, and parley till they're short in breath.
Yes, covetousness drowns men in foolish hurtful lusts and death;
The love of gain all evil brings—men murder, sell strong drink and hoard.
Oh man, beware! love not the mighty dollar more than our dear Lord.

There is the cause of living high; now have the perfect cure.

Before one can be cured he must know he is sick—O, sure.

You put the blame on others, but it's also you and I.

We must do right, if others covet when they sell and buy.

If all would flee vile covetousness, the Golden Rule would mind,

Work hard that others will be helped and favors find,

The problem of right prices would be solved—that cure is always sure.

Yes, living right and service true, religion pure's the perfect cure.

North Lima, Ohio.

REPORT

Of Woman's Home and Foreign Missionary Committee for Quarter beginning July 1 and ending Sept. 30.

For the Gospel Herald.

Foreign Missionary Support Fund

Md. Branch per Susan Stauffer	\$ 8 00
Sisters Medina Co. Cong. Ohio	9 50
Sisters Sewing Circle, Goshen, Ind.	2 00
Lower Deer Creek Sewing Circle, Wellman, Ia.	30 00
Sisters of Bethel Cong., West Liberty, O.	2 50
Sewing Circle, Garden City, Mo.	17 65
Zion Missionary Society, Bluffton, O.	24 00
Sewing Circle, Elida, O.	37 30
Sisters Oak Grove Cong., West Liberty, O.	15 00
Md. Branch per Susan Stauffer	7 00
West Union Sewing Circle, Wellman, Ia.	24 00
Sisters Bethel Cong., West Liberty, O.	5 00
Sisters Oak Grove Cong., West Liberty, O.	2 50
Sarah Weidman, Pigeon, Mich.	1 00
Missionary and Aid Society, Mahoning Co., O.	50 00
	\$235 45

Sister Friesen Support Fund

Waldo A. M. Sewing Circle, Ill.	\$200 00
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Bible Woman Support Fund

Bowne Sewing Circle, Alto, Mich.	\$ 9 06
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Expense Fund

Lower Deer Creek Sewing Circle, Wellman, Ia.	\$ 13 26
Interest	67 35
	\$ 80 61

Miscellaneous Funds

South America

Girls S. S. Classes Walnut Grove and S. Union	\$ 4 83
Reading Circle West Liberty, O.	7 10
Missionary and Aid Society, Mahoning Co., O.	10 50
	\$ 22 43

Matress Pads for Sanitarium

Sewing Circle, Goshen, Ind.	\$ 6 90
Sewing Circle, Elkhart, Ind.	7 00
Yellow Creek Sewing Circle, Goshen, Ind.	6 00
Lizzie and Anna Steffan	10 00
Sewing Circle West Market St., Nappanee, Ind.	3 00
Sewing Circle N. Main St., Nappanee, Ind.	3 50
Sewing Circle Middlebury, Ind.	6 00
Sewing Circle Walnut Grove and S. Union W. L. O.	6 00
Sisters Bethel Cong. West Liberty, O.	6 00
	\$54 40

Dr. Coopriders Medical Dispensary

Goshen Sewing Circle	\$ 6 00
Total for Miscellaneous Funds	\$82 83

Summary of Funds

Foreign Missionary Support Fund	\$235 45
Sister Friesen Support Fund	200 00
Bible Woman Support Fund	9 06
Expense Fund	80 61
Miscellaneous Funds	82 83
	\$607 95

Total Gratefully acknowledged,
Ruth A. Yoder, Treas.

It is getting to be so that this world is so busy that parents hardly take time to train their children.—N. H. Mack.

WAR SUFFERERS' RELIEF FUND

For the Gospel Herald

Received by the Mennonite Relief Commission for War Sufferers during the month of October, 1919

General

Fannie Yeackley	\$10 00
Joseph Yeackley	5 00
Chris Rediger	5 00
Beech Cong Ohio	165 23
Walnut Creek Cong Ohio	69 50
Dan D Guengerich	50 00
Ada H Stauffer	5 00
O O Amish Cong Thomas Okla	156 63
Oak Grove S S Ohio	62 55
Maple Grove S S Pa	10 85
A M Cong Pryor Okla	33 31
Warwick River Cong Va	6 00
O O Amish Moultrie County Ill	170 00
by Rev S N Beachy	144 47
Metamora & Roanoke Congs Ill	25 00
Sister Yutzy Kans	5 00
Mr. & Mrs. John Yutzy	150 00
A M Cong Croghan N Y	36 85
J P Zook & J B Peachey Cong	5 00
Belleville Penna	30 00
Levi Martin	12 00
Mt Zion Cong Mo	2 00
Spring Valley Cong N D	3 00
Liberty Cong Ia	7 00
Cherry Box Cong Mo	26 95
White Hall Cong Mo	6 30
Class No 4 Forks S S Ind	20 00
Salem S S & Cong Ind	5 50
Fairview B S S C Mich	5 00
Abr H Mast	3 00
Mother's Class Forks S S Ind	25 00
Class No. 4 Forks S S Ind	
A R Miller	
Mrs J A Myers	
	\$1261 64

War Sufferer's Relief—Germany

Michael Landes	\$ 8 66
A Friend	1 34
Plum Creek Cong Nebr	40 00
	\$50 00

For France

North Lima Y P B Meeting	30 00
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For Near East

Concord S S Tenn	\$5 00
Lula Wenger & S S Class	5 00
Int & Sr Boys Classes Martins S S Ohio	5 00
A R Egli	5 00
Laveview Mennonite and O O Amish Cong Mylo N D	189 50
Upper Deer Creek S S Ia	70 00
Adult Men's Bible Class Martins S S Ohio	5 00
C D Heiser	10 00
Primary Dept Walnut Grove & South Union Congs Ohio	15 00
J G Wenger	15 00
Wm Schlatter	15 00
C J Freyenberger	30 00
Jonathan Conrad	5 00
Harvey J Hartzler	169 71
Canton S S Ohio	5 00
Mrs Simon Lehman & S S Class	5 00
Pri Dept Willow Springs S S Ill	5 00
Sycamore Grove S S Mo	58 65
C Klopfenstein	25 00
S R Yoder & Class Sycamore Grove S S Mo	5 00
Mrs S R Yoder & Class Sycamore Grove S S Mo	5 00
A D Hartzler & Class Sycamore Grove S S Mo	5 00
Sarah Miller & Class Sycamore Grove S S Mo	5 00
Class No 5 Sycamore Grove S S Mo	5 00
Lydia Kauffman & Class Sycamore Grove S S Mo	5 00
L J Miller & Class Sycamore Grove S S Mo	5 00
F P Kauffman & Family	5 00
Oak Grove S S Logan Co Ohio	120 00

Nampa Cong Idaho	14 68	C A Shantz & Wife	5 00
Mt View S S Alta	20 00	Olive S S & Individuals Ind	57 50
W S Stutzman	5 00	Bethany S S Mich	5 00
J C Stauffer	5 00	Elkhart Literary Society	5 00
J B Stauffer	5 00	Aaron D Yoder	5 00
Sam Stauffer	5 00	Holdeman S S Ind	90 00
N E Roth & S S Class	5 00	Clinton Brick Cong Ind	9 50
D E and Anna Maurer	5 00	Good Samaritans Class Elkhart	
J E Kauffman	5 00	S S Ind	5 00
M D Stutzman & Employees	5 00	White Cloud Cong Mich	10 15
D L Yoder	5 00	Clinton Frame S S Ind	10 00
Joseph & Fannie Voegtlin	5 00	Class No. 11 Nappanee West Mar-	
Jacob Brenneman	5 00	ket St S S Ind	59 93
Five Brethren per Joel Reist	5 00	Albert Wyse	5 00
Al Stutzman	5 00	Jake Emmert	5 00
Mose Gingerich	5 00	Ora Troyer	5 00
Wm Stauffer	5 00	Class No. 3 Midland S S Mich	5 00
M D Stutzman & S S Class	5 00	Class No. 4 Midland S S Mich	5 00
J K Lehman & S S Class	5 00	Anti-Cant Class Elkhart S S Ind	5 00
Aaron A King & S S Class	5 00	Clinton Brick Cong Ind	11 32
Mandy Roth & S S Class	5 00		
Three Sisters Zion Cong Ore	5 00		
Bethel Cong Logan Co Ohio	67 21		
Conservative A M Md & Pa District	26 35	Total amount received during	
Int & Sr Girls Martins S S Ohio	10 00	month of October	4260 82
Northwest Dist A M Cong & In-		Previously reported	326696 03
dividuals Arthur Ill	136 00		
"A Sympathizer" Kans	5 00	Total	\$330956 85
Hesston College S S Kans	10 00	Previously reported by E M B	
Plum Creek S S Nebr	30 00	of M & C	107320 54
Plum Creek S S Nebr	52 15		
Tuleta S S Texas	5 00	Grand total	\$438277 39
Orio O Miller	6 00	Gratefully Acknowledged,	
Pleasant Grove S S Ill	40 00	Mennonite Relief Commission	
Firdale Cong Ore	3 70	for War Sufferers,	
Science Ridge S S Ill	24 00	G. L. Bender, Treasurer,	
Three Classes Springdale S S Va	20 00	1711 Prairie St.,	
A Sister Clearspring Md	3 00	Elkhart, Ind.	
Aaron Steiner	10 00		
Brethren Reiff Cong Md	65 00		
Strasburg Sewing Circle Pa	10 00		
Stauffer Cong Md	14 00		
Miller Cong Md	25 00		
J Z & Emma Birky	5 00		
Lula Wenger & S S Class	5 00		
Int & Sr Boys Classes Martins			
S S Ohio	5 00		
Concord S S Tenn	5 00		
Hesston College Y P C A Kans	200 00		
Spring Valley Cong Kans	20 00		
La Junta S S Colo	40 00		
Mt View S S Va	5 00		
Allensville A M S S Pa	50 00		
Springs S S Classes Pa	30 00		
Ray F Bender	5 00		
Casselman S S Md	10 00		
Effie Hoover	5 00		
Scottdale S S Classes Pa	20 00		
Stahl S S Pa	70 00		
Springs Sisters Aid Society Pa	5 00		
Weaver S S Pa	18 75		
Cora Brilhart	15 00		
Blough S S Pa	30 00		
Doylestown Cong Pa	30 82		
Providence Cong Pa	35 00		
Spring City Cong Pa	100 97		
Doylestown Cong Pa	22 52		
Doylestown S S Pa	39 80		
Norman Martin & Ervin Liechty	5 00		
Wanner S S Ont	5 00		
Rainham S S Ont	20 00		
Wideman S S Ont	15 00		
Ervin Shantz	25 00		
Vineland Y P M Ont	10 00		
E S Shantz	5 00		
Norman Shantz & Eph Kinzie	10 00		
Wellesley A M Cong Ont	50 00		
Coalridge Cong Mont	10 00		
Mt Zion Cong Mo	64 75		
Bethel Cong Mo	25 00		
Liberty Cong Ia	35 00		
Carver Cong Mo	1 00		
Y M B C Elkhart S S Ind	15 00		
Clinton Brick Cong Ind	12 22		
J I Weldy & Family	15 00		
Timekeepers & Helping Others			
Classes Elkhart S S Ind	5 00		
Busy Bees & Young Disciples			
Classes Elkhart S S Ind	5 00		
Willing Workers Class Elkhart S S	5 00		
Ind			
Helping Hand Class Elkhart S S	5 00		
Ind			

Erb.—Mona, infant daughter of John and Lena Erb, was born near Beemer, Nebr., May 21, 1918; died Oct. 29, 1919, after several days of intense suffering caused by pneumonia; aged 1 y. 5 m. 8 d. She leaves father, mother, 1 brother, 2 sisters, 3 grandparents.

Funeral at the Home conducted by J. D. Birky and J. H. Birky. Interment in Beemer cemetery.

Metzler.—Eby Hershey, infant son of Bro. Aaron H. and Sister Anna E. Metzler, died Nov. 6, 1919; aged 2 m. 28 d. Funeral conducted by Bro. Jacob H. Mellinger at the Paradise, Pa., Mennonite Church, where interment was made. Text, Mark 5:36.

"God needed one more angel
Amidst His shining band,
And so He bent with loving care,
And clasped our baby's hand."

Showalter.—Melvin Howard, son of Bro. Amos and Sister Lilly Showalter of near Waynesboro, Va., died Nov. 13, 1919; aged 6 y. 11 m. 25 d. Death was caused from diphtheria or membranous croup. Besides parents, 4 brothers and 4 sisters survive. These parents have the assurance of having a family started in heaven. Little Melvin was a bright Sunday school scholar, and always seemed interested in what was said about the lesson. Funeral services on the 14th at the Springdale Church by the brethren A. P. Heatwole and E. C. Shank. Text, Mark 10:14. Interment in adjoining graveyard.

Martin.—Anna Mary Martin, wife of Bro. Aaron M. Martin, died at her late home, near Goodville, Pa., Nov. 12, 1919; aged 21 y. 6 m. 11 d.

Sister Martin was a faithful member of the Mennonite Church. She accepted Christ as her Savior at the age of about 15 years. During her short sickness she passed through intense suffering having contracted a cold which turned into pneumonia. She seemed fully resigned to God's will. She leaves a loving husband and a child about 10 days old, her parents, brothers and sisters, and many friends.

Funeral was held at Weaverland on Nov. 17. J. W. W.

Zook.—Thomas J. Zook of 1106 Benton Blvd., Kansas City, Mo., took ill very suddenly after being ready to go to his work Oct. 25, 1919. He passed away at 2 o'clock that day. His trouble was heart failure. His age was 64 y. 7 m. 23 d. He was born near Belleville, Pa., March 2, 1855, while in early childhood his parents moved to Noble Co., Ind., where they remained until Sept. 14, 1868, when they moved to Cass Co., Mo. His occupation the past forty years was in the live stock commission business. Funeral services were held by ——— Whisner. Burial in Forest Hill Cemetery.

Troyer.—Mary (Keim) Troyer was born near Sugar Creek, Ohio, Oct. 25, 1849; died at Berlin, Ohio, Nov. 9, 1919; aged 70 y. 15 d. She was married to Simon D. Troyer Dec. 12, 1875. To this union were born four daughters and one son. Husband and son preceded her to the spirit world. In early life she united with the Amish Church, with which she remained faithful unto the end. She was a kind and loving mother extending a helping hand wherever opportunity presented. She was in ill health for the past few years, bearing her infirmity with patience, and often expressing her desire for the rest assured her in her eternal home. She leaves 4 daughters, 19 grandchildren, 4 brothers, and 1 sister. Funeral services at the home of her daughter, Mrs. H. W. Aling by Samuel Miller and Martin Miller. Interment in Mast Cemetery.

"We feel you are freed from all sorrow,
And you're safe on the evergreen shore,
Where the grief and the pain you have suffered,
Will be felt with its piercings no more.

We bow in submission, dear mother,
And we say, 'Let His whole will be done.'
'Only take us to her, blessed Savior,
When our race here on earth shall be done.'

—Daughter.

Total amount received during
month of October 4260 82
Previously reported 326696 03

Total \$330956 85
Previously reported by E M B
of M & C 107320 54

Grand total \$438277 39

Gratefully Acknowledged,
Mennonite Relief Commission
for War Sufferers,

G. L. Bender, Treasurer,
1711 Prairie St.,
Elkhart, Ind.

Married

Yoder—Swartzendruber.—On Nov. 16, 1919, Bro. Marion L. Yoder and Sister Bertha Swartzendruber both of West Union congregation near Wellman, Iowa, were united in holy bonds of matrimony, Bro. Jacob K. Yoder officiating. May the Lord bless this union.

Miller—Kaser.—Bro. Milo E. Miller and Sister Erla Kaser, both members of the Mennonite congregation of Clinton Brick Church were united in marriage, Nov. 22, at the home of the officiating minister, Bro. Silas Yoder near Goshen, Ind. May the Lord bless and direct them through life.

Hooley—Hostetler.—On Saturday evening, Nov. 9, 1919, Bro. Ora J. Hooley and Sister Velma Mae Hostetler, both of the Forks Congregation, were united in holy matrimony at the home of the officiating minister, Bro. Amos S. Cripe, La Grange, Ind. May God richly bless them on the voyage of life.

Obituary

Miller.—Doris Catherine, daughter of Alvin J. and Sevilla Miller, was born in Holmes Co., Ohio, Oct. 25, 1917; died Oct. 17, 1919; aged nearly 2 years. She leaves father, mother, 1 brother, and 1 sister. Doris was a bright little girl and loved by all who knew her, but God saw best to take her home.

Boshart.—Edward J., son of Jacob and Mary Boshart, was born in Milford, Neb., died near Albany, Oreg., Sept. 28, 1919; aged 9 y. 6 m. 4 d. Death was caused by leakage of the heart and double pneumonia. Edward was in poor health since spring. A few weeks ago he grew worse and gradually kept sinking until he found rest in Jesus. He suffered greatly at times but bore it all patiently until he found rest in Jesus. He leaves parents, 5 brothers, 6 sisters, and 2 aged grandmothers. A brother and sister preceded him to the spirit world.

Myer.—Chester L. Myer infant son of Linton D. and Katie (Stauffer) Myer of near Talmage, Pa., was born Oct. 5, 1919; died Nov. 8, 1919; aged 1 m. 3 d. He leaves his parents, a sister (Anna) and a brother (Elmer). Death was caused by yellow jaundice.

Funeral was held at Stumptown Mennonite Church by Bro. Sanford Landis. Text, Psalm 4:8. Interment in adjoining cemetery.

Schnell.—Fanny (Stutzman) Schnell was born in Holmes Co., Ohio, April 12, 1860; died at her home Millersburg, Ohio, Nov. 14, 1919, aged 59 y. 7 m. 2 d. Feb. 20, 1887, she was united in marriage to George Schnell. To this union were born 2 sons and 2 daughters. She is survived by husband, 2 sons, 3 step-children, 1 brother, 1 sister, and a host of friends; 2 daughters having preceded her to the spirit world. She was a devoted wife and mother and a faithful member of the A. M. Church. Funeral services at the Martin's Creek Church, Nov. 16, conducted by S. H. Miller. Text, Psa. 73:25.

Bowman.—Magdalena (Wenger) Bowman was born in Lancaster Co., Pa., Nov. 16, 1842; died Nov. 3, 1919; aged 76 y. 11 m. 17 d. She was married to Henry Bowman Sept. 27, 1866, who died June 6, 1905. She was one of a family of fourteen children, nine of whom preceded her in death. She leaves 3 brothers (Jonas G., Jacob G., and Zimmerman G.) and one sister (Barbara Christophel). She spent most of her life in Pennsylvania until about five years ago when she came to Indiana to make her home with her brother Jacob.

She united with the Mennonite Church in the early part of her life. Services by the home ministers.

Martin.—Fannie (Weaver) Martin, widow of the late Joseph Martin, was born near Weaverland, Pa., June 16, 1836; died at the home of her daughter in Blue Ball, Pa., Sept. 18, 1919; aged 83 y. 3 m. 2 d. She died after an illness of three months of general debility, bearing her afflictions very patiently. She was a faithful member of the Weaverland Mennonite Church for more than sixty years. She is survived by 11 sons and daughters, also 68 grandchildren, and 40 great-grandchildren.

Funeral services at her late home with her son-in-law, Aaron S. Wenger, and at Weaverland Church by Bros. Benj. Weaver, Noah Mack, and I. B. Good. Interment in the adjoining cemetery. A granddaughter.

Good.—Maggie (Snyder) Good, beloved wife of Bro. Allan Good, died Oct. 15, 1919, aged 38 y. 2 m. 22 d. Bro. and Sister Good had charge of the Argentine Mission, Kansas City, until March, 1918, when Sister Good underwent an operation in the hospital after which her physician advised them to come home. At times she was quite well and strong and could go to Church and visit, but the last few months of her life she became bedfast and failed gradually until death relieved her of her sufferings. Our departed Sister lived a devoted, consecrated, Christian life and endured her affliction with Christian patience unto a faithful end. Funeral services conducted by the brethren, N. B. Stauffer, Isaac Miller, and N. R. Weber. Text, II Tim. 4:7. Interment at the West Zion Mennonite Church. May the Lord bless our brother and the bereaved ones.

Ebersole.—Sylvania (Hattan) Ebersole, wife of Bishop John G. Ebersole of near Lawn, Pa., was born June 29, 1851; died Oct. 25, 1919; aged 68 y. 3 m. 26 d.

She was stricken with paralysis on Sat., Oct. 18, and remained in a semi-conscious state until death relieved her. She leaves to mourn her departure her husband, 3 sons, 4 daughters, 1 brother, 2 sisters, 16 grandchildren, and a host of friends. 1 son and 1 daughter preceded her to the spirit world. She was of a quiet and gentle disposition and loved by all who knew her.

Funeral services, Oct. 28, conducted at the house by Bishop John K. Charles at Stauffer's Church by Bro. Samuel L. Oberholtzer and Bishops Benjamin Weaver, David Westenberg, and Noah Landis. Text, Mark 13:33. Interment in the adjoining cemetery.

Hollinger.—Emma J. Eschliman was born July 11, 1869. She was baptized and united with the Mennonite Church in the fall of 1891 and continued a faithful member until the time of her death.

On Jan. 2, 1896, she was united in marriage with Martin L. Hollinger who with his two sons remain to mourn her departure. Besides the immediate family, she is survived by two brothers, two sisters, and many other relatives and friends. She died Nov. 2, 1919, aged 50 y. 3 m. 21 d.

Funeral conducted by I. W. Royer. Text, Psa. 92:12. Deceased was a faithful teacher of the little ones in Sunday school and many of her pupils will long remember her work of love for accuracy and consistency. As a sister in the Church she will be remembered as loyal, modest, quiet, unassuming, exemplary, and well could the poet say of her, "Sister, thou wast mild and lovely."

Herr.—Andrew Herr was born in Lancaster Co., Pa., March 10, 1841; died Nov. 8, 1919; aged 78 y. 7 m. 28 d. His beloved wife (who was Miss Susan Hess before marriage) preceded him 5 years ago. To this union were born 8 children, 5 having preceded them to the world beyond. There remain 3 daughters, 11 grandchildren and 2 great-grandchildren; also 2 brothers, 1 sister, and many relatives and friends. He was a consistent member of the Mennonite Church for many years. Funeral Nov. 11, at Willow St. Mennonite Church. Services conducted at the house by Bro. Christian Brubaker and at the church by Bros. Frank Herr and Christian Brackbill.

"Father, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow
Never can distress thee more.
Yet again we hope to meet thee
When the day of life is fled;
Then in heaven with joy to greet thee
Where no farewell tear is shed."

Hottenstein.—Mary Harnish Hottenstein was born in Lancaster Co., Pa., Dec. 10, 1857; died at her home in East Petersburg, Pa., of typhoid fever, Nov. 12, 1919; aged 61 y. 11 m. 2 d. She was united in marriage, Jan. 21, 1877, to Henry S. Hottenstein, who preceded her to the spirit world seventeen years ago. She is survived by one son (Milton), one daughter (Alice, wife of Clayton E. Hershey), 5 grandchildren, 4 brothers, and 4 sisters. She united with the Mennonite Church in earlier years and remained a faithful member until death. Her sickness came on rather suddenly, but she was ready to answer the call and was resigned to the Lord's will.

Funeral services at the East Petersburg, Pa., Mennonite Church, Nov. 15, in charge of Christian Lefever, Isaac Brubaker, and John Lefever. Text, II Cor. 4:7. Burial in the adjoining cemetery.

Although I never can return,
Let not this grieve your heart,
For you will shortly come to me,
Then we shall never part.

By a granddaughter.

Krauss.—Saloma Nafziger Krauss was born in Fulton Co., Ohio, Sept. 13, 1857; died Nov. 7, 1919, being struck by a passenger train while crossing a railroad track in an automobile at East Union, Ohio; aged 68 y. 1 m. 24 d.

David Krauss was born in Wayne Co., Ohio, Feb. 8, 1876; died in the accident described above; aged 43 y. 8 m. 29 d.

Saloma Nafziger was married to Joseph Krauss, who preceded her in death eight years. She was the mother of six children. One died in infancy, and David is with her. There remain 4 children (Simon, Menno, Mrs. Dora Brabon, Mrs. Ellen Stoll), 16 grandchildren, 2 brothers, 4 sisters, and a host of friends. She was converted in her youth, united with the Mennonite Church, and remained faithful to the end.

David Krauss was married to Blanche Zimmerman Sollenberger Dec. 24, 1901. To this union were born 4 sons and 2 daughters (Raymond, Lucile, John, David, and Ruth) who together with their mother survive the father and share in the sad experience of his sudden departure. He was a member of the Methodist Church.

The funeral service was largely attended. It was

conducted by ——— Shook, I. W. Royer, ——— Bohnert, and ——— Gibson. Texts, II Tim. 4:6 and Jas. 4:14.

Roggy.—Christian Roggy was born near Granville, Ill., Feb. 29, 1852; died at his home in Meadows, Ill., Nov. 21, 1919; aged 67 y. 8 m. 22 d. Feb. 8, 1874, he was united in marriage to Helen Burkey of Tazewell Co., Ill., who died Oct. 2, 1878. One son (Joseph) and one daughter (Lydia) were born to them, who both preceded him in death. Feb. 2, 1880, he was married to Barbara Stalter. Two sons and two daughters were born to this union. One daughter (Ada L.) died at the age of 18 mo. He leaves his deeply bereaved wife, 2 sons (Edwin J. and Alvin P.) and one daughter (Katie King), 6 grandchildren, and many friends and relatives. He united with the A. M. Church at Tiskilwa, Ill., at the age of 23 years and remained faithful to the end. He loved to read God's Word and to have it read to him.

In 1893 he with his family moved to Decatur Co., Kans., for his health where they resided until 1904, when they removed to Cass, Co., Mo., remaining there until 1914, when they came to Illinois where they have since resided. Funeral services at the house by Bro. G. H. Summer and at the church by Bro. Joe Kinsinger in the German and Bro. D. W. Slagel in the English language. Interment in the Waldo Cemetery.

All is over hands are folded
On a peaceful quiet breast
All is over pain is ended
Now dear father is at rest.

Lehman.—Marvin Samuel, son of Bro. Jacob E. and Sister Salome Lehman, died at his late home near Lititz, Pa., Oct. 14, 1919, aged 9 m. 20 d. His suffering, though intense with bowel trouble and convulsions, was borne with much patience, and passed peacefully away seeming to behold beautiful sights as he was entering heaven's portals. He is survived by his parents, 3 brothers and 4 sisters.

Funeral at the Chambersburg Mennonite Church by Bros. John Mosemann and William W. Hege. Interment in adjoining cemetery.

"Sweet little darlings, light of the home,
Looking for some one beckoning come,
Bright as the sunbeams, pure as the dew,
Anxiously looking loved ones for you."

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Items and Comments

England is to have five-shilling bills, which equal in value the American one dollar bills.

"The Italian government is piping steam from volcanoes to heat towns unable to obtain coal."

"Before the war there were 340,000 persons possessing government bonds in Great Britain. There are now 20,000,000."

The official estimate of the 1919 wheat crop in the provinces of Alberta, Saskatchewan, and Manitoba is 10.5 bushels per acre, or a total of 168,892,000 bushels.

"Telephone operators in Egypt are required to speak English, French, Italian, Greek, and Arabic."

"India has one hundred million more cattle than the United States, ranking first in the world."

A strange case is reported from New Orleans, La., where saloon keepers are accused by government officials of profiteering, charging as high as 40 to 75 cents for high grade drinks. What room is there for such charges against saloon keepers in a saloonless nation?

The long drawn out Irish question appears to be approaching its final crisis in Ireland, where Sinn Feiners and government forces are facing each other, neither side welcoming the conflict. It is understood that when once these forces come into conflict that there will be an era of bloodshed which promises to exceed anything yet witnessed by that unhappy country. "Wars and rumors of war" are the order of the day.

The regular session of the 66th Congress began on Monday, Dec. 1. In the opinion of keen observers this session of Congress promises to be quite as eventful as any we have had in many years, the 65th Congress not excepted. Three very important problems ahead are (1) The Mexican situation, (2) the disposition of the treaty defeated in last session of Congress, (3) the reconstructions problems including railroad supervision, high cost of living, etc. The success of the U. S. Government in dealing with these problems will depend largely upon the state of President Wilson's health and the question of whether those at the helm will prove themselves statesmen or more politicians.

The strike of the coal miners of the country has again assumed a serious aspect. It has developed that the calling off of the strike on the part of the labor leaders was not taken very seriously by the union men. Operators and miners have failed to agree on the pay schedule, and the proposition submitted by the Government is not acceptable to the labor leaders. Meanwhile the country is on the verge of a coal famine, industries and schools are being closed down in places, and serious times are threatened. Both national and state governments are preparing to take over the operation of mines and hopes are entertained that suffering because of coal shortage can be reduced to the minimum. While very inconvenient, this strike affords an excellent opportunity to study some labor problems with the mask torn off.

SPECIAL MEETINGS

Albany, Oreg.

Report of Ministers' Meeting held at the Mennonite Church, Albany, Oreg., Oct. 12, 1919.

Organization: Mod., J. P. Bontrager; Secys., J. B. Yoder, U. E. Kenagy.

Subjects considered: "How can they preach except they be sent?" The Church praying the Lord of the harvest; The Minister's problems—(1) the text; (2) study; (3) the use of Illustrations; Preach the Word; Practical ways of co-operating in the work of the ministry.

Speakers: D. B. Kauffman, A. D. Miller, M. E. Brenneman, C. R. Gerig, J. P. Bontrager, G. D. Shenk, John Steckley, N. A. Lind, Daniel Erb, C. C. Steckley.

Thoughts presented; Christ has given the responsibility of the work to the Church. "Lay hands suddenly on no man." God calls, the Church sends out.

Text should not be sensational, nor too large for the speaker. Preach Christ, not man's works. Avoid questionable illustrations.

We should be agreed on doctrine. There should be mutual burden-bearing among ministers, between ministry and laity, among lay-members.

A vote was taken favoring an annual Mministers Meeting.

Secretaries.

Gap, Pa.

Report of the Bible Instruction Meeting held at the Millwood A. M. Church near Gap, Pa., Nov. 7-9, 1919.

Organization: Mod., A. B. Stoltzfus; instructors, S. H. Miller, S. G. Shetler, John S. Mast, D. N. Gish.

Subjects considered: Inspiration of the Bible; The Home and responsibility of parents for the future Church; Church government; The power of submissiveness in nonconformity to the world in dress; Reformation Vs. regeneration; Reverence for God's house and His Word; Present day delusions; The importance of sympathy with our young people in present day temptation; Christ's teachings to His people concerning the lost; The believers' blessings.

Secretary.

SHORT BIBLE TERM

The Short Bible Term of Goshen College will begin with the opening of the Winter term, Dec. 30, 1919, and continue for six weeks. These courses are offered: Gospels, Life of Jesus, Old Testament, Bible Doctrines, The Sunday School, Music, and Home Economics. A special twelve-week Agriculture course will begin at the same time.

For fuller particulars relative to the above write for free special bulletin giving names of instructors, description of courses, expenses, etc.

Address
Goshen College,
Goshen, Ind.

CORRESPONDENCE

Continued from page 665)

Mazeppa, Alta.

(Mt. View congregation)

Dear Herald Readers, Greeting:—On October 19 communion services were held at this place. All partook of the sacred emblems.

On November 9 an all day service was held here. Had a programme

arranged for Mission and Sunday school work. The children brought in the returns for their quarters. Bro. Allan Good of Carstairs also gave a talk to the children. Which was very encouraging, testimonies being for more mission work.

Bro. Allan Good is expected down again next week to hold a study class and revival meetings.

Bro. Norman Stauffer has gone to Oregon and Montana to attend a conference.

Pray for the work at this place.
Nov. 21, 1919. L. G. W.

The devil was the first higher critic. And any man who doubts any part of God's Word is a child of the devil.—D. H. B.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

Go, teach, baptize, teach, I have commanded, I am with you.

"Come over into" South America, India, China, and even Europe, "and help us."

Several years ago tracts were sent to every Mennonite congregation in the United States and Canada with a view of having them distributed as a means of giving mission information. The intention was then that they should be sent thereafter at regular intervals. It has not been done. Was the effect not good, did it not pay, were there objections to the plan? Why, why?

Philip Henry, father of the commentator, Matthew Henry, once said, "Apostasy generally begins at the closet door." What a very remarkable truth! He who is regular and intense in his closet devotions seldom proves good ground for heretical books or teachers; but no sooner does he neglect these devotions than Satan comes with some wrong thought, and in a very short time some apostate views find a lodging place in his heart. Use the devotional closet regularly.

Is your congregation planning to have an "all-day-missionary program" some time within the next six months? If not, should it not do so? Have you a mission committee in the congregation who will look after this matter, make out the program, and do the other preliminary work connected with it? Is it an active committee? Better have no committee than one that is inactive. It will simply be in the way of those who would accomplish something. It can be a means of great good if it will.

A brother said recently, "I do not feel that I am called to preach the

Gospel. I am better at making money. I would rather make money and give it to some one else who is called to that work." True, the Lord needs men to make money, and it is evident that He has called some men to that work as well as He has called others to be watchmen on the walls of Zion; but there are very few callings that are more dangerous. With the gaining of wealth there is likely to be an equal growth of the selfish propensities to the extent that the Lord will likely lose both the man and the fortune. The idea is that He might gain the fortune without losing the man. Get Christ's view of the matter from Matt. 19:23-26.

Our Mission Boards, whether general or district, are interested in every action of the Church which tends to the spiritual development of the body as a whole. With them it is not simply the foreign field, the city, or the outlying rural station. Missions will be a success or failure, so far as number of accessions and spiritual development are concerned, in proportion to their vital touch with God. To be thus in touch means to be "four-square" on the teachings of the sacred Scriptures; to be constant students of that Word (more than simply studying and reciting the Sunday school lesson); to be regular and fervent in prayer, not for self only but for His workers and work in the various fields and to "be ready for every good work."

We are nearing the end of the year. 1919 is almost gone and 1920 is at the door. As a matter of good management every live business man will take an inventory of his assets and liabilities and of the work done during the year. He will determine his gains and losses and from these determine his plans for the next year. Should not the Church do likewise? How

many members has she? How many are so old that little work can be expected from them, and how many are in the vigor of life and should be expected to be assets of real worth to the Church? How many effective workers have been called to "come up higher," and how shall their places be filled? What plans does the congregation have for more effective work next year than in the one nearly past? Many congregations will hold their annual business meetings in the very near future and it would be both interesting and profitable to have a detailed report along these lines as well as on the finances of the Church.

Possibly no one question relative to the mission cause has been asked so many times in the last five years as, "What will be the effect of the world war on world missions?" Early in the struggle some tried to tell us that it would be a great stimulus to higher ideals, and that we were just on the very verge of a religious revival such as we have never seen before; that those who remained in the home land would have a hard struggle to attain to the high religious standard advocated and lived by the returned soldier. They are at home now in large numbers. The farm, the shop, the business houses, the tobacco dens, the brothel, and practically every other business, honorable and dishonorable, have their quota of these men. What are the facts regarding their spiritual life and action? Have you found their spiritual standard so high that you found difficulty in attaining to it? If so, you are certainly an exception.

Then look at the effect of the war upon German missions. Two thousand missionaries had to be withdrawn from possibly a million Christian adherents. Many of these have perished and many can not go back to their former fields regardless of their desire to do so. No, war is not conducive to strong Christian

character but tends greatly in the opposite direction. It does not develop the mission spirit in those who help to promote war. It bars people from their fields of work, temporarily or permanently, fosters greed and an unjust commercialism, and on the whole is bound to hinder the progress of missions.

But the war has loosened the purse-strings for the mission cause. The offerings for missions increased one million dollars for each year of the war. Native workers finding that they could not depend on the missionaries became more aggressive and pushed the work forward with greater vigor. Fathers and mothers who thought it impossible to get along without their boys being at home found that they could give them up when government said so, and now realize that they can do the same when God says so. Other good and valuable lessons were learned, but it is very clear that on the whole the effect of the war has been damaging to the mission cause. It could not be otherwise. No one can expect that anything which is diametrically opposed to the Word of God will promote the spreading of the Gospel message, which is one of God's chief desires.

AT THE MISSION IN PEHUAJO

By J. W. Shank

For the Gospel Herald

A Grocery Store Gathering.

Very soon after the opening of the work in Pehuajo a widow and her daughter became interested in the Gospel. They own a small grocery store several blocks away. The store room is about the size of an ordinary living room. They have one room in the house besides this.

These two, the woman and daughter, never fail to be present at the meetings where they always show a keen interest in what is being taught.

For some time we had been going there on a certain evening each week to have a Bible lesson with them with prayer and singing. They seemed to await that evening with special anxiety. One evening when we came four were present from another family that lives near. These had come at the invitation of the widow and daughter. The next week there were also some from another family. And the week following there were eighteen persons outside the family and workers present. All had come at the

invitation of these people. The store is small and seats are scarce. In order to supply more seats they got some boards and laid them across some large vegetable baskets.

Last week they made preparations for a still larger number of visitors. But it happened that one of the neighbor families was having a social dance in the home and when this became known, the expected audience went to the dance instead of to the Gospel service. There were, however, six persons from other homes present. Thus our work is going on. We are very grateful for the fact that those who have become seekers of the truth in the Mission have abandoned entirely such frivolities as the dance and other similar amusements. They come to the mission because they enjoy the Gospel services more than anything else. Surely God is working in a number of hearts here.

Out among the Native Homes.

We always consider it a happy privilege to go out visiting homes with portions of the Gospel and tracts. Somehow such experiences make us think of the apostles in days of old as they went out, two and two, bearing the message of good news to the people. How gladly they went out and with what joy they reported their experiences among the people! Now we are beginning to taste of those joys.

Yesterday afternoon we were over across the railroad visiting a section that we had not touched before. We would stop at each home and leave a little booklet of choice portions of scripture. Then we would tell them about our work here in the town, inviting them to come to the Mission. We explained to them that our purpose in distributing the portions of scripture is to leave something that will give them an idea of what we are teaching at our Mission, and that we hope they will later desire to have a copy of the whole Bible. We always ask whether they know what the Bible is. Some of them seem to have a vague idea of it but most of them know nothing at all about it. Sometimes they are afraid to take the portions because they think we are going to collect money for them later. We explain that this is not the case and that all is free for the taking.

We told the people also that we hope to begin a Sunday school in that part of town later on. Some of the mothers who have around them six and seven little children are made happy with such a suggestion. "Yes," they say, "if you do that our children shall go."

Most of these people do not know anything about any kind of religion. In fact, they are about as ignorant as one can imagine. In many of the homes the parents can not read. Some of the older children read to them.

All of these homes we want to visit again before long. We are anxious to give them an opportunity to know what

the Gospel is. There would be work for one missionary here doing nothing but such work constantly.

A Glimpse of our Sunday School

The hour for the Sunday school is 2:30 in the afternoon. Last Sunday it was cold and there was a drizzling rain all day. Before two o'clock Brother Hershey went to the hall to get some things ready for the Sunday school hour. When he came to the door, three-quarters of an hour before the time for the opening, there were about twenty children standing about the door waiting to get in. It was cold and they were hugging against the wall to keep out of the rain and wind. Brother Hershey, big hearted as you would expect, opened the door and allowed them to enter.

I came almost a half hour before time and was astonished to see the room over half full of children. They were full of life and could scarcely keep quiet. To be accurate, we will have to confess that the type of children we have here is precisely like that we find in our city missions in the states. Those of our brethren who have been to the city missions may guess what sort of a bunch we had to handle for more than a half hour before the Sunday school time on a cold, stormy day. I will not give details but will merely state that we began singing some twenty minutes before time and kept busy at that.

Promptly the rest of the pupils and our families arrive. Sister Hershey and Beatrice gather together the little flock of twenty-seven primaries and take them into the other room where, by use of the blackboard and sand table, they teach the little ones the beautiful story. We hear little more of these primaries until the close of the school when the door opens and the children walk out in single file singing as they walk,

"La Escuela se termina y vamos al hogar, Adios! Adios! portamos siempre bien, Adios! Adios! portamos siempre bien."
("The Sunday school is over and we are going home, etc.")

In the main audience room there are four classes. First on the girls' side is the class of girls from nine to eleven years of age which is taught by Sister Shank. About a dozen girls listen contentedly to the lesson on Christian fellowship as Paul taught it by his kind letter to the Philippians. Farther back is the class of larger girls which is taught by one of our most capable and consecrated converts. "Oh!" you say, "is it possible that one of the new converts could be given such responsibility so soon?" Let us give a bit of explanation. She is a young woman of more education than the ordinary young woman. She became an earnest Bible student from the very beginning. She has read every tract and every other religious book we happen to have in Spanish and she studies her Bible constantly. In addition to this she is taught the lesson beforehand by the missionaries. Her help

was badly needed. What could we do but put her to work? And we are glad to say that she does her work well and conscientiously.

On the other side of the room there are two more classes. In the front is the class of the writer, a bunch of ten boys, ages from nine to eleven. They too are a lusty bunch, but they listen well to the teaching. At the back, toward the door, is the class of young men and adults. This is in charge of Brother Hershey. Considering the fact that there are pupils in this class ranging in age from twelve to twenty-five, the attention is very good.

The favorite songs of the children are the Spanish editions of "At the Cross, at the Cross" and "I want to be a worker for the Lord". These they sing with all the powers at their command. When the hour is over some of them can hardly be persuaded to leave.

Thus the hour of the Sunday school passes. Everybody, including the missionaries, has a happy time. Pray for us that the little seeds we are sowing may grow to the honor and glory of God.

Pehuajo, Argentine.

CHICAGO HOME MISSION

By Emma Oyer

For the Gospel Herald

(Continued)

After the Mission was reopened on 18th Street, the interest grew rapidly. The hall was smaller than the first one had been and was soon over-crowded. The living rooms were small and crowded, but the rent was not so high, and that had to be taken into consideration. It took a greater effort at that time for the Church to pay the rent and living expenses of the one Mission than it does to support all of her mission stations and charitable institutions at the present time.

The workers felt amply repaid for the hardships and privations which they endured during their first efforts, when some of the very people who had been opposing them began to show a friendly spirit, received them gladly into their homes, and a few accepted Christ as their personal Saviour. God had verified His promise in Isa. 55:11, "My word shall not return unto me void, but it shall accomplish that which I please, it shall prosper in the thing whereto I sent it."

The blessings and privileges enjoyed by those who are engaged in the Master's service always counterbalance any opposition that may come to them. The individual who has the assurance that he is just where God wants and needs him the most, where he can be of the greatest service to humanity, is not so easily crushed or depressed by opposition.

One of the greatest privileges was

that of bringing the Gospel message into the homes. There were other ways, however, in which the Mission was able to help the needy ones of the community. A Medical dispensary was opened, and people were given free medical treatment. Many were helped in this way, but this particular phase of the work was discontinued some years later.

Through the clothing dispensary the workers were able to get in touch with many families who were really in need. Second hand clothing was sent in by interested ones in the country and was distributed among the most needy. It was sometimes difficult to know just who should receive these garments, as there were some who would take advantage. There were many poor people, but not all were worthy of help. This work has been continued until the present time, but while time has brought many changes in the rural districts, Sewing Circles have been organized, etc., our distribution of clothing is also being done in a more systematic way.

A sewing school was also started in the early years of the work. This was held on Saturday afternoon, and was appreciated by those who attended faithfully. Since the public schools of our city require all girls to take sewing, this department is not so important at the Mission and has been discontinued.

Among some of the other activities that have been added in later years, are the mothers' meetings, and the most recent, the sewing circle. A splendid interest is being manifested in both of these departments. A meeting is held for mothers each month, in which home problems as well as religious topics are discussed.

The sewing circle meets semi-monthly. It is an inspiration to see how gladly the mothers give their time and service to contribute to the comfort of others. We have all learned that it is "more blessed to give than to receive," whether it is time, service, or of our means.

With the growing interest in the city the Church in general had become more favorably impressed with the work. Many were now taking an active interest. A Mission Board had been organized. The building in which the work had first been opened was purchased and the Mission removed to its original quarters. Workers came and went while others would come to take their places, until in all there have been over sixty people stationed here. Some stayed for a short period only, others as long as twenty years and over. The experiences of the workers throughout the years are very similar. Visitation work is much the same. It is the same Gospel message that cheers the heart and brightens the home, the same troubles and burdens that need to be lifted, the same opportunities to have heart to heart talks with those who have difficult problems to face, and the tie that binds us together

as a result of these confidential talks is as strong as any earthly tie can be.

Each worker has had his or her part to contribute and any who should feel that their stay, however short it may have been, has not been a blessing to the work are mistaken. Many times, as we are in conversation with some of the older members and friends of the Mission, the names of workers who have been here from ten to twenty years ago are mentioned. An interesting incident occurred at our last sewing circle. A certain sister brought a comforter to be made. She mentioned at the mission sewing circle that it was pieced by her daughter and that it was sewed together by Sister Lina (Lina Zook Ressler), and naturally the conversation drifted back to those days.

The early workers had the privilege of sowing the seed and patiently waiting for it to spring up and bear fruit. Some never realized their hopes during their stay here. Those who were here later had the pleasure of seeing the results, when people confessed Christ, and their mission, with others, who came later, was to teach the fundamental principles and doctrines of the Bible in order that the converts might be rooted and grounded in the faith, and at the same time endeavoring to bring others to Christ. After that was accomplished, those who labored here have enjoyed the fellowship of the Christians and were inspired to press on in their efforts to bring others to Christ by the example and testimonies of those who are established in the faith. So it has been one great, united effort that has brought the work to the place where we can enjoy this fellowship.

The growth and development of the Sunday school is perhaps as interesting to note as any one department of the work — not in numbers so much, as in organization. One cannot depend too much on numbers in city mission work. Often in a few years' time a community can make a complete change. The community in which the Home Mission is located, consisted mostly of Americans and Germans. Some years later they moved to better parts of the city and this was known as a Bohemian settlement. From six to eight years ago the Bohemians located west and southwest of here, in large settlements, and the Lithuanians have come to take their place. There are, however, many Americans, Germans, Bohemians, Polish, Slavish and other nationalities left among whom we can work, but naturally each time a community changes it affects the Sunday school and the work in general during the process of changing.

The Sunday school for a number of years had only two departments — a Primary Dept., which separated the children under ten years of age from the older ones. Other departments were added — an adult Bible Class, which met in the workers living rooms for a num-

ber of years; later a Beginners' Dept., which separated the children five years and under from the primary children, and the lessons adapted to their age. A room in the basement was arranged for this purpose and the graded lesson system has been used in both departments ever since. A Home Department and Cradle Roll were added next, followed by a Junior Department, but the hall being entirely too small to do effective work, a basement next door to the Mission was rented for the juniors.

With a closer grading of classes and other developments in Sunday school work, the need of a larger and better equipped building became more apparent as time went on. In 1916 the Board sold the property on 18th Street and purchased several lots on Union Avenue with the intention of building. A year later a hall was rented on Canal Port Avenue and another on Union Avenue. The regular services as well as the Intermediate and Junior Departments of the Sunday school met in the Canal Port Avenue hall, and the Beginners and Primary Dept. met on Union Avenue for the Sunday school session. This of course was not ideal, and we were handicapped in our work; but it was only a temporary means of conducting our services until the new building could be put up.

In the summer and fall of 1918 our hopes were realized and on Jan. 5, 1919, a spacious and well-equipped building was dedicated. We appreciate this building more as time goes on, and realize that it is only God's goodness to us and the splendid co-operation of the brotherhood that has permitted us to enjoy such privileges. The promise in Phil. 4:19 has been made real to us in a fuller measure than we had dared to hope or expect.

The "Fresh Air" work is carried on in connection with the Sunday school. This work was started in the early years of the Mission (on a very small scale, of course) when some of the workers would take children along to their homes, as far as Kansas, Ohio and Indiana, when they went on their vacation. Others were taken to conference in Indiana and Illinois. While the work was not organized as it is now, no doubt the idea of sending children out for a few weeks vacation originated at that time. This work was finally carried on thru the United Charities which enabled us to get free transportation by sending them in groups to the various communities within two hundred miles from Chicago.

It has grown to the extent that from 150 to 200 children and mothers are sent out from this place every year. It has proven to be a great blessing to our work. It has brought the country and city churches and Sunday schools together more than any other method has done. It has given the city children an

opportunity to behold the beauties of nature, not only a day in the parks with their limitations and boundaries, but a few weeks in great open fields and pastures where there are no restrictions, no "keep off the grass" signs. God has greatly blessed this part of the work and we are sure it has resulted in a number of conversions and accessions to the Church.

Chicago, Ill.

AN IDEAL MEETING

By Lavina Slagell

For the Gospel Herald.

The young people's Bible meeting work will prosper and prove a blessing to our young people if it is prayerfully directed by the Church. If the older brethren and sisters cherish any plans for us, and if they desire to see these realized in our lives in order that they may have the assurance that the future Church will be safe, they are under obligations to do everything possible to provide the necessary present conditions that their ideal for us may become a reality.

It has been recognized that as a rule wherever the young people have the privileges of the Young People's Bible Meeting and avail themselves of the opportunities that there the spirit of the Church is more noticeable and a deeper concern for her needs is evident.

A meeting may be interesting yet not helpful, while a helpful meeting is always interesting. Such will benefit both the intellectual and spiritual part of man. It will develop talent in song, public speaking, and leadership.

Better knowledge of the Word and of humanity is also obtained. But more than this is the development and building up of the inner man.

With a proper acquaintance with the Word of God, honest souls will be led into the glorious liberty of the Gospel. This should be the chief aim of the young people's meeting.

While all are responsible for the meeting, yet some are more so than others. Much depends upon the leader. He should be acquainted with the subject; but more than that, acquainted with the Lord, and "endued with power from on high."

Let neither leader, speaker, nor listener allow a drag in the meeting. Be ready to respond to any call and with each one realizing his responsibility, and taking his place, sinners will be awakened, believers strengthened, and God glorified — the true purpose and result of an ideal meeting.

Chenoa, Ill.

Humility is a lovely flower but unlike all others, the moment we begin to look at it it is gone.—Luther.

AN INDIAN BAZAAR

By Anna Stalter

For the Gospel Herald

To those who are acquainted with India, the term, Bazaar, may mean one of a number of things.

The native business section of an Indian town or city is spoken of as the Bazaar, a market is called Bazaar, besides these we have the weekly Bazaars in the country in an open field which may or may not be near a village.

In the native business section of the cities the stores or shops as they are called are very small and the quarters very crowded. In some of the towns there is a small open space near the business section where morning or evening Bazaars are held for the purpose of selling vegetables, fruit, etc., as no perishable goods are sold in grocery stores as they are in this country.

In the large cities such as Calcutta and Bombay there are markets much the same as we have in this country where there is a market house. In these markets there are many small shops or stores where wares of every description are sold. For most things there is supposed to be a fixed price, but shop keepers generally have what they call an "asking price" and a "selling price" and unless you happen to know what the correct price is you are apt to pay too much for what you buy.

The weekly Bazaar in the country is quite an event in the community where it is held. It affords the only place thousands of the people have for selling their produce and buying the things which they need. Rice and other grains are sold, hardware, shoes, clothing, baskets, pottery, dishes and brassware, salt, fish, chickens and in fact almost any thing one can mention is sold in the Bazaar.

The need of the community usually determines the site for holding a Bazaar. When once the place and time are fixed the people go on generation after generation meeting regularly on the same spot to buy and sell. Usually there is a well near the Bazaar grounds. Trees also are planted and cared for in order to have shade to protect the people from the burning rays of the sun. The people build raised places or platforms of earth on which to sit and display their wares.

Much dickering often takes place before a sale is made and often those who do not know what prices should be, pay a great deal too much for the thing they are purchasing. It is said one never need fear that he has paid too little for an article, as no Indian will take less than he can afford to.

Thousands of people meet each week in many of those Bazaars, which affords a great opportunity of selling literature and preaching to the people. Our Colporters and preachers take advantage of

the opportunity and do much of their work in those places.

Goshen, Ind.

THE ORPHANS HOME

By J. A. Hilty, Superintendent

For the Gospel Herald

In our other article we told you how many children had been received and cared for up to April 1, 1919. It may be of interest to know where the majority of them came from.

Our mission stations as they have developed at the various places naturally came in touch with many of the poorer classes, and through them many have found their way to this place, perhaps because of drink or some other curse the father or even the mother has left the home and then whoever is left with the family is unable to care for them and at the same time earn a living. Perhaps sickness or death of either or both parents has caused others to find shelter in the Home. Many touching incidents might be given as to how or why they found their way here.

As the Home grew and its influence spread children were brought in from various other places and at the present time appeals are coming from Juvenile Courts and County Commissioners as well as private individuals who say they are looking for a home where they know their children will have Christian training.

Many children are refused because we are full. We feel safe in saying that we could have twice as many if we had the room.

There have been a number of changes in Child's Welfare Work since the origin of this Home. In the first place our own church has broadened out to where we now have three Children's Homes instead of one in the United States. Also in previous years the individual states gave very little attention to the dependent child but today they are seemingly competing with each other as to which one can give it their best attention. For instance, formerly, the care of a county children's Home was left to the lowest bidder, and the care of the child was more or less a secondary matter. His final disposal was left largely in the hands of those in charge. If fortune came his way and he got a good home, his chances were good. If the home did not prove favorable, or if the home and the child were not suited the child suffered the consequences, and often developed a life that was a curse to himself and others as well as a life long burden to the state in some institution. Whereas today the individual State Boards with their corps

of assistants are not only given the official oversight of all institutions but also of their wards, and instead of (as in former years) placing them at random any where, they are now confined more or less to their own counties and states, and the question is not so much of finding a child to suit the home as of finding a home to fit the child, and keeping in touch with it after it is in the home, the child first, and rightly so, comes first in their estimation. Their attitude toward the child and the changes it has brought about has its direct bearing on each institution and consequently includes ours.

This naturally causes us to strive to develop our work in its various departments so as to enable us to be of the highest possible use to the child, not only to meet State requirements but because we, too, believe that the child first should be the aim of all child welfare work.

In the articles that shall follow we shall aim to give you a little idea of the life and work in the various departments of the Institution by some one of our corps of workers.

West Liberty, O.

RELIEF AND RECONSTRUCTION

By J. C. Meyer

For the Gospel Herald

II. Organization

Should the Mennonite Church decide to carry out a program for relief and reconstruction work independently it will be necessary to develop some further organization. There may be those who fear that we will get too much system and organization, but I think all will agree that it is not possible to do efficient work in Russia, Austria, Mexico or any other field unless there be an organization developed before the workers start for the field.

The Friends' Organization is probably not so well understood that I can take for granted that the reader will know all about it. The Friends' Service Committee is made up of representatives from the various communities. The office is located at 20 South Twelfth Street, Philadelphia. From these headquarters the literature is sent out to the several communities of Friends and to all others who are interested. There too the funds are collected and disbursed to the various fields. One phase of the work of this central committee is arousing interest by keeping the constituency informed. In this respect I think Mennonite relief and mission work can be improved. The average person of the Mennonite Church does not know enough about the field—be

it India, Armenia, Mexico, South America, or France—to get really interested. Our publicity system does not function properly. As a matter of fact, I find in the Church papers of two months ago news to the average Mennonite layman and I might add that in the last month I have met more than one among the Sunday school superintendents and ministers who knew practically nothing about what happened at the Relief Commission meeting at Kalona, Iowa, or what the status of relief work is. With such a lack of knowledge of facts interest is not possible.

At the present time Brethren J. R. Allgyer, A. J. Miller and A. E. Hiebert are making investigations in Germany, Austria, and probably Russia. Should they report in a week or two I feel quite sure the whole affair would surprise the majority of ministers in the Church, not to speak of laymen.

Someone may raise the question as to how we can interest people in the Church papers. That may be a problem, but I can easily understand why interest will not be aroused as long as important matters regarding mission and relief work are not made known, or are not read when reported in the Church papers. And to make known is not such an easy matter as some might suppose.

We need yet to recognize the importance of the Church literature more. We have yet to develop a system whereby the whole Church is constantly informed as to the work of the Church. Can the Mennonite Church devise such a plan and finance it?

Another important matter that must be taken up by the central committee or one of the sub-committees is the matter of legal procedure. Passports must be obtained and other such technical matters must be arranged. It is not a simple matter to get steamship passage, passports and visas for large groups of people, especially since the stringent war regulations are enforced. And it is well to remember that consular officials, are but human beings and that dealing with them demands that as well as some knowledge of the processes involved.

If the work to be done requires the transportation of large quantities of supplies, a warehouse must be established. The Friends have such a warehouse on Cherry Street, Philadelphia. The work at the warehouse will require the application of ordinary business methods. Buying and selling must be done, as it is not always possible to gauge demands for the future.

The type of organization necessary

in the country where the work is to be done will depend upon conditions; but if the kind of work to be attempted is once known, some things can be known and provided for before the work is opened. The Friends have several offices, storerooms, and hotels in Paris, for that is the center from which the work is done in France. The office at Paris must arrange technical matters regarding the workers, such as permits to travel and work in the field, liberties and limitations of the workers as foreigners, and other details too numerous to discuss here. Briefly the work of the Philadelphia office is to forward the funds and supplies to Paris and the work of the Paris office is to forward them to the field. In each of these transactions the personnel must also be arranged for.

The field executive committee is responsible for the actual work in the field. The Friends field Executive Committee was made up of about twenty-five field workers. These met each month to make out a budget and to plan the general policies which are then to be carried out by the various departments—medical, maintenance, agriculture, building, manufacturing, relief, co-operative stores, transport, and publicity.

Each department made a report at the meeting and generally suggestions were made for the ensuing month. The committee then acted upon the reports. It might be of interest to some people to know that there was no voting at these meetings. If a question was raised it was discussed until a conclusion was reached which seemed to embody the consensus of opinion and the conclusion was then spread on the minutes. Quite generally the head of the department would have his report accepted in toto.

This plan may have its faults and no doubt there are some features about it that do not appeal to every one but the policy of leaving the administration of the work to those actually in the field is a necessary part of any program of relief or reconstruction. At least I do not see how it would be possible to have anyone or any group of persons do this work unless they had the actual experience in the field. But that raises another question which we as a Church must face. If we hope to carry out a program of relief work we must have men and women of experience. We must have at least one medical man, and several trained nurses. We must also have a business man or a man with business ability to consecrate to this work. We must also have some one who can do clerical work in the language of the people we hope to help.

We could not do a large work without having someone who understands the law of the country where the work is to be done. In short, we must not make the mistake of thinking that anyone who is willing can do all of these technical things. It takes more than ordinary sense to know and understand the intricacies of French law even to the extent that is necessary to build homes for refugees on communal land. Again it takes some technical explanation to make a French judge understand that a Quaker does not swear when called into court. But I need not dwell on so self-evident a point. Nor need I but mention that the number of people in the Mennonite Church who have made the sacrifice to get some of this information is not exceedingly large. And the sad fact of it is that some of those who have made the sacrifice are not quite ready to make the further sacrifice of going into this work. Another phase of the subject must also be mentioned. Too often has it been true that those who have, in spite of odds, endeavored to acquaint themselves with some of these necessities for service, have not been understood, and have been severely criticized because of their effort, by well meaning people whose vision limits their field of service to a small part of the field as pointed out by the Master.

In conclusion, I would suggest that every member of the Church consider carefully the necessary elements of a program such as would be adequate for the Mennonite Church, at the present time. If we decide we cannot do our part now let us not postpone preparations but let us prepare ourselves so that at the earliest possible moment we may be ready as a Church to say "here am I, send me."

Goshen, Ind.

HOME MISSIONS VITALIZING THE CHURCH

The expression "Home Missions" has become stereotyped, and is limited to a very set and definite meaning in the mind of the average Christian. Furthermore it is a meaning that is severely contracted, and has little breadth and still less depth. Ask any one you will what they mean by "home missions" and you will be answered by a description of the usual and formal enterprises of the church within our own America—slum missions in the city, Americanization among the foreigners, special work for the negro and the Indian, the struggle to reclaim the Mormon, and the efforts at evangelization among the Mountaineers of the Southland

and on the frontiers of the West. Ask them of the need for home mission work and they will detail to you some fascinating stories of the logging camps; the queer customs of the Mexicans and Indians of the Southwest; the encouraging progress of the negroes; the romance of missions among the mountaineers; and the distressing environments of childhood in the slums of our cities, which rival the conditions of the children in Japan and China for pathos and hopelessness. But to go deeper than that yet, and inquire of them the real importance of home missions; and they will tell you that it is for the conversion of America, the strategic spot of the earth out from which must continue to go the saving power of civilization to the ends of the earth as it did go to save Europe during the great war, and out from which in the same way must go the forces of Christianization that will make the Gospel of our Lord triumphant in every land and among every people. They will tell you that "as goes America, so goes the world"—and that we must make America Christian. They will tell you that home missions is vital to foreign missions, because it is the root and groundwork of it—that it is to make available the resources of men and money here in America which alone will make possible the great missionary enterprises across the seas. They will tell you that unless there is a greater expansion of the church in America, it will never be able to send out and support the missionaries that are necessary to the conversion of the Orient.

But further than this not many men and women will go in the significance of home missions. For here end the stereotyped lines which for so long have been laid down as the length and breadth and importance of this familiar subject. And yet, vital as they all are, those are only the surface things and do not indicate the deep underneath fundamentals which are more important than them all; for upon these fundamentals depends the very vitality and reality of the Gospel of Jesus Christ itself, both for the home land and for the foreign fields. How true this is, we can better understand if we study the relationship of home missions to foreign missions. For we have become so accustomed to another stereotyped expression that we have read into it a content and meaning which it cannot bear. We familiarly say that "missions are the life of the church"—and almost every individual who repeats that motto has in mind foreign missions. Taken in that manner, the motto is not true. Yet there are thousands of zealous men and women who are so absorbed in their loyalty for the foreign field, that they pray and give and yearn

for it so exclusively that they are indifferent to the unchristianized conditions of their own America. Such people are unconsciously devitalizing the Gospel of Jesus Christ, and unfitting it for the very mission and purpose on which their hearts are so much set. The Gospel will be absolutely impotent to cope with the forces of heathenism if it goes out from a church that is decadent in America and indifferent to the social and industrial conditions at its very feet. And this matter involves something infinitely more fundamental than simply the question of setting an example to the Orient. It reaches into the heart sources of the Gospel itself.

The Gospel which we send out to the foreign fields must be far more than precept and dogma. It must be an incarnate and living thing—a throbbing, on-rushing life of tremendous force and power to overcome all of that terrible, inert mass of heathenism. This it never can be through the hearts and lives of a few lone missionaries. They must have behind them a great, invincible church in their home land, out from which come the vast invisible forces of vibrant and consecrated personality that somehow are gathered together in the hand of God and set as a mighty dynamic by the side of those few missionaries to increase them into a mighty and invincible host of spiritual power in those foreign fields. That is the function and purpose of intercessory prayer for them. That is what they mean when they plead that the church in America shall be behind them. Out from us to them must go this sustaining spiritual power in ever-increasing volume.

From out the church of America towards the Orient must go a passion for humanity. Our missionaries abroad will never get far unless they are backed by prayers that are instinct with a burning love and compassion for mankind. Such an impelling emotion, no man or woman has unless it is finding fruitage in the relation of their lives to their own home land. It is a fallacy for any one to assert that they have a pure Christian passion for souls in China or Japan while at the same time their whole life is one of indifference towards the boys and girls of their home town and towards the working people in the nearby shops. They deceive themselves. The real passion of a Christian for the salvation of men and women knows no geographical lines, nor races, nor colors—and that person may doubt the sincerity and genuineness of his own foreign mission concept and spirit who gives and prays for the folks in the Orient, but has neither compassion nor money for the unchristianized in America. Neither his gifts nor his

prayers add anything to vitalizing the great invisible force through which alone the Orient can be conquered.

Another imperative thing for foreign missions is a passion for witnessing for Christ. It is this that sends the missionary out into those far-away countries. He goes that he may tell the story of the One he loves. But how feeble is the impact of his own lonely spirit against those great sordid masses of heathenism! He must be encompassed by an innumerable host of kindred spirits—and somehow God can place beside him your spirit and mine as he labors. The spiritual force of my life and yours may be joined with his in witnessing power. But never until that force goes out from my life and yours with a pure and deep and over-mastering desire to witness for Christ—a desire so genuine that it finds its field for activity wherever a human being is. No man or woman can have fellowship in witnessing with a missionary abroad, whose life is not a continual and fervent witness for Christ in this home land of ours.—Alva Martin Kerr in "The Christian Missionary."

THE VOLUNTEER

His Preparation, Spiritual and Intellectual

By R. R. Smucker

For the Gospel Herald

(Continued)

Let us further consider the volunteer along the line of his preparation. In a previous article we endeavored to discuss briefly some of the things that influence him; the natural development of his spiritual life; his interests; his increasing devotion to prayer-life as he receives new visions; and about world conditions and his interest in them. (See issue of Nov. 6, 1919.)

Who and what is this volunteer who is so vitally interested in the active work of the Church and of the kingdom of Christ? Is this person you, your neighbor, your friend, your son, just who? He is just a normal human being, with weaknesses and failings, with tendencies to sin as anyone else. He has his gifts and abilities as you have. In short, he is one of us with a need for development. In this article we wish to think of the childhood experiences viewing the spiritual and intellectual under the one phase—preparation.

The volunteer's preparation is a life-long task. It cannot be completed in his college days, nor is it begun there. Every act and experience from youth to old age has an influence on his life—his preparation. That is why we say it is a life-long task.

When he has acquired a working knowledge of a certain subject, that does not say that his preparation on this subject is completed. Paul says, "Study to shew thyself approved unto God rightly dividing the word of truth" (II Tim. 2:15). That word is, "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12). Can this study ever be completed? Let each one answer that for himself.

Does it ever come to your mind that the childhood of the volunteer has a great part in his preparation? In these earlier years contributions are made that if not received then will be lacking always. Teachers, fathers, mothers, have a divine vocation in life. The care and training of a little one who has latent talents, as yet undeveloped. This child who is a gift from God (Psa. 8:2, Matt. 21:15-16); and who is an heritage from the Lord (Psa. 127:3-5) how important it is to encourage the good and check the evil tendencies. Children grow up in one of two environments (a positive or a negative) taking it from a Christian viewpoint. By positive we meant a Christian home and Christian parents; while by negative, a non-Christian home. One very common thing we observe is that too often the criticism and discipline of the child is largely destructive. "Don't do this," or, "don't do that," instead of it being of a constructive nature.

The child of tender years is plastic. Every person associating with him influences his life. The child has a right to expect more than just to be fed, clothed, and sent to school. In a Christian home he should be taught those principles which are a foundation for his future development. Here is what we mean by the divine vocation of parents and teachers: they have it in their hands, to a large degree, to perfect or to mar the vessel which God has moulded and placed into their care. The things learned in childhood are retained and recalled to active service far easier and more completely than are the things gotten in later life. It is the privilege, yes the duty, then of every parent to enable the child to get a fund of Bible lessons, stories, and verses committed to memory. This is preparation and is according to God's will. In the words of Paul, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation thru faith which is in Christ Jesus" (II Tim. 3:15).

Later in life the spiritual meaning

of these verses will be received and when the particular verse is wanted, it is at command and correct. One of our ministers has said that half of the Bible verses quoted were quoted incorrectly. Has not this often been your experience: "I can't repeat the exact words, but the meaning is ...", being able to give only the thought content. Again in school the child gets new ideas. These change as he grows older. If he has the spiritual training along with it, he gets the proper correlation of these ideas.

The child in this stage is an imitator. This imitation is the basis of all habits formed in this period. **The Religious Educator** says, "In their hands (referring to parents and teachers) as in no others lie the reins of the kingdom of God"—meaning that the development of the youth lies in the control of the parents and teachers to a large extent. These youths will be responsible for the kingdom here on earth in the near future. All children receive suggestive impulses. These come to them from certain acts of father, mother, or some else. The impulse is received and acted upon—imitation. The child is neither good nor bad, as we commonly understand those terms. He has tendencies to develop both good and bad habits. The parent then is to direct by suggestion and example such impulses as will formulate good habits and check the growth of bad ones.

But what has this to do with the preparation of the volunteer. In the Christian home he should receive a good knowledge of Bible truths that will be and are a preparation particularly for the step of 'new birth,' and more remotely, a preparation for better future service. As he comes into the adolescent period, when he is forming his principles and getting a new realization of the important Bible doctrines, he should be taught the proper idea of relation between spiritual and material things. This is where many boys and girls go wrong. The parents blame the school or education, where as the real truth of the matter lies in the fact that they (parents) have not given the child the proper spiritual training in the home. Thus when material ideas are presented, they leave wrong conceptions of God. Education in its broad sense, is the development of those abilities and qualities already within the child, as well as the giving of new ideas. Leaders in the educational world seem inclined to give preeminence to the development of the child. His viewpoint usually depends on the underlying principles which have been formulated while yet in the home.

But the volunteer may not have been reared in a Christian home, (the

negative viewpoint). Such a child loses that early development of his life along Christian ideals. He does not have the early conceptions of God and His principles, and is not prepared through development for the new ideas that come with regeneration. When he gets the conviction that he is lost, it means a severe jar in his life. It means a complete readjustment of his ideas and thoughts. Also, for example, while a child he does not get the stock of Bible knowledge and verses that would help him so much when he gets into active service. He has not the advantage of thinking back to something his mother may have impressed upon his mind. I leave this question with you: Is my part in the preparation of the youth of today being filled? We know not what God has in store for any one.

In our next article we will view the volunteer from early manhood under the two phases, the spiritual and the intellectual.

Goshen, Ind.

(To be continued)

GLEANINGS FROM THE WOMEN'S HOSPITAL IN CHINA

The baby who was born in the hospital but a few days before is heard crying furiously, and we go into the room to see whether anything needs to be done for its comfort, when the attendant is found pricking the infant's upper gums with a needle in order to cure it of "ma ya" (a hardened condition of the gums). "Yes," says Mrs. Mao, "the needle must be used or the child will die in a short time." Not only the gums are pierced, but ten or twelve places are deeply pricked directly under the nostrils. As the blood flows it is somewhat dark in color instead of bright red, which in their estimation means that the child has developed a cold, though no other indications of a cold exist. But to remedy this condition, during our absence each of the baby's fingers of both hands is pierced with the needle—and the next day baby is well!

* * * *

Listen! Some one is crying as though her heart would break. It is Mien Na. Her husband is very angry and desires that she come home at once. She is able to walk very much better than before entering the hospital, and realizes that while in the hospital she is treated kindly, while returning to the home of her mother-in-law would mean cruel treatment and a life of much suffering. We plead with her mother-in-law and husband that she be permitted to remain until her limbs are stronger, while her husband protests and says that he

doesn't want her condition improved; he wants her to die, etc. Through the intervention of others she is permitted to remain a few days longer, after which the tortures of a cruel husband and mother-in-law are again hers to bear.

* * * *

A crowd of people have just entered the hospital court, and we go to see what it all means. Curious spectators have seen the ambulance arrive and crowd about to take in the sights. "An ambulance in the interior of China!" I hear you say. Yes, but quite different from the ambulance pictured in your mind. This one happens to be a basket a trifle more than a yard in length, in which is curled up the form of a woman, who has thus been carried to the hospital, suspended from a pole borne between the shoulders of two men. As the patient is taken from the basket it is evident that a bath and change of raiment is the first thing needed, after which no time is lost in getting the operating room in readiness and the patient is soon undergoing the necessary operation.

* * * *

A little child with enlarged spleen is almost at the point of death, and the mother, who has recently undergone an operation, has the sick one by her side in the hospital. She proposes that if the child should die its body be thrown outside the city wall to be consumed by the dogs. "Has she no mother heart of love?" you ask. Yes, but she is away from home and their condition of poverty will not permit the transporting of the little body to her home community. So, after the death of the child, funds are quickly solicited by our hospital Bible woman, and the carpenter engaged to construct a small coffin, in which the form is placed. Arrangements are then made with our Chinese pastor, and a brief funeral service is held in the open hospital court, after which it is given a decent burial instead of being placed at the disposal of dogs.

* * * *

The shades of evening have fallen, and as we enter the dispensary on a small errand a half-dozen women are seated on the kang about the little oil lamp trying to read. They have heard the story of our Savior's love in the morning hospital prayers; they have been trying during the day to learn the characters on the leaflets given them; and now, that night has come, they cluster about in a small circle with the Bible woman in their midst telling them the message of salvation and helping them to a knowledge of characters, that they may be able to read for themselves "the Old, Old Story."—Bessie Rider in *The Missionary Visitor*.

WHAT CAN I DO TO MAKE THE SUNDAY SCHOOL A GREATER BLESSING TO THE COMMUNITY

By Sadie King

For the Gospel Herald

Notice, What can I do? Not you, or some one else.

But what can I do?

There is nothing I can do without the help of God. It is possible only by the grace of God to make the Sunday School a blessing. First and uppermost of all, I must strive to be just what I believe God would have me be. I must be prayerful, tactful, longsuffering, gentle, kind, forgiving, sociable. But with all this I must keep myself in place and walk honestly as becometh a Christian.

"Faith without works is dead."
Words without deeds are empty.

The price of power:

"He who would win and rise,
E'en though his brother falls,
Must close his heart and eyes,
What ever calls.

"To sorrow's sobs be deaf.
Let lonely pass love's day,
Pause not for joy or grief,
Lest they delay.

"Heed not fair friendship's call;
Stay not for passion's pain:
Aid not the weak who fall—
So shalt thou gain.

"For he who wins this race,
Must ever dwell apart,
And this the price he pays,
A pitying heart."

Notice Paul's experience: "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain, giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned. By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left; by honour and dishonor, by evil report and good report, as deceivers, and yet true; as unknown and yet well known, as dying, and behold, alive, as chastened and not killed, as sorrowful yet always rejoicing, as poor, yet making many rich, as having nothing and yet possessing all things" (II Cor. 6, 1—10).

I must be truthful.

"Truth crushed to earth shall rise again.
The eternal years of God are hers:
But error, wounded, writhes in pain,
And dies among His worshippers."

I must attend Sunday School regularly and on time, with a well prepared lesson, Spirit-filled; a burning love for lost souls; visit the homes in my community,

especially homes where there is lack of interest in the Sunday School. Be ready at any time to tell the sweet old story of salvation that warms the cold hearts of those who know not Christ.

Hubbard, Oregon.

BETTER SITUATED

When the foreigner steps upon our shores he begins to look, not for a mansion, but for a humble dwelling. It may be only a shed to begin with. But as he becomes acquainted with the customs of America, and his income increases, he moves out of his humble dwelling into a more spacious house, well furnished and better situated.

"Passing by a house a short time since I noticed the intimation, 'This House to Let.' 'How is this? Is the former tenant dead?' I asked. 'Oh, no, sir,' said the caretaker; 'he has removed to a larger house in a better situation.'"—Henry Varley.

So it is with the "stranger" and "pilgrim" on earth. He is a citizen of a "better country." He is only dwelling in a tent of clay in earth's wilderness—shifting for a time. Like Abraham he only sojourns here, looking diligently for a city which hath foundations (Heb. 11:8-10), and a mansion prepared (John 14:2). 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens' (II Cor. 5:1).

So our dear ones in the Lord have not died, even if we have seen the clay vessel lying in the casket. They have only fallen asleep to await the resurrection morn, the removal into a more spacious and better and better-situated house, which the Architect of the universe has built, a house furnished with full equipments. Read I John 3:2; Luke 24:31; John 20:19; Revelation 21:22, 23; 22:1-3.

Dear pilgrim, just a little while longer to tabernacle here. See that you lay up your treasure where neither moth nor rust can corrupt, where you need not lock your doors.

The passing out of a saint is a source of joy to his brethren and sisters in the Lord, because with a bright hope they look beyond this vale of tears. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:19). Read also I John 3:2.
—Saturday Evening Call.

The presence of God calms the soul, and gives it quiet and repose.—Fenelon.

The anvil breaks a host of hammers by quietly bearing their blows.—Selected.

MENNONITE CHILDREN'S HOME

(Millersville, Pa.)

Twelve children were admitted since our last report to the Herald and several have been placed into homes on trial. Our family now consists of twenty-five boys and nine girls. Most of the boys are small, the oldest being nine years old. One boy, almost fifteen years of age was returned to the Home yesterday on account of being dishonest. This boy is able to do any kind of farm work and we still hope to be able to save him for a life of usefulness. He has been asking us to give him another trial in another home. Should any one be interested in the boy, not only for the work they can get out of the boy, but also from the standpoint of helping the boy over a hard place in life, let us hear from you in the near future.

Provisions are still coming in from various congregations. The White Horse and Hershey district brought a large donation recently. The brotherhood at Hanover, Pa. took a special contribution to pay for a cow for the Home, which amounted to one hundred twenty-six dollars and fifty cents. We may have failed to mention the Bowmansville donation in our former letters, but want to assure all contributors that everything is appreciated. The Lord has spared us from a general epidemic of whooping cough and we are again free. The brethren S. H. Miller and Daniel Kauffman were among those who visited the Home recently. Come again. Remember us while we continue our labors.

Yours for the needy,

The Workers,

Nov. 26, 1919.

Per L. S.

A HINT FOR HUSBANDS

A man's house should be his earthly paradise. It should be, of all other spots, that which he leaves with most regret, and to which he returns with most delight. And in order that it may be so, it should be his daily task to provide everything convenient for his wife. With every provision he can possibly make, hers will be a life of care and toil. She is the sentinel who can seldom if ever, be relieved. Others can sleep, but if there be one who must watch, it is she; she ought, therefore, to be furnished with every comfort within the means of her husband. Generally every dollar expended by the husband for the accommodation of his wife in her domestic operations is returned upon him four fold; if not precisely in pecuniary advantage, tho it is often true, it will be found in the order, peace and happiness of his family.—Great Thoughts.

NEWS NOTES FROM THE ARGENTINE MISSION

By Emma Shank

For the Gospel Herald

August is ushered in with light attacks of gripe—all of the children of our two families have it. Before the fifteenth all of them except Elsie had a very bad relapse. Lester and Robert run high fever for almost a week. For an entire month there is no time during which there is not at least one of the children sick in bed.

During these days the writer and Sister Hershey are kept constantly occupied preparing work and teaching in the afternoon kindergarten or childrens hour. It is gratifying to notice the eagerness of the children to listen to the Bible stories and take part in singing the little songs. Their little hands, too, are becoming more nimble to do the little bits of hand work that is given daily. Our problem at present is to find time to visit the homes of these children so as to keep in closer touch with the parents.

The men folks are occupied in taking care of the various services, preparing sermons, distributing tracts and scripture portions, doing some home visiting and attending to the many extra details that make up the program of every missionary.

August 22—the last one to have the gripe gets out of bed. We are happy that all can be up at the table again with a good appetite.

August 31—This was Sunday. There was a bull fight near town and a great many of the pleasure seekers were present, about four thousand present, we were told. The admission was fifty cents for each person. Imagine the amount of money spent for nothing more than to witness a lot of cruelty to the poor animals. One man was seriously hurt in the fight. Fortunately it is against the law to have the fights as they do in Spain. Here they are not allowed to kill the animals nor to wound them. As a result of the bull fight several boys who had started to Sunday school were absent.

Sept. 3.—On the morning mail we received an unusual supply of belated U. S. mail. Some letters and papers had been on the way for more than two months. We spend most of a half day reading letters and Heralds. Among other things we received the report of the mission board meeting of last June. We sometimes think it a long time to wait for some of the reports that we consider of most importance.

Sept. 4—Today the men bought some more second hand furniture that

we have been in need of for some time. New furniture costs too much to think about and it seems impossible to get the material cheaply enough and find enough time to make all of the things we need by hand.

Sept. 6—Today our family have a moving. After two months of searching we finally find a house that is unoccupied. We were one of about four other families who wanted the house. The owner prefers to rent to North Americans because he can be more sure of getting his monthly rent. We are happy to be able to get into a house by ourselves again and get settled down.

Sept. 7.—Our Sunday school reaches an attendance of 94. Gradually the numbers increase. We receive them gladly for we feel that we have a message that is worth while giving.

Sept. 7 to 13—We lay aside all extra study during these days to have more time to fix things up in our home. There are little cupboards to make, shelves to put up, flowers to transplant, a bit of garden to make, boxes and trunks that have been packed for eight months to unpack and many other similar duties.

Sept. 11—Today is the second anniversary of our arrival in South America. How different we feel now from then! Then all was new and strange: there were hopes a plenty but there were secret fears as come to one when the future is so much of a mystery. Then we knew that grave tragedies were possible and that everything was in the dream stage. Now it is different. We are settling down to a life that is different from that of years ago but it is beginning to seem more of a matter of course. The fear of the strange people and this foreign life is daily decreasing. We have no time to think of what trouble we might have in attempting this or that because there are so many things that hourly call for our attention. Now we look upon Argentine as our home. Our great concern is that we may bring to these poor people something of the great joy we have in being followers of our loving Master.

Sept. 12—This afternoon we have a meeting that we had planned for yesterday. For certain reasons it had to be put off for today. Following our weekly Workers' Council meeting we take some time to think of the good things the last year has brought to us as missionaries. Below are some of the thoughts that were presented.

1. I consider it a blessing of providence that we were led to come to Pehuajo and to this particular part of town. Providence seems to have guided us to make this trip last of all so that we would have the advantage

of much experience in other parts and thus be able to judge this place in comparison with others we saw. T. K. H.

2. I feel especially grateful for the way in which more than a score of people have helped us in almost every way since we came to South America. Even business men as well as ordinary people we meet and other missionaries have added their bit to make life more pleasant for us. It seems as though God must have led them to be so toward us. M. H.

3. I feel very grateful to our Father that he has kept us through afflictions in the form of serious illness so that we can all be here now and able to go on in the work. E. S.

4. I feel especially grateful for the personal touch we can have with these dear native people. They seem to appreciate so much the light we bring in the form of the Gospel. J. W. S.

5. I thank God for the way in which the Gospel is taking hold of the lives of the people here and for the testimonies they give when they receive the light. T. K. H.

6. I feel thankful for the prayers of the people at home for I believe these prayers have helped us through all of our changes here. M. H.

7. I thank God for what we can see of the power of the Word of God upon these people. Just the simple word itself does so much even when we do not add any explanations. E. S.

8. I am thankful for the consciousness of God's presence during the times of greatest trial. J. W. S.

Pehuajo, Argentine,
F. C. O. S. America.

HOW REACH THE IDEAL

By Esther Augsburg.

For the Gospel Herald

In speaking of anything ideal we think of perfection. A meeting is largely what the attendants make it. In the work of the church, the Sunday school, and the young people's meeting we should be studious, diligent, and prayerful.

In Paul's letter to Timothy he says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In trying to reach the ideal we should be loyal to Christ taking Him as our example. Before He started any work He would come before God in prayer. How much more need we do the same? Let us ever keep in touch with God.

Flanagan, Ill.

QUESTIONS AND ANSWERS

What is my next step when I have volunteered for mission work and the Mission Board does not consider me?

Such conditions give great opportunity for steps that are not only unwise when considered from the standpoint of the volunteer, but are even detrimental to the mission cause. Boards may have made a mistake in not considering you, or they may have considered you and for very good reasons have not reached a definite conclusion, or they may have had so much other pressing business that time would not allow the consideration of your matter. A safe position is to have the results in the Lord's hands. This is the thing which every volunteer should do. The following is certainly safe: Be ready to go where the Lord calls you, let your Board know of the field to which you believe yourself called, then simply wait and as occasion presents itself talk to the members of the Board, but never show an over-anxious spirit. "In your patience possess ye your souls." It may be a trying ordeal, but to be a volunteer or a missionary means to find many things come into your way that are trying, and the Lord may simply lead you through this ordeal to prepare you for others that will come to you when you are far away from home and friends and have no one who is passing through the same trials to discuss these things with you.

On the other hand there is always the possibility of being mistaken. The Lord can work as well through the Board as through the volunteer, and if He wants the volunteer in the field at once He will as certainly work on the hearts of Board which is to do the sending as on the one to be sent. The fact that the Board is not impressed would suggest the possibility that the mistake is on the part of the volunteer.

The question so often arises, "What shall I do now while awaiting the action of the Board." First, be just as active in pointing people to Christ while you wait as you expect to be in your chosen field. This is very important. If you can not do that here from love to God and lost souls it is not at all likely that you will do much along that line after crossing the ocean. Sea water may change your complexion some but it will not make you a missionary. It is simply the line of travel for people who are missionaries before they leave their homes to get to other fields. If you do not show forth the real Christ-life here you will not do it beyond the sea. The heathen are as apt in finding out shams as the Americans—

yea, more so, because they suspect the missionary as soon as he appears among them. They will put interpretations on his actions that can be hatched out only in the bottomless pit.

Second, if you are engaged in some secular business (and every true volunteer will be, and will avoid all questionable occupations) continue in it, proving that it is not an effort to get away from work that prompts you to volunteer. Such accusations have been made. I know.

Third, you may need better preparation. Possibly you should go to school, or you may not be familiar enough with your Bible. Get it as well as you can. You will not have much opportunity to familiarize yourself with it after you are on the field. There will be so many other duties.

Yes, volunteer but do not become discouraged or dissatisfied if you are not sent at once. Keep on praying, be ready but not over-anxious, and in the Lord's own good time all will come right.

FROM OUR MISSION STATIONS

For the Gospel Herald

Knoxville, Tenn.

(1308 W. 4th Ave.)

To all Gospel Herald Readers,
Greeting:—

O give thanks unto the Lord.—Psa. 136:1.

In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3:6.

Some months have passed since last report from here appeared in the Gospel Herald. It is with much joy that we tell of how the Lord is blessing the work. Sister Kauffman is still here, happy and busy. We have day school. Six of the pupils are young sisters. The Lord be praised for bringing Sister K. here. Have Sunday-school in a colored settlement, one mile from the Mission, each Sunday at 10 o'clock, and meetings each Thursday at 2. Other places in the city among the colored, conducted same as Sunday-school. Some of the colored are quite mannerly, intelligent, and well behaved in time of services. Total number enrolled in the colored Sunday schools, 155.

We expect Bro. A. O. Histan and of near Doylestown, Pa., to hold a series of meetings here in December. He will arrive here Saturday, Dec. 6, or possibly a day or two earlier, the Lord willing. We would be pleased to have others also from the North come and spend some time here. We wish that others might locate here.

Some wish to know how we like

to live in Tennessee by this time. We are pleased to say we are happy, and contented here because of the great and needy field; and much more so of late because of the bright prospects of a Church building being erected here at the Lord's appointed time. The first contribution received for the proposed new meeting house here was sent by Bishop David Garber of Virginia, as a memorial to their dear son, Ethan R. Garber, who was drowned last July. Bro. Ethan had in mind to do mission work in Mexico, but our ways are not always the Lord's ways. His way is perfect. Psa. 18:30.

We wish to thank the Alberta, and Saskatchewan Congregations who so kindly sent Sunday school cards, papers, and charts for the work, with Bro. Ervin Jennings last August. We also wish to thank all others who have remembered the work with literature, clothing, provisions, etc.

We still have on hand a number of unanswered letters and packages to acknowledge. Sorry that some who have so kindly remembered us with good and useful things must wait so long for an acknowledgement. Papers received without senders address—one package from Annie S. Witmer, and one package from Benj. Saltzman. If there are any who have back numbers of Christian Cynosure we will be glad for them to use in the work. Money received from garments sold since May 19,—\$12.55. The following contributions were received since June 4,—

A Sister, Columbia Pa. R. D.	\$ 1.00
A Sister Wrightsville, Pa. R. D.	2.00
A Sister Elizabethtown, Pa.	2.00
A Sister Harrisonburg, Va. R. D.	1.00
A Sister Hesston, Kans.	1.00
A S. S. Class Elizabethtown Pa.	
by Sister Shotzberger	10.00
A Bro., Florin Pa.	5.00
A Bro. and Sister, Elizabethtown Pa. R. D.	10.00
Springdale Sewing Circle, by Sister Driver	42.00
A Bro. Sterling Ohio	2.00
A Bro. and Sister Waynesboro Va. R. D.	20.00
A Bro. and Sister Wellman Ia. R. D.	6.00
A Bro. and Sister Lanc. Pa. R. D.	10.00
Chambersburg (Pa.) Sewing Circle, by Sister Leshner	25.00
Goods S. S. by E. G. Reist	63.14
Pearl Kauffman Manson Ia. by G. L. Bender	1.00
Reid (Md.) Sewing Circle by Sister Eshleman	25.00
A Bro. Versailles Mo.	5.00
A Bro. and Sister Bainbridge Pa. R. D.	50.00
A friend Sewickley Pa.	4.00
Strasburg (Pa.) Sewing Circle by Sister Eberly	15.00
A Friend Knoxville	10.00
A Friend Knoxville	.25
Warwick River Cong. Va. by Sister Brenneman	35.00
Sisters Circle of the Rowe Cong. by Sister Horst	10.00
Reiff S. S. by B. E. Stauffer	25.00

The Sisters Mission Circle of the Weaver Cong. Va.	20.00
A Bro. and Sister Altoona Pa.	.40
Unknown, by E. G. Reist	5.00
A Sister Concord, Tenn.	5.00
Contribution Box	2.10
One Dollar from a Sister of Va. which should have been acknowledged in previous report.	

Gratefully acknowledged,

C. B. and Anna Byer.

Nov. 18, 1919.

Canton, Ohio

(1939 3rd Street, S. E.)

On Oct. 19 Raymond was taken with a fever which was two days later pronounced scarlet fever and consequently put the mission home under a thirty-day quarantine, which necessarily changed our program considerably. We however tried to make the best of the situation, and had Sister Minnie move to Sister Hershberger's, and was thus privileged to look after the most needy work outside and also do our writing what necessarily had to be done, and, besides, bring us our "daily bread." We feel we are owing her gratitude for faithful service.

We also felt the serious disadvantage of being shut in just after our series of meetings, just when we planned to see a number of people whom we wanted to be in touch with, and were not privileged.

We greatly appreciated the kindness and helpful service of the brethren, John Miller, J. S. Gerig, E. F. Metzler, D. B. Raber, and one of the "Brethren" ministers, who preached the Word so ably in our absence.

We want to thank our little flock for their faithfulness in keeping up meetings and interest during the time we could not mingle with them.

Sister Smucker went home for a few months' stay for the benefit of her health. We miss her valuable assistance in the work, and hope she may be able to resume her labors on the field again.

When it was announced that Grandmother Tschantz, one of our faithful members had passed away it occasioned sadness on the part of every one who knew her. Indeed, the old saints are few whose face outshone hers and whose life was quite as much of an inspiration and benediction to a fellow-pilgrim as was that of Sister Tschantz. And then to think of a life of Christian faith and triumph in this age of sin and apostasy, we rejoice that one of our number has anchored safely, beyond all that is mortal.

We expect Bro. Gerig with us soon (DV) to hold our communion.

We were glad and thankful for the presence of Bro. C. Z. Yoder last evening, whom the Lord used to

bring us one of his "fatherly" messages following the workers meeting, which was an expression of thankfulness from almost every one present.

At this thanksgiving season we are especially thankful to the many dear brethren and sisters who remembered and supplied our material needs. There was, however, this disadvantage during our quarantine; our family being reduced to four, and were not allowed to give out anything, we could not use the provisions sufficiently fast enough to keep some from spoiling.

Luella is not very well since yesterday morning, having some temperature, but nothing serious. We sincerely hope it will not result in another quarantine.

Wishing His grace to all of His children, and desiring an interest in the prayers of His own.

In behalf of souls in Canton,

Nov. 24, 1919. N. E. T.

Altoona, Pa.

(1614 8th Ave.)

Greeting in Jesus' Name:—"The Lord is great and greatly to be praised," for the continual blessings He is giving us in His service. We want to thank the sisters of the sewing circles for their liberal supply of clothing, bedding, etc., that they are sending here. In distributing this clothing you can never realize the much benefit received therefrom, especially as cold weather is at hand. We have many requests from parents for garments for their children. Before we give any we make an investigation to see if they are worthy of receiving same. This gives us a good opportunity to get into personal touch with the families.

We appreciated the donation by the Juniata Cong. of 67 quarts of a variety of canned fruit and a number of other provisions. Our supply of fruit was very low. The Lord just knows what we need and when to supply the same.

The following brethren worshiped with us Nov. 9: John F. Bressler, Juniata Co., on his way to Martinsburg stopped with us and preached the morning sermon; Bro. William Hershberger, Johnstown, preached for us in the evening; Bro. Wesley Hilty, Marshallville, Ohio, allowed himself to be used in S. S. and Y. P. M. Nov. 19 Bro. J. E. Martin and family, former Supt., here came to remove their household furniture to their present home at Guilford Springs, Franklin Co. We were all glad to see them. May the Lord richly bless them in their field of labor. On Tuesday eve Bro. David Ebersole and daughters were with us at our service.

Their are on their way to his son, Harry, Marshallville, Ohio. Sunday, Nov. 23, Bro. J. A. Ressler, Scottsdale, gave us two impressive sermons; also two lessons on Revelation.

We find it a privilege of visiting the hospitals and distributing literature among the sick ones and give them a few words of encouragement, also the importance of meeting the Saviour at any moment. We praise the Lord that while there last week two souls were willing to make the good confession. May you remember them at the throne of grace.

The Millersville Children's Home has admitted one of the fatherless children from here.

The following is the report of receipts for November:

Southwestern Mission Board	\$ 38.83
Belleville and Allensville Sewing Circle	36.56
Sewing Circle	13.00
Mellinger's S. S.	51.12
Eastern M. B. of Charities	81.75
Eastern M. B. of Charities	8.20
Number 317	5.00
Number 318	75.00
Number 319	5.00
Number 320	12.00
Number 321	1.00
Number 316	1.00

\$328.46

Some of this amount was specified to apply on furniture account.

Cash value of provisions and clothing:

Lauver and Crossroads Sewing Circle	\$ 34.00
Belleville Sewing Circle	22.00
New Providence Sewing Circle	13.00
Hagerstown Sewing Circle	6.00
Belleville Cong.	14.50
Allensville Cong.	8.75
Martinsburg Cong.	10.00
Bro. Byers	2.00

\$110.25

We again extend our thanks for the support given us. May you continue to remember us is our prayer as we are dealing with souls of men that we may be the means of leading them to Christ.

Joseph M. Nissley.

Nov. 24, 1919.

P. S.—We kindly request that in writing or sending anything here be sure and have our street number (1614- 8th Ave.) We learn that there is another Nissley with the same initials as I have living in Altoona and by mistake has opened some of our mail.

J. M. N.

Lima, Ohio

(825 N. Jefferson St.)

Bro. Robert Myers and Sister Anna Kauffman of Minot, N. Dak., stopped at the Mission while on their way to West Liberty one day last week.

Sister Nellie Hagey is taking her vacation with her parents in Canada at the present time.

Beginning with Dec. 14, we expect

to hold a protracted effort for the salvation of the lost. Bro. E. B. Stoltzfus of Hudson is expected to be here at that time.

Bro. Enos Hartzler was one of the recent callers.

A report from our Mennonite boys in conference by the sea of Galilee was received here and very much appreciated by the workers. May the Lord continue to bless the strength of youth as it is laid at His feet.

We are looking forward to Thanksgiving with special pleasure. A program for the afternoon and evening has been arranged.

Pray for the work and workers.
Nov. 25, 1919. B. B. S.

Kansas City, Kans. (200 S. 7th St.)

Sunday, Nov. 23, was another busy day with out missions in Kansas City. In the forenoon a Sunday school and Thanksgiving program was rendered at Argentine with an attendance of 82. A similar program was given at 200 S. 7th St. Mission in the afternoon with an attendance of about 137. Bro. Paul Erb of Hesston, Kans., spent the day here and preached three times. The presence of Bro. H. J. Harder, Versailles, Mo., Sisters Anna R. Weaver, LaJunta, Colo., and Ella Zook of Manson, Ia., was much appreciated.

Weekly cottage prayer meetings have been held with good interest and attendance in the Armourdale district. Just recently a class for Bible study has been organized in that section which has chosen for its name, The Friendly Bible Class. Bro. Wm. Smith was elected chairman, Bro. Rufus Horst Sec.-Treas. and the writer teacher of the class. The class motto is

"Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can."

The subjects of the first two lessons were "Bible Study; Why, When, and How." The subject for this week is, "What Constitutes a Right Beginning in the Christian Life," and the meeting is to be held at the home of Mr. Enderton on So. 13th St.

Sermon subjects for next Sunday (D.V.), will be, "Possessing our Possessions," "Fishers of Men and Lessons they Teach." In the evening, "The World's Greatest Detective."

Bishop Joe C. Driver conducted Communion services here Sunday, Nov. 16.

A number of persons have confessed Christ at each of the missions and are receiving instructions in the Christian life.

Thursday we were agreeably surprised by the arrival of Bro. Ora Hartzler who just came from Ft. Douglas, Salt Lake City, Utah, where he had been imprisoned for Christ's sake. Like Daniel of old, his countenance appeared "fairer and fatter in flesh," after a period of real testing. We praise God for the grace bestowed upon our dear brother.

Recent visitors here have been Bro. Adam Kauffman, Cass Co., Mo., Bro. John M. Bontrager and wife, and Bro. Daniel Heading and wife from near Yoder, Kans.

We are looking forward to holding a series of meetings. A prayer that is frequently offered by our people here lately is "Dear Lord, send a revival and begin in me, for Jesus' sake."

Bro. and Sister Rufus Horst, who have just recently located at the Argentine Mission, have taken right hold of the work and God is blessing their faithful efforts, for which we praise Him. J. D. Mininger.

Nov. 24, 1919.

La Junta, Colo. (Mennonite Sanitarium)

Dear Herald Readers, Greeting: — Glad to inform you all that at this writing the sun is shining brightly. We had quite a heavy snow storm about 2 weeks ago, but fair weather has returned.

Bro. and Sister Good, who have each given several years service on the farm and in the kitchen, have left us for other spheres of activity. They have gone east, expecting to visit friends and relatives for some time, after which they are going west again. They showed their interest in the work and workers here by their several years of service and the gift, when leaving, of their Overland car. This is much appreciated by the workers and patients here, as the transportation problem is a serious one with so many to arrange for.

Several evenings ago another patient accepted Jesus as his Saviour. Pray for him.

Bro. and Sister Nafziger of Fulton Co., Ohio, stopped with us a few days enroute for points farther west. Their stay was much appreciated. We wish them God's speed.

Sister Kathryn Stalter has recently been added to the nursing force here. We again remind all sisters interested in this line of work to communicate with us.

Again we close by saying, "Pray for us."

Sanitarium Workers,
Per Allen H. Erb.

Dhamtari, India

Little Edward Henry Friesen was born to Bro. and Sister P. A. Friesen on Friday, October 10, at Sankara station, India.

At the last writing from India (Oct. 12th) there were 320 famine refugees in the camp at Balodgahan. They were employed in building a well graded metal road from the main highway to the village and also in digging the foundation for a granary for the village.

Sister Anna Stalter has her permit to return to the mission field in India. It is hoped that the remainder who had hoped to go this year may soon get theirs so all may go to strengthen the hands of the few workers who are now on the field.

Sister Fannie Hershey of Dhamtari, India, has been granted a furlough home, and is expected to reach the shores of America some time during the first week in December. The Lord protect her on her journey.

HOME TRAINING

By J. A. Heiser

For the Gospel Herald

I have in mind a mother who was so indulgent with her children that she wanted them to have "a good time". One evening, as she was going to a revival meeting, she said, "I hope that preacher will not preach so sharply tonight; it makes my daughter feel badly." Well, it would have been better if that daughter had felt still worse. That daughter grew to womanhood, went out into the world, and married an unbeliever. The marriage proved to be a very unhappy one.

One day that mother came to me and said, "I wish you would do something for my daughter." I had to think, You poor woman! She had sent her daughter out into the world without home training, and now she must witness the fruit of her own neglect and folly.

Fisher, Ill.

Brazil controls the coffee market of the world. She also has vast sugar plantations. In one town alone she has 47 sugar factories.

In 1806 The British and Foreign Bible Societies sent 600 copies of the Bible in Spanish to Buenos Aires and Montevideo.

If we could merit our own salvation, Christ would not have died for us.—Wilson Jerome—Martyr.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For October 1919

EVANGELIZING FUND

INDIA MISSIONS

Protection Cong Kans \$ 5.00
Larned Cong Kans 5.00

\$ 10.00

GENERAL FUND

Beech Cong Ohio \$114.30
East Union Cong Ia 32.00
Y P M Plainview Cong Ohio 74.00
Lindale S S Va 20.00
Lower Deer Creek Cong Ia 40.49
Pleasant View S S Okla 8.30
Holmes County S S Conf Ohio 36.93
Freeport Song Ill 93.92
Daniel Sweitzer 86.60
Salem S S Alta 22.28
Warwick River Cong Va 45.80
Susie Gilmore 10.00
Goodfield S S Ill 20.80
West Zion Cong Alta 24.81
Leetonia S S Ohio 24.72
Midway S S Ohio 37.21
West Union Cong Ia 57.52
Martha M Shenk 3.00
Ezra C Shenk 3.00
Primary Dept. Manson S S Ia 12.60
Advanced Dept Manson S S Ia 23.07
General Conference Offering taken at Harrisonburg Va 825.59
Branch S S Va 24.05
East Union Cong Ia 40.00
Levi Martin 5.00
Skippack Cong Pa 28.00
Souderton Cong Pa 77.15
Lower Salford Cong Pa 80.00
Clearspring Cong Md 13.14
Goshen Cong Ind 20.00
Maple Grove Cong Ind 35.00
Forks Cong Ind 32.40
Clinton Frame Cong Ind 65.14
Jasper & Newton County, Ind 29.00
Protection Cong Kans 5.00
Pennsylvania Cong Kans 25.17
Protection Cong Kans 5.00
Larned Cong Kans 3.00
Calkins Cong Mont 4.50
Mt Zion Cong Mo 10.25
Fairview Cong N D 3.00
Wolford Cong N D 4.55
Spring Valley Cong N D 1.00
S. M. Carr 2.00
Bethel Cong Mo 4.25
Liberty Cong Ia 1.75
Carver Cong Mo 3.50
Cherry Box Cong Mo 2.36
White Hall Cong Mo 2.00
Mt Zion Cong Mo 10.00
Spring Valley Cong N D 2.80
Bethel Cong Mo 10.00
Liberty Cong Ia .65
Cherry Box Cong Mo 1.25
White Hall Cong Mo 2.00
Kaufman Cong Pa 28.10
Stahl Cong Pa 11.00
Union S. S. Ill. 6.60

\$2,215.55

India-General

East Fairview S S Nebr \$ 73.06
Walnut Creek S S Ohio 56.00
Hildebrand S S Va 18.95
Oak Grove & Pleasant Hill Congs Ohio 102.00
Sister Cook 4.00
Emma Rohrer 10.00
Canton S S Ohio 28.30
Sugar Creek Cong Ia 77.07
Primary Dept. Oak Grove & Pleasant Hill S S Ohio (Educate a Native child for a Missionary) 19.39
Maple Grove S S Pa 34.85
Moses Hoover 25.00
Warwick River Cong Va 10.50
Alma Lehman 5.00
Pleasant View S S Ohio 15.00
Midway S S Ohio 3.70
Primary Dept. West Union S S Ia 14.39
Allensville A M S S Pa 18.80
A Bro & Sister, Towamencian Cong Pa 10.00
Lloyd & Kenneth Shenk 10.00
Salem S S Wayne Co Ohio 2.06
Ellen Garber 6.00
Bethel S S Ore 10.00
J B Stutzman 5.00
Salem S S Nebr 65.00
Hagey S S Ont 63.16
St Jacobs S S Conference Ont 20.55
Blenheim Cong Ont 64.07
Susie Bingaman's S S Class 4.00
Vineland S S Conference Ont 66.41
Reinham Cong Ont 19.35
Israel Cressman 40.00
First Mennonite Cong Ont 133.63
Mrs. S K Nissley 50.00
E Chestnut St S S Lancaster Pa 73.00
A Friend of Missions Pa 10.00
Mount Joy Y P B M 5.80
Gehmans S S Pa 65.17
Bowmansville Mission Friends Pa 45.00
Bosslers Y P M Pa 2.12
Belleville A M S S Pa 15.00
Girls Class Mt Joy S S Pa 3.35
Landisville Pa S S 17.75
Old Road Mennonite S S Pa 25.72
Spring City Cong Pa 25.00
Souderton Teachers Meeting Pa 40.50
Skippack Cong Pa 40.00
Reiff Cong Md 157.17
Miller Cong Md 102.59
Jonathan Kurtz 25.00
Protection Cong Kans 5.00
LaJunta S S Colo 46.60
Coalridge Cong Mont 5.00
Mt Zion Cong Mo 22.50
Fairview Cong N D 5.51
Spring Valley Cong

N D 3.30
Bethel Cong Mo 5.65
Palmyra Cong Mo 24.10
Liberty Cong Ia 16.25
Cherry Box Cong Mo 2.25
White Hall Cong Mo 1.00
Weaver Cong Pa 23.00
Martinsburg Cong Pa 7.10
Scottdale Cong Pa 27.89

\$1,933.56

India Missionary Support

A Friend \$ 5.00
A Bro & Sister West Liberty Ohio 100.00
Blooming Glen S S Pa 200.00
Elkhart Cong Ind 26.50
Middlebury Cong Ind 20.00

\$351.50

India New Missionaries

Willow Springs Cong Ill 15.85
West Union Y P M Ia 15.00
York Ont. Mission Meeting 376.33

\$407.18

India Missionary Children Support

Warwick River Cong Va \$.20
Albany Mission Meeting Ore 105.00
Creston Cong Mont 29.75
Primary Dept. Science Ridge S S S Ill 11.51
Holdeman S S Ind 2.00
Primary Class, Cressman S S Ont 10.00

\$158.46

India Native Worker Support

Filer S S Idaho \$ 15.00
Tri-County S S Conf Ohio 60.00
Doylestown S S Pa 30.00
Harmony Young People's Meeting Ill 11.00
Markham Y P B M Ont 15.00
Baden Mission Ont 15.00
Y M B C East Petersburg S S Pa 5.00
Manheim Bible Study Class Pa 5.00
A Bro Plain Cong Pa 10.00
S H Horst's S S Class Pa 6.50
J I Weldy & Family 15.00
C A Shantz & Wife 5.00
Fort Wayne Cong Ind 2.42
Larned S S Kans 5.00
Spring Valley Cong N D 5.00

\$204.92

India Bible Women Support

Old Sister's Class Plainview S S Ohio \$ 4.50
Logan County Sewing Circle Ohio 4.00
Filer S S Idaho 6.00
Peter Garber 30.00
Doylestown S S Pa 18.00
Old Sister's Class Bethel S S Logan County Ohio 18.00
Salem S S Wayne County Ohio 2.00
Old Sisters Class Plainview S S Ohio 2.40
A Bro & Sister Kans 12.00
H C Deffenbaugh 4.00
Holdeman S S Ind 6.00
Helping Hand Class

Elkhart S S Ind 2.00
Class Na. 10 Olive S S Ind 2.00

\$110.90

India Medical Work

(Dr Coopridger)

Lydia A Zook \$ 7.60
Warwick River Cong Va (For Equipment) 11.00
Fulton County Sewing Circle Ohio 36.00
A Sister Clearspring Md 6.00
Old Sister's Class Plainview S S Ohio 1.30
J B Stutzman 15.00
Clinton Brick Cong Ind 15.40
Mrs A Brackbill's Class Bowne S S Mich 5.00
Protection Cong Kans 4.00

\$101.30

India Famine Relief

South Dist O O Amish Menn Custer Co. Okla \$ 25.00
Mahlon T Yoder & Family 100.00
Upper Deer Creek S S Ia 5.00
A Sister Jackson Minn 3.00
Cheerful Giver's Class Penna S S Kans 1.57
Brethren of Roanoke Ill 40.00
Friends Philadelphia Pa 10.00
Walter Bingham 1.00
A Bro & Sister Harrisburg Ore 100.00
A Sister Harrisonburg Va 5.00
D S Weaver 300.00
Oak Grove & Pleasant Hill Congs Ohio 462.70
Tillie Miller 5.40
A Sister Morgantown Pa 10.00
South Nampa S S Idaho 22.60
Warwick River Cong Va 44.50
Alma Lehman 5.00
Peter Wagler 15.00
Noah M Gingerich 10.00
Crown Hill Christian Worker's Meeting Ohio 27.05
Mary Burkhart 5.00
John Roth 25.00
"A Sympathizer" Kans 5.00
Berlin S S Ohio 7.78
P P Swartzendruber 40.62
A Friend 10.00
S M Zook & Family 2.00
Zion Cong Ore 20.00
O O A M Cong Eli Nisly Bishop Kans 100.00
J J Tice 15.00
Greenwood A M S S Del 25.00
Bro in Faith 50.00
Providence Cong Va 19.00
Pike & Salem Congs Ohio 200.00
Friends Oyster Point Va 55.00
Plum Creek S S Nebr 39.23
A Sister Clearspring Md 3.00
Quarterly Mission Meeting Salem, Pike, Zion, New Stark
Blanchard & Lime Congs Ohio 60.79
Ed Martin 25.00
Plainview S S Ohio 70.00
Plainview Y P M Ohio 16.12
D S Yoder & Wife Del 10.00
A P Shenk 9.34
2 Cor. 9:7 5.00

Harrisburg A M Cong Ore	35.00	Barbara S Yoder	20.00	L H Shank	20.00	L J & Ida Powell	10.00
A Sister Oyster Point Va	95.00	E T Yoder	25.00	S M Lefever	5.00	E C Long	10.00
J P Zook & J B Peachey Congs Belleville, Pa	36.85	Penna S S Kans	60.00	J R Shank	5.00	Zion Cong Ohio	30.35
Catlin Sewing Circle Kans	10.00	Larned Cong Kans	3.72	Daniel Kauffman	10.00	Dan Hartzler	2.00
Old Sonnenberg Cong Wayne County, Ohio	17.50	Roseland Cong Nebr	7.55	C L Shank	26.00	A Brother	2.00
Lloyd & Kenneth Shenk	10.00	Coalridge Cong Mont	10.00	J M Kreider	5.00		
A Son & Mother Nebr Western A M S S Conference Garden City Mo	113.50	Fairview Cong N D	8.50	J H Hershey	10.00		\$776.85
M Zeigler	5.00	Liberty Cong Ia	10.00	Mt Zion Mo	4.50		
E A Rediger & Wife	100.00	Carver Cong Mo	8.50	Daniel Wenger	5.00		
First Mennonite S S Ont	80.00	Palmyra Cong Mo	5.50	W W Holsopple & Wife	5.00		
Cressman S S Ont	30.00		\$5,191.61	Abe Wenger	50.00		
A Bro & Sister Baden Ont	20.00			Louis Wenger	25.00		
Mr & Mrs. Menno Nahrgang	25.00			Daniel & Jesse Wenger	15.00		
No 820 Atglen Pa	50.00			Edward Wenger	5.00		
Shopes & Stricklers Congs Pa	27.00			Bessie Wenger	5.00		
Erismans S S Meeting Pa	150.00			David Nebel	2.50		
Kraybill's S S Pa	30.87			Orva Wenger	5.00		
Erismans S S Meeting Pa	21.00			Collected by S S Stalter			
Lauvers Cong Pa	36.00			Elizabeth Musser	2.00		
Manor Cong Pa	78.00			Ella Musser	1.00		
Byerland Cong & S S Pa	150.00			E E Miller & Family	10.00		
H & A G	25.00			N O Culp & Wife	5.00		
Mount Joy S S Pa	13.85			J H Flisher & Family	5.00		
Vine St Mission S S Lancaster Pa	74.58			Shank Sisters	3.00		
H E D	50.00			Mollie Brenneman	1.00		
No 2624	5.00			S S Vercor & Family	1.00		
Beginners Class Kraybill's S S Pa	7.00			J M Hershey & Family	10.00		
C P Yoder's Class Belleville A M S S Pa	5.05			E J Hershey & Family	1.00		
Maple Grove Mission S S Pa	14.00			A W Rhodes & Family	10.00		
A Sister Mount Joy Pa	10.00			J M Brunk & Family	2.50		
E Petersburg S S Y M B C Pa	5.00			E E Showalter & Family	5.00		
Crossroads Cong Pa	28.60			Abe Good & Wife	5.00		
A Brother Atglen, Pa	5.00			D S Weaver & Family	20.00		
Ira L Hershey	20.00			S G Winey & Family	5.00		
Brubaker-Hershey Reunion Pa	151.48			Dr A S Brunk	10.00		
Doylestown S S Pa	65.62			Mark G Snyder	2.00		
Doylestown Cong Pa	50.14			J P Enns & Family	5.00		
Plain Cong & S S Pa	87.16			A H Leatherman & Family	10.00		
Norristown Mission Pa	7.00			J R Ebersole & Wife	1.00		
Line Lexington Cong Pa	92.00			Emma Rohrer	2.00		
Deep Run Cong Pa	72.00			A H Erb & Family	.50		
Franconia Cong Pa	405.20			S S Stalter & Family	10.00		
Swamp Cong Pa	50.00			Collected by L J Powell			
Souderton Cong Pa	96.70			Homer D Wenger	2.50		
Boyerton & Hereford Congs Pa	70.35			E W Showalter	2.00		
A Sister, Blooming Glen Pa	2.00			I J Barge	5.00		
Line Lexington Cong Pa	57.00			Wm Jennings	5.00		
Souderton Cong Pa	78.20			Mrs Maud Good	5.00		
Norristown Mission Pa	11.16			J H Hershey	10.00		
Brethren Reiff Cong Md	59.70			J H Weaver	5.00		
Strasburg S S Pa	25.00			W A Weaver	2.00		
Row Cong Pa	78.00			A R Hershey	5.00		
Shore S S Ind	25.10			Martin R Hershey	5.00		
South Clinton O O Amish Ind	50.00			Neuhauser Family	25.00		
A Friend Elkhart Ind	5.00			Moses Hershey	10.00		
Midland Cong Mich	17.50			Elmer Horst & Wife	5.00		
Earl Miller	10.00			Amanda Buckwalter	5.00		
Mrs J A Myers	25.00			Fannie Buckwalter	5.00		
Ft Wayne Cong Ind	16.90			Elizabeth Weaver	10.00		
Primary Dept Penna S S Kans	20.13			Henry Hershey	5.00		
				L B Hertzler	35.00		
				Jos Hertzler	2.00		
				Ethan Hertzler	5.00		
				Mark Hertzler	5.00		
				I D Hertzler	50.00		
				H P Hertzler	20.00		
				Moses Hertzler	5.00		
				Harvey Yoder	10.00		
				Henry K Hershey, Brother & Sisters	26.00		
				C Hertzler	5.00		
				T F Brunk	10.00		
				Jason Brunk	2.00		
				A H Weaver	10.00		
				E D Leaman	5.00		
				Jno M Hertzler	10.00		
				D E Weaver	5.00		
				Mrs Isaac M Kurtz	1.00		
				I T Hertzler	5.00		
				C H Smith	5.00		
				Anna Yoder	5.00		
				Frank Yoder	5.00		
				M E Weaver	1.00		
				Jos H Weaver	1.00		
				Milo Wenger	5.00		
				Ivan & Cora Musselman	10.00		
				Amos H Hershey	4.00		

White Hall Cong Mo	1.00
East Fairview Cong	
Nebr	20.00
Shem Swartzendruber	25.00
Crystal Springs Cong	
Kans	17.08
Dr J B Campbell	20.00
Peter Kennel	7.50
Western AM S S	
Conference	113.50
Emma King	6.00
C Neuhauser	4.00
Chas Bute	3.00
Rollo Wenger	2.00
C J Freyenberger	4.65
E Walton	2.90
Sam Freyenberger	15.00
Benj Schlegel	2.00
Helen Rodgers	1.00
Mr Stempski	2.00
Allie Christ	1.80
Mrs Wilson	.50
Valentine Swartzendru-	
ber	5.00
Provisions	
East Fairview Cong	
Nebr	9.60
Crystal Springs Cong	
Kans	5.20
Mt Zion Cong Mo	3.20
Sycamore Grove Cong	
Mo	10.75
C A Hartzler	5.40
Individual Donations	3.25
Crystal Springs Cong	
Kans	5.45
South English Ia Cong	4.97
	\$429.47

Lima Mission

Ada H Stauffer	\$ 5.00
Katie Alleman	1.00
Lizzie Longenecker	1.00
Bertha McLaughlin	.50
Special	10.00
A R Zook	1.00
Provisions	
Mrs Chas VanPelt	1.50
Samuel Golden	2.25
Levi Hartzler	.35
Bertha McLaughlin	.50
J Y Smucker	1.75
Jim Gauze	.25
Henry Miller	2.50
S E Allgyer	1.00
E R Miller	8.00
	\$ 36.60

Toronto Mission

First Mennonite Cong	
Ont	\$ 69.02
Waterloo Cong Ont	66.17
Hagey S S Ont	16.14
Wanner Cong Ont	9.74
Shantz Cong Ont	26.20
	\$187.27

Youngstown Mission

Myrtle M Adams	\$ 5.00
J L Yoder	2.75
Henry Detweiler	6.00
Mahoning Co Ohio and	
Lawrence Co Pa	
Outing Collection	3.85
Oak Grove & Salem	
Congs Ohio Wayne	
County	65.50
Logan County Sewing	
Circle O	29.00
Day Nursery	7.20
Sunday School Offerings	4.84
Sunday Evening Offer-	
ings	6.61
House Income	7.00
Clothing	
Portage County Sewing	
Circle Ohio	15.50
	\$153.25

Altoona Mission

Ada H Stauffer	\$ 5.00
Springs Cong Pa	8.00
Kaufman Cong Pa	30.83
	\$43.83

Philadelphia Mission

Providence S S Pa	\$ 20.00
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Knoxville Mission

Reiff S S Md	\$ 25.00
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Total for City Mis-	
sions	\$1,604.87

CHARITABLE INSTITUTIONS**Children's Welfare Home**

Protection Cong. Kans	\$ 5.00
Larned Cong Kans	3.00
East Holbrook Cong	
Colo	17.99
Spring Valley Cong	
Kans	81.27
Mt Zion Cong Mo	7.25
Spring Valley Cong N D	.25
Bethel Cong Mo	5.50
Liberty Cong Ia	6.65
Carver Cong Mo	1.50
Cherry Box Cong Mo	1.00
Zion Cong Ore	28.00
West Fairview Cong	
Nebr	14.65
Sam Freyenberger	5.00
Bro Swartzendruber	1.00
Christ Neuhauser &	
Wife	3.00
West Union Cong Ia	2.00
Peter Kennel	5.00
Ben Schlegel	5.00
T J Coopridner	35.00
P C Sutter	1.00
A Sister	5.00
Special Support	147.00
Provisions	
Sugar Creek Cong Ia	60.00
Kalona Iowa	15.00
Sycamore Grove Cong	
Mo	25.00
Manson Iowa	60.00
Kalona Iowa	25.00
South English Cong Ia	31.50
F P Kauffman	7.00
Dave Kauffman	1.40
Bethel Cong Mo	8.50
Mo-Iowa Conf Mo	3.25
Hannah Gerber	1.25
	\$618.96

LaJunta Sanitarium

Ada H Stauffer	\$ 5.00
Yoder Cong Kans	30.72
Mt Zion Cong Mo	1.00
Spring Valley Cong N D	.25
Liberty Cong Ia	1.00
Blough Cong Pa	8.58
Hospital Fees	742.85
Miscellaneous per Supt.	23.28
Litwiler Income	12.50
D S Weaver	50.00
West Liberty S S Kans	32.00
	\$907.18

Old People's Home

Hough Income	\$ 25.50
Neshannock Falls Cong	
Penna	15.50
Mt Zion Cong Mo	3.75
Liberty Cong Ia	1.50
Cherry Box Cong Mo	2.00
	\$ 48.25

Orphan's Home—Ohio

Warwick River Cong	
Va	\$ 1.50
Susie Gilmore	10.00
Midway S S Ohio	.35
Mt Zion Cong Mo	4.50
Liberty Cong Ia	.75

Stahl Cong Pa	11.00
Sue Hershberger	2.00
Special Support	667.97
Lydia Kauffman	2.00
Mary Hagey	1.00
A Sister	30.00
A Sister	5.00
Minnie Taylor	2.00
Mission Meeting of	
Logan & Champaign	
Co Ohio	327.29
Maugansville Md	34.80
Thomas Nafzinger	2.00
J Y King	30.00
C Bixel	10.00
Amos Detweiler	.50
Earl Neer	4.00
D Yoder	4.00
D Shank	14.00
Perry Shank	6.00
E R Miller	9.00
P A Troyer	9.00
Fulton County Brethren	
Ohio	288.80
P Daniels and E Neer	10.00
Topeka Sewing Circle	21.75
Frank Lauver	6.30
Yoder & Detwiler	9.90
Detwiler & Hartzler	4.35
Crown Hill Sewing	
Circle Ohio	15.60
Drs. Leo & Harry	
Niswander	105.00
D S Yoder	9.00
George Kenagy	9.00
Sam Harshberger	1.75
Jake Detwiler	12.00
Bremen Cong Ohio	36.20
J B Hartzler	5.00
Lester King	2.00
J T Hartzler	2.00
Abe King	2.00
Gideon Yoder	100.00
Mamie Freed	5.00
	\$1,799.51

Total for Charitable	
Institutions	\$3,373.90

MISCELLANEOUS FUNDS**Mary Burkhard Support**

Logan County Sewing	
Circle Ohio	\$ 2.50
Jewish Mission—Chicago	
Pearl Garber	\$ 8.00

Personal Fund

For Anna Stalter	
Fulton Co Sewing Circle	
O	\$ 14.00
For Education T K Hershey's	
Children in South America	
Enoch J Zook and Mr &	
Mrs E F Zook	\$ 24.00
For a Brother	
C. A. Shantz & Wife	100.00
	\$138.00

Sister's Missionary Support

Marion Sewing Circle	
Pa	\$ 17.25
Sisters Reiff Cong Md	2.00
	\$ 19.25

Pond Bank Mission Bldg.

Marion Cong Pa	\$328.00
Chambersburg Cong	
Pa	206.24
	\$534.24

Maugansville Sewing Circle

A Bro & Sister Reiff's	
Cong Md	\$ 50.00
Reiff S S Md	50.00
	\$100.00

Ind-Mich Church Bldg Fund	
Mrs Bunce	5.00
F D Hare & Wife	5.00
Beulah Beach	2.00
Friends McBride Mich	3.00
Hopewell Cong., Kouts	
Ind	582.00
Hopewell Cong. Kouts	
Ind	2,310.00
	\$2,907.00

Rural Missions Fund

Hopewell Cong Ind	\$ 5.51
Howard-Miami Cong	
Ind	29.67
Bethany S S Mich	5.10
Fairview Y P M & Cong	
Mich	17.22
Holdeman Bible Meeting	
Ind	5.75
Salem Cong & S S Ind	30.80
Mt Zion Cong Mo	2.00
Cherry Box Cong Mo	.25
White Hall Cong Mo	1.00
Blough Cong Pa	17.17
	\$114.47

S S Field Worker

Protection Cong Kans	\$ 2.10
Mo-Iowa Conference Expense	
Fairview Cong N D	\$ 6.75
Spring Valley Cong	
N D	4.35
Bethel Cong Mo	11.50
Palmyra Cong Mo	8.00
Alpha Cong Min	8.60
Cherry Box Cong Mo	7.87
White Hall Cong Mo	10.00
	\$ 57.07

Eastern Mennonite Home

Schellsburg Cong Pa	\$ 3.00
Martinsburg Cong Pa	3.40
	\$ 6.40

Southwest Pa Conf Fund

Casselman Cong Md	\$ 1.64
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Southwest Pa S S Conference

Missionary Fund	
Casselman S S Md	\$ 3.16
Masontown S S Pa	7.03
Stahl S S Pa	20.00
Kaufman S S Pa	33.28
Blough S S Pa	8.40
Martinsburg S S Pa	2.60
	\$ 74.47

Board of Education

Casselman Cong Md	\$ 3.28
Total for Miscellaneous	\$3,968.42

SUMMARY

Canadian Treasurer	\$778.44
Eastern Menn. Board	1,874.85
Franconia Mission	
Board	\$1,673.19
Franklin Co Pa &	
Washington Co Md	
Mission Board	\$1,120.59
Ind-Mich Mission	
Board	3,762.46
Kans-Nebr. Mission	
Board	434.12
Mo-Iowa Mission	
Board	336.14
Southwest Pa Mission	
Board	260.46
Mennonite Board of	
M & C	\$11,433.56
Total	\$21,413.35
Gratefully Acknowledged	
Mennonite Board of Missions	
and Charities	
G. L. Bender, Treas.	
Elkhart, Ind.	

GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII

(Herald of Truth)
Established 1864

SCOTTDAL, PA., THURSDAY, DEC. 11, 1919

(Gospel Witness)
Established 1905

No. 37

EDITORIAL

"It is written, be ye holy."

"I will bless the Lord at all times: his praise shall continually be in my mouth."

Men's words are not infallible because their authors "know in part" only. God's Word is infallible because its Author knows all things and "cannot lie."—B.

Relief Work.—Elsewhere in this number of the Gospel Herald we print two articles on this subject, one by Bro. Loucks and one by Bros. Reist and Mumaw. Many will be interested in both articles, not only for what they say but also for what they promise to say later on. Next week we expect to print another article on the special support of orphans.

General Missionary Conference.—The General Missionary Conference which is to be held with the brotherhood of Elida, Ohio, Dec. 27-29, promises to be a very important and inspiring meeting. The failure to have it formally announced in our announcement columns is probably due to the fact that those having charge of the meeting are very busy men. The program as arranged provides for the discussion of a number of very weighty and live missionary problems, and as usual a number of side meetings are being arranged for the convenience of workers in attendance who are also members of other important Boards or committees. We look for a large attendance and an interesting meeting from beginning to end.

Christian Unity.—"That they all may be one," was our Savior's prayer concerning His disciples. The difficulty with most of our modern get-together movements is an attempt to unite without becoming one in faith. The disciples frequently plead with their fellow workers to "be of the same mind," yet were compelled to withstand those who had forsaken the Christian faith and warned the faithful not to have any fellowship with them. We stand in need of the same warnings today. Never before has there been a more determined powerful, and farreaching effort made to bring about a federation of churches upon a basis of unscriptural compromise. Any union of churches on any other basis than that of unity of the Spirit and obedience to Christ is on a pagan basis. The ultimate end of all such compromising is to educate churches and church members away from the true Christian faith. "Have no fellowship with the unfruitful works of darkness."

The Cigarette Evil.—One of the evils popularized by the late world war is that of cigarette smoking. So very injurious is this practice especially upon the young that many of the states passed laws restricting their sale. But no such laws have been passed since the war. Through the encouragement of government officials, Red Cross, Y. M. C. A., and other organizations from which one might expect better things, cigarette smoking has been greatly popularized, and its victims are multiplied. All forms of the use of tobacco are injurious, but the cigarette holds the record of being the most hurtful of them all. It stunts the growth of youth, stupefies the intellect, and blunts the moral sensibilities. Any wide awake school teacher can tell by

class records when pupils fall into the habit of smoking cigarettes. Parents and children should co-operate in the work of saving our boys from this hurtful habit, and churches should help the cause along by not tolerating as members any who are addicted to this habit.

For Conscience' Sake.—There is nothing that we can afford better than that of maintaining a clear conscience before God and man. But let us first be sure that our conscience, as well as everything that we possess, is upon the altar of the Lord, ready to be moulded and used by Him. This point attended to, let no influence or power in earth or hell lead us to say or do things which violate our conscience. Better be crushed beneath the persecutors' stones and have the peace of God within the soul that brings the angelic look upon the face than to ride on the crest-wave of popularity with a condemning conscience in your soul. There is nothing on earth that will recompense you for the sacrifice of a clear conscience before God. For conscience' sake Moses forsook the treasures and pleasures of Egypt. And though he suffered affliction with the people of God he died a triumphant death and an everlasting fellowship with God in glory is the reward of his sacrifice for conscience' sake. Brother, look up; be right; do right. Have always "a conscience void of offence." Though it leads you by way of the cross, and oftentimes under the burden of the cross, yet we "reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." Keep your conscience bright in time, and your soul will be kept bright in time, destined to shine in the brightness of the glory of God in eternity.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

WHAT THEN?

To the Unbeliever

After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright—
What then?

Only an empty name,
Only a weary frame,
Only a conscious smart,
Only an aching heart.

After this empty name,
After this weary frame,
After this conscious smart,
After this aching heart—
What then?

Only a sad farewell
To a world loved too well,
Only a silent bed
With the forgotten dead.

After this sad farewell
To a world loved too well,
After this silent bed
With the forgotten dead—
What then?

Oh! then—the judgment throne!
Oh! then—the last hope—gone!
Then, all the woes that dwell
In an eternal HELL!

To the Believer

After the Christian's tears,
After his fights and fears,
After his weary cross,
"All things below but loss"—
What then?

Oh! then—a holy calm,
Resting on JESUS' arm,
Oh! then—a deeper love
For the pure home above.

After this holy calm,
This rest on JESUS' arm,
After this deepened love—
For the pure home above—
What then?

Oh! then—work for Him,
Perishing souls to win,
Then JESUS' presence near,
Death's darkest hour to cheer.

And when the work is done,
When the last soul is won,
When JESUS' love and power
Brings the expected hour—
What then?

Oh! then—the crown is given!
Oh! then—the rest in heaven!
Endless life, in endless day,
Sin and sorrow passed away.

—Tract.

I am glad to say this to the young people that our joy in God's service does not diminish as we grow older.

—C. Z. Yoder.

THE WAY OF SALVATION including thoughts on What to do after We are Saved

By Daniel Kauffman

For the Gospel Herald

(Continued)

The Devotional Covering

The doctrine of the devotional covering for Christian women is based largely upon I Cor. 11:2-16, which we quote entire that the reader may get the full force of the message:

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

"Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

"For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels.

"Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered?

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

"But if any man seem to be contentious, we have no such custom, neither the churches of God."

Here are a few points connected with this teaching which are very apparent:

1. Men should worship with their heads uncovered (v. 4, 7).

2. Women should worship with heads covered (V. 5, 6, 10, 13).

3. There are two coverings spoken of in this chapter—the veiling and the long hair (V. 3, 6, 14, 15).

4. Women should either wear both or discard both (V. 5, 6).

5. The lessons which God through nature teaches—long hair for women, and to which women universally are obedient—emphasizes the fact that Christian women should be equally obedient to the lesson which God through revelation teaches; namely, the veiling in times of worship or devotion (V. 14, 15).

6. Contentious men who insist, notwithstanding this plain teaching, that "my wife or daughter shall not wear this covering" are given to

understand that the thing for which they are contending is entirely settled—outlawed (V. 16).

We have heard numerous suggestions as to how this scripture might be disposed of so that it would not mean anything, but none that would bear the test of Scripture. Every Christian man should be obedient to the divine injunction to worship with head uncovered; while every Christian woman should be obedient to the command to worship with covered head.

The Christian Salutation

The Bible recognizes three forms of salutation: (1) "Greet the friends by name," "the right hand of fellowship," (3) the "holy kiss." The latter form, the natural expression of the "fervent charity" which should exist among all believers, in five times commanded in New Testament writings. It is referred to by Paul as "an holy kiss" (Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26) and by Peter as "a kiss of charity" (I Pet. 5:13).

Anointing with Oil

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (Jas. 5:14, 15).

Read also the suggestions which precede this one. Then remember that here is something that is not to be kept as an unction for the soul to be administered in the dying hour, but it is something for the man of faith who confidently believes that "the prayer of faith shall save the sick."

Marriage

Marriage is thus defined in Scripture: "For this cause shall a man leave father and mother, and shall cleave unto his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder" (Matt. 19:5, 6). According to Scripture it is a divine institution providing for the purity and propagation of the human family. In both the Old and New Testaments mixed marriages between the people of God and the people of the world are forbidden, the doctrine being thus tersely put by Paul: "Marry, only in the Lord" (I Cor. 7:39). The marriage of divorced persons while the former companion is still living is forbidden in a number of scriptures. We will quote one sample reference: "If, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free

from that law; so that she is no adulteress, though she be married to another man" (Rom. 7:3). Next to salvation, marriage is the most sacred thing that can be named. When entered into in the fear of the Lord, and in accordance with His Word, it is a real blessing which reaches to generations unborn. Prayer for divine guidance, coupled with sanctified common sense, are needed for best results in considering this important question.

(To be continued)

Scottdale, Pa.

APOSTOLIC CHRISTIANITY

By Lawrence Keister

For the Gospel Herald

Self-denial is a fundamental principle of apostolic Christianity. As stated by our Lord, no room is left for doubt and discussion. This principle originates with Him and not with His disciples and therefore represents His wisdom and His authority.

In Matt. 16:24, 25 Jesus thus addresses His disciples: "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." He is stating a principle of Christian life that is primary in value and universal in application. It holds in the presence of God and governs the conduct of Christ, as we discover in Matt. 10:33: "Whosoever shall deny me before men, him will I also deny before my Father who is in heaven."

Self-denial is required in order to become a Christian, in order to continue to be a Christian, in order to be confessed as a Christian by Christ, and in order to be recognized as a Christian by God in heaven.

In Matt. 10:20 Jesus tells His apostles how to meet the opposition they were sure to encounter as His representatives. They would be called before human tribunals to answer for their teaching, but they were enjoined not to rely upon their own wisdom and ability for their defense but to permit the Spirit to speak as their real defender. "It is not ye that speak, but the Spirit of your Father that speaketh in you." As the representatives of God they are entitled to His support both for their own sakes and in the interest of the cause they represent. God sustains His kingdom and His servants. His presence and power are essential. His kingdom does not derive its power from men but is divine in origin and nature; hence self-denial is a basic principle of apostolic Christianity in

the apostolic age and in the Church of the present time.

This principle of apostolic Christianity is not likely to make Christians popular, though it makes them powerful because it makes room for God. It gives opportunity to the Spirit to speak in and through His human agent. When the "not ye" is real to the speaker it will become evident to the bearer; and when the Spirit speaks, his superior voice is easily recognized.

To His trained and trusted leaders Jesus said "not ye"—genuine abnegation leading to genuine enduement. Self is negated in order to offer place for One who is better, One who can fill that place with approval. "The Spirit of your Father speaketh in you." A new voice is required in the preaching of the new Gospel—a voice, not of earth, not of human origin, but one that is divine, one that is authoritative, one that is true to spiritual standards.

When the Spirit speaks He speaks with His wisdom, intelligence, intention, energy, all transcending the corresponding human attributes, and not merely exceeding them. The words of a man are no greater than the man who utters them, but no man can measure the Word of God because God is not measurable. Yet man requires the Word of God to sustain his life. He is a superior being and "it doth not yet appear what he shall be" but here and now the Spirit abides with him and speaks through him. The negation of self required by our Lord is completely justified by his affirmation, "The Spirit of your Father speaketh in you."

But there is no loss of talent, no leakage of life, for there is nothing good in any man that the Spirit fails to find and use if that man co-operates with him. No Christian is ever in danger of being overlooked and underestimated because of self-denial. He is under divine supervision and the Spirit who guides him and speaks through him makes no mistakes. His errors and his sins are his own but his wisdom is from a higher source.

The Spirit who speaks through him has power of choice and selection, leaving some things unsaid that men would say, saying some things they would not say, and acting in both cases on the level of his own life. He speaks as the Spirit, invisible yet invincible.

This "not ye" of our Lord is no rhetorical phrase but a principle of life that is distinctively Christian and even apostolic. It is fundamental in the heart life, the home life, in society and in the Church. This "not ye" means the very ultimate of self-denial

in presence of human opposition and self-assertion and also complete reliance upon divine interest and intervention. This "not ye" prepares us for the service of One who is wiser and better than we, One we ought to obey and One all men ought to hear. It is an essential part of the apostolic preparation for service, a principle that applies in the Church in all ages. It is an element in apostolic succession which we are permitted to share. It leaves no room for egotism and selfishness, for political methods and earthly ambitions, but throws wide open the door to spiritual life and consecrated service such as are described in the luminous pages of the New Testament.

Scottdale, Pa.

SOUTHERN METHODISTS ON MILITARY TRAINING

There is a bill pending before our national Congress which, if enacted into law, will require of the youth of this country universal military training. This, we believe, would foster unduly in our young men, unacquainted with actual war, a spirit of militarism from which in the past we as a nation have been happily free, and against which we should guard with a constant jealousy, because we desire nothing that smacks of German militarism, even though it bear the name of American militarism.

Furthermore, there is no need of universal military training in the interim of war in order to have good soldiers in time of war, as our whole past history proves most convincingly by the fact that our armies have been uniformly victorious. The fighting record of our boys in France, to say nothing of the government's proud boast that the recent war was fought in order to prevent future wars, prove most conclusively that universal military training should not be desired and is not needed for national security, or for American victory if war should be thrust upon us.

We, therefore, as a patriotic Christian organization, set for the triumph of the Gospel of Jesus Christ, respectfully urge our senators and members of the house to use their high offices and personal influence to prevent the enactment of a law requiring universal military training, or any other law that will unduly foster militarism.—Resolutions Adopted by the Southern Methodist Conference at Greenville, N. C., October 28, 1919.

Present salvation is our through grace; but eternal salvation is ours through obedience.

—J. S. Shoemaker.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE MASTER'S TOUCH

"He touched her hand, and the fever left her; and she arose, and ministered unto them" (Matt. 8:15).
He touched her hand, and the fever left her."

He touched her hand, as He only can,
With the wondrous skill of the Great Physician,

With the tender touch of the Son of Man.

And the fever-pain in the throbbing temples

Died out with the flush on brow and cheek,

And the lips that had been so parched and burning

Trembled with thanks that she could not speak.

And the eyes where the fever-light had faded

Looked up, by her grateful tears made dim,

And she rose and ministered in her household,

She rose and ministered unto Him.

He touched her hand, and the fever left her."

Oh, we need His touch on our fevered hands!

The cool, still touch of the Man of Sorrows,

Who knows us, and loves us, and understands.

So many a life is one long fever!

A fever of anxious suspense and care,
A fever of getting, a fever of fretting,

A fever of hurrying here and there.

Ah, what if in winning the praise of others
We miss at the last the King's, "Well done?"

If our self-sought tasks in the Master's vineyard

Yield "nothing but leaves" at the set of sun?

He touched her hand, and the fever left her."

Oh blessed touch of the Man Divine!

So beautiful then to arise and serve Him,
When the fever is gone from your life and mine:

It may be the fever of restless serving,
With heart all thirsty for love and praise,

And eyes all aching and strained with yearning

Toward self-set goals in the future days.

Or it may be the fever of spirit anguish
Some tempest of sorrow that dies not down,

Till the cross at last is in meekness lifted,
And the head stoops low for the thorny crown.

Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear,

And only the Lord can draw forth the arrows

Left carelessly, cruelly rankling there.

Whatever the fever, His touch can heal it;
Whatever the tempest, His voice can still;

There is only joy as we seek his pleasure;

There is only rest as we choose His will.
And some day, after life's fitful fever,
I think we shall say, in the home on high,

"If the hands that He touched but did His bidding,

"How little it matters what else went by!"

Ah, Lord! Thou knowest us altogether,
Each heart's sore sickness, whatever it be;

Touch Thou our hands! Let the fever leave us,

And so shall we minister unto Thee.

—Edith Gilling Cherry.

FROM OUR MISSION STATIONS

For the Gospel Herald

Youngstown, Ohio

On Sunday, Nov. 2, communion services were held at the Mission, conducted by Bro. Eli Stoltzfus of Portage Co. A very impressive service was enjoyed by all who participated.

On Sunday, Nov. 9, our church was crowded, the occasion being a Sunday school meeting conducted by the brethren from Mahoning and Columbiana counties. A very instructive, practical, and helpful program was given during the afternoon and evening. Many good things were said by the speakers. A synopsis of the talks given would be very interesting but can not be given in these brief notes. Bishop A. J. Steiner was moderator of the meeting. The questions and topics discussed dealt largely with the problems confronting the city mission work and many good points were brought out.

Bishop Jacob R. Byler of Volant, Pa., was with us on Sunday, Nov. 16, and conducted services at the Mission.

Another Sunday school meeting was held at the Mission on Sunday, Nov. 23. It was an all day meeting, the program being arranged and the speakers furnished by the congregation at Volant, Lawrence Co., Pa. Bishop J. R. Byler was moderator of the meeting. One of the most fundamental topics discussed was, "Loyalty to God in our Sunday School work." It was clearly brought out that loyalty to the Sunday school may not be loyalty to God.

The relation of the country congregation to the city mission was very ably discussed by Bro. Milo Moose.

The general discussion of the various topics was helpful and interesting.

A very pleasant part of the day's work was the social season enjoyed during the noon hour. The brethren and sisters came with well filled baskets and invited those living in the city to have dinner with them. We believe that this unusual hospitality provided the means of becoming mutually better acquainted—did much to

make all feel that their interests are one, and brought about a closer relation between the congregation in Lawrence Co. and the Mission in Youngstown.

The interest in our Sunday school is keeping up well and occasionally new scholars are dropping in. We are still short of teachers, however, and more pupils could be gathered in if we had more help to care for them.

We are planning to furnish Bibles and Testaments to those who have been regular in attendance during the last quarter of this year. Many of the boys and girls of our community do not possess copies of the Scriptures and as we have a Bible reading with them every Wednesday evening, we find a real need of better supplying them with the Word in printed form. Pray for the work in Youngstown.

Nov. 24, 1919. C. K. H.

Peoria, Ill.

(900 Garden St.)

Dear Herald Readers, Greetings:—Sunday, Nov. 23, we were favored by having Bro. J. S. Shoemaker of Dakota with us. We were glad that he could come and get better acquainted with the work here. Bro. A. L. Buzzard of Metamora, Ill., was also with us.

Monday, the 24th a workers meeting was called, at which meeting a number of the problems and needs of the Mission were discussed. We trust it was the means of drawing all those connected with the work of the Mission into closer bonds of service. We personally feel that the churches in the state are not as well acquainted with the Mission and its needs as they should be. A good way to go better acquainted is to come and visit us, see our Sunday school in session, and go with us to the people's homes. We invite you all to come.

Saturday, the 29th, Bro. Peter Ulrich, of Eureka, came down and helped us paper one of our Sunday school rooms and the vestibule. May the Lord bless him for his help. We were very glad to get them papered as they were in bad condition.

The following is a report of provisions received during the month of November.

Amos Schertz, Eureka	\$ 6.00
Chris Bauchman, Cazenovia	3.50
Emanuel Schertz, Eureka	4.00
Anna Ulrich, Eureka	1.30
John Roth, Morton	1.00
W. N. Schrock, Eureka	1.65
D. H. Schertz, Roanoke	5.00
David Ulrich, Sr., Eureka	1.00
David Ulrich, Jr., Eureka	1.00
E. H. Oyer, Roanoke	.30
Sam Gerber, Pekin	1.25
Peter Ulrich, Eureka	2.60
	<hr/>
	\$28.60

May the Lord bless you for your support and help. Ever hold us up at the throne of grace.

Dec. 1, 1919. John L. Harnish.

Lancaster, Pa.
(112 E. Vine St.)

By the time this reaches the readers the continued meetings here will be in progress. We hope for a harvest of souls. Our prayer is that there be a revival in the professing Christian Church, and an awakening among the unsaved.

The brethren and sisters of the Elizabethtown congregation sent us a nice donation some time ago for which we say a hearty Thank you. Also a brother and sister from Risser's brought quite a lot of provisions. To these as well as to all others who have remembered us in a material way and are continually remembering us we would say, "The Lord is not unmindful of your work and labor of love." We do surely appreciate your help.

The sewing circles also have helped us out very nicely with clothing. Thank you.

Christmas time is here again. We hope to fill and distribute a number of baskets at this time, as we have done in the past. We already have 84 names on the list to send baskets to. Quite likely there will be more later. We need provisions for these. Whatever help you may give either in provisions, clothing or money will be much appreciated.

We want to distribute the baskets Dec. 24th and would be very glad if the provisions would be here by the eve of the 23rd of December.

Yours in Him,

Elisabeth E. Myers.

Dec. 4, 1919.

A WORTHY CAUSE

By C. Z. Yoder

For the Gospel Herald

To the Readers of the Gospel Herald: No doubt many of you have seen in the columns of this paper notices of the affliction of Bro. G. L. Bender, Treasurer of the Mennonite Board of Missions and Charities who has given much of his time to the Church and the good cause in general without any earthly compensation. He has been to see several noted specialists who pronounce his disease progressive paralysis and they say there is danger of him becoming a chair or bed-ridden invalid. They also advise him to go to a sanitarium for special treatment. This is expensive, and since the Mission Board has no fund for such purposes, it has been suggested that there are those who would willingly

contribute towards a fund to defray the expenses of Bro. Bender's treatment if they would know the facts of his condition.

Hence we suggest that all who feel to help Bro. Bender financially to combat the ravages of this disease that they send their contributions directly to G. L. Bender, Elkhart, Ind., and you can rest assured that it will be used for the above purpose and for his comfort in this affliction. Wooster, Ohio.

WHY A NEW ORPHANAGE BUILDING IN DHAMTARI

By C. D. Esch

For the Gospel Herald

The question of building a new Orphanage for the boys in the Mission at Dhamtari is not a new one to the missionaries; though it is new to many in America because it has been recently brought to the notice of the home church in the form of an appeal for funds to erect the new buildings. I want to give just a few facts which will help the reader who is not personally acquainted with matters on the mission field to understand why it is necessary to have a new and larger building and at a different location from where it is at the present time.

The buildings as they are at present are very much too small to accommodate 100 or more boys which they have at the present time. More than forty should not be kept in those buildings. During the famine of 1900 a large number of orphans were gathered in all over India and in many cases, practically in all cases these weak half-starved orphans were crowded into buildings which were entirely too small to give adequate care. One of the results of overcrowding was that about five years ago when statistics were taken it was revealed to the astonishment of many missionaries that a very large number of cases of tuberculosis had developed among those orphans. In the statistics on tuberculosis, of the whole country in 1913 it was learned that the percentage of tuberculosis cases was very much higher among orphanage children than among even the poorest and most overcrowded districts of the country.

Medical authorities of the country were generally agreed that the cause of this great amount of tuberculosis was due to the overcrowding in orphanages.

These children as they are brought in in times of famine are often so weak and of such low vitality that they

need the best of care and attention to bring them back to health. And that cannot be given when they have 20 boys in a room built to accommodate only 8. Then every institution of that kind should have a number of rooms for the accommodation of those who need special care as to food, etc., who should not be allowed to be with the other children in general.

There should also be a few rooms in the institution which could be used as isolation wards when any contagious disease breaks out among the children, where children who are sick could be isolated from the others and properly cared for, thus getting better service for the sick and protecting the healthy children from exposure; also to put in cases that are suspicious where they can be watched.

All this is practically impossible under the present circumstances. Then when a case of cholera (or any other contagious disease) breaks out in a room that is overcrowded the danger of infection to the other inmates is much greater than when they are in properly ventilated rooms where they don't live in such close relationship with their companions.

Then another very important factor in the present consideration is the comfort and health of the missionaries and their families. The Boys' Orphanage as it now stands between the two bungalows of the missionaries is very annoying and undesirable, to say the least. About 10 years ago it was decided by the mission that this orphanage should be removed to another place as soon as possible. But on account of shortage of funds and workers it has never been removed.

The missionary is ordinarily under a heavy mental and nervous strain. And when his day's work is done and the weather too hot for him to stay inside his bungalow it is anything but restful to his tired mind and irritated nerves to have to stay and listen to the noise of 100 or more boys having their play or evening exercises before retiring.

Then there are in the missionary's family possibly a number of growing girls. It is most undesirable, to say the least, to have all these boys right at your door, every day in the week from morning to night. None of us would want our families in that place.

A number of years ago Bro. Kaufman suffered from an attack of typhoid fever. He was living in the bungalow facing the Boys' Orphanage and school. When he should have had everything as quiet as possible he had to be annoyed with the continual irritating sound of the boys in the Hindi school going over their lessons

(Continued on page 701)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

IS OUR FAITH ALIVE?

By S. A. Weaver

For the Gospel Herald

Have you thought on your past life,
brother;

How, with carelessness past comprehension,

You neglected your soul's salvation
For a minute of the world's attention?

Have you thought on the days you've
squandered.

In revelry, pleasure, and sin?
How far off from God you had wandered?
And yet not forsaken by Him!

Do you see His great love and compas-
sion,

Insomuch that He lengthened your days
Until you, at last, in contrition,
Came, "forsaking the world and her
ways?"

The wonders of God's grace and kindness
Grow greater and mightier each day,
As reflection grows deeper, and blindness
Gives place to the Light of God's way.

Do we love, now, to talk of the good
things

The Lord has in store for His saints?
Or is our mind yet on the worldly,—
Bewailing our fancied restraints?

Do we still look back to the world,
brother,

For the succor and help that we need?
Or do we in Him place our trust now,
Full believing His children He'll feed?

The ways of the world seem so wise,
brother,

They've been plainly foretold in God's
Word;

In the last days good'll be ill spoken of,
And man be set up 'gainst the Lord.

This brotherhood (?) spirit is growing
'Mongst labor, and farmer as well;
"Co-operate!" this the world's watch-
word,—

Not "praying;" (God their troubles to
tell.)

Oh brother, wherein does our faith lie
If we must yet trust in the world?

Do we think God's forgotten His chil-
dren,—

That He'll neglect us if we be imper-
illed?

No! No! brother, He is sufficient
If we to Him humbly submit.

We need not "yoke up" with the worldly
Our rights to obtain,—NO, NOT YET!

(See Psalm 37:25, 39, 40; also II Cor.
6:14, 17.)

Duchess, Alta.

That preaching which is plain, pure,
powerful and practical, men are apt
to dislike.—John Mason.

FATHER

(An address delivered by Jacob A. Heatwole before the Sunday school Conference held at the East Holbrook Mennonite Church, Oct. 26, 1919. Reported by the Secretary.)

(Concluded)

The Bible says that God is faithful that promised, and will with every temptation make a way of escape; and likewise every true earthly father is faithful to his son or daughter. Every child, in return, should be faithful to the father. Too often the son or daughter is ashamed of the father or mother. I have often said, if my father and mother will not be ashamed of me I am only too glad to own them wherever I go. Neither father nor mother ever went to high school a day in their lives. In the South they had only subscription schools and many people were too poor to send their children to school. Father stopped school when he was in the third reader, but I have never been in a place in my life that I would have been ashamed to introduce my father to my companions.

Every true father knows how to give good things to his children, even as our heavenly Father does. There are things worth more than gold we can give our children. Too many people get money-mad and think they must start their children off with a fortune. I don't mean education; if the child is anxious for an education and the father is able, the child should have a liberal education; but many parents are wasting time and money when they insist on the child going to school against his will.

Every father and mother ought to be sure that they are giving to the unborn child, good blood. Every true father will do that, but there are people in the world today that cannot do that. They have sown their wild oats and the harvest will be wild oats. They may repent, but the scar will remain there and the iniquity of the father will be visited on the children unto the third and fourth generation. I say to the young man and the young woman, keep yourselves clean; give to the coming generation, good, clean blood. They have a right to that, and if you do not do so, don't think they are going to rise up and call you blessed.

Give to your children a good name. Do not think you can sow your wild oats and disgrace the name you bear and not be held responsible. Keep inviolate the good name your parents have given you for the sake of those that shall follow you. "A good name is rather to be chosen than great riches," and you owe to the coming

generation a good name. Live a clean life; go nowhere, do nothing you would be ashamed to have your parents know you are doing.

The value of a good father is, very often, not appreciated until it is too late. I never knew how good a father I had until I was ordained to the ministry. Father never got along well in books, and when I got in the fifth reader in school, he thought I had enough education. It seemed to me he would study out something to keep me from school. If I would go into the shop and make a bow gun or something like that he would tell the others to let me alone, but if I sat down with a book, it seemed to me he always had something for me to do. Father liked to see a man a good farmer and a stout, robust fellow and he did not take so kindly to books. So there was not that common interest between us. But father was a minister and when I was ordained we had something in common. We traveled together and preached together, and then I just began to find out what a good father I had. I remember the first letter of encouragement I wrote to him when he was away preaching. I know it did a world of good and I am not sorry that I wrote that letter. That letter started something between us that has been a help in my life ever since, and has made my work effective as nothing else could do. And when I came west, how I missed him! When I was at work in the fields, I wished I could consult Father about the work. If there was some problem in the Church, Father was often foremost in my mind.

Two years after I was in the West, he was called away. I am suffering tonight, in a sense, because I have been deprived of father's help. Only a short time ago I was back, and on Sunday morning when we went to the Bank Church, I said to my brother, "Let us go to the graveyard." As I neared the grave of my father, I felt as though I was treading on holy ground. I shall never forget the thoughts that came to me as I remembered that there lie the ashes of a true father who has gone to his reward, and how I prayed that God would keep me faithful to the end that I might meet him some day.

May God grant that everyone of us, as parents, do our duty to our children, and the children to the parents. Our homes will soon be broken up and those who are with us now day by day, will soon be taken away and then it will be too late.

La Junta, Colo.

My dear people, we need not worry about the abiding, if we meet the conditions. —J. S. Shoemaker.

Sunday School

For the Gospel Herald

Lesson for Dec. 21, 1919—Jno. 20:
1-10; 21:15-19

AT THE EMPTY TOMB AND WITH OUR RISEN LORD

Golden Text.—He is not here: for he is risen, as he said. Come, see the place where the Lord lay.—Matt. 28:6.

Introductory.—The lesson before us is twofold: (1) a resurrection lesson, telling of the risen Lord; (2) a restoration lesson, telling about Peter's restoration to his place among the apostles. The enemies of Christ had not triumphed when they killed His body. In fact, they were simply aiding in the plan of God for the complete redemption of His people. The power which raised up Jesus from the dead was not greater than the miraculous manifestations of divine power at the time when Jesus hung bleeding upon the cross. The resurrection of Jesus is not only a reminder of the power and triumph of Jesus but it is the pillar upon which rests the burden of proof of the entire Gospel of Christ. "If Jesus Christ be not raised, your faith is vain." It is a reminder to us that in the bright hereafter we shall also share in the triumph of the resurrection and have a part in "the resurrection of life."

On the Resurrection Morning (1-10).—The crucifixion of Jesus did not destroy the devotion of the faithful women who had been attached to His ministry. Indeed, it would be remarkable if they, after witnessing the marvelous manifestations of divine power and sympathy at the time of the crucifixion, should now turn away from Christ, even though cold and lifeless in the tomb. Early Sunday morning they started for the sepulchre to anoint His body. But on the way a very vital question arose: "Who shall roll us away the stone?" But they went on. When they came to the tomb they found that their question was already answered. God rolled away that stone—as He will every other stone of interference that lies in the path of the faithful. Press on in faith, and your faith will be rewarded with divine co-operation all along your pathway.

When they reached the sepulchre they found not only the stone rolled away but Christ had arisen. They could hardly believe their eyes. But the angel gave them assurance, and they quickly ran to bring the disciples word. Mary Magdalene was the first to see her risen Lord. Peter and John came, made investigation, entered the tomb, and returned to their own

home. The Lord had risen, but as yet it was mysterious. He was yet to prove Himself "alive after his passion by many infallible proofs."

By the Sea of Galilee (15-19).—There was no longer any doubt about the fact of Christ's resurrection in the minds of the disciples. That first Sunday evening He appeared to ten of the disciples, Thomas being absent. So real was He that they were all convinced. The next Sunday evening the disciples were together again, Thomas being with them this time. Though he had refused to believe the testimony of the other disciples, now that he saw with his own eyes he was so thoroughly convinced that he exclaimed, "My Lord and my God."

On one occasion when Christ was with His disciples He put some test questions to Peter. "Simon, son of Jonas, lovest thou me?" He said. Peter answered, "Yea, Lord, thou knowest that I love thee." "Feed my lambs," was the Savior's request. The second time He said, "Simon, son of Jonas, lovest thou me?" Peter answered again, "Yea, Lord, thou knowest that I love thee." "Feed my sheep," was the request this time. The third time Jesus asked, "Simon, son of Jonas, lovest thou me?" Peter was grieved. The oft repetition doubtless made him think that his Lord did not believe him. But he answered the third time, "Lord, thou knowest all things; thou knowest that I love thee." Again the request came, "Feed my sheep."

We have heard a number of reasons given why Christ repeated the question three times. Some think that it was here that Christ restored Peter to the apostleship and that the question was put to him once for each time that he denied his Lord. Others think that the question was repeated merely for emphasis. Whatever we may think about it so far as Peter was concerned, we may learn a valuable lesson from it for ourselves. Working for souls is the measure of our love to Christ. "If ye love me," says Christ, "keep my commandments." On one occasion he asks, "Why call ye me, Lord, Lord; and do not the things that I say?" We show our love to Christ by being and keeping diligent in His service. Had Peter, on the night of the betrayal, loved Christ "more than these" (whatever you define "these" to mean—these fishes, these disciples, these associates, etc.) he would never have denied his Lord. If we love Christ more than "these" we will be faithful to Him as long as the love of God is shed abroad in our hearts—we will be diligent in the Christian service; we will be faithful in feeding the lambs and the sheep

Our Young People

WHAT CHRISTMAS MEANS TO ME.

—Phil. 1.

Topic for December 21

MOTTO

"The Lord is my light and my salvation."

THE STUDY HOUR

I. Christmas.—The word comes from Christ and mass and has been the name applied to the day in which the birth of Jesus is commemorated. The origin of the custom of celebrating a day in honor of the birth of Jesus is a little hard to trace. It is certain that many of the things done in connection with such an observance came from the heathen, and should not be practiced by Christian people. There is no Scripture to justify the keeping of a day in honor of the birth of Jesus or of any other person. Such observance is wholly the invention of men. But the fact that there is such a day observed by the world in general should make us consider what our attitude should be and what it means to us as the followers of Jesus. What the world does changes our circumstances even if we cannot approve what they do. So the general observance of a holiday on a day so-called in honor of Christ brings it up to us to counteract the errors of the world by the teaching of the truth concerning Jesus.

To speak the whole truth Christmas means to those who are out and out for Christ what it means to Christ Himself. All the idolatry and sinful indulgence and lust practiced means sadness to those who love the souls of men. It means a time to bear witness for Jesus as His ambassadors showing forth the true Christ and why He came into the world as He did. It is a joy to think of the birth of a Savior. It brings joy to tell the glad tidings to others. It is pleasant for us to worship and praise God when we talk together of all these wondrous things from God to a sinful world. It means that we accept the times in which we are placed in this age as a privilege to glorify our Maker and to help others know the truth of God and eternal life.

II. The Text, Phil. 1.—In this chapter Paul as a prisoner was using the privilege of writing to encourage the Church at Philippi. What he mentions in this chapter is what we ought to feel in our own lives concerning our privileges in Christ. There should be a real experience of joy that would lead us into a fellowship with Jesus and with all His messengers. There should be joy at every opportunity to witness for Him even if that opportunity comes by way of opposition to Christ Himself. Christmas should mean what the privileges set forth in this chapter for the Church are.

PERSONAL THOUGHT

Christmas means to me a season of God-given opportunities to bear witness for Jesus of all the blessings which the Christ life brings to me. It should not mean a time to turn loose in lustful indulgence.

belonging to the great shepherd's fold.

Christ's prophecy as to Peter's death was a prophecy that he would retain this love to the end.—K.

Gospel Herald

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Editor, Daniel Kauffman.

Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Goshen, Ind.

Oliver H. Zook, Belleville, Pa.

Address all communications intended for publication

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, DECEMBER 11, 1919

Field Notes

An interesting Sunday school meet-
ing, held Nov. 27, is reported from
Fort Wayne, Ind.

The following echo from the Bible
and missionary meeting at Delaware
Church, Juniata Co., Pa., will be read
with interest by many: "The Bible
conference at Delaware Church was
well attended. Good interest, faithful
teaching, one confession."

Bro. William Lauver of Cocalamus,
Pa., closed a series of meetings at
Newville, Pa., recently with three
public confessions as one of the vis-
ible results.

The brotherhood at Hesston, Kans.,
is putting forth a continued effort for
the ingathering of the lost, Bro. S. E.
Allgyer of West Liberty, Ohio, serv-
ing as evangelist.

Among our brethren who have re-
turned from France lately are J. B.
Cressman of Kitchener, Ont., F. E.
Hostetler of Topeka, Ind., and J. A.
Hostetler of Baltic, Ohio.

An interesting meeting is reported
from Stauffer's Church, Dauphin Co.,
Pa., where Bro. John K. Charles was
preaching the Word in its simplicity
and power each evening.

Change of address.—Friends of Bro.
J. F. Bressler and family will find
them at Lancaster, Pa., 323 E. King
St. Bro. B. is devoting most of his
time to evangelistic work.

Bro. S. E. Allgyer preached for the
congregation worshipping at Scottdale
Mennonite Church on Sunday morn-
ing, Nov. 30. He had been to Phila-
delphia for a brief visit and was on
his return home.

Brethren D. H. Bender, J. A. Heat-
wole, and J. P. Bontrager spent some
time at Filer, Ida., recently, strength-
ening the flock at that place and clos-
ing the meetings with an enjoyable
communion service.

Saturday evening, Nov. 29, marked
the beginning of a series of meetings
at the Howard-Miami congregation
near Greentown, Ind., with Bro. S. H.
Miller of Shanesville, Ohio, in charge.
Good interest and attendance are re-
ported.

Minister Ordained.—On Sunday,
Nov. 16, Bro. Alva Swartzendruber
was ordained to the ministry in the
Pleasant View Church near Hydro,
Okla. Bishop Isaac G. Hartzler of
East Lynne, Mo., was present and
conducted the service. The Lord
bless our young brother and strength-
en him in the work.

Through an oversight we failed to
chronicle the short Bible term to be
held at Hesston College and Bible
School last week. The notice is
found this week on last page. Those
interested will please turn to that
notice for particulars. The attendance
at the short Bible term at that place
was uncommonly large last year, and
prospects are for a still larger at-
tendance this year.

Bro. M. B. Fast of Reedley, Calif.,
who spent the past few months in
Siberia looking after the wants of the
needy in that war-stricken field, is
back again. He reports much suffer-
ing, and hopes to write a book de-
scribing what he saw.

An important meeting was held at
Lancaster, Pa., on Wednesday of last
week by the bishops and Mission
Board of that conference district with
reference to assisting the Friends in
distributing supplies to the needy in
Germany.

"This is a great country," writes
a brother concerning a community
where he had been visiting, "plenty
of room to make money and go wrong
religiously." In this course Lot set
a conspicuous example and many are
following in his steps.

Bible Meeting.—Dec. 13 and 14 is
the time set for a Bible meeting at
Mummasburg, Pa., with Brethren
Abram Metzler and J. F. Bressler in
charge as instructors. "Come, and
we will do thee good," is the invita-
tion sent out by the home brethren.

Among the ministering brethren in
attendance at the Bible reading held
at Slate Hill Mennonite Church near
Shiremanstown, Pa., last week were
John E. Landis of Bainbridge, Pa.,
H. H. Baer of Hagerstown, Md., and
William Lauver of Cocalamus, Pa.

The three-day Bible reading held at
Slate Hill Church near Shiremans-
town, Pa., last week closed on Thurs-
day evening with a full house and
good interest. Bro. S. B. Landis, one
of the instructors, returned to his
school the following morning, and the
congregation is taking a week's rest
looking forward to the beginning of a
series of meetings beginning Dec. 11
by Bro. A. W. Geigley.

Canton Bible School.—We are in
possession of a neatly printed folder
setting forth the leading features of
the coming Bible term to be held at
Canton, Ohio, Mennonite Mission be-
ginning Jan. 6 and ending Feb. 13,
1919. There will be courses offered
in The Early Leaders and Kings
of Israel, General Epistles, Teacher
Training, English, Matthew, Prophecy,
Epistles, and Religious Pedagogy, be-
sides a number of other courses not
classified, the whole providing for a
two years' course. Special lectures
during the term, and a superinten-
dents' and ministers' meeting are some
of the special features of the term.
All correspondence concerning the
work should be addressed to N. E.
Troyer, Canton, Ohio.

In the week which Bro. J. S. Shoemaker spent recently with six congregations in central Illinois he had the pleasure of seeing nearly \$14,000 promised toward the erection of the new Old People's Home near Marshallville, Ohio.

Correspondence

Midland, Mich.

Dear Gospel Herald Readers:—A very interesting meeting was held here Thanksgiving day. Several essays were read, bringing out the idea that whatever befalls us we should be thankful at all times.

Several songs were sung by the children and many verses were repeated showing their thankfulness to God.

An hour was given to returning mission quarters and their proceeds. Some interesting as well as surprising results were obtained. The returns from 23 quarters showed a total of \$72.82, ranging in amounts from \$1.00 to \$13.50.

In the evening Bro. Ottis Bontrager gave an interesting talk telling us by whom and why the first Thanksgiving Day was held. Forty-five minutes were given to Bible drill. Twenty nine verses were repeated and many experiences were given.

Will you pray for the work at this place,
Erie E. Bontrager, Sec.

Windom, Kans.

(West Liberty congregation)

Today we had communion services here, Bro. Tillman Erb of Hesston officiating. I visited him recently at his home, and while there the communion services were held in the Academy Building, and I had the happy privilege of communing with 192 brethren and sisters. This was the largest number ever communed with at one time.

We are having calm and beautiful sunshiny weather. We are helpful of having it thus during the coming week, when Bro. E. J. Berkey is intending to hold services here every day and night, if the Lord wills.

R. J. Heatwole.

Nov. 23, 1919.

Chambersburg, Pa.

The Lord willing, Bro. Abram Metzler of Martinsburg, Pa. will conduct a series of meetings at the Pleasant View Church beginning Dec. 2. We ask you to remember the meeting in your prayers. We give the invitation for all who can to come as this is a small congregation. Come praying.

Nov. 24, 1919.

Carver, Mo.

Quite a number from our congregation have moved away, which makes our small flock smaller still. Bro. I. S. Mast of Minot, N. Dak., was with us in October holding meetings for 10 days or more. He was here during the heavy rains and high water, which hindered our attendance. But Bro. Mast richly admonished us, which will surely bear fruit, as some were under conviction.

Our Sunday School continues tho small. The brethren from here have been laboring for some time at Sagra-da, Mo. Some members have been received there of late.

We have preaching every first and third Sunday. Young people's meeting twice each month. Preaching second and fourth Sunday nights. We greatly need your prayers at this place. May our Father greatly bless the church and His own everywhere.

Nov. 27, 1919. Desta Willson.

Palmyra, Mo.

(Pea Ridge congregation)

Greeting in the Dear Master's Name:—God has been blessing us with many good feasts from His Word. On Oct. 12 Bro. George Lapp gave us an interesting talk on India. On Oct. 19 Bro. C. Z. Yoder began a series of meetings which continued almost two weeks. While there were no confessions, there were some under conviction. We pray that in due time the seed sown will bring forth fruit. The meeting was well attended with good interest. Bro. Noah Showalter was here also and gave a lesson on music each evening before the sermon. The singing class was well attended by the young people of this community. The Palmyra young people were present each evening as long as the weather permitted. Bro. Lehman Kraybill and wife of Mt. Joy, Pa., were here on the first night of our meetings. We appreciated their visit very much. We held our communion on Sunday, Oct. 26, when all present partook of the sacred emblems. We feel much encouraged and strengthened in the Master's service. We have singings in different homes each Wednesday evening, which are being well attended. Today, Nov. 28, was set for painting the church; but the weather being unfavorable it has been postponed for next Wednesday.

We thank all these brethren and sisters for visiting here, as it has meant much to us. We also invite any one coming this way to stop and give us a call, as we feel the need of more visits from those interested in the cause of Christ. We ask an interest in your prayers.

Della E. Buckwalter.

Nov. 28, 1919.

Kokomo, Ind.

Dear Herald Readers, Greeting:—The Howard and Miami congregation enjoyed a very interesting Thanksgiving day, had an all day meeting, had a Thanksgiving and Sunday school meeting. Bro. S. S. Yoder of Middlebury, Ind., was with us, and he gave a very interesting and appropriate talk on the subject, "Pliability and Adaptability" in afternoon session, and in the evening he preached to us from Acts 3:6. A very helpful sermon.

We also expect Bro. S. H. Miller of Shanesville, Ohio, to come here today (Saturday) to begin a series of meetings this evening, pray for the work at this place.

Nov. 29, 1919. G. W. North.

Cootes' Stores, Va.

We had the privilege of attending two services today—at Bethel in the morning and at our school house in the afternoon. Both services were conducted by Bros. Geo. Showalter and J. H. Turner of Broadway, Va. They preached very impressive sermons on "Repentance" by Bro. Showalter, and in the afternoon sermon by Bro. Turner on I Peter 4:17. May the Lord direct and bless them in their work. We pray that we may have more ministers who will preach the Gospel as it is, trusting that we will all stand firm for the Master's cause. Remember us in your prayers.

Yours in love,

Dewey Emswiler.

Nov. 30, 1919.

Pigeon, Mich.

(Berne congregation)

On Nov. 9 Bro. Sommer of Imlay City, Mich., was with us and preached two good sermons. On Nov. 10 Bro. and Sister Christian Esch came here and held meetings, which were greatly appreciated. We also had Bible study in the Book of Hebrews. Sister Esch gave us a talk on India. On Nov. 24 they left for Ohio. May the Lord bless them on their way. Those who are workers in Christ's vineyard were encouraged, and those who were living in sin were admonished to give themselves to the one who came into the world to save sinners and to give His life a ransom for many. Three souls made a confession of Jesus as their Savior. On Thanksgiving we were also permitted to have a program. Many thoughts were presented. We wish you all God's richest blessings.

Nov. 30, 1919.

Cor.

Parnell, Iowa

(West Union congregation)

Greeting to all Herald Readers:—On Nov. 11 Bro. J. W. Hess began a
(Continued on page 700)

Miscellaneous

GOD IS NOT IN EVIL

"For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with Thee.—Psa. 5:4.

Fellow pilgrim, do not tell me
Of this wilderness so drear,
Do not bring me dismal tidings
Fitted to destroy our cheer;
Do not dwell upon the evils
Which in this dark world abound,
'Twill not profit, for in evil
Not a ray of hope is found.

Mourning, woe and lamentation,
Sadden and distress the soul,
Worldliness and heart declension,
Like a flood of evil roll:
Truth is fallen, sin triumphant,
Earth is fair creation's blot;
But, is God in all this evil?
No, my brother, He is not.

"If ye then be risen with Christ, seek these things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth.—Col. 3:1,2.

God, with sense of gracious kindness,
Loves our yearning hearts to fill;
Think you then that He would have us
Occupied with thoughts of ill?
Evil is the work of Satan—
God from it must needs be free:
If we're occupied with evil
Then with God we cannot be.

Pilgrim on the heavenward journey,
Bow the heart and lift the eye,
Set not thine affections earthward,
Raise them upwards to the sky;
Thee to highest power exalted,
Dwelling in that blest abode,
Thou shalt see, Oh, wondrous sight
A Man upon the throne of God.

"God also hath highly exalted him, and given him a name which is above every name.—Phil. 2:9.

Throned in glory—brightest glory,
Jesus dwells in heaven above,
Higher than the highest angel,
Object of the Father's love:
For thy heart's full satisfaction,
God to thee presents His Son—
That loved object which doth ever
Fully satisfy his own.

"But we see Jesus.....crowned with glory and honor—Heb. 2:9.

Gaze thou on Him, think upon Him,
Dwell upon his wondrous grace;
When the heart is filled with Jesus
Thoughts of evil have no place;
Can such thoughts have place in heaven
Where He dwells so bright and fair?
No! then think that in Christ Jesus
Thou thyself art seated there.

"I am the bright and morning star."—
Rev. 22:16,

Higher swell the note of praises,
Louder sound the lofty strain,
Soon the Morning Star ariseth—
Christ the Lord will come again:
Then there will be no more sorrow,
Evil will forever cease,
And the saints of God, with Jesus,
Will have endless joy and peace.

H. M.

We want to relish God's Word
more than we do our daily food.

—S. S. Hershberger.

DANCING

By Leander Smith

For the Gospel Herald

The revival of this foot disease in connection with some of the colleges, which calls down the indignation of the righteous, and the favor with which it is looked upon by some who profess to be religious, are but additional proofs to many others that we are living in a day of great apostasy. A spiritual dearth is in the land.

The idea of dipping everything into religion and morality to give it a pleasant flavor is getting all too common anyway. This is what is done with dancing. They tell us it ministers to good manners, and is necessary to gracefulness of movement. Ahem!

The kaiser said that the Lord was fighting for him. We know that this was not true. If this spirit keeps growing, not only will Bolshevism, which is already at it, but the anarchist, who moves forth under cover to dynamite and to kill, will say the Lord is with him. And to cap the climax, it will not be long till the character described in Pro. 7:10-20 will try to play the role of a Christian in plying business. In fact, this has already been done—in some communities!

The assertion that dancing is necessary to gracefulness of movement is simply an effort to draw it away from the charge of immorality and to give it a place of respect among the unsuspecting and the good. This will not do. It does not hide its objectionable part. The head of the ostrich may be hid in the sand, but the greatest bulk can plainly be seen.

Just as well come out in the open. Call it by its name. The truth is, promiscuous dancing breeds evil, and only evil. Like the open saloon, pool-hall, and five and ten cent shows, nothing can be truthfully said in its favor. All kinds of dancing may not be equally bad, but there is so little difference between the scent of a skunk and of his broth that it is not worth while to stop and argue on the difference. He who begins dancing in the home parlor may be seen later on his way to the ball-room. She who dances with her brother in the evenings in their own home may sometimes be seen later leaning on the arm of a lecherous wretch in the busy whirl of the waltz.

Multiplied thousands of innocent boys and girls have been utterly ruined after engaging in what they thought was the innocent dance.

When public sentiment on the ethics

of promiscuous dancing is sounded it will be noticed that the strongest advocates of the practice are those who have a form of godliness but without its power. My opinion is they will go farther and produce more arguments in defense of the whirl-gig exercise than an out and out sinner will do. The sinners love the dance, which is natural, but even some of them regard a church member out of his place when engaged in this senseless and sensuous exercise which fact shows that they regard dancing as more appropriate for the children of the evil one.

But the poor old formalist, who would be glad if he could in a measure blot out moral distinction, says he can't see any harm in dancing. Even some of them will not defend its ethics when the matter is before the public in hot discussion. The best reason one can give why he thinks the dance is harmless is given by Shakespeare as a woman's reason. "I think so because I think so, and what I like to do is what I want to do." To be honest and straightforward about it, belief goes far in deciding what we believe.

Now, a little positive testimony as to the ethics of the dance. A reformed dancer, whose name is withheld, in giving her experience as to the sensual pleasures of the dance, says: "But if my cheeks grew red with uncomprehended pleasure then, they grow pale with shame today when I think of it all.....Married now, with home and children around me, I can at least thank God for the experience which will assuredly be the means of preventing my daughters from indulging in any such dangerous pleasure." A lady who is a very prominent teacher, in giving advice to girls, said: "Young ladies, avoid the ballroom; the attractive, perfumed, intoxicating atmosphere, the brilliant lights and sweet music, which are snares to the soul, as poisonous to the heart as the sting of the asp to the body." Another lady of culture and intelligence says of dancing: "It is positively immodest and immoral."

The late Bishop Daniel Hays of Broadway, Va. said: "In my ministry of fifty years I have never known a pious dancer." A noted evangelist said to an audience of ministers: "When you preach against dancing take for your text the seventh commandment."

Here is the testimony of five. Like testimonies could be given in numbers indefinite, but what is the use? He who would throw these away, and that of his own conscience, would not be convinced at all.

What harm, if any, is there in pro-

miscuous dancing? Some years ago I heard a noted lecturer in Atlanta, Ga., deliver a lecture on "The Advantages of the Modern Dance." Such a masterpiece of irony is heard once in a lifetime. I do not remember all his points, but I think three of them were these: (1) Dancing is a great advantage to the merchant, because it requires the purchase of a good deal of extra and flimsy clothing. (2) It is a great advantage to the physician for dancing so often brings on sickness, and his practice grows by it. (3) It is an advantage to the undertaker, for it sometimes brings on premature death, and the undertaker buries the subjects.

Dancing, then, breeds extravagance, sickness, idleness, triflingness, many other bad habits, disobedience to parents, a loss of self-respect, and in a Church member it smites his conscience, deadens his spirituality, and destroys his influence, and, therefore, his usefulness in his efforts to advance the Kingdom of God. It works against all legitimate business, creates a desire for lightness of heart in all things, fills the soul with a thousand evil thoughts, and, if followed long leads inevitably to the red light district, and many times to ruin and death and everlasting woe.

Dear readers, never say there is no harm in dancing, but remember that the cost of one dance was the head of the forerunner of our blessed Lord and Saviour Jesus Christ. And he who defends it in the least is so silly and short-sighted that the most appropriate prayer for him is "Father, forgive him, for he knows not what he does." May we all get back to the truth and right on this very important subject.

Lastly: no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement. There are no instances upon record in all the Scriptures of social dancing for amusement, except that of the "vain fellows" void of shame, alluded to by Michal; of the irreligious families described by Job, which produced increased impiety and ended in destruction.

Minot, N. Dak.

"AWAKE TO RIGHTEOUSNESS"

By Mary K. Zimmerman

For the Gospel Herald

Awake to righteousness and sin not,
for some have not the knowledge of
God; I speak this to your shame,—
I Cor. 15:34.

Just lately in the Sunday school lesson our minds have been drawn to the disciples being heavy with sleep

on the Mount of Transfiguration. Later on they slept in the garden. How sad this must have made the Saviour feel! In these days it is so easy to "become heavy" with the spiritual sleep; to be indifferent, if we do not keep in close touch with the Father. Let us remember, however, that if we are not gathering with Him we are scattering.

The spiritual sleep overtakes people slowly. At first it may be only a little thing to which they are indifferent, but these little things often lead on to greater things. Satan is cunning. As soon as he succeeds in having them neglect their daily devotion, he has gained a decided victory. When prayer and Bible study are gone our fortification is taken away. It is Satan's device to secure a loophole in the small things. When Christ is enthroned all the time that person has power with God and man. Those who know God and serve Him daily are awake to righteousness and the Master can use them.

It surely is a sad condition when Christ is not enthroned in our lives. How many stay away from services on Sunday or other days because it rains, who would not think anything of going through much more rain in order to make money or have "a good time." How many do not find time to pray and study the Book of books. I believe none of us are too busy to commune with God. We could often find time, if we would. No true Christian can do without prayer. It is his "vital breath" and his "native air." The minute we omit our daily devotions we lose out in power. Let us dethrone pleasure, pride, money, and self, and enthrone Christ every day. It is practical piety and holiness that counts.

To many of us it seems more desirable to remain at the minimum of Christian service because the maximum might lead us to unpleasant and undesirable places. Did you sing, "If Jesus goes with me, I'll go anywhere?" Did you mean it? If we are to be of use in His service we must be awake and allow Him to choose our life work for us. Have you asked Him to direct your steps and plan your life? I know and am confident that "He plans my life." If we are awake to righteousness we will not think of doing a thing without consulting Him. How many sing, "Use me as it pleaseth Thee" and would chafe at even the idea of going among the poor and down-trodden and try to lead them to Christ? Let us put Christ first in everything and endeavor to be in the center of God's will. One of the saddest things in life is to fail to

follow His leading in choosing our work. No person can feel happy while knowing that he is not doing what He has planned for him. Might some one know Christ if you had followed where He led? Do we really live as if we believe and know that all souls without Christ are lost?

He was not willing that any should perish.

Am I His follower, and can I live
Longer at ease with a soul going down-
ward,

Lost for the lack of the help I might
give?

Perishing, perishing! Thou wast not will-
ing.

Master, forgive and inspire us anew.
Banish our worldliness, help us to ever
Live with eternity's values in view.

Awake! Get in touch with the Father. Spend more time in Bible study. Study His will in your life. Spend more time alone on your knees, asking God for the salvation of the lost. Spend more time in solid thought and meditation, getting your mind away from the fleeting and trivial things of life. Be more willing to do what He bids you, wherever you are. Bid fear and anxiety depart and "trust in Him at all times." Be up and winning souls for "some have not the knowledge of God."

Putting ourselves in this attitude may lead to many severe tests. It may lead us to our friends, it may lead us to foreign lands or it may mean much prayer and giving, but is it worth while? What is anything of this kind in comparison with seeing lost souls led from darkness into the "marvelous light" and by grace make them what they are. Are you a live Christian, a magnet, charged? Oh that all of us would continue to grow and be more fruitful in the Master's service! The following verses are a part of the poem entitled "The Master's Commission" taken from "China's Millions" and I am giving it with the hope that it may prompt someone to "awake to righteousness" and say from the depths of the heart, "Lord what wilt Thou have me to do?" and act as He leads, fully trusting.

He has sent **you**, dear brother or sister,

To some one, and some work below;

But is His commission accepted?

Have you obeyed it, or no?

Search out from the scriptures prayerfully

How Jesus was sent of God,

And see how He bids you to follow

The path of service He trod.

Perhaps you have ties which detain you

At home, with your loved ones here,

And you feel that you cannot at present

Go forth to another sphere.

Perhaps you may be a sufferer,

Withheld by weakness and pain,

From hearing the Gospel message,

And you think that the desire is vain.

Nay, settle this point with the Master:

Commit your whole case to His hands,

And ask Him to show you most plainly
How to obey His commands.
For, if He has given you duties
Which bind you at home and friends,
He will certainly seal those duties
As the service which He intends.

If He wants you to carry His Gospel,
He can perfectly heal your frame,
Or give you fresh grace to suffer,
If that will best honor His name.
Just ask Him the definite question
Would He have you to go or to stay,
And He will make definite answer;
Most fully directing your way.

The nations are perishing round us;
The Jew and the Gentile too
Are needing the knowledge of Jesus,
And what is His Church to do?
There stands His glorious commission,
Pressing and solemn and grand;
And none but himself can exempt you
From acting on His command.

To the Master, dear brother or sister,
To the Master you stand or fall;
For each one He has a set purpose,
But not the same purpose for all.
Only find out His will, and do it,
His praise He on both will bestow;
"Well done, for you stayed where I bade
you;"

Or, "You went where I bade you to go."

Lancaster, Pa.

RELIEF

By Aaron Loucks

For the Gospel Herald.

At a meeting of the Executive Committee of the Mennonite Relief Commission for War Sufferers, held at Harrisonburg, Va., at the time of the General Conference at that place, after hearing the report of Bro. S. E. Allgyer who had been in France and made some investigations of conditions in Europe, it was decided to authorize further investigations with a view of extending relief in war-stricken countries of Europe. Accordingly a cablegram was sent from Harrisonburg to our brethren in France to that effect and a letter written setting forth in detail the mind of the Executive Committee concerning investigations.

Two weeks ago we received a letter from Bro. Roy Allgyer telling of conditions as they found them in Germany and Austria, and of their efforts to get into Russia. This letter was published in the Gospel Herald of Nov. 27.

Thursday, Dec. 4, we received the following cablegram from him sent from Paris:

"Appalling NEED. Need clothing, bedding, hospital supplies, fats, milk. Recommend unit for Russia and co-operation in Central Europe. Sailing tomorrow. Allgyer."

From this message it will be seen that conditions are very bad. And unless we send liberal donations to secure supplies of things needed, there will be great suffering unrelieved.

From the cablegram it will be seen that Bro. Allgyer is in all probability on his way to America. As soon as he arrives we will get in personal touch with him and publish a fuller account of conditions and opportunities in Europe.

Scottdale, Pa.

OUR CHRISTMAS OFFERING

For the Gospel Herald

The time of the year has again come when we are looking about us for an opportunity to help and cheer some needy one. During the past few years we have learned to look across the waters to see our needy friends and have contributed much for the comfort and sustenance of those who have been made destitute thru the ravages of war. The need is not over. Calls are coming from many sections for help.

Last year the General Sunday School Committee with the Mennonite Relief Commission for War Sufferers sent out a general appeal to our Sunday Schools for a special Christmas offering for the destitute and homeless children of the Near East or Bible Lands. This appeal met a hearty response. Thruout the year and up to the present time the work of bringing relief and caring for the children has been carried on with vigor. Much suffering has been relieved and many gathered into orphanages; also many have been restored to former friends or other members of their family. This task is not yet finished. The needs for the coming year will be as great—or greater than last year, as the work is continued and enlarged.

Fifteen of our brethren are giving their service for one year on the field, called the land of sorrows and suffering, helping to bring our gifts to the needy ones. Their reports bring to us the assurance that we have given our gifts for a needy cause.

Another door of opportunity has been opened to us in Central Europe where there is much suffering among the masses because of lack of food, clothing, fuel, etc. By referring to Bro. Loucks' article in this issue of the Gospel Herald further information can be had.

Therefore, we as Chairman of the General Sunday School Committee and Secretary of the Mennonite Relief Commission for War Sufferers appeal to every Sunday school in the Mennonite Church to hold a special offering on the Sunday preceding Christmas, or on any other Sunday preferable during the Holiday Season, and that such contributions be sent to G. L. Bender, Gen'l. Treas., Elkhart, Ind., or any other authorized Treasurer for

state or conference districts, and that said contributions be specified where they shall be used or if no preference is given to be used for general relief at the discretion of our Relief Organizations.

H. Frank Reist,
Chairman Gen'l S. S. Comm.
Levi Mumaw,
Secy. Men. Relief Comm.

CORRESPONDENCE

(Continued from page 697)

series of meetings at this place, closing on the 18th. He preached the Word, and plead for the lost, with the result that a number confessed Christ, also a number became willing to walk closer to God.

On Thanksgiving day we were permitted to enjoy a program at the church at Daytonville with a full house and a very inspiring meeting.

On Friday evening, Nov. 28, we had baptismal services, at which time 28 young souls sealed their vow to God by water baptism. The services were conducted by Bishop J. K. Yoder. May we as professed followers of Christ be a help to these young people.

On Sunday, Nov. 30, we held our communion services, a large number being present and communing.

One of our ministers, Bro. W. S. Guengerich and family, expect to leave this week for the far west for the benefit of Sister Guengerich's health. May the Lord use them wherever they go.

Dec. 1, 1919.

Cor.

Westover, Md.

Dear Herald Readers, Greeting:—Tuesday evening, Nov. 18, our little band of workers met at the home of Bro. A. C. Ogburn to decide on an exact location for our church building. The location offered by Bro. John Hooks was the one chosen. The building will be located near the school house. Thursday, Nov. 27, we had a Thanksgiving programme at the home of Bro. I. M. Zook, at which time we were reminded of the many blessings God is daily bestowing upon us. Bro. Geo. Hostetler, wife, three children, Sister Effie Yoder and Sister Annie Smoker all of Oyster Point, Va., came into our midst Saturday, Nov. 29. Bro. Hostetler preached three sermons at the school house, Saturday evening, Sunday morning, and Sunday evening. He also preached a sermon at the home of Otis Ogburn Monday evening. The services were all well attended and were all very uplifting and helpful to the hearers. They left for their homes Dec. 2. May the Lord bless the efforts of his people.

Cor.

Dec. 2, 1919.

MISSIONS

(Continued from page 692)

in a loud oriental fashion, which would be a great irritation to a well man, let alone a man who is sick and trying to recover from an attack of typhoid. This has been true in many cases of malaria, etc., which the missionaries in that bungalow suffered from.

The bungalows where they now stand shut off much of the breeze which should circulate through that part of the compound especially during the sultry part of the rainy season, making the place more steamy and uncomfortable.

Then the smell of the orphanage kitchen seems to be almost ever present and don't lend to health and happiness of the missionary.

More might be said about my experience in taking care of sick, missionaries and boys. Sanitation etc., etc.; but enough has been said to show how necessary it is to have a change and larger and more sanitary quarters. I am sure, dear reader, you cannot invest means for the Lord in a more profitable way than in helping out this cause, both from the standpoint of caring for growing boys who will likely be servants of God if cared for and saved, and also for the health and happiness of your brother and sister missionary and their children.

West Liberty, Ohio.

REPORT

Of receipts of the Eastern Mennonite
Board of Missions and Charities
for November, 1919

For the Gospel Herald

Childrens' Home Millersville Pa

A friend	\$ 10.00
Columbia Mission	
Mount Joy Y. P. B. M.	\$ 8.00
General Mission Fund	
Legacy of Geo. H. Rupp	\$200.00
Mt. Pleasant Cong.	52.67
Paradise Mission Meeting	177.63
Lebanon Co Congs.	40.00
Slate Hill S. S.	4.40
A friend	10.00
	<hr/>
	\$484.70

India Mission

Error in Oct receipts	\$ 1.00
Willow Street S. S.	50.00
Maple Grove S. S. Atglen Pa.	26.00
Manor Congs.	22.00
Vine St. Mission S. S. Lanc. Pa	75.43
Rosslers S. S.	15.00
E. B. N. No 2702 Pa.	24.00
Mount Joy Y. P. B. M.	4.81
Salunga Pa S. S.	37.80
Kinzer Cong & S. S.	12.75
	<hr/>
	\$268.79

India Native Workers' Support

E. Petersburg S. S. Y. M. B. Class	\$ 5.00
Millersville Pa Y. P. B. M.	40.00

Manheim Bible Study Class	5.00
	<hr/>
	\$ 50.00
India Famine Sufferers	
Hershey's Cong.	\$146.00
Indiantown Cong.	6.00
No 2677 Pa	10.00
H. E. M. Pa	10.00
Old Order Amish Leacock Dist. Ohio	441.00
D. N. Gish and family	10.00
Ivan Z. and John Musselman	2,000.00
Maple Grove Cong	50.00
Old Road Cong.	45.50
	<hr/>
	\$2,718.50

India Boys' Orphanage

Collected by C. L. Shank

John K. Hershey	\$ 25.40
Milton J. Rohrer	2.00
Joseph Brackbill	10.00
Benj. Hershey	1.00
S. B. Denlinger	2.00
Jacob H. Mast	5.00
Mary A. Metzler	50.00
David Hartz	5.00
Sarah Mast	10.00
H. M. Hartzler	3.00
Aaron E. Mast	5.00
Mast Stoltzfus	5.00
S. K. Petershine	2.00
Isaac H. Kurtz	5.00
Abner Hertzler	4.00
Henry S Zook	10.00
Stephen A Stoltzfus	25.00
John H. Stoltzfus	25.00
Aaron K. Petershine	1.00
Levi Byler	1.00
Mabel Buckwalter	20.00
Aaron K Stoltzfus	1.00
Isaac S. Kurtz	2.00
Abram Kurtz	1.00
Daniel Hertzler	2.00
Cash S. M. P.	5.00
Elam Hartz	10.00
Amos Hartz	10.00
David M. Mast & family	30.00
John S. Mast	2.00
Christian Mast	1.00
Lena Stoltzfus	2.00
Sylvanus Stoltzfus	10.00
Jacob Hartz	30.00
Daniel Petersheim	1.00
Levi Umble	2.00
Amos Mast	2.00
E. H. Umble	5.00
Levi K. Mast	5.00
John A. Kennel	5.00
John M. Stoltzfus	5.00
Samuel Stoltzfus	1.50
Joe H. Stoltzfus	5.00
D. C. Byler	5.00
Wm. Stetler	1.00
Simon King	1.00
Isaac King	1.00
John E. Kauffman	2.00
Malinda Stoltzfus	8.00
Jacob E. Stoltzfus	10.00
Ira Umble	10.00
Emmanuel Mast	3.00
Isaac C. Mast	5.00
H. M. Umble	5.00
Ellen Wenger	2.00
Simon P. Hess	5.00
C. W. Hess	10.00
A. N. Wolf	25.00
A bro. Weaverland	1.00
Fannie Stoltzfus	1.50
Michael Kauffman	5.00
David M. Landis	5.00
W. W. Hurst	25.00
Harry Metzler	20.00
L. H. Shank	6.00
Chester Neff	3.00
Abram Kendig	5.00
Aaron Martin	5.00
Enos Eshbach	1.00

Landis Shertzer	2.00
Benj. Shertzer	5.00
H. F. Eshbach	10.00
Ber Eshbach	5.00
Susie C. Hess	1.00
Levi Sauder & wife	5.00
Children of Children's Home	5.00
H. L. Shank	10.00
Sarah H. Lindeman	25.00
Christian L. Herr	15.00
Jacob L. Herr	5.00
Rudolph Herr	5.00
David E. Herr & wife	20.00
Fannie M. Herr	3.00
John S. Heller	10.00
Mrs. Fannie Gamber	5.00
Michael Grove	2.00
Jacob L. Brubaker	15.00
John H. Shank	5.00
Harry M. Erb	5.00
Jacob Kreider	2.00
Miller & Bushong	10.00
John Hollinger	5.00
Charles Kauffman	2.00
David Herr	2.00
John Lawrence	5.00
Aaron Hess	5.00
Henry S. Dambach	5.00
Mrs. Eli Hess	1.00
J. C. Newcomer	15.00
A. H. Hershey	10.00
Lizzie D. Hershey	1.00
B. E. Brubaker	2.00
Maria M. Rhodes	5.00
Annie B. Herr	1.00
John L. Hess	20.00
Samuel Souder	3.00
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	\$781.40

Boys' Orphanage (continued)

Forwarded by Sem Eby	\$272.50
Forwarded by Sylvanus Stoltzfus	122.00
No 2682 Pa	1.00
Ulrich Hertzler	5.00
A bro No 2691 Pa.	5.00
Millersville & Rohrerstown Congs	81.00
Two Lower Old Order Amish Congs.	100.00
Willow Street Mennonite S. S.	50.00
No 2705 Pa	24.00
Strasburg Pa Cong.	130.80
Willow Street Cong.	169.46
Erismans Cong.	61.00
Isaac H. Rohrer	10.00
Lost Creek Cong Juniata Co	30.20
Isaac Kennel	10.00
John M. Kennel	5.00
Amos S. Stoltzfus	5.00
Joseph Kennel	5.00
John E. Kauffman	10.00
Groffdale Cong	100.00
A friend Gap Pa	25.00
Kraybills & Mount Joy Congs	114.25
	<hr/>
	\$2,117.61

European Ward New Hospital India

Ivan Z. & John Musselman	\$1,000.00
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Knoxville Tenn. Mission

Bosslers S. S.	\$ 27.40
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South American Mission

E. Chestnut St Cong Lanc Pa.	\$ 5.00
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Total for Month \$6,690.00

Gratefully acknowledged,
Eli G. Reist.

No one can take another's place.
We must fill our places ourselves.
There is a place and a work for us all.

—Lehman Kraybill.

Jesus Christ is the greatest of all
teachers. He is our Master Teacher

—B. L. K.

Married

Fisher—Mellinger.—On Nov. 27, 1919, at the bride's home in Lancaster City, Pa., Bro. John Fisher to Sister Edna Mellinger, Bro. John K. Charles officiating.

Hostetter—Shuman.—On Nov. 20, 1919, at the home of the bride's parents near Rohrerstown, Pa., Bro. David Hostetter to Sister Elizabeth Shuman, Bro. John K. Charles officiating.

Eisenberger—Hassel.—Bro. Charles J. Eisenberger of Ronks, Pa., and Sister Mabel J. Hassel of Bart, Pa., were united in holy matrimony at the home of the officiating minister, Bro. J. B. Senger, Kinzers, Pa.

Hassel—Eshleman.—On Nov. 26, at the home of the officiating bishop, Bro. John K. Charles of near Lancaster, Pa., Bro. George Hassel and Sister Mary Eshleman were united in the holy bonds of matrimony.

Miller—Newcomer.—On Nov. 20, 1919, at the home of the officiating bishop, Bro. John K. Charles of near Lancaster, Pa., Bro. Christian Miller and Sister Esther Newcomer were united in holy wedlock.

Blank—Shenk.—On Nov. 20, 1919, at the home of the officiating bishop, Bro. J. K. Charles of near Lancaster, Pa., Bro. Elam Blank and Sister Mira Shenk, both of Lancaster, Pa., were united in holy matrimony.

Brenneman—Mann.—On Nov. 26, 1919, at the home of the officiating bishop, Bro. J. K. Charles of near Lancaster, Pa., Bro. Jacob Brenneman of New Danville, Pa., and Sister Katie Mann were united in holy marriage.

Ebersole—Hertzler.—On Nov. 27, 1919, at the home of the bride near Centerville, Pa., Bro. Benjamin Ebersole of Landisville and Sister Laura Hertzler of Rohrerstown congregation were united in holy marriage by Bro. John K. Charles.

Charles—Miller.—On Nov. 20, 1919, at the home of the officiating bishop, Bro. John K. Charles of near Lancaster, Pa., Bro. David Charles of Habeckers' congregation and Sister Anna Miller of Millersville congregation were united in holy marriage.

Waters—Detweiler.—On Nov. 16, 1919, Bro. Arthur Waters and Sister Mary Detweiler, both of the Pleasant View congregation, Hydro, Okla., were united in marriage by Isaac G. Hartzler of East Lynne, Mo. May peace and happiness attend them along the pathway of life.

Gaul—Garber.—On Nov. 27, 1919, at the home of the bride, by Bro. John G. Ebersole, Bro. Benjamin B. Gaul of near Mt. Joy, Pa., and Sister Stella N. Garber of Bossler's congregation were united in holy matrimony. May they ever remember their vow and walk as the Lord directs.

Zook—Kropf.—Bro. David S. Zook of Wooster, O., and Sister Fanny Kropf of Orrville, O., were married Nov. 23, 1919, at the home of the officiating minister, Bro. I. W. Royer. May the blessings of heaven attend our brother and sister in their home and in their labors for the Church.

Steiner—Gregory.—On Thursday, Nov. 27, 1919, at the home of the officiating minister, Bro. I. J. Buchwalter near Dalton, Ohio, Bro. Franklin Steiner and Sister Edith Caroline Gregory, both of the Martin's Congregation near Orrville, Ohio. May God's choicest blessings attend them through life.

Hartzler—Hostetler.—Harvey J., son of Bro. and Sister Jonathan Hartzler of West Liberty, Ohio, and Edith M., daughter of Bro. and Sister Jonathan Hostetler of Wooster, O., were united in marriage at the home of Bro. I. W. Royer, Orrville, O., Nov. 25. We wish our brother and sister many happy days in the Master's service in home and Church.

Shaffer—Thomas.—Bro. Clarence Shaffer and Sister Gladys Viola Thomas, both of Thomas Congregation, near Johnstown, Pa., were united in matrimony at the home of the officiating bishop, Bro. S. G. Shetler, on Saturday evening, Nov. 8, 1919. May God richly bless these young people through life.

Kaufman—Yoder.—On Sunday, Nov. 30, 1919, at the home of the bride's parents Abe and Mary Yoder, were united in holy matrimony Bro. Nabel Kaufman and Sister Minnie Yoder, both of the Mennonite Church of Midland Co., Mich., by E. A. Bontrager. May heaven's blessing ever attend them on their journey through life.

Garber—Stauffer.—On Thursday, Nov. 27, 1919, Thanksgiving Day, at the home of Bro. and Sister Amos N. Stauffer, parents of the bride, near Florin, Pa., Sister Mary M. Stauffer of the Kraybill-Mount Joy congregation and Bro. Ezra R. Garber of the Bossler congregation were united in holy matrimony by Bro. Peter R. Nissley. May the blessings of Christian service cheer their way through life.

Obituary

Swarr.—Sadie E., wife of Harry L. Swarr of Landisville, Pa., was born Nov. 2, 1877; died Oct. 6, 1919; aged 41 y. 11 m. 4 d. She leaves a husband, two sons (Arthur and Martin) and three sisters. Funeral Oct. 9 at Landisville Mennonite Church with burial in adjoining cemetery.

Brubaker.—Sister Sarah Ellen Brubaker was born Feb. 10, 1842; died Nov. 14, 1919; aged 77 y. 9 m. 4 d. She was living with her daughter in Lewistown, Pa. She is the mother of four children. Funeral services were conducted at the Lost Creek Mennonite Church Juniata Co., Pa., by Bro. William Graybill and Bro. Menno Brubaker. Interment in adjoining cemetery.

Kauffman.—Bro. David Kauffman was born in Lancaster Co., Pa., June 25, 1877; died at the Devil's Lake Hospital Sept. 7, 1919, of blood poison; aged 42 y. 2 m. 12 d. He was married to Drusilla Helmuth Dec. 11, 1902. To this union were born 5 sons and 4 daughters. Funeral services held at his home near Wolford, N. Dak., Sept. 10, conducted by Moses Yoder and Abe Gingrich. Buried in Amish Cemetery near Mylo, N. Dak.

Kauffman.—Sister Elisabeth Kauffman (nee Hostetler) was born near Reedsville, Pa., Oct. 23, 1847; died at the home of her daughter near Wolford, N. Dak., Nov. 16, 1919; aged 72 y. 23 d. She was married to Isaac Kauffman Dec. 21, 1871. To this union were born 7 children of whom 4 survive. One son predeceased 10 weeks before. She united with the Amish Mennonite Church (Old Order) in her youth and remained steadfast to her end. She often expressed herself ready for the Master's call. Funeral services Nov. 18, 1919, conducted by brethren, Jacob Graber and M. M. Yoder.

Pletcher.—Freda M., daughter of Christian and Anna Pletcher, was born in Elkhart Co., Ind., Sept. 13, 1902, at which place she lived until her death. About Sept. 1 she took her bed with Inflammatory Rheumatism from which she suffered greatly. On Monday afternoon, Oct. 27 she gave her heart to Jesus and in the evening of the same day she requested that she might be baptized. Upon confession of faith she was baptized and received into fellowship with the Mennonite Church. One day during a season of prayer she was asked if there was any special thing we should pray for, she said, "Not for me, but for the others." After much suffering she passed from this life on Sunday morning Nov. 2; aged 17 y. 1 m. 9 d. She leaves father, mother, 5 sisters, 2 brothers, an aged grandfather and grandmother, many other relatives and a host of friends. Funeral services at the Olive Church conducted by D. A. Yoder and Sylvester Bartlett.

Eby.—Samuel S. was born near Millersville, Pa., Nov. 5, 1837; died Nov. 16, 1919; aged 82 y. 11 d. He was one of the younger members of a family of ten children born to Jacob and Elizabeth Souder Eby. In 1849 he moved with his parents to Wayne Co., Ohio, the family locating near Sterling, Ohio. In 1871 he and his brother Tobias purchased a farm near Creston, O. In 1887 he bought his brother's interest in the farm. He lived on his farm until recently. Since 1915 he has lived with his niece, Clara Eby Steiner, a number of months each year and the past year also with other relatives and friends.

He was at the home of his niece, Mrs. Mary Markle, near Spencer, O., when, after a brief illness, the end came. Death was due to a complication of diseases and infirmities attendant upon old age. He was unmarried. He is survived by his youngest brother (Tobias S.) and a number of nephews and nieces.

He united with the Mennonite Church in Medina Co., O., a number of years ago and was a consistent member until death. Funeral services were held Tuesday, Nov. 18, in the Guilford Mennonite Church and were conducted by the brethren M. G. Horst and A. B. Good. Interment in adjoining cemetery.

Smoker.—Michael K. Smoker was born in Lancaster Co., Pa., Dec. 27, 1875; died at his home in Scottdale, Pa., Nov. 28, 1919; aged 43 y. 11 m. 8 d. He was married to Louisa Wiseman in October, 1907. To this union were born four children, three of whom, together with their mother, survive. In early life he united with the Amish Mennonite Church, later affiliating with the Mennonite Church, living a faithful life to the end.

In his young manhood he followed his leanings to the printers' trade, which fact led him into the service and association of the Gospel Witness Company, later the Mennonite Publication Board. It was in the winter of 1905-6 that the writer first met him at a Bible Conference near Johnstown, Pa. We talked the whole publication situation over, and from that time on he decided to give the Church the benefit of his services in that capacity. In the spring of 1906 he moved to Scottdale, and from that time on he was a faithful worker in the Publishing House and Church at Scottdale. He was tireless in his efforts to advance the cause of Christ, whole-souled in everything he undertook, and won the esteem and admiration of a large circle of friends.

Several months ago it was discovered that disease had fastened itself upon his vitals, the dread disease cancer having developed to an extent that the medical profession found no means of staying the ravages of the disease. Many prayers ascended in his behalf, but God saw best to take him home. His end was peaceful, and he left the brightest kind of evidence that the change was one from earth to glory. He left a place in home, Church, and Publishing House that can not be filled, but we bow before Him who knoweth and doeth all things well. His widow and family have the sympathy and prayers of their many friends.

Funeral services at the Scottdale Mennonite Church on Sunday afternoon, Nov. 30, conducted by Brethren J. A. Ressler, Aaron Loucks, S. E. Allgyer, and the writer. Interment in Alverton Cemetery. Daniel Kauffman.

GLORIFYING GOD

(Matt. 5:13-16)

Some people do not have any real thoughts of the presence of God. Robinson Crusoe is represented as saying that for a long time in his life he never had a thought of God. Though a fictitious character, he is true to life in this respect. Many living in Christian lands have scarcely a thought of God, or the thoughts they do have are not worthy. They may fear God as One who punishes, but they do not love God as One who is all love.—Selected.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Now that most of the work of erecting houses in the war stricken areas of France has been completed, the biggest item which claims the attention of the workers in the building department is tile. When the work is finished there will be about 700 houses in the Marne and Meuse roofed with carton bitume (paper or prepared roofing). The houses have all been put up with the understanding that tile would be furnished if they could be obtained. They are at present doing their best to get at least 600,000 delivered. When they get them they propose to only deliver them to the houses, not put them on the roofs, but the transport of this number of tile will be a considerable task never-the-less.

* * * * *

The following is a report of one of the Friends' Relief Stores at Buzancy: "1500 families are not supplied by our shop. Besides Buzancy, we deliver goods to 29 surrounding villages. On average days, takings (excluding sugar) is 1,700 francs; last week the total sales amounted to 7,405 francs. Some idea of the business can be gained by the information that at this center we call for 4,000 kilos of sugar per month to supply all families with their normal ration. Outside of epiceries, the goods most in demand are beds, bedding, furniture and stoves. Tools and farm implements sell steadily, while crockery is sold as fast as it is sent to the shop. Stuffs and all kinds of materials are much more popular than ready made clothes, as the French people seem to prefer much more to make their own. We have learned during the last few days that an organization, calling itself the Foyer Civique, with headquarters at Vouziers, is coming into being and proposes to open up a shop at Buzancy. Whether or not it is to be run on definite co-operative lines we do not yet know as very little information is yet to be had. The people are being asked to support it with money and their orders, we understand. An interesting feature however, is that the people as a whole, even those who are supporting this new venture, have asked us at all costs to remain through the winter.

* * * * *

One hundred boys at the Y. M. C. A. camp at Derindje are to be employed at a large woolen mill near Ismid. The boys will do piece work and will be given bread and a place to sleep. The barracks where the boys will be quartered has electric lights, a shower bath, a kitchen and is quite modern as regards sanitation. Twenty of the boys will leave the Camp each week for the factory.

Million Refugees Still Missing

More than 1,000,000 former residents still are missing from the devastated regions of France, according to a report just issued. The pre-war population of the ruined areas was 5,230,000. According to the best figures available there are only 4,055,000 people in the same territory today. Optimistic French authorities believe that a majority of the missing population will return within the next few months.

In support of their contention they cite the fact that the month-by-month figures since the armistice show a steady and substantial recovery. During August more than 100,000 refugees returned to their homes. The largest number was in the Lille district, where the total was 30,000 persons for the month, or an average of 1,000 a day. Some of the richer districts have attracted refugees from other ruined areas. For instance, the Chalons region has at present a population several hundred greater than before the war, according to the Red Cross statistics.

* * * * *

The four medical clinics and dispensaries in the Aleppo (Syria) district show for one month a total of 13,885 treatments in the city of Aleppo. The Barracks Refugee Camp was caring for 4,260 at one time; 6,372 garments and 1,618 blankets had been distributed in the same month, and 285 families, numbering 902 persons have been given aid—chiefly in the way of employment. The central laboratory made 708 examinations. The industrial school finished its first rug which was sold for 45 paper pounds. The cost of food for each individual in this home amounts to about a gold pound a month.

* * * * *

Dr. Barton, who returned recently from his trip of investigation in the Near East made the following statements at a public meeting: "After going through that country and seeing the suffering, I want to say here that there is no one in this house that has ever heard a report of atrocities and horrors emanating from the Turkish Empire that has been the least bit exaggerated. I have at times, it seems, been almost at the gates of Hell in order to get a grasp of the situation. I have come back with the conclusion that unless America, great benevolent America, is ready to respond to the cry of Armenia and to the people that are suffering throughout the length and breadth of the Turkish Empire, there will be no other relief for them. Their only hope is America, and will America act to save the people now at this time?-----"

* * * * *

"Will my dolly's clothes fit one of those 'childs' without clothes in far away Syria?" asked a little girl carrying a doll almost

as large as herself as she entered the Near East Relief headquarters in the Union Arcade, Pittsburgh.

October 22 was "Bundle Day" in Pittsburgh and 160 stations were prepared to receive gifts of work clothing for the shivering ragged refugees in Western Asia.-----As a result, five carloads of clothing are now on their way from Western Pennsylvania to the ware-house of the Near East Relief in New York.—From "The New Near East."

* * * * *

The twelfth contingent of Relief Workers to the Near East, among whom were the brethren E. H. Miller and Fred Augsburg, sailed from New York harbor on the "Canada" bound for Constantinople on Nov. 5. By the time this reaches the eye of the readers they will probably have reached their destination. The contingent consisted of about 40 workers and they were told that by the time they reached Constantinople they must have acquired a working vocabulary of at least 1000 words of Turkish. This number of words would enable them to get along quite creditably in their new environment. Text-books were secured before leaving, classes organized and with the aid of their leader, F. W. Goodsell, who has sent many years in the Orient and is a Turkish scholar, they hoped to be able by hard work to meet the standard set before them.

SPECIAL BIBLE TERM
ANNOUNCEMENT

of the

EASTERN MENNONITE SCHOOL

The Special Bible Term of six weeks is scheduled to begin Jan. 2nd, 1920 and close Feb. 13th. We are hoping to have our new building completed by that time so that the term may be held as scheduled. Should there be a slight postponement through unforeseen delay in building operations, due announcement will be made. Bro. C. F. Derstine will be our special instructor. He will give lectures as follows:

- 15 The Tabernacle (with colored chart).
- 10 From Childhood, to Life's Sunset.
- 10 Mt. Peak chapters of the Old Book.
- 15 Vital Questions and Live Issues in Every Day Life of Young People.
- 10 The Book of Revelation for the Layman's Profit.

There will also be special lectures by the following Brethren: Geo. R. Brunk, L. J. Heatwole, Aaron Loucks, J. A. Ressler, and A. D. Wenger. The regular teachers will offer courses on the Inspiration of the Bible, Methods of Bible Study, Book Study, Teacher Training, Scripture Memory, Bible Doctrines and Missions. The Sunday School lessons for 1920 will receive special consideration. For further information please apply for pamphlet giving full particulars regarding courses, expenses, etc. A cordial invitation is extended to all desiring better equipment for the Master's service to come and share with us a feast of good things. Address either J. B. Smith Principal or H. N. Troyer Bus. Mgr. Harrisonburg, Va.

Items and Comments

The anti-horse prophet is again coming to the front. It is now predicted that in ten years from now there will be no horses. In all probability the horse will still be here at that time, wondering what became of the unfriendly prophet.

The lowest level ever reached in the exchange value of the English pound was reported from New York when it reached the low level of \$3.87½ U. S. currency. It was predicted that England's debt will bring about still further depression.

The very tense situation in the relations between the United States and Mexico was suddenly relieved by the liberation of U. S. consul W. O. Jenkins by Mexico. It is to be hoped that the other issues which have caused the relations between the two nations to be strained may also be amicably adjusted.

According to Dr. Edgar Blake, executive secretary of the centenary conservation committee, Methodism lost 60,000 members during 1918. This loss he attributes to the fact that the Methodist churches supported the world war so enthusiastically that they failed to devote themselves to membership efforts as they should. It is now proposed to add 1,000,000 new members to Methodism during the coming year.

The will of the late H. C. Frick, multi-millionaire of Pittsburgh, Pa., reveals munificent donations to public institutions. Among them is a donation of \$15,000,000 to Princeton University, \$5,000,000 to Mercy Hospital, Pittsburgh, besides substantial donations on a smaller scale to institutions in Greensburg, Mt. Pleasant, and Connellsville, Pa. and several other cities. Mr. Frick was a native of Westmoreland Co., Pa.

A movement is on foot looking to a union of all the churches in India. It is a step in the general movement in favor of confronting the non-Christian world with a united Christian Church in every non-Christian country. Such an ideal would be perfect, were it to include complete obedience to Christ in all His teachings as one of the tenets of the united Christian Church. A mere organic or confederated union without a unity of the faith and Spirit is a curse.

At the time of this writing there seems to be a probability that the coal strike is practically settled—for the time being. The growing fuel shortage and consequent pressure on both sides to the controversy has added to this result. The main questions at issue, however, are to be adjusted later. As usual, in such cases, the record shows blame for both sides and the public is the chief sufferer. An amicable agreement on the Golden Rule basis would provide ample pay for both operators and miners and cheaper coal for the public.

SHORT BIBLE TERM

The Short Bible Term of Goshen College begins Dec. 30, 1919, and continues for six weeks. The following courses are offered: Gospels, or Sunday School Lessons by I. R. Detweiler; Old Testament and Life of Christ by H. F. Reist; Bible Doctrines (one week) by Daniel

Kauffman; The Sunday School by W. B. Weaver; Vocal Music by A. S. Ebersole. A course in Housewifery will be given by Vesta Zook.

On the same date begins a special 12-weeks Agriculture course given by C. B. Blosser and several assistants.

Arrangements are being completed for conferences for Choristers and Sunday school workers to be held during the fifth week of the Short Bible Term. Full particulars later.

Ministers, deacons and missionaries will receive free tuition. For additional information address

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SPECIAL BIBLE TERM

The Special Bible term of Hesston College and Bible School will begin Tuesday, January 6, 1920, and continue for six weeks. Courses will be offered in Plan of Salvation, Doctrines, Gospels, Epistles, Book Study, Biblical and Church History, Bible Geography, Missions, Theology and other branches helpful to all who are interested in the study of the Bible and better preparation for Christian work. Tuition free to missionaries, ministers, and their wives. Send for free descriptive circular. Address either T. M. Erb or D. H. Bender, Hesston, Kansas.

GENERAL MISSIONARY CONFERENCE AT ELIDA

In order to make necessary arrangements, it has been requested that all who expect to attend the General Missionary Conference at the Salem Church near Elida, Ohio, Dec. 27-29, should notify C. S. Swartz, Elida, Ohio, or R. R. Brenneman, Lima, Ohio, as soon as possible. Those coming from the west on the Penna. R. R. or Ohio Electric Line will be met at Elida. Those coming into Lima from the east or any other point will take Ohio Electric Line—Lima Defiance Division, to stop No. 8, which is one mile east of place of meeting.

R. R. Brenneman.

Efficiency is fifty per cent willingness. When people make the full surrender to God, He can do something through them.—C. A. Hartzler.

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South America.—(*1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.

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Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

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Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

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Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

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Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

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Peoria.—(*1919) 900 Garden St., Peoria, Ill. John Harnish, Supt.

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Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTTDALE, PA., THURSDAY, DEC. 18, 1919

(Gospel Witness
Established 1905) No. 38

EDITORIAL

"The Lord is my light and my salvation."

Did you ever hear of a continued meeting of several weeks or longer, where the membership was united in hearty, prayerful support of the effort and where the Word of God was preached with power and unwavering faith, that there were not favorable results that followed the meetings? "Your labor is not in vain in the Lord," is one of the Christian soldier's precious promises.

Industrious and cheerful is the right way to describe our workers in the book room these days. "Send your orders in early," is an advice sent out several weeks ago, and the way the orders are coming in shows that the advice was literally heeded by many. Those who have thus far failed to send in their orders may yet do so and get their books before Christmas if they do so at once.

Meditations on the Miners' Strike.

—A general feeling of relief was manifest when the news went out that the miners' strike was called off and the miners agreed to return to work at once. We may now pause and meditate upon the lessons to be learned from the great strike:

1. The power of sincerity. This strike was called off twice; but the first call was a dead letter because the strike-leaders had no heart in it. When once conditions were such that they actually favored what they professed, their orders were obeyed. Brother, your profession of faith and loyalty to Christ means infinitely more in effective service when you speak from the heart out than when you simply render unto the Lord a lip service.

2. The heartlessness of greed.

Suffering women and children, enforced idleness, property rights, paralysis of business, the Golden Rule—all had to take second place to the paramount issue of winning the strike.

3. Reckless extravagance. It was revealed that many of the operators made fabulous profits while the pay of most of the miners was more than enough to support their families comfortably upon an economical basis. It was a two-fold grab, at public expense.

4. The bane of politics. The labor troubles are made all the more acute because there is an election coming on. The mixture of such issues with "practical politics" is responsible for many of the ills in the industrial world.

5. Scripture violations. That Christian people should hold themselves entirely aloof from unionism (either capital or labor) is evident from the numerous Scripture violations which mark their path. The evils of monopoly, the resort to secretism, the resort to violence to carry certain ends, the unequal yoke between believer and unbeliever, the un-Christian attitude toward non-union men—these are a few of the reasons why Christian people should hold themselves entirely aloof from such organizations.

6. The need for faithful teaching. There is great need for faithful men and women to do efficient teaching in holding up the standard of scriptural righteousness. This should be done both "by precept and by example." Lift up the standard, turn on the light. Strengthen the brotherhood, let your light shine in your own community, and, as far as possible, give the world an object lesson of what it means to put the righteousness and peace taught by the Gospel into daily practice.

OUR SUBSCRIPTION LIST

Our thanks are due to our friends for their promptness in bringing the subscription list to first class, up-to-date order. Renewals are coming in at the rate of about 500 a week, and the net increase for November was 67. Grateful for your support, we feel sure that we need but mention a few things and the suggestions will be received with equal interest.

1. **Dates.**—The label at the top of this page tells you whether you are in the class having subscriptions paid up and in advance.

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Suggestions welcome, prayers solicited, co-operation desired. A hearty co-operation will mean a stronger paper, more extended influence, more effectual service in a worthy cause.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

MARCH ON, MY SOUL

March on, my soul, nor like a laggard stay.

March swiftly on yet err not from the way
Where all the nobly wise of old have trod—

The path of faith made by the sons of God.

Follow the marks that they have set beside

The narrow, cloud-swept track, to be thy guide;

Follow and honor what the past has gained,

And forward still, that more may be attained.

Something to learn, and something to forget;

Hold fast the good, and seek the better yet;

Press on, and prove the pilgrim-hope of youth—

That creeds are milestones on the road to Truth.

—Henry van Dyke.

THE WAY OF SALVATION

including thoughts on

What to do after We are Saved

By Daniel Kauffman

For the Gospel Herald

(Continued)

Separation from the World

In Christ's memorable prayer for His disciples He thus referred to them: "They are not of the world, even as I am not of the world" (Jno. 17:14, 16). The people of God are thus referred to by Peter: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (I Pet. 2:9). Following are a few more scriptural lights on this subject:

"Be not conformed to this world" (Rom. 12:2).

"Pure religion.....is this.....to keep himself unspotted from the world" (Jas. 1:27).

"Know ye not that the friendship of the world is enmity against God? Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

"Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15).

"Be ye not unequally yoked together with unbelievers: For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?.....Wherefore come out from among them, and be ye

separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18).

From this array of scripture testimony we understand that the people of God, who are commanded to walk in holiness, are to be a separate people from the world, being taught that "the whole world lieth in wickedness" (I Jno. 5:12). In conversation, in daily habits, in business life, in social life, in temperance, and in all other things in which the world walks contrary to the teachings of God's Word, the people of God are to maintain an attitude of separation and nonconformity, "unspotted from the world."

One of the marks of conformity to the world which needs special mention in this connection (because it is generally ignored by Christ-professing people) is the matter of fashionable apparel. This is strictly forbidden in the Word. But because it is popular, many churches ignore the teaching of Scripture against it. This, however, is no reason why we should do likewise. Among the many testimonies in favor of simplicity and nonconformity to the world are the following:

"Be not conformed to this world" (Rom. 12:2).

"That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15).

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:3, 4).

"That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Tim. 2:9, 10).

When people accept and put into practice the Bible teaching on dress, their appearance shows that they believe in the Bible doctrine of nonconformity to the world.

Nonresistance

The name is taken from our Savior's teaching, "Resist not evil" (Matt. 5:39). The doctrine of peace is one of the fundamental teachings of God's Word. The prophet Isaiah refers to Christ as "The Prince of Peace." When the heavenly host proclaimed the advent of our Lord they sang the refrain, "On earth peace, good will toward men" (Luke 2:14). When the Prince of Peace finally came into the ministry the doctrine of peace was one of the first which He proclaimed. Following are a few of His utterances:

"Whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39).

"If any man sue thee at the law, and take away thy coat, let him have thy cloke also" (Matt. 5:41).

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Matt. 5:44, 45).

"All they that take the sword shall perish with the sword" (Matt. 26:52).

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (Jno. 18:36).

The apostles likewise taught the same doctrine of peace and nonresistance. It is said that during the first two centuries of the Christian era the early Church was so free from carnal strife that not a single man of God among them was also counted a man of war. In the home, in the Church, in social and business affairs, everywhere, the man of God is a man of peace. It is not strange, therefore, that in the case of war among nations, he should also maintain this attitude of peace and have no part whatever in carnal strife, refraining from service in either a combatant or noncombatant capacity.

The Swearing of Oaths

is forbidden in the New Testament. Our Savior's command, "Swear not at all." (Matt. 5:33-38), as well as James' testimony, "Above all things, my brethren, swear not....neither by any other oath" (Jas. 5:12) should settle this question for Christian people for all time to come. "I will that thou affirm" (Tit. 3:8) is the Christian wish that should be put into universal practice.

Organized Secretism

is likewise forbidden in the Word. In the first place we have the testimony of our Savior, "In secret have I said nothing" (Jno. 18:20). Perhaps more direct, in the way of telling what other people should do, is this message of God through Paul: "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:11, 12). For Christian people to be bound by oath in an organization embracing many kinds of unbelievers violates at least two plain Bible commands: (1) "Be ye not unequally yoked together with unbelievers." (2) "Swear not at all." There are a number of other reasons why Christian people should hold aloof from all manner of secret societies, but we have noticed the question only from a scriptural standpoint. Indeed, there is so much to be brought up against them that some people, independent of what the Bible

has to say on this subject, have declared against them from a practical and humanitarian point of view.

Labor unionism, (having organized secretism as one of its features) is especially to be shunned by Christian people: (1) because of its practice of violence in enforcing its demands; (2) because of its monopolistic tendencies; (3) because of its uncharitable and anti-scriptural attitude toward non-union men.

Scottsdale, Pa.

(To be continued)

BIBLE SEPARATION

By Aaron Bachman

For the Gospel Herald

Separation, the way the world looks at it, is far different than the way the God looks at it. In fact, the Bible is a book of separation. And to live according to its Word, we must completely separate ourselves from the world. When we see the great work that the Lord has for His people to do, it would be hard for us as His followers to do the work for Him unless we live according to His Word.

When we think of Bible separation, we think of many things that must be sacrificed for the Lord's sake, so as to make us fit for His service. When God called Abram, he was asked to leave his home, his friends, country, and in fact everything that would hinder him in his journey. We as true followers of God must and will separate ourselves from all things that would hinder in our Christian life. How can any one proclaim the whole Gospel and not live it himself?

We have in our churches the greatest question that it can have: dress, our own desires in business and pleasure seeking. The question is, How get the young people in line with the Church? Men that were a power of God in Bible times, were men that were separated from the world, ready to do anything the Lord wanted them to do. We of ourselves can do nothing, but the power of God can. Take notice what God says concerning Israel (Exodus 6:6): "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians. And I will rid them of their bondage, and I will redeem you with a stretched out arm, and with great judgment." Notice He says, "I will bring them out from under their burdens." They will not be under the burdens of Egypt any more, but be separated from them. God will also help us to come out from under the burdens of sin, through His Son, if we will but trust in Him. He also said that he would rid them of their

bondage. What a glorious thought that is. Paul experienced the same fact when he said, "O wretched man that I am, who shall deliver me from the body of this death?" He goes on to say, "I thank God through Jesus Christ our Lord."

Jesus Himself can separate us from sin, if we go all the way with Him. The separation the children of Israel would have had if they would have listened to men, would not have brought them very far. This is what Pharoah said: "I will let you go, that you may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away." Many people are trying to live for God, but they don't want to go too far away from the world, for fear some one will laugh at them. But some day God will laugh then it will be too late. God expects us to be separated for the purpose of bringing others to Him. "Let your light so shine before men, that they may see your good works." But are we to let it shine just because of our good works? Should we talk of God's Word just to be heard and seen? This is why. That they may see your good works, "and GLORIFY YOUR FATHER IN HEAVEN." That is the reason and the only reason. That they may see that there is a great difference between the life of a Christian, and that of the world living.

But does God require a difference? Must I dress different from the world? Must I be different in the business I am in? Notice again in Exodus 11:7: "But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel." God wanted to make a great difference between Israel and the Egyptians. And who but God's children are God's Israel now? Then again in Exodus 19:4, 5: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and BROUGHT YOU UNTO MYSELF. Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a PECULIAR treasure for him."

This also will refer us to I Pet. 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

The world has an idea that as complete a separation as this would be an awful thing. Some would lose their business, some would be laughed at. But we are not alone. God is sure to be with us. This is what

Moses says (Exodus 33:16): "For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not that thou goest with us? so shall we be separated, I and thy people that are upon the face of the earth." The question is, Shall we be unequally yoked together with unbelievers, or what stand shall be taken. In II Cor. 6:14 Paul says: "Be not unequally yoked with unbelievers."

In Neh. 9:2 we read "And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and their iniquities of their fathers. Notice the separation from strangers. And in Neh. 13:3 we read: "Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude." There they had a clean separation. Today we as God's children are to make as complete a separation as the children of Israel. Jesus speaks in John 17:6 concerning those that are His own: "I have manifested thy name unto the men which thou gavest me out of the world." Jesus confesses that they had been taken out of the world—a complete separation. But do these words that are written in God's Word mean anything to us? Surely they do; and God wants His people to come out of the world, and the things that pertain to it. God means every word He says. If we could see the great need of a complete separation as God sees it we would change many of our thoughts. May we by God's grace strive to do His will. Soon the harvest time will be over, and the reaping time will come, are you ready to meet the Lord of the harvest.

Blanden, Iowa

ETERNITY

By L. E. Strite

For the Gospel Herald

The distance around the world is 25,000 miles; making a total of 132,000,000 feet or 1,584,000,000 inches

If a chain containing one-inch links, equal in number to the number of inches around the globe were in charge of an angel and he would have charge of each link a thousand years, it would take him 1,584,000,000,000 years to go around the globe—and even then the sun would just be beginning to dawn upon the morning of eternity.

Great is the thought of contentment that after all this inconceivably long time in heaven eternity would be no nearer at an end than when we first began.

Continental, Ohio.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

HE IS COUNTING ON YOU

He is counting on you."
On your silver and gold,
On that treasure you hold;
On that treasure still kept,
Though the doubt o'er you swept,
"Is this gold not all mine?
(Lord I knew it was thine)"
He is counting on you,
If you fail Him—What then?

He is counting on you,"
On a love that will share
In His burden of prayer,
For the soul He has bought
With His life-blood; and sought
Through His sorrow and pain
To win "Home" once again.
He is counting on you,
If you fail Him—What then?

He is counting on you."
On life, money and prayer;
And "the day shall declare"
If you let Him have all
In response to His call;
Or if He in that day
To your sorrow must say,
"I have counted on you,
But you failed me,"—What then?

He is counting on you."
Oh! the wonder and grace
To look Christ in the face
And not be ashamed,
For you gave what He claimed,
And you laid down your all
For His sake,—at His call,
He had counted on you
And you failed not. What then?

—Selected.

FROM OUR MISSION STATIONS

For the Gospel Herald

Knoxville, Tenn.

(1308 W. 4th St.)

Greetings of love to—All in Jesus' Name:—Myself and wife arrived at Knoxville Dec. 5, 4:15 P. M., eastern time. We then went to the Mission and found all well. We had a fine journey all the way through, for which we praise God. The meetings begin tonight and last two weeks. Then we expect to spend a few days at the Concord church and with the brotherhood there, no preventing providence. Pray for us and the work. God bless you all.

Fraternally, A. O. Histan.

Altoona, Pa.

(1614 Eighth Ave.)

Greetings:—"O praise the Lord, all ye nations: praise him all ye people. For his merciful kindness is great toward us and the truth of the Lord

endureth for ever. Praise ye the Lord."

We are glad to say the attendance in Sunday school and church services is growing.

Thanksgiving week Sisters Lauver and Byler attended the Bible Conference at the Delaware church, Juniata Co. In their absence over Sunday Sister Rebecca Stoltzfus of Martinsburg was willing to render her services here which we much appreciated.

Dec. 5 Bro. J. B. Zook of Belleville stopped with us on his way home from Ohio.

Sunday, Dec. 7, Bro. J. H. Byler of Belleville preached two impressive sermons, also aided us in visitation work. Our hearts were made to rejoice of a young man become willing to confess Christ. Pray for him.

Miriam Charles, 225 East 6th Ave., who confessed Christ while a patient at the hospital a few weeks ago, has returned to her parents' home. She is afflicted with inflammatory rheumatism and is still in bed suffering much pain. I wish the Lord may direct some devoted Sisters that would write her a few words of encouragement.

The Lord willing, on Christmas eve Bro. J. F. Bressler, Richfield, Pa., will begin a series of meetings here. A Special Bible Subject will be discussed each evening previous to the Sermon. We ask the brotherhood to assist us with their prayers and presence.

May the Lord have full sway that many souls may be swept unto His kingdom.

We have a number of poor families here. We would like to give them a basket of provisions for their Christmas dinner. Any person desiring to send in provisions kindly have them here by Dec. 22.

"Let us not be weary in well doing; for in due season we shall reap, if we faint not." Joseph M. Nissley.

Dec. 8, 1919.

West Liberty, Ohio

(Orphans' Home)

Dear Herald Readers:—Since we last wrote you 66 of our children were vaccinated. All "took" but 7. These were re-vaccinated, when all took but one. We had some pretty sore arms for several days; however, all got along nicely and are about alright again.

Thanksgiving season was a time of double feasting for a number of us this year. On Thanksgiving day most of the workers and some of the children enjoyed an all day spiritual feast in the form of a joint mission and Sunday school union meeting.

A number of very good talks and essays were given.

Because of this meeting we had a bounteous Thanksgiving dinner on Friday, which was again furnished us by the Logan Co. brethren and sisters. This was very much enjoyed by all.

A lot of home-made cookies which were sent us by members of the Chapel congregation near New Stark, O., were also very much appreciated.

Other donations which added much to our larder were apples, canned and dried fruits of various kinds, also dried corn and beans. These have come from as far East as Pennsylvania and Virginia, as far west as Idaho, and as far north as Michigan. May God abundantly bless all the donors. We cannot tell you how grateful we are for all these offerings where living is so high, and we must furnish three square meals for nearly ninety people every day.

Several girls have returned from foster homes recently. One mother was again able to take home her family of five children, which we had had since last April. One girl left yesterday for a new home in the country. Two little boys from our immediate neighborhood found a temporary home with us for an indefinite time.

Thus we go from change to change.

We are again making preparations for a Christmas program to be given Christmas evening.

Pray for us that in our various activities we may even be found in the center of His will.

Yours for His Cause,

The Workers,

Dec. 8, 1919.

per K. B.

AN OPEN LETTER

By L. O. King

For the Gospel Herald

To the Churches of the Western A. M. and Kansas-Nebraska Conferences, Greetings:—

For a number of years there has been a conviction that something should be done so that those of our people going to Manitou and Colorado Springs for health and rest could have the privilege of worshiping in a church of our own and be under our spiritual care.

This matter was mentioned for the past three or four years at the annual meeting of the Kansas-Nebraska Conference. This year that Conference appointed L. O. King, J. A. Heatwole, and John Thut a committee to investigate more closely the need and take such steps as may seem advisable to accomplish the desired results. At the meeting of the Western A. M. Conference this matter was also discussed and D. J. Fisher, S. C. Yoder and Nick Birky were appointed to work with those appointed by the first named conference in this matter.

A meeting of the two committees was

held at Manitou, Oct. 27. A joint organization was effected with J. A. Heatwole as chairman, L. O. King secretary, and D. J. Fisher as treasurer.

Several sites were considered. Those familiar with Manitou will know that sites are limited for want of room. To select a place not too high, so that those sickly could easily reach, and at the same time keep away from the noise of Main Street and yet remain near the carline, also as near as possible to the part of the city where our people usually reside, was what we sought to do.

A site on the corner of High and Deerpath Streets, one block east of the Congregational Church, seemed to fit admirably all these requirements. This is one block from Main Street, two blocks from the Seven-Minute Springs, about three blocks from the Soda Springs in easy reach of Parkview and the part south of the Midland R. R. This lot is sufficiently large on which to build a church and several small cottages if desired or a part could be sold off or leased. One cottage is now on it. A retaining wall and sidewalks are on two sides.

We have negotiated for this lot for \$3850.00. On this a small church building of the summer-cottage-type can be built for something above \$1000. The property will be deeded to the Mennonite Board of Missions and Charities to hold for the two conferences, these bodies to determine the future disposition of it.

The work there need not be confined to summer visitors only. In fact, some of our faith reside in Manitou and Colorado Springs the year round. With but one real Protestant church in Manitou there is a field for Sunday school work among children, and the prospects for a mission Sunday school are excellent. Many of the residents are there seeking health, a class that need the Gospel. A minister stationed there will find much to do, both in looking after the spiritual welfare of our people and in reaching out to others.

We use this method in bringing the work before you and earnestly request you to prayerfully consider it. We also ask you to assist in securing the funds needed in acquiring the above mentioned property. Will not the ministry or some duly authorized brother in every congregation of the two conference districts, take this matter in hand and solicit the congregation or use whatever method seems best? Nor is it intended that this be limited to the two conferences named. This letter is sent to many who are in other districts also to some of our Old Order brethren. We seek to make the work for the benefit of the whole Church. Donations or gifts from individuals however small will be appreciated. Our contract calls for the sum named to be paid on or before Feb. 18, 1920. Early action in this matter will be necessary. You should send all money to D. J. Fisher, Kalona, Ia. Should you desire one of the committee to come into

your community to present this matter to your people, write Bro. Fisher, Bro. Heatwole, or myself and possibly some such arrangement can be made. Also write us for further information.

Nothing was done without consulting such brethren as D. H. Bender and T. M. Erb, since both had spent several weeks there the past summer. In fact Bro. Bender was in Manitou assisting Bro. Heatwole in negotiating for the property.

While the foregoing has been intended especially for the churches of the two conferences directly concerned, we believe that many of the people farther east are equally interested in having a church at Manitou. Every year some from practically every one of our conference districts are to be found there. That those going there need and generally desire the Christian fellowship of others of like faith none will deny. That the possibilities there, to preach the Gospel to many that need its blessed message ere they are called from this world, are constantly increasing. That it will afford a field of activity for such that need the climate found there. These and many other reasons could be given why we should make an effort toward establishing a permanent place of worship at that point. Will you give the matter your careful and prayerful consideration? If you believe the Lord would have the Church preach His Gospel there, will you aid in making it possible?

We will largely be guided in our future work there by the way you will permit us. Haven, Kansas.

MEDITATIONS OF A MISSIONARY

The following is an extract from a letter by Bro. T. K. Hershey of the South American Mission at Pehuajo, Argentina. We pass it on to our readers to give them a view of how the privileges enjoyed by those on the home field appeal to those on the foreign field. As Bro. Hershey remarks, the sacrifice of home privileges are lost sight of in the consolation there is in being permitted to serve as an instrument in God's hands to bring the message of salvation to those who otherwise might never have a taste of the Gospel of Christ.

In this our messengers abroad rejoice with the hosts above in witnessing the sight of sinners coming flocking home to God. May our prayers ascend in their behalf, our means accompany our prayers in support of the work, and our efforts put forth to rescue the lost at our own doors. —Editor.

"Pehuajo F. C. O.

"October, 12, 1919

"Dear Brother, Greeting in Jesus' Name:—

"The Gospel Herald of September 4, has just arrived, Oct. 12. Of course, as usual, it had to be read at once. After reading the editorial notes on the 'Virginia Meetings,' I found myself in a rather strange mood. On noticing the spiritual feast you had together, my soul seemed to swell up

with in me. For a moment I really experienced a feeling of home sickness. At once my thoughts went out for those less fortunate ones in the world. I looked around me and saw at a glance the many, many thousands here that might be also enjoying such feasts had the Gospel been brought here years ago. Then came to me the words of a very sick man who upon his sick-bed said, on reading the Word of God, 'O, my Friend, why did you not come long ago with this message.' With hands folded and eyes glancing upward, he breathed a prayer of blessing upon the missionary. However, my thoughts did not stay there. I lifted up my head and tried to look into the future, and wondered if there might be such opportunities given these people in later years. Our hopes and prayers are that these too may sit in conference and discuss together ways and means of carrying the Gospel to a dying world.

"What a feast you must have had. We are anxious to read the reports. You know there is nothing that makes us feel to rejoice on the Mission field so much as to hear and note the spiritual activities of the Church at home. For my part I do not feel our call to South America was a sacrifice. That is, as far as flesh and blood is concerned. However, when I think of the feasts you are enjoying that we have to deny ourselves of, we are led to believe there was a sacrifice made. The joy of being in the real service of Christ, among a people who are so appreciative, and ready to hear the Gospel, overpowers the thought of what we miss at home."

THREE REMARKABLE DAYS

Day of Salvation—For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: Behold, now is the accepted time; behold, now is the day of salvation. II Cor. 6:2.

Day of Redemption—And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. 4:30.

Day of Judgment—The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. II Peter 2:9.—Zion's Watchman.

By the fruits you know the people. You can't know them any other way. —S. H. M.

The Jews fell, the nation's fall, because of disobedience to God.—S. H. M.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

RULES FOR HOME EDUCATION

The following are worthy of being printed in letters of gold, and being placed in a conspicuous position in every household:

1. From your children's earliest infancy you must inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.

3. Never promise them anything unless you are sure that you can give them what you promise.

4. If you tell your child to do something, show him how to do it, and see that it is done.

5. Always punish your children for wilfully disobeying you, but never punish in anger.

6. Never let them see that they can vex you or make you lose your self-command.

7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a great one should the fault be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have forbidden, under the like circumstances, at another.

11. Teach them that the only sure and easy way to appear good, is to be good.

12. Accustom them to make their little recitals with perfect truth.

13. Never allow of tale-bearing.

—Evangelical Messenger (1855).

INFLUENCES OF A FAITHFUL WIFE

Under the "Home Problems Department" the Gospel Trumpet has been publishing some pointed discussions bearing on the interests of the Christian home. The following is sent us by a brother who thought that some readers of the Gospel Herald might be benefited by it. Possibly if some sister had selected an article of this kind it would have been an article telling of what faithful husband might

do to make home happy. Be this as it may, the thoughts given are to the point. You have only to change a few words and sentences, and you have an equally instructive talk for husbands and fathers.—Editor.

I am a sinner, but I like to read the Gospel Trumpet, especially the articles in the departments, Heart Talks, and Home Problems. I have a husband, who is a good man, and I desire to keep his confidence and love. Please give me some frankly written advice on how to act that our home may be what it should be. Write as you view it from the standpoint of a man. A lover of truth and right.

It makes it easy to write upon a subject when frankness is requested, and I shall state briefly how, in my opinion, a wife can gain and hold a warm place in her husband's heart.

In the first place, it is not enough to hold a germ of secret love in your heart for your husband, but you should show it very often in your own feminine way. You have greater power to cheer him and to lighten the load he has to bear in his complex relations with the world than perhaps you suspect, and furthermore, your acts of affection and love toward him will keep him at home at night and make temptation much easier to dismiss. If he has weak places (and who does not have them?) you, no doubt, have discovered them long ago; and you should, instead of oftentimes reminding him of them, try to assist him that he might overcome these weaknesses.

Study how to make home life as agreeable as possible. I have visited many homes where if all the wife said about her husband could be written, good and bad, side by side, the balance-sheet would show a scant ten per cent in his favor and about ninety per cent faults and shortcomings. Why is it that a wife will speak more cruelly and unkindly to the one who works every day, year in and year out, for her than she speaks to the passer-by who cares not whether she lives or dies? Do not depreciate your husband's acts, nor belittle him in any other way, for the influence you have over him consists not in what you think he thinks of you, but how he holds you in his mind and heart.

I have seen cases where in early married life the young husband so loved his companion that he would anticipate her every wish and rush to assist her in every possible way; but in years afterward, when the fervent love that prompted these actions had almost disappeared, the wife, who had the advantage still, tried to make the same form of obedience work. It may work sometimes, but it will work disaster. Obedience in such a case is slavery, and it begets hatred.

If your husband did not make a reply to your sharp, cutting insinua-

tions (if you have made them) it is no sign that he did not notice them; and if you could have read his thoughts that day, while he toiled at his work, about how you mistreated him as he started out that morning to his daily toil, they perhaps would have been something like this: "What is the use of toiling so hard for a woman that so little appreciates what I do? She is not the **only** woman in the world, and ——" Here he catches sight of that to which such thoughts might lead, and he stops and brings his mind back and tries to forget.

Wife, your future happiness is endangered if by your actions you have caused such thoughts to go through your husband's mind. Remember that desire, generally, is parent of the thoughts, and by and by they crystallize into a fixed state of good or bad feelings toward you. Never allow your husband to go away from home carrying in his bosom the vivid prints of an unkind word. You **must** reap what you sow; every unkind and cruel word spoken tends to destroy out of his heart the elements which are absolutely necessary for your happiness in days to come.

If I were an artist, I should paint a picture of a woman upon her knees, pleading Providence to rekindle in her husband's heart the love for her which she could not be happy without, but which she herself had killed by cruel words and inconsiderate deeds. Esau's birthright was never regained, though he sought it carefully with tears. If you desire peace in home and heart, do not fall into that ugly habit of nagging. No man can sincerely admire, much less love, a continual grumbler or a scold.

Another quality a man admires in a woman is cleanliness of clothes, home, and person. If you could hear the stories of uncleanness that I sometimes hear from husbands who ask advice on how people might get out of disgusting and almost degrading ruts and habits into which they have fallen, you would make a special effort along the line in question. Do not sneer when men or women speak well of your husband. I am confident that if you will employ the methods you used to win your husband at first, you can now hold his love and affection or even regain it, if it is nearly lost.

You asked for frankness, therefore I have spoken freely of some of the conditions which knowledge and effort could remedy.

The advantage of home training is this: unlike the Sunday school or day school, you have your children with you all the time.—M. B.

Sunday School

For the Gospel Herald

Lesson for Dec. 28, 1919—REVIEW

Golden Text.—Ye shall be witnesses unto me.—Acts 1:8.

Peter and John.—The studies of this quarter's Sunday school lessons consisted largely of a biographical sketch of the lives and labors of Peter and John. We are now at the close of the quarter, and it is but fitting that we take a retrospective view of their labors:

1. They were among the first to become disciples of our Lord. They manifested their worthiness for this important place by being open to conviction and ready to obey the Master's call. Their first call was what in this day we would call a call to salvation. Their promptness in responding to this call made them fit subjects to hear the second call; namely, the call to apostleship.

2. They were among the first to become the apostles of Christ. They showed their worthiness by obeying "immediately," and "forsook all and followed him." Henceforth they took their place as "fishers of men."

3. They were among the constant companions of Jesus. At one time, when Jesus was in the home of Peter, John was one of the guests. Christ proved Himself a blessing to that home by raising to health Peter's mother-in-law who had been sick of a fever and also by giving that home a godly atmosphere and influence—something that He will do for every home that gives Him proper recognition.

4. They were ever ready to trust the Lord, though in faith they had their human limitations. On one occasion, while in a ship on a stormy night, they saw the Lord upon the waters. Peter asked permission to walk on the waves and come to Jesus. The request was granted. He walked the waves without trouble, till he took his eyes off Jesus and began to sink. "Lord, save me," was Peter's prayer. "Wherefore didst thou doubt?" said Christ as He extended the helping hand in answer to the prayer.

5. They recognized Jesus, not merely as a great man but as the Son of God. "Thou art the Christ, the Son of the living God," was Peter's confession in answer to Christ's question.

6. They were witnesses of Christ's glory upon the Mount of Transfiguration. To Peter, John, and James was given the happy privilege of witnessing the transfigured Lord commune with Moses and Elias concerning the

coming decease at Jerusalem. Well may Peter say, "Lord, it is good for us to be here."

7. They were men who showed that they were human. Their dispute as to who should be the greatest, their impatience with the man who refused to follow with them, their request that fire might be brought down from heaven to consume the persecuting Samaritans, showed that they still had much to learn. Though human, their desire to learn of Jesus compensated them in part for their shortcomings and proved them worthy of the place for which Christ had called them.

8. They were with their Lord when He instituted the sacred ordinance of feet washing. Peter had to be severely reprimanded before he became willing to have his feet washed at the hands of his Master and Lord, but his unwillingness was accounted for by the fact that he had not yet learned what this ordinance meant. The lesson administered to Peter on this occasion should be valuable to every child of God today.

9. They were with their Lord in the Garden of Gethsemane. Together with James they were taken a little farther into the Garden than the rest of the disciples, which fact manifests an extraordinary confidence in them by our Savior. But even these favored few were not equal to the test. While their Lord was wrestling with the Father in prayer, the disciples were overcome with sleep, notwithstanding the frequent warnings by the Lord.

10. They were with their Lord at His trial and crucifixion. Here again the disciples failed to stand the test, there being a time when they all forsook Him. Peter at first seemed faithful, defending his Lord with the sword. But after Christ commanded him to put up his sword he seems to have lost courage and interest, even going to the extent of denying his Lord and relapsing into profanity. John seems to have been more steadfast, and at the cross was given the commission to care for Mary the mother of Jesus.

11. They were the first among the disciples, second only to the little group of faithful women, who were at the tomb of Jesus after His resurrection, both of them entering into the tomb. They were among the faithful who frequently met the Lord after His crucifixion, and on one occasion Peter was especially charged with the responsibility of feeding the Master's lambs and sheep, and informed that he was to die the death of a martyr.

The entire series of lessons have to do with the work in which Peter and John were interested, save the

Our Young People

CONSECRATION—MY GROWTH IN HOLINESS THIS YEAR.—Heb. 12.

Topic for December 28

MOTTO

"Be ye holy in all manner of conversation."

THE STUDY HOUR

I. Holiness.—Much has been said and written about holiness. The word means different things to different individuals according to the conception that has entered their mind thru teaching or personal experience. One person has received a crumb of blessing and is carried away with the emotions of it all and thinks that is all of sanctification. Another has looked into another phase of God's work for the soul and thinks he has found its meaning. But when we come to God, as we may believing in Christ Jesus as our Savior and Redeemer, we shall find that we have begun in a life of holiness which yields its varied experiences and abundant blessings and continual growth until we stand before the throne complete in the triumphs of glorified bodies.

God expects holiness of life in His people. In fact we are not acceptable before God without holiness of life. The work of God in sanctifying us and our progress in the life of sanctification are not always so clearly understood by those who would teach the subject. It is the work of God but it has its side for us as well. God, Christ, the Holy Spirit, the Word, the blood of Jesus, and God's overruling providence are all factors which we of ourselves could not provide. But we can take such an attitude toward God's work that God may accomplish in us that which is well pleasing in His sight. Our faith, obedience, steadfastness, separation, and diligence in seeking will make possible such a work in our lives of continual favor and progress that God will look upon us as saints (holy ones). But now we want to "go on unto perfection." This going on process is what we are looking at for the past year. What progress in the perfecting of holiness has been made in my life? The answer depends upon how much I have responded to the work of God in my behalf during this period of time.

II. The Text, Heb. 12.—Here we see our life begun by faith. Jesus is the author and finisher. There will be varied experiences along the pathway of life but we must keep our eyes upon Him who will finish that which He has begun in us (Phil. 1:6). Chastening is to be endured and we are to be exercised thereby. We are to be diligent in watching and seeking; a watch against corruption and a seeking after holiness. We are to give heed to the voice of God as He speaks to us and lay hold of the grace available by which we may serve Him acceptably.

PERSONAL THOUGHT

Have we the consciousness of pleasing God? Then we have been making progress and shall continue.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Holy.
2. A Clean Heart and Life.

temperance lesson, which had to do with the example of the Rechabites.—K.

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John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, DECEMBER 18, 1919

Field Notes

Sunday, Dec. 14, was the date set for baptismal services at Sycamore Church near Garden City, Mo.

Bro. Daniel Kauffman is again away from his desk in the office of the Gospel Herald. Work for the Master in central and northern Illinois has taken him off this time. May God bless his efforts for the extension of His work.

Bible Conferences are announced for Belleville, Pa., December 26-30, 1919, and for Newville, Pa., for January 1-4, 1920.

Albany, Airly, and Hopewell are three Mennonite congregations in Oregon that enjoyed a communion service within the past few weeks.

Bro. Daniel Gish of Millersville, Pa. is expected to begin a series of meetings at Erisman's Church in Lancaster Co., Pa., on Sunday evening, Dec. 14.

Bro. Henry Weldy, Wakarusa, Ind., is at present laboring with the Midland, Mich., congregation in evangelistic efforts, if previous arrangements were carried out.

Continued meetings closed at Rohrerstown, Pa. on Sunday evening, Dec. 6, with 17 precious young souls confessing Christ as their Saviour. May they all be faithful.—B.

Fourteen additions to the Church at Bethel, Cass Co., Mo., and fourteen more to be received at Sycamore, same community, are among the agreeable news received recently.

Bro. E. D. Hess of Masontown, Pa., who has been engaged in evangelistic work in Ohio during the past three Sundays, spent last Sunday, Dec. 14, with his home congregation again.

Bro. C. Z. Yoder of Wooster, Ohio, president of the Mennonite Board of Missions and Charities, expects to spend a considerable portion of this winter among the brotherhood in Oregon, laboring for the Master.

The brethren J. W. Christophel, J. Kurtz and Jacob K. Bixler were at Midland, Mich., Dec. 2 to 5 during which time Bro. Albert Wyse of that place was ordained to the office of deacon for that congregation.

The church house at Vestaburg, Mich., was dedicated on Sunday, Dec. 7. Bro. J. Kurtz preached the dedicatory sermon. Bro. O. S. Hostetler, Topeka, Ind. held meetings at Vestaburg from Nov. 29 to Dec. 7.

We are in possession of program of the Bible Conference to be held with the Union, Metamora, and Roanoke Churches in Tazewell and Woodford counties, Ill., beginning Friday, Dec. 19, and ending on Friday of the following week. If we are to judge from the character of the subjects listed we may safely look for profitable meetings.

Bro. Abner Yoder of Parnell, Iowa, spent last week at Pleasant Grove Church near Tremont, Ill., holding meetings. He expected to be with the Deer Creek (Ill.) congregation over Sunday.

Brethren J. W. Weaver, Union Grove, Pa., and D. A. Yoder, Elkhart, Ind., were engaged in Bible conference work at Holdeman Church, near Wakarusa, Ind., last week. The meetings were to close Sunday evening. Four confessions have been reported so far.

We have the program for the Bible meetings to be held (D. V.) December 25th and 26th at the Vine Street Mission, and on December 27th and 28th at the East Chestnut Street Mennonite Church, Lancaster, Pa. Brethren John K. Charles, J. L. Stauffer, J. B. Smith, Walter F. Charlton, Noah H. Mack, and Abram Metzler are instructors. All are invited.

Sister Lina Buehler, a member of our Lancaster City (Pa.) congregation, writes from near Ingolstadt, Germany, that there is great need among the poor, especially along the line of clothing. Goods for clothing are mixed with paper and hence of very poor quality, and even this is so high in price that it is out of reach for poor people. Hence the greatest need is for clothing and footwear. Sister Buehler writes that she will give her time and effort this winter to visiting the poor in the city of Ingolstadt to distribute such donations as may be given for this purpose.—H.

Correspondence

Thurman, Colo.

We praise the Lord for what He has done for us at this place. A very short series of meetings has passed into history. The Brethren J. W. Hess and C. Hartzler have conducted a three days Bible Conference. The results of these meetings were touching to the melting of the heart, when 10 precious souls of so called Church members took their stand and confessed that their life was not in harmony with the Gospel of Jesus. Yet the most have attended church services regularly. God bless them, and those who have been instrumental in God's hands in bringing the messages so powerfully. It is proven that the Word of God is sharper than any two edged sword. My prayer is that God may give them power to live the overcoming life.

Another manifestation of the work

of the Holy Spirit was that we were all drawn closer to God and one to another. We consider these very successful results to the cause and kingdom of Jesus Christ, both honoring and glorifying His name and helping those in distress, that their prayers may not be hindered but that God will answer while they are yet speaking. May the good work go on, that others might get the light and take their stand also, that the world may see that we are not ashamed of the Gospel of Jesus Christ, for it is a power unto salvation to all those that believe it. Let us comfort ourselves with the words of the Saviour, "He that will confess me before men, him will I also confess before my Father." Pray for us, that we might make our election and calling sure and if we are out of place that we might find it that we might do that which the Lord wants us to do.

E. Ruby.

Elizabethtown, Pa.

The program for the Elizabethtown Sunday school workers' meeting to be held Thursday evening, Dec. 25, is as follows:

Lesson for Jan. 4, Bro. Stoner Kready.

Lesson for Jan. 11, Bro. Norman Rutt.

Lesson for Jan. 18, Bro. Aaron Coble.

Lesson for Jan. 25, Bro. Samuel Oberholtzer.

Tillie M. Detra, Secretary.

East Earl, Pa.

(Bowmansville Cong.)

Dear Herald Readers, Greetings in the worthy name of Jesus. We have reasons to rejoice and praise Him who doeth all things well.

On Thanksgiving day, November 27, we had church services held by Brother Benjamin Wenger of Murrel, Pa.

On Sunday, November 30, the Brethren John Souder, Frank Kreider, and Daniel Good were with us at our regular church services. Bro. Souder preached unto us in the German language followed by Frank Kreider of East Petersburg in the English language. May the seed sown bring forth abundant fruit. Let us remember at all times what He has done for us and let us follow in His footsteps May God bless the work and workers here and elsewhere.

Cor.

Eureka, Ill.

Dear Herald Readers, Greetings:—Communion services were observed at this place Oct. 19. Bro. Andrew A. Schrock officiated.

At a joint missionary meeting Nov. 16 we had the pleasure of having with us Bro. I. W. Royer. Sunday school reorganization took place with the following elected: Supts., Bro. Walter A. Zook and Bro. B. J. Schertz; Chors., Sisters Mattie B. Reeser and Rosa G. Wagner; Sec., Sister Hannah Mahnke; Libr., Sisters Esther M. Schertz and Phoebe Roth. Mission Sec., Sister Frieda E. Wagner.

Nov. 30 Bro. C. F. Derstine preached for us a very helpful sermon. The same evening our Y. P. B. M. was reorganized. The following officers were elected: Supts., Bro. Walter E. Yordy and Bro. Jos. J. Wagner; Chors., Sisters Esther Schertz and Rosa Wagner.

We ask an interest in the prayers of God's people.

Dec. 2, 1919.

Windom, Kans.

Bro. E. J. Berkey of Oronogo, Mo., has been at West Liberty Church for some time holding meetings. In his talk on the Tabernacle he gave us many new and beautiful thoughts. Joseph's coat of many colors was held to be a type of the many beautiful things in Christ's character. Those who go to Jesus beforehand to judgment (I Tim. 5:24) will have their names written in the book of life. Those who in this life endeavor to do as they please and never come to Jesus for the pardon of their sins will be forever blotted out of the book of God's remembrance. The tribe of Judah was very prominent. As a tribe they were located where the land was poor and they did not have so much to become worldly over.

On Sunday evening Bro. Berkey made it very clear to all that the Bible is God's inspired Word. On Tuesday he presented Christ as the only way to glory.

From this place he went to Catlin Church near Peabody.

Dec. 2, 1919. R. J. Heatwole.

Meek, Neb.

Greeting to all Readers of the Gospel Herald:—Communion service and the ordinance of feet washing were observed at this congregation on Sunday, Nov. 16, with Bro. J. D. Birkey of Beemer, Neb., in charge.

Our Bible conference was held Nov. 21-23 with Bros. J. W. Hess and C. A. Hartzler instructors. The subjects were all very ably discussed, also three very impressive sermons preached. There were two confessions.

In the past summer and fall we had the following ministering brethren with us: Joseph Schantz, Peter Oswald, and J. H. Birkey of Beemer, Neb. Each preached two good sermons. Also Bro. Joe Lehman of New York and Bro. Peter Kennel of Strang,

Neb. Each preached two sermons. May God give the increase to the seed sown. We ask an interest in the prayers of God's people that we may remain faithful to God unto the end.

Dec. 3, 1919. J. W. Oswald.

Allensville, Pa.

Dear Herald Readers, Greeting: On Sunday, Nov. 23, our congregation held an ordination service. For about a year our congregation has been without a deacon. When the voice of the church was taken a few weeks ago there was a unanimous council in favor of ordaining. There were five brethren in the lot which fell on Bro. Uriel S. Zook. Bish. John E. Kauffman of Mattawana officiated. We pray God's richest blessings may rest continually on the young brother in his added responsibility. We pray too, that the church may prosper and be built up in the most holy faith.

Dec. 3, 1919. Oliver H. Zook.

Ste. Elizabeth, Man., Canada

Dear Herald Readers, Greeting:—On the morning of Nov. 29, Bro. I. S. Mast came to this place to preach for the little flock who have settled here.

The weather was very stormy on Saturday so that we were not able to have church in the evening. But the Bro. Mast preached two sermons on Sunday, Nov. 30, and certainly brought some plain truths to us. On the following day, Monday, Dec. 1, communion services were held at the home of Bro. A. A. Zook, all of our number were out to partake of the sacred emblems of Christ's broken body and shed blood. Bro. Mast left again on the evening of Dec. 1, for Wolford, N. Dakota, where he had work waiting for him.

This leaves our people all well in general. Pray for the work at this place.

Mary L. Miller.

Alpha, Minn.

Greetings to all Herald readers:—On Nov. 13, Bro. J. M. Kreider of Palmyra, Mo., came into our midst. He held about 5 meetings, including communion services on Sunday morning, Nov. 16, at which time most of the members joined, in commemorating the death and suffering of our Lord and Savior Jesus Christ. In the afternoon communion services were held at Bro. and Sister Nicholas Blossers; as Sister Blosser is not able to attend church. I wish here to express the thanks for the Alpha congregation to all the Brethren and Sisters at different places who gave us financial aid in the repairing of our church house which was damaged by fire on July 3 last. May God richly bless each giver. Remember us at the throne of grace.

C. M. Bute.

Miscellaneous

THY NARROW WAY

I'll go Thy narrow way—the way from
heaven to earth;
From glory to dishonor, a stain upon thy
birth.

I'll go Thy narrow way—the way obedient,
Subjected to Thy training, I'll go where I
am sent.

I'll go Thy narrow way—misunderstood,
maligned
By enemies and loved ones, no home on
earth to find.

I'll go Thy narrow way—one day ac-
claimed as King,
The next despised, rejected ere praises
cease to ring.

I'll go Thy narrow way—misunderstood,
alone,
Through agony and blood-sweat, by
prayer and sigh and groan.

I'll go Thy narrow way—all else I'll count
as dross.
The glory is before me, I'll go, e'en to the
cross.

I'll go Thy narrow way—for Thou didst
go before,
And on Thy blessed footprints the light
shines more and more.

I'll go—for Thou dost lead me, and by
Thy constant grace
Thou art in all sufficient I find; in every
place.

Thy narrow way, my Savior, I choose that
way, 'tis best.
It giveth peace and comfort, it filleth with
Thy rest.

—Tract.

THE TESTIMONY OF NATURE TO THE RESURRECTION

By John L. Horst

For the Gospel Herald

Doth not even nature itself teach
you.—I Cor. 11:14.

It doth not yet appear what we
shall be.—I Jno. 3:2.

To him who in the love of nature
holds communion with her visible
forms she speaks a various language.
Bryant.

God reveals Himself to mankind,
both in nature and in His Word.
Time and again the Bible calls upon
nature to illustrate to amplify and to
corroborate its teaching.

Some so-called scientists have tried
to prove that the evidences that na-
ture offers are contradictory to those
of the Bible.

Equipped with telescope and micro-
scope, fossil and pebble, or perhaps
with the skeleton of an ape or similar
animal, and above all with a strong
imagination the infidel scientist en-
deavors to undermine the truth of
God's Word.

But as the waves dashing against
the giant rock break themselves into a
thousand bits of spray, so all the
combined efforts of infidels and skept-
ics are shattered to fragments by the
Gibraltar of God's Word.

God in nature never contradicts His
inspired Word.

Nature indeed speaks a various
language, as quoted above. "The
heavens declare the glory of God and
the firmament sheweth his handi-
work" (Ps. 19:1).

For ever since the creation of the
universe God's invisible attributes—
His everlasting power and divinity—
are to be seen and studied in His
work so that men have no excuse.
Rom. 1:20.

On every hand nature bears silent
testimony to God and His Word.

"There's nothing bright, above, below,
From flowers that bloom to stars that
glow,
But in its light my soul can see
Some feature of the Deity."

Just recently, while observing a
magnificent sunset, when the western
sky was all ablaze with glory, I was
made to think of the transfiguration
when His face did shine as the sun
and His raiment was white as the
light.

Bryant in one of his poems empha-
sizes the fact that the still small voice
of nature tells each one that the earth
which nourished him will soon claim
his body for her own after which the
composing elements will mingle with
those of the earth and we will be
brother to the insensible rock and the
sluggish clod.

This thot is in harmony with the
Scriptures.

"Dust thou art and unto dust shalt
thou return," was one of God's earli-
est edicts.

Nature does speak about death.
Change, decay, and death itself are
seen on every hand. But how glad
we are that nature speaks also of the
resurrection from the dead; and it is
of this that we want to write particu-
larly at this time.

Each recurring Autumn all nature
dons, as it were, a cloak of gloom
and the woods and fields once so
radiant and beautiful become bleak,
dreary, and desolate. It is a picture
of death. In springtime, however, the
grass springs up; the trees unfold
their leaves; the flowers display their
beautiful colors and everything that
appeared to be so lifeless during the
winter becomes alive with beauty,
splendor, and fragrance. What a
beautiful picture of the resurrection!

During the past year we had a very
practical illustration of the resurrec-
tion in the seventeen-year locust.
Hidden away in the depths of the

earth for seventeen long years the
drowsy cicada emerged from his sub-
terranean abode.

In the evening you could see scores
of them crawling up the trees. When
morning came what a change had
taken place! The wriggling, squirm-
ing, grublike creature was now a
winged insect free to soar about
wherever it listed. It had risen from
the earth and it was changed. How
beautifully illustrative of the Bible
truth, "The dead shall be raised in-
corruptible and we shall be changed."
A brother in speaking about the lo-
custs said, "I don't see how anyone
can look at those things and be an
infidel."

Another testimony of nature to the
resurrection which is familiar to many
people: Who has not, when digging
in the garden, unearthed a brown
colored pupa about two or three inch-
es long with a handle at the side
giving it somewhat of a juglike ap-
pearance? It is the chrysalis of the
tomato worm and the pitcher-like
handle contains its long tongue which
it uses in later life to sip honey from
the flowers. How still it lies. Even
its wings are folded across the chest
like the arms of the dead, for you
can see thru the partially transparent
case. But when the proper time in its
life cycle comes it breaks its case of
death and emerges a beautiful moth
with many colored wings and body.
Marvelous! The ugly, repulsive to-
mato worm is transformed into a
beautifully colored winged creature
free as the air.

If God works such miracles in the
lives of apparently insignificant in-
sects, what may we not expect when
the bodies of the saints are raised on
the morning of the resurrection.
Doesn't this case remind you of the
Power, "Who shall change our vile
body that it may be fashioned like
unto his glorious body" (Phil. 3:21)?

Another instance which is familiar
to many people: It is the resurrection
plant or the Rose of Jericho. This
remarkable plant grows in the Sahara
desert. When the season advances
it withers, shrivels its roots and dies.
The storms uproot it and blow it far
away from its native home. Specimens
are found in the Holy Land. If
it is put in water, expands its leaves,
and becomes green and beautiful in a
few hours. It has been resurrected
from the dead. Many people have
had these plants in their homes.
What a picture of immortality!
What a miracle of nature! It illus-
trates the words of Isa. 26:19: "Thy
dead men shall live together; with
my dead body shall they arise."

Lastly every seed and every plant
speaks to us of the resurrection. In I

Cor. 15:35-38 Paul illustrates the resurrection of the body with these words: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body."

Every plant, then, hears mute testimony to the doctrine of the resurrection in that its life follows the death of the seed which produced it.

Thanksgiving day has just passed. Among the multitude of other things we should be thankful for let us not forget the revelation God gives us in nature. But we are so occupied with other things that we fail to see the beauties of nature and the lessons which it teaches.

Perhaps the poet was not far wrong when he said,

"If we could open and unbind our eye,
We all, like Moses, should espy
E'en in a bush the radiant Deity."

A noted infidel standing beside the coffin of his brother made this expression: "Life is the narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry." Poor Ingersoll! Nature answers. God answers. But he had closed his ears to the voices of both. "He that hath ears to hear let him hear."

Lord Jesus, we thank thee for thy revelations in nature. Open our eyes that we may see and appreciate them more and more. Open our ears that we may more keenly hear the still small voice of nature as well as that of thy Spirit.

But thy creation is marred to some extent because of the work of the adversary. Hence we owe Thee even more gratitude for the fuller revelation of Thy Word. Many things in nature speak to us of the resurrection, no doubt, many more than we have enumerated here. But Thy Word speaks even more plainly.

"It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him" (I Jno. 3:2).

"I am the resurrection and the life: he that believeth in me, tho he were dead, yet shall he live" (Jno. 11:25).

Chambersburg, Pa.

The only antidote for worldliness is a deep-seated conviction in righteousness.

OUR NEW BUILDING

By J. B. Smith

For the Gospel Herald

The many friends and supporters of the Eastern Mennonite School will be interested to hear regarding the progress of the new building. The best medium of giving this information is through the columns of the Gospel Herald.

It is considerably less than a year ago that the need of a new building began to press itself upon the management of our infant institution and that mention was first made of the feasibility of such an undertaking. The increase of attendance following the close of our Special Bible Term in February gave evidence that under normal conditions we would be unable to accommodate even our regular students another year, much less those desiring to come for the Special Bible Term. The outlook was well taken, for already some of our students have been compelled to find rooming quarters outside of the building and these are difficult to secure.

Our enrollment now numbers one hundred and fifteen. Sixty-five of these are in the Bible and Academy courses, fifty in the Preparatory department and Model School. Most of these (including some of those in attendance at the Model School) are rooming students and are here from a distance. In this connection it may be in order to state that we also have an enrollment approximating one hundred in the Correspondence Department. The prospects are promising for a large additional attendance during the coming Special Bible Term as well as for a substantial increase for the rest of the school year.

With four students confined to each room on our upper floors and the necessity of using offices for teaching purposes because of the lack of sufficient classrooms in our present building, we are sorely in need of more commodious quarters. Both teachers and students are handicapped under these conditions and it is impossible to secure the best results.

In wise anticipation of present circumstances, the Board of Education at its last regular session in February took favorable action for the erection of a new building. Solicitors were appointed for the securing of funds. A few of these immediately entered upon their duties with the result that steps were taken to begin work on the new building at the close of the school year (June 1). The object was to finish the building, if possible, by January 1, 1920, so that we might be able to hold our Special Bible term and have sufficient accommodations

for students desiring to continue their studies for the remainder of the school year. A building committee was appointed consisting of the Brethren P. E. Martin, Elmer Brunk, and H. N. Troyer, with Bro. J. E. Kurtz, an experienced contractor, as advisory member. After due consideration it was decided to construct the building of tile with stucco finish. The building plans, specifications and general construction were under the direction and supervision of Superintendent of Construction Brevier of the National Fire Proofing Company of New York. The plans proper were drawn by a local architect, Shaver. The mason work is under the direct management of Contractor Frye, local representative of the National Fire Proofing Company, while the carpenter work and general building operations are under the personal supervision and management of Bro. J. E. Kurtz, who is ably supported by Bro. David Yoder and by our building committee. Special credit is due to the untiring application and skilful management of Bro. Kurtz who has succeeded in securing men and material under the present adverse conditions, with no delay of any consequence from the start, so that building operations have been moving along in the most commendable way. A mammoth truck and a smaller one for convenient delivery, both of which Bro. Kurtz procured in Baltimore at a low price, have greatly facilitated the transportation of material.

The building is 50 feet wide by 120 feet long, four stories high including the basement, which is amply provided with sunlight, well drained, the floor being laid on cement with cinder fillings between joists. The building is practically fireproof. The inside walls and partitions of the first two floors are of tile and extend from the basement to the roof with this material. The third and fourth floors are arranged for dormitory purposes and have additional wooden partitions with lath and plaster. The floors of the hallways likewise are of tile, re-enforced by steel rods with cement surface. The stairways are of steel. The building is being equipped with a steam heating plant consisting of two furnaces, supplied with pure freestone mountain water and lit up by electricity.

The work of excavation began June 9, but on account of the busy part of the season and also through the delay caused by encountering a bed of solid rock, building operations did not begin until August 18. By the latter part of the month, at which time the General Conference was held at this place, the foundation was only partly

laid. It seems providential and almost incredible that today (Nov. 25), the building is under roof for some weeks past, about three-fourths of the rooms are white-coated, the last coat of stucco (chalk-white) is being put on the outside, most of the floors have been laid, the rooms of one story have the finishing lumber put on, while the water, heating and lighting systems are being installed as rapidly as is consistent with good workmanship.

The most faithful efforts are being expended in order that we may have the building completed in time to move into it during holiday week. Our present building had been erected for dormitory purposes only, hence it is not well adapted for classroom work. The new building will greatly facilitate the work of the teacher and enhance the interest and satisfaction of the student. Both students and faculty are delighted, therefore, with the prospect of occupying our new and commodious quarters in the near future.

The building site is unusually attractive and commanding. It is located on the eastern slope of Park View Ridge extending north and south. On the eastern horizon with garments of a heavenly hue the Massanutta Ridge looms up like a massive wall at right angles with the observer. Stretching "in pensive quietness between" and arranged in a coat of many colors, which varies with the changing seasons, lies the beautiful Shenandoah Valley, while in its bosom in full view of the building appears the city of Harrisonburg apparently resting in perfect composure by day and sparkling with a thousand lights by night.

The golden sun as it emerges from behind the azure summit of the Massanutta Ridge morning by morning is an object of intense admiration "to him who in the love of nature holds communion with her visible forms." And no less picturesque are the glorious sunsets over the summit of the Alleghanies which may be observed to the very best advantage from the top of Park View Ridge immediately back of the new building. The horizon to the north and south is likewise circumscribed by mountain ranges discernible in the dim distance.

Such an inspiring outlook upon nature cannot help but have a salutary effect upon the life and work of students and prove one of the most effective causes for eliciting from them the cordial testimony,— "It is good for us to be here."

To our building committee, to our force of workmen, to the local community for assuming a heavy share of the financial burden to our brethren and friends at a distance who have so

graciously and generously supported the work and, above all, to a gracious, indulgent heavenly Father "Who hitherto has helped us," we extend our keenest appreciation and heartfelt thanks for making possible, in times like this, the erection of our new building. May its future history, under God, amply justify the expenditure of all these means and efforts, by yielding fruit unto eternal life, one hundred fold.

Harrisonburg, Va.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Our notes this week will consist of the report of the Conference of Mennonite Relief Workers in the Near East, held by the Sea of Galilee, near Magdala, Oct. 12 and 13, 1919, as reported by the Secretary.

Meeting called to order at 4 P. M. by the moderator Bro. Jesse Smucker. After singing the hymn "O Thou Man of Galilee" Bro. Smucker read the Scripture Lesson, Jno. 6:24-29.

Prayer, Bro. Orie Miller.

Song "O Zion Haste."

An organization was then effected. Bro. Smucker had been previously elected moderator.

Secretary Bro. Chris Graber.

Chorister Bro. Frank Stoltzfus.

Committee on Resolutions:

A. M. Eash.

O. O. Miller.

Silas Hertzler.

Bro. Wm. Stoltzfus discussed the Sunday School Lesson for the day, "Fishers of Men." Mark 1:16-22.

"Jesus walked around this very lake making friends and choosing men to carry out His work. He came after years of oppression. We too, come just after years of Turkish oppression. We should draw lessons from Christ's life."

1. He was one of the people.

2. He was humble and led a simple life.

3. He was keenly interested in humanity's welfare.

Why am I here? Jesus said "Follow Me." If we are following Him we can be here only to do good and to point souls to Him.

Brother David Zimmerman then discussed the "Biblical Associations of this Place."

"The ground around this lake, indeed also the water is sacred because Jesus was here. He walked these shores and sailed on these waters." Bro. Zimmerman then gave us a synopsis of the life of Jesus and His disciples around this place. All these associations call forth in us an inspiration felt nowhere else.

Song "O Galilee."

Purpose of Conference, Frank Stoltzfus.

1. To do something definite.

2. To recreate in us the purpose for which the Church sent us out.

3. To instill missionary spirit into each other's lives.

4. To unify our ideas about the Near East Relief Work.

5. To try to arrange some plan by which others of our faith can have the opportunity of working here.

After supper we took a boat over to the ruins of the Capernaum synagogue for the evening session. The moonlight was beautiful.

EVENING SESSION

Choosing a Life Work, Bro. Chris Graber.

"Before I try to choose my work it is very essential that I find out first what my Master is trying to do. People make wrong choices oftentimes by being mistaken in God's plan for this age. The Bible is the guide. Its plans for us may be summed up in this: To evangelize the world and prepare the world for the coming of His kingdom. Therefore we must see to it that our life work contributes something toward this great God given plan. It may not mean for us to leave friends and home but if it does may God give us grace to 'Follow Him.'"

Church and Missions. Bro. Ernest Miller.

Bro. Miller showed us of statistics of various places the need for Christ in the world and the effect of Christ on the world. He made a strong plea for greater missionary activity on the part of the Mennonite Church. He also tried to make us feel our share in that expansion.

Coming back (in the boat recrossing the Sea of Galilee) Bro. Eash preached a sermon on Luke 5:4 "Launch out into the Deep."

Bro. Eash showed us the effect of the Relief Work on our Church. He told us of the interest shown by our people in us. He made a strong appeal that all of us stay in definite Christian work when we get home, to enlarge our activity and usefulness and thus bring God more glory.

October 13.

Bro. Silas Hertzler led the morning devotional services. While eating breakfast we had a business session.

1. Bro. Hertzler was appointed treasurer.

2. Bro. E. E. Miller had in his possession \$42 of Mennonite Relief Commission Money.

Motion passed that the money be handed to treasurer and that he use some to pay for food and other minor expenses of Conference. The rest to be kept in treasury for future needs.

Hymn, "I Love Thy Kingdom Lord."

Devotional Service, Matt. 5. Bro. E. E. Miller.

Hymn, "Man of Galilee."

Relation of Relief and Reconstruction Work to Missions. Bro. Silas Hertzler.

"Reconstruction work is taking what is left after people have passed through the most strenuous time and building it up.

Relief work is Christian Life put to action or applied Christianity.

Relief and Reconstruction work are temporary Mission work. Our success here in Syria is due largely to the efforts of the missionaries of Syria who have trained men and women who can help us in our work. There is a close relation between these three phases of work and no one should try to separate them."

(Continued on last page)

REPORT

of the Western District Amish Mennonite Conference
held near Garden City, Mo., Oct 15, 16, 1919.

Conference was called to order by the moderator, after which devotional services were conducted by Brother Ammon Stoltzfus of Wood River, Neb., who read I Pet. 1 and led in prayer.

Organization resulted in the election of the following officers: Moderator, Samuel Gerber; Asst. Moderator, S. C. Yoder; Secretary, C. A. Hartzler.

The brethren, Daniel Kauffman, Daniel Graber, and Simon Ginge-
rich, were chosen a committee on resolutions.

The conference sermon was preached by Daniel Kauffman of Scottdale, Pa., who used as a text, Prov. 22:28.

Landmarks are placed by authority for the marking of boundary lines. Their removal, except by proper authority, makes a man a criminal. They are sometimes placed where they are covered over and lost to sight, but to authoritatively establish a boundary line they must be located.

The one great landmark set for all people and all time is the Bible. Used in the plural, landmarks, it is applicable to the doctrines of the Bible. While they have been set and cannot be moved, they can be moved insofar as their place in our heart and life is concerned.

Notice by whom the landmark has been set: not by the fathers of this generation or those of 100 years ago, but the fathers whom the Lord used through whom to give us his revealed will. Those who lived in the days of Christ Himself and the days of the formation of the Christian Church.

Landmarks which the fathers have set separate the Church from the world. The Church and the world are separate institutions and this doctrine is a landmark by which God would ever keep them recognized as such. Other landmarks are nonresistance, the Christian's business methods, his social conduct, his speech, and a life of holiness. God's people are a "peculiar people zealous of good works."

The following questions were discussed and resolutions adopted:

1. What do we believe in regard to the inspiration of the Bible?

Ans. We believe that the Bible is the word of God; that the whole is God-inbreathed, holy men writing as they were moved by the Holy Ghost and empowered to express His exact thought and will. We hold to the view that is usually described as "the plenary and verbal inspiration of the Word"; that is, that the whole message is inspired, the inspiration extending to the very words. We believe that the whole book from Genesis to Revelation is inerrant, authoritative, conceived in divine wisdom, bringing to the world God's complete and revealed will concerning man; sufficient for all time, and we accept the whole book as God's truth, all of it profitable for doctrine, for reproof, for correction, and for instruction in righteousness. II Tim. 3:16,17; I Pet. 1:20,21; Gal. 1:8,9; Rev. 22:18,19.

2. What are the advantages of having a District Mission Board?

Ans. (1.) It affords a means for systematic co-operation between the congregations of the district, thus unifying the forces of the Church and multiplying the power for effective work.

(2.) It is a medium through which we may learn from one another concerning ways and means of extending the borders of Zion.

(3.) It helps to place upon each congregation a sense of responsibility for the work of sending the light of the Gospel into the dark and neglected corners within reach.

(4.) It enables the stronger congregations to stand together in support of the weaker, and of mission stations.

(5.) It is a convenient way of bringing missionary intelligence first hand to our congregations.

3. What suggestions has this conference to offer in promoting the cause of simplicity and nonconformity to the world in attire?

Ans. Since there always has been and always will be a conflict between the world and the Church on the dress question, and since many may have been influenced by the world standard, we as a conference advise:—

(1.) That the ministers of the several congregations give more direct, specific plain scriptural teaching on the subject

(2.) That the Sunday School superintendents and teachers co-operate with the ministers in this respect, both in precept and example.

(3.) That all our members make a prayerful study of what the Bible teaches on this subject.

(4.) That the parents apply the teaching in a practical way by dressing themselves and their children in harmony with the same.

(5.) That those who are the overseers of the flock in addition to the above maintain the Gospel standard of modest apparel by exercising a discipline in accordance with the Word, in the spirit of meekness and brotherly love.

(6.) That our ministers, missionaries, teachers, superintendents and all other Christian workers be diligent in prayer and personal work to the end that the time may speedily come when the Church is entirely free from such violations of scripture as the wearing of jewelry, costly array, fashionable clothing, low-necked dresses and other immodest apparel and both brethren and sisters show by their appearance that they are a people who believe in the Bible doctrine of

non-conformity to the world. Is. 3:16—24; Rom. 12:1,2; II Tim. 2:9,10; Jas. 1:27, 4:4; I Pet. 3:3,4; I Jno. 2:15,16.

(7.) That a committee of three be appointed to make a special study of this question and bring their report to the next conference.

4. Does this conference favor the merging and redistricting of our western conferences?

Resolved, that we look with favor upon such action, provided it can be done satisfactory to our membership. To this end we favor the appointment of twelve brethren who are to confer with similar committees appointed by the other conferences; that they investigate the question and the issues involved and bring their report to the next meeting of the conference for further consideration and action.

5. What is the attitude of this conference toward the present world-wide movement in favor of the federation of churches, as viewed in the light of the Holy Scriptures?

Ans. We cherish the memory of Christ's prayer for the unity of His people (Jno. 17). We favor the union and unity of all people who are one in the faith and hope of the Gospel. But we look with disfavor upon any movement or federation which proposes a union of forces upon a platform which ignores many of the plain teachings of God's Word. Our objection to the movement referred to in the question is that it compromises the Christian faith by ignoring it. Until such movements give full recognition to the entire Gospel of Christ we cannot do otherwise than to hold aloof because a compromise course always militates against the highest interests of any church and its people. We favor maintaining our position upon a solid Gospel foundation and counsel our members to hold themselves aloof from every movement which compromises the Christian faith. We however reaffirm our position of faithful, active service on the part of the entire membership in the work of bringing the Gospel of Christ and consequent blessings to all people.

6. What has this conference to offer to ministers who are discouraged because of perplexities and weighty responsibilities?

(1.) That they take courage in the example of Christ who faced the greatest of opposition and went through to the end though he sacrificed His life in winning a complete triumph over every foe.

(2.) That they take their eyes from self and fix them upon Christ and His promise to be with the faithful unto the end.

(3.) That they keep in close touch with God in frequent, fervent prayer and faithful study of God's Word.

(4.) That they remember their opportunities and the needs of the congregations and people with whom they labor.

(5.) That they take a look inward and determine how much of the cause lies with themselves.

(6.) That they remember that the temptation to brood over and yield to discouragement comes from the enemy of souls.

(7.) That they keep in touch with those who have had similar experiences and who have triumphed in the power of faith in living the overcoming life.

(8.) That they make it a rule of their life never to miss an opportunity to attend conference and otherwise to keep in touch with faithful, active workers.

Miscellaneous Business

Election of Sunday School conference officers resulted as follows:— Moderator, Simon Gingerich, Asst. Moderator, C. A. Hartzler, Secretary, Abner G. Yoder.

The committee appointed last year for the purpose of looking into the needs of the district and help where possible gave a report of work done during the year. A number of needy fields were visited and three ministers were ordained. Upon motion the report was accepted as given.

Bro. Peter Kennel was authorized to continue oversight over the district to which he had previously been appointed.

A report was given of the work of the Children's Welfare Board by Bro. D. S. Weaver, and upon motion was accepted as given.

The conference treasurer's report was read which showed —

On hand at beginning of Conf. year	\$228.29
Recd. during year	226.61
Paid out during year	323.26
Bal. on hand	131.64

Upon motion report was accepted as read, treasurer was reappointed for another year, and was authorized in future to pay railroad fare of bishops attending General Conference.

A letter of recommendation from the Missouri-Iowa Conference recommending Bro. J. W. Hess was read and upon motion he was accepted as a member of this conference in full standing.

An application from the Lower Deer Creek congregation near Kalona, Iowa, requesting to be received as a part of this conference district was read and the request was granted.

The brethren, F. P. Kauffman and A. G. Yoder, were reappointed on the Children's Welfare Board.

Bro. Wm. Guengerich was reappointed as a member of the M. B. of M. C.

Bro. L. J. Miller was reappointed as a member of the Publication Board.

Bro. Asa Ropp was reappointed on the local board of the Chicago Home Mission.

Bro. H. R. Schertz was reappointed as a member of the local board of the Gospel Mission, Chicago.

The brethren, L. J. Miller and Daniel Graber, were reappointed on the local board of the Kansas City Missions.

Bro. S. C. Yoder was reappointed on Relief Commission for War Sufferers.

The committee of twelve who were appointed to confer with similar committees from the other conferences pertaining to the merging and redistricting of conferences consists of the following brethren: — Amos Troyer, C. R. Gerig, Fred Gingerich, Peter Kennel, Joseph Zimmerman, Nick Birky, L. J. Miller, Simon Gingerich, Abner G. Yoder, Samuel Gerber, John C. Birky, C. A. Hartzler.

The dress committee was appointed which consisted of the following brethren: J. C. Birky, I. G. Hartzler, A. G. Yoder.

Moved, that a special committee be appointed to work with a similar committee appointed by the Kansas-Nebraska Conference to look into the matter of providing religious facilities for those of our congregation who go to Colorado Springs for the summer.

The brethren, D. J. Fisher, Nick Birky and Sanford C. Yoder, were appointed as this committee.

The committee on visiting churches was authorized to appoint a member of this conference who shall act conjointly with Bro. D. G. Lapp in investigating the needs and assisting in the work of the Aberdeen, South Dakota, field.

Upon motion Bro. I. G. Hartzler was authorized as one of the committee to assist in looking into the needs of the Hydro, Okla. congregation and if favorable ordain another minister at that place.

Upon motion the executive committee of conference was authorized to work with the local congregation where the next annual conference is to be held and arrange the length of time and order of service of the next session of conference.

The following resolution was offered and upon motion passed:—

Whereas, the General Mission Board has appointed Bro. Sanford C. Yoder to visit the South America Field to assist in the establishing of a mission there; we, the Western A. M. Conference hereby commend him to our Heavenly Father, praying that He may safeguard him in the journey and give him wisdom in the discharge of his duties.

Bro. S. S. Hershberger was reappointed on the Sunday School committee.

An invitation was extended by the congregation near Tremont, Ill., to hold the next conference at that place and upon motion was accepted.

The following Bishops, Ministers and Deacons were present:—

Bishops

J. C. Birky, Delavan, Ill.
J. S. Shoemaker, Dakota, Ill.
C. A. Hartzler, Tiskilwa, Ill.
J. Y. Swartzendruber, Wellman, Ia.
Simon Gingerich, Wayland, Ia.
S. C. Yoder, Kalona, Ia.
J. J. Hartzler, Garden City, Mo.
I. G. Hartzler, East Lynne, Mo.
J. M. Kreider, Palmyra, Mo.
Peter Kennel, Strang, Neb.
D. G. Lapp, Roseland, Mo.

Jacob Birky, Beemer, Mo.
S. E. Allgyer, West Liberty, O.
Joseph Zimmerman, Wood River, Neb.
A. P. Troyer, Hubbard, Ore.
D. D. Zehr, Manson, Ia.
J. C. Driver, Garden City, Mo.
Daniel Kauffman, Scottdale, Pa.
D. H. Bender, Hesston, Kan.
Jonathan Kurtz, Ligonier, Ind.
Samuel Gerber, Pekin, Ill.

Ministers

J. W. Hess, Manson, Ia.
L. O. King, Haven, Kan.
Daniel Nafziger, Hopedale, Ill.
G. J. Lapp, Goshen, Ind.
Peter Garber, Cazenovia, Ill.
J. L. Hershberger, Wellman, Ia.
Daniel Graber, Noble, Ia.
Joseph Birky, Bancroft, Neb.
Ammon Stoltzfus, Wood River, Neb.
L. J. Miller, Garden City, Mo.
Wm. Guengerich, Wellman, Ia.
B. L. Krabill, Mt. Joy, Pa.
S. S. Hershberger, Latour, Mo.
C. Z. Yoder, Wooster, O.
David King, Harrisonville, Mo.
Wm. Helmuth, Garden City, Mo.
Jacob Swartzendruber, Shickley, Neb.
George Sommers, Flanagan, Ill.
D. W. Slagel, Flanagan, Ill.
Nick Birky, Thurman, Col.
Joseph Heiser, Fisher, Ill.
Fred Gingerich, Aurora, Oreg.
Amos Gingerich, Versailles, Mo.
John Slagel, Hydro, Okla.
D. D. Miller, Kalona, Ia.
J. D. Mininger, Kansas City, Kan.
Joseph Rediger, Milford, Neb.
Ed Shetler, Crystal Springs, Kan.
C. B. Driver, Birch Tree, Mo.
D. J. Fisher, Kalona, Ia.
B. B. Stoltzfus, Lima, O.
Joseph Eigsti, Manson Ia.
E. J. Berkey, Oronogo, Mo.
William Eicher, Milford, Neb.

Deacons

A. G. Yoder, Parnell, Ia.
Samuel Zehr, Foosland, Ill.
Lee Schlegel, Milford, Neb.
Ben Schlegel, Shickley, Neb.
J. B. Yoder, Garden City, Mo.
J. D. Yoder, Crystal Springs, Kan.
Joseph Slagell, Thomas, Okla.

Married

Moyer—Clemens.—On Nov. 27, 1919, Bro. Jonas D. Moyer of the Franconia congregation to Sister Anna N. Clemens of the Salford congregation, Bro. A. G. Clemmer officiating.

Moyer—Landis.—On Nov. 27, 1919, Bro. Jacob D. Moyer of the Franconia congregation to Sister Katie N. Landis of the Salford congregation, Bro. A. G. Clemmer officiating.

Gehman—Clemmer.—On Nov. 27, 1919, Bro. Jacob H. Gehman of the Bally congregation to Sister Katie M. Clemmer of the Salford congregation, Bro. A. G. Clemmer officiating.

Myers—King.—At the home of Bro. A. I. Yoder, the officiating bishop, near West Liberty, O., Nov. 23, 1919, Bro. Robert E. Myers of Minot, N. Dak., to Sister Maud M. King of West Liberty, O.

Gehman—Clemmer.—On Nov. 27, 1919, Bro. David H. Gehman of the Bally congregation to Sister Ada M. Clemmer of the Salford congregation. May the blessings of God be theirs through life.

Groff—Burkhart.—November 27, 1919, at the home of Bro. David L. Landis, Bro. Elmer R. Groff and Sister Ella Nora Burkhart were united in marriage. May God's richest blessings attend their future life.

Neff—Kaufman.—On Dec. 5, 1919, at the home of E. B. Stoltzfus, near Aurora, Ohio, Bro. Mahlon A. Neff and Sister Mary E. Kaufman were united in holy matrimony. May God's richest blessings accompany them through life.

Landis—Hershey.—October 15, 1919, at the home of the officiating minister, Bro. David L. Landis, Bro. Harry M. Landis and Sister Irene E. Hershey were united in holy matrimony. May their life be filled with the rich blessings of God.

Miller—Scheffel.—On Nov. 19, 1919, at the home of E. B. Stoltzfus, near Aurora, Ohio, Bro. Levi Miller of Millersburg, O., and Sister Mattie Scheffel of Kent, O., were united in holy matrimony. May theirs be long life blessed with God's nearness.

Yoder—Nofsinger.—Nov. 25, 1919, at the home of the bride's parents, C. R. Nofsinger and wife, near Washington, Ill., Bro. Oliver J. Yoder of Kalona, Ia., to Sister Ella Nofsinger of Washington, Ill., Bro. A. I. Yoder of West Liberty, O., officiating.

Yordy—Horsch.—On Nov. 19, 1919, Bro. Raymond F. Yordy of Flanagan, Ill., and Sister Martha J. Horsch of Foosland, Ill., were united in holy matrimony at the home of the bride's parents, Bro. J. A. Heiser officiating. May the blessing of God accompany them through life.

Zeager—Ebersole.—On Dec. 4, 1919, at the home of the officiating bishop, Bro. John G. Ebersole of

near Lawn, Pa., Bro. Walter L. Zeager and Sister Nora W. Ebersole, both of Good's congregation, Lancaster Co., Pa., were united in holy matrimony. May peace and happiness follow.

Obituary

Hostetler.—Claude E. Hostetler was born June 23, 1900; died at his home near Lander, Wyo., Nov. 13, 1919; aged 19 y. 5 m. 20 d. Death was due to a stove explosion, the stove lid being blown against his head. He was found several hours after the explosion and rushed off to the hospital. An operation was performed, but he did not survive. He was buried in Lander Cemetery after a funeral service in the Congregational Church at that place.

Clemens.—Moses B. Clemens was born in Waterloo Co., Ont., Aug. 1, 1846; died of a lingering illness at his home in Kitchener on Dec. 4, 1919; aged 73 y. 4 m. 3 d. In April, 1876, he was married to Sister Catherine Brooks, who together with 5 sons and 1 daughter mourn his departure. Bro. Clemens united with the Mennonite Church 45 years ago and lived a faithful and consistent life until death. Funeral service Dec. 7 at the First Mennonite Church at Kitchener when Bro. U. K. Weber preached in English and Bro. Jonas Snider in German. Text, Gal. 6:7, 8.

Varns.—Mary (Yoder) Varns, beloved wife of Bro. Elmer J. Varns of near Davidsville, Pa., was born Apr. 5, 1876; died Dec. 1, 1919; aged 43 y. 7 m. 26 d. She is survived by her husband and a host of friends. Our departed sister lived a devoted, consecrated Christian life and endured with Christian patience unto a faithful end. Funeral services conducted by the Brethren Jas. Saylor, E. J. Blough and L. A. Blough. Text, Rev. 14:13. Interment in the Shetler Cemetery.

Miller.—Daniel C. Miller was born at Marshallville, O., June 12, 1854; died at his home in Edgefield, Canton, O., Dec. 2, 1919; aged 65 y. 4 m. 20 d. He united with the A. M. Church in his youth in which faith he remained until death. On Feb. 7, 1878, he was married to Mary Conrad of Louisville, O. To this union were born 3 sons (Eli D., Harvey D., and Orrin D.), all of whom with their mother survive. Daniel also leaves 2 brothers, 2 sisters, many nephews, nieces, and friends to mourn his departure. Funeral services at the Wearstler Church conducted by J. S. Gerig, assisted by J. A. Liechty and Alvin Hostetler. Text, Matt. 24:42. Burial in the adjoining cemetery. May God bless and comfort the bereft family.

Yoder.—Jacob N. Yoder was born in Wayne Co., O., June 11, 1844; died Nov. 30, 1919; aged 75 y. 5 m. 19 d. He was married to Mary Z. Yoder Oct. 19, 1871, who with an infant daughter preceded him in death. He was united in marriage again Nov. 22, 1874, to Lydia Yoder. This union was blessed with 5 children (Samuel Z., Anna V., Perry T., Vernon J., and Verta L.). Samuel Z. and Anna V. preceded him in death. There remain to mourn his departure mother, two sons, one daughter, and a large circle of near relatives and friends. In his early years he accepted Christ as his personal Savior and united with the Amish Mennonite Church, where he was an earnest and faithful worker, deeply interested in the Master's service and work of the Church. Services conducted by the brethren David Garber, J. S. Gerig, and Aaron Heistand. Text, Phil. 1:21. Burial in the Oak Grove cemetery.

Maurer.—Anna Yoder Maurer, wife of Michael Maurer, Maximo, O., was born July 19, 1857, near Orrville, O.; died Nov. 28, 1919; aged 62 y. 4 m. 9 d. At the age of 13 she was received a member of the Amish Mennonite Church by water baptism and has always been a faithful, consistent Christian member. She was married to Michael Maurer Nov. 27, 1879. To this union were born 2 sons and 3 daughters (Alvin, Harvey, Clara, Ada, and Alice), all of whom with their father remain to mourn her departure. She leaves also 5 brothers, 1 sister, 5 grandchildren, and friends. Funeral services at the Beech A. M. Church conducted by the home ministers, all taking part. Text, II Cor. 5:1-10. Burial in the Beech A. M. Cemetery.

"Mother, thou art sweetly resting,
Cold may be this earthly tomb.
But the angels sweetly whispered,
Come and live with us at home."

May God bless and comfort the bereft family.

Oesch.—Catherine (Swartzentruber) Oesch was born in Wilmont Twp., Waterloo Co., Ontario, June 14, 1844; died at the home of her daughter, Mrs. J. W. Roth near Pigeon, Mich., Nov. 26, 1919; aged 75 y. 5 m. 13 d. She was married to Jacob Oesch Sept. 27, 1863. To this union were born two sons and three daughters. Husband, one son and two daughters preceded her to the spirit world. She leaves to mourn her departure one son one daughter and seventeen grandchildren. She united with the Amish Mennonite Church in her youth, in which faith she died. She had several strokes of paralysis and was fully resigned to the Lord's will.

Funeral services were held at the Pigeon River Church Saturday afternoon, Nov. 29, conducted by Bro. M. S. Zehr. Text, I Cor. 15:50-58.

"We bow in submission, dear mother,
And we say, 'Let His whole will be done,'
Only take us to her blessed Savior,
When our race here on earth shall be done."

Plank.—Elizabeth C. Greenawalt, one of thirteen children of Adam and Catharine Greenawalt, was born in Fairfield Co., Ohio, Aug. 27, 1845. When she was nine years old the family moved by wagon to La Grange Co., Ind., locating on what is known as the David Hooley farm. Here she shared the hardships of pioneer life with the rest of the family. On Jan. 1, 1873, she was married to John J. Plank who departed this life Dec. 8, 1911. They lived in La Grange and Noble counties all except five years which were spent in Cass Co., Mo. Since his death she resided at Topeka, Ind., until about a year ago when she was stricken with paralysis. Since then she spent much of her time with son-in-law, Eli Yoder. From here she was called to her eternal home Dec. 3, 1919, aged 74 y. 3 m. 6 d. To her and her companion were born five sons and four daughters. Three sons preceded them to the spirit world. In early life she united with the Mennonite Church and remained a faithful member and regular attendant at services except for the last year when she was unable to go. She was much concerned about the spiritual welfare of herself, family, and others. She leaves to mourn their loss, 6 children, 26 grandchildren, one sister, three brothers, and many friends. Funeral services were conducted at the Maple Grove Church near Topeka, Ind., Dec. 6, by R. L. and J. S. Hartzler. Text, Jno. 11:25.

Detweiler.—Anna H. Detweiler, beloved wife of the late Bishop Samuel D. Detweiler (who preceded her about two years ago), was born in Montgomery Co., Pa., in 1846; died Dec. 1, 1919; aged 72 y. 9 m. 28 d. She was a loving mother to 3 sons and 1 daughter, who survive. Fourteen grandchildren, 10 great-grandchildren also live to mourn the loss which to her was eternal gain. She was affected with heart trouble for several years but was serious only for the last six weeks, getting weaker from day to day. It seemed the Lord had revealed to her, that the journey of this life was nearing the end, early in her sickness. She was ready to answer the call calmly. She patiently bore her trials and afflictions, resigned to the Lord's will, and a few days before she passed away said that we must go to sleep first before we can meet again. She calmly fell asleep in Jesus without a struggle or moving a hand. She was a devout, humble Christian mother. Her example of humility and simplicity may the church remember, and follow as she followed Christ.

Funeral was held Dec. 6, 1919. Interment at the Rockhill Mennonite Church, where she was a faithful member, the Brethren Mahlon Souder, Jonas Mininger and Abr. G. Clemmer, officiating. Text, Phil. 1:23, which truly expressed her desire.

Mother thou art sweetly resting
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow
Never can distress thee more.

REPORTS OF SPECIAL MEETINGS

Fort Wayne, Ind.

Report of Sunday school meeting held at Ft. Wayne, Ind., Mennonite Mission Nov. 27, 1919.

Subjects Considered: **Giving Thanks to Whom Thanks are due; Worship and Reverence for God—(1) In Song Service, (2) In Bible Study, (3) In Our Prayers; What Provisions should Parents Make for the Social Life of Their Children? Opportunity for Mission Work—(1) In Rural Field, (2) In Foreign Field; Importance of Observing the "All Things."**

Sermon in the morning by A. S. Miller and in the evening by B. B. King.

Speakers: Ed Green, A. S. Miller, S. J. Miller, Frank Martin, Salomi Lugibill, Malinda King, S. H. Beck, Joe Neuhauser, Anna Hoover, Ben B. King.

There was an offering taken.

Secretary.

Stony Brook, Pa.

Report of Sunday school meeting held at Stony Brook Church, York Co., Pa., Nov. 13, 1919.

Mod., J. C. Habecker; Secy., Aaron G. Coble; Chors., John H. Martin, Amos Myers.

Subjects Considered: **Sunday School Work—(1) Parental Interest, (2) Preparing Lessons, (3) Teaching the Lesson, (4) Minister's Relations; Social Purity; Problems Confronting Our Young People; Dress Question; Repentance; Church Loyalty; The Kingdom.**

Speakers: Abram Hursch, John K. Charles, Peter Shank, Noah Burkhardt, Harry H. Luse, Jesse Harbold, Noah Mack, John W. Weaver, John Grove, John Danner, Sylvester Kauffman, Edward Landis.

Good attendance and interest were manifested.

Secretary.

Elizabethtown, Pa.

Report of Sunday school meeting held at Elizabethtown, Pa., Mennonite Church Nov. 20 and 21, 1919.

Organization: Mod., Simon Garber; Secy., Anna Winters; Chor., Milton Swarr. Subjects Considered: **Coaling for Life's Voyage; The Church—her Charge; Prophecy—its Place in S. S. Teaching; The Christian Home.**

Speakers: Clayton F. Derstine, John W. Weaver.

Secretary.

West Liberty, Ohio

Report of the 49th quarterly mission meeting and 21st Sunday school union, held at South Union Church near West Liberty Nov. 26 and 27, 1919.

Organization: Mods., Marion King, Sam C. Plank; Chor., Maude Byler; Treas., A. Y. Hartzler; Secy., J. A. Hilty.

Subjects Considered: **Why am I in the Sunday School? (1) As Pupil, (2) As Teacher, (3) As Superintendent; What the Sunday School should Contribute to our Missionary Activities; Psa. 126:3; Retrospective View of our Missionary Work for the past Twenty-five Years; Our Work for the next Twenty-five Years; Judea and Samaria; The Uttermost Parts of the Earth; Essentials of a Live Junior Department in the Sunday School; Sunday School Lesson Review, What and How? Joy in Service; The Sunday School Teacher.**

Speakers: J. J. Warye, Emmet Harshberger, J. H. Yoder, Noah Thut, John Umble, Mary Burkhardt, C. D. Esch, Laura Thoman, S. E. Allgyer, P. E. Whitmer, Ruth Allgyer, Lila King, J. Blosser, Mina Esch, C. F. Yake, Ada Headings, Martha Yake.

Secretary.

SEWING CIRCLE REPORT

On Monday, Nov. 10, 1919, the sewing circles of the Lancaster Conference District made their bi-monthly shipment of clothing to the Friends' Relief Commission of Philadelphia. 1108 pieces valued at \$785 were sent. The next shipment will be made Jan. 12, 1920.

The regular semi-annual meeting of the sewing circles of the district will be held at the Vine St. Mission, Lancaster, on Monday, Jan. 26, 1920, at 1 o'clock P. M. Every one interested is invited to be present.

Mrs. H. E. Metzler, Secy.

When God's divine plan is carried out, there comes God's greatest blessing to the Church.—D. G. Lapp.

As a people of God, are we one with Christ in everything?—I. S. M.

GENERAL MISSIONARY CONFERENCE AT ELIDA

In order to make necessary arrangements, it has been requested that all who expect to attend the General Missionary Conference at the Salem Church near Elida, Ohio, Dec. 27-29, should notify C. S. Swartz, Elida, Ohio, or R. R. Brenneman, Lima, Ohio, as soon as possible. Those coming from the west on the Penna. R. R. or Ohio Electric Line will be met at Elida. Those coming into Lima from the east or any other point will take Ohio Electric Line—Lima Defiance Division, to stop No. 8, which is one mile east of place of meeting.

R. R. Brenneman.

BIBLE MEETING at Rohrerstown, Pa.

Bible Meeting held at Rohrerstown, Pa. Mennonite Church, Nov. 21-23, 1919.

Organization: Mod., Amos Kauffman; Chor., Daniel Lehman, Jr. and Frank Newcomer; Sec., Landis Brubaker.

Instructors: Daniel Kauffman, Scottsdale, Pa., and S. H. Miller, Shanesville, Ohio.

Subjects discussed: Parental Influence in the Home, Power of a Praying Church, Present Day Delusions, Fruits of a Consecrated Life, Individual Responsibility in Co-operative Popular Church Work, Problems Confronting our Young People, Scriptural Reasons for Christian Sociability to all, every Day of the Week, The Infallible Word, Book Study (5 periods), I Peter.

Sermon Texts: Gen. 3:3-6, II Sam. 18:32, John 3:3-7.

Attendance was fair but many were too busy with the affairs of this life to attend. Interest good. May the many precious truths presented be lived out in our every day lives.

A SIX WEEKS BIBLE COURSE

Is Offered by

Hesston College and Bible School

Courses are offered in the following: Book Study, Bible Geography, New-Testament History, Prophecy, Missions, Biblical Introduction, Teacher Training, Theology, Church History, Church Doctrines, Old Testament History, Agriculture, English, Vocal Music.

Bro. J. R. Shank of Carver, Mo., will be the special instructor for the term. Bible Doctrines will be taught by Bro. Shank and Bro. D. H. Bender. Other members of the faculty giving instruction in this short Bible course are J. D. Charles, M. D. Landis, Noah Oyer, Alta Mae Erb, Paul Erb, A. W. Slagell.

A series of evening lectures, open to the general public, will be given during the Special Bible Term by members of the faculty and others specially qualified for the line of thought to be presented.

We have gone to special pains to make each year just a little better than the preceding one by employing the knowledge gained through experience and getting better acquainted with the needs and wishes of those attending our Special Bible Term. We pledge our best efforts in your behalf and the great cause we love.

Tuition free to missionaries, ministers and their wives.

For further information, address D. H. Bender or T. M. Erb, Hesston, Kans.

RELIEF NOTES

(Continued from page 716)

What the Church Expects of Us. A. M. Eash.

"The Church expects great things. At first she expected a mission to grow out of our efforts. Now she expects not a mission perhaps but consecrated mission workers. The church expects loyalty, prayer, and a consecrated life from each one of us."

Bro. O. O. Miller then read letters from various brethren and sisters written to us as a group.

Our Obligation to the Home Church. O. O. Miller.

"Our obligation to the home Church is bigger than her expectation from us. Through the church we have received wonderful opportunities this year. First we must live consistently here, as well as after we get back. We owe the Church, for the sake of any other relief project in which she may interest herself, the benefit of this year's experiences. Our close touch with another denomination in missionary work gives us information that should be shared with those at home. In discharging these obligations we must keep in mind present and changing conditions at home such as a growing missionary interest, a new interest by the Church and by the young people in more aggressive Christian work for the young, and a growing together of East and West. Our aim to foster and encourage the movements that tend towards unity and progress and Christian aggressiveness."

Another short Business meeting followed.

Motion passed that Brethren O. O. Miller and William Stoltzfus consult with Major Nichol as to the advisability of getting more Mennonite workers into this section.

Motion passed that secretary send a report of this meeting to Publishing House to be used for publication in Church papers.

Motion passed that Secretary write a circular letter to brethren and sisters who wrote to us as a body.

Report of Resolution Committee was given by Bro. A. M. Eash and accepted as given.

Resolution No. 1.

Whereas the church has made it possible for a number of us to be engaged in Relief Work in the Near East and incidentally to visit the scenes associated with the Life of Christ,

Be is resolved that we express our deep appreciation to the Mennonite War Relief Commission for appointing us to this work and to the Church at large for their support through means, interest, and prayers.

Be it further resolved that we pledge our loyalty to the Church in all her efforts for the establishment of the Kingdom. Since God has very graciously dealt with us during the trying experiences of the last several years, has definitely led us into this work in which we are now engaged and is richly blessing us in that service, we at this time express our

decision to more completely dedicate our lives to Him and to His Service.

Resolution No. 2.

Because of the considerations shown towards us by our Director, Major James H. Nichol, the confidence he has placed in us, and the favors granted us;

Be it resolved that we as a group of Mennonite boys assembled, hereby express our appreciation of the same. Also express our purpose to continue our cooperation with him in carrying out his policies for the district.

Be it further resolved that the secretary send a copy of this resolution to Major Nichol.

The Meeting closed with a season of prayer in which the whole group shared.

The unity throughout the meeting was fine. The inspiration gained here will follow us many a day. Several of the brethren were unable to attend owing to distance from here and to the nature of their work. Chris Graber, Secretary.

Present

A. M. Eash, Orie O. Miller, Silas Hertzler, Jesse N. Smucker, Frank Stoltzfus, William Stoltzfus, Ernest Miller, David Zimmerman, Chris Graber.

Whenever my congregation gets so that they all are just what God would have them be, my place is somewhere else, working to get others to rise to the same standard.—S. H. Miller.

If the entire church could be brought to the point where there would be some united fervent praying for our leaders, I tell you there would be something doing.—S. H. Miller.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, DEC. 25, 1919

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No. 39

EDITORIAL

The strenuous life, if consecrated to God, is the soul-satisfying life.

Beginning with this number of the Gospel Herald, we are printing a number of important questions with pointed answers. We trust that they may be read with interest and profit by many.

Your Ideal.—If you were asked to describe what appeals to you as the ideal Christian character you would doubtless include these traits of character: faith, faithfulness, consecration, truthfulness, righteousness, piety, devotion, reverence, a hungering and thirsting for the Word, humility, loyalty to God and the Church, eagerness to lead souls to Christ, purity, holiness, freedom from worldly entanglements, a prayer life, hospitality, sociability, temperance, charity, peace, longsuffering, "and such like." And the more faithful you are in living up to your God-inspired ideal the more nearly you succeed in setting a pattern which others may safely pattern after.

Christmas.—What does this name suggest to you? As the joys of Christmas time suggest themselves to you, what kind of emotions do they awaken within you?

The day is at our door. Our arrangements for the day have been fully made. We may yet pause, bring these plans before the Lord, and, in the light of God's Word, fully assure ourselves that these plans have divine approval—or, finding them somewhat at variance with the spirit of the Gospel, we may change our plans so that they may conform fully to the will of Him in whose honor the day should be kept.

We think of the first Christmas eve

on the hills of Bethlehem. We see the pious shepherds keeping watch over the flocks by night. We see the angel, accompanied by the heavenly host, sounding forth the heavenly proclamation: "Good tidings of great joy....to all people....glory to God in the highest.....on earth peace, good will toward men." The gladdened shepherds sought the infant King at once, worshiped Him, rejoiced, and proclaimed the glad tidings abroad.

May we in this generation take up the refrain and in the name of the Lord mingle in the same joys. God forbid that we should revel in or take part in the same kind of foolishness or ungodliness from which our blessed Lord came to deliver us forever and which He so roundly condemned. But we may "rejoice with joy unspeakable and full of glory" while our glad tongues proclaim our Savior's birth and the blessed salvation which He came to bring and our consecrated hands and pocket books have a part in spreading sunshine and gladness to the hearts and lives of other. Peace—joy—good will toward man—may our hearts and lives be devoted to this end.

On another page will be found a number of timely thoughts and pointed articles on this subject, which we hope may prove welcome, helpful messages to all.

Delays.—If there is one thing the Publishing House dislikes to do it is to offer an apology. You may look upon this item as an explanation rather than an apology, and we shall have more courage to make it. Owing to the recent snow storms there has been unusual delay in mails reaching us. It may be that your particular order has been late in getting thru on this account. Then, after mail has arrived here, the extraordi-

ry volume of business—longer continued this year, for some reason, than generally—puts the mailing staff on the extreme limit of endurance. This accounts for a day or two of delay that you may have had cause to think about. Again, the usual holiday rush is on, and there is quite likely to be delay in the return mail. At this season terminals are often congested with packages and it is simply physically impossible to get thru the work on time. Storms and other accompaniments of winter add to the slowness of motion.

Another circumstance that has to be reckoned with is that there have been strikes of various kinds in New York City (where most of the books we handle are published) during the past three months, and these have interfered very seriously with printing and binding, so that we have not been able to obtain the quantities of books we have ordered. In some instances orders have come to us in unexpected quantities and we were unable to obtain additional supplies promptly on account of the difficulties mentioned. In a few cases we have sent substitutes for books ordered.

In any case, if you have waited a reasonable time and the reply has not come to you in response to your order, or is unsatisfactory in any way, you will do us a favor by letting us know. Tell us the facts as briefly as possible, tell us your objections to the way in which we have filled your order, tell us what you would like to have us do, and we will do all we can to make matters satisfactory to you. Our first responsibility is to the Lord, and in the second place we serve you. In the midst of a time as strenuous as this it is a great comfort to feel assured that many in the Church are praying for us. Are you of that number?—R.

Christmas

IS THERE A SANTA CLAUS?

By Joseph Metzler

For the Gospel Herald

Why are we called, in this enlightened (?)
age of Bibles and of schools,
Where there should be no superstitious
heathen and no lying fools,
To tell in light divine, in black and white,
There is no Santa Claus?
No substitute for Jesus and the glorious
Christmas cause?
No ghost that's coming down the chimney
filling stockings from the skies?
"Blind leaders" fix up gifts for children,
then tell them a pack of lies!
Oh, sin and shame! Think of the harm of
such deceit children receive!
Some day they'll see they are deceived!
Oh, will they then the truth believe?
Or will they say "Is Jesus too a myth;
are you deceiving me?"
Say, did He really give His life for us, and
from sin made us free?"
Yes, Jesus lives for aye. Oh, His
incomprehensibly great love!
He came to earth and showed us how to
live, then went to heaven above.
Oh parents, teachers, all! Be honest with
the children and the Lord
Tell them true Christmas gifts come from
the Lord,—you'll have a great
reward.
True giving is to show our love to those
we treat; to show God's love
In giving up His only Son, making us
meet for heaven above.

North Lima, O.

Christ, the Fulfillment of the Scriptures

Christmas means different things to different individuals, depending on what attitude is shown towards Christ or the world. While history does not prove that December 25 is the exact date of Christ's coming, the benefit of a day to remind us of the nativity of Christ is at once evident. To the worldly-minded, Christmas suggests a time of feasting and general merry-making; to the Christian it affords an opportunity to review the mission of Christ and an opportunity to show appreciation of Him by serving the needy.

Christ is the central figure of both Old and New Testaments. The prophecies, sacrifices, and types of the former pointed forward to the Redeemer; the doctrines, Christian virtues, and warnings of the latter were fulfilled by the Savior. The term, "that it might be fulfilled which was spoken of the prophet" does not mean that Christ's life was adjusted to the prophecies; it means that the prophets were moved of God to speak what He had planned to have accomplished by Christ. Christ did not die

to fulfill the Jewish law; the law was given as a means of preparing for Christ's work and so in His death He fulfilled it. The prophets were not mistaken in the prophecy of Him as a King. His kingship lay in His service and will be completed when He comes in power. Under the dispensation of the law there were frequent cases in which its regular course was altered to portray a real type of the Messiah. Deut. 23:3 provided that no Moabite or Ammonite should enter the congregation of Israel for ten generations forever. This was set aside when David (of the third generation of Ruth, the Moabitess) became king of Israel. The law was transcended in this instance, by **grace**—a type of the **complete institution of grace by Christ**, and also, of the giving of Gentile inclusiveness. Truly He was the fulfillment of God's plan for the universe.

The prophets had said that He should be God, yet man; exalted, yet abased; master, yet servant; priest, yet victim; prince, yet shepherd; sinless, yet punished as a criminal; alive, yet slain; rich, yet poor; a king, conqueror, glorious, yet a man of grief, abjectness, and humility. He was God in His spirit; man is His flesh; exalted in His position as Mediator; abased in His treatment by the Jews; master in His authority over the forces of nature; servant in this that He used His power to rescue the fallen; priest in the fact that He was Mediator of the New covenant; victim in that He died as a Lamb without blemish; prince in that the devils were subject to Him; a shepherd in that He can lead a scattered world to God by serving them; sinless because He knew no sin; punished as a criminal because of the charges and the environment in which He died; rich in Godliness; poor in worldly possessions; alive because the grave was unable to retain Him; slain because of the tragic fact of Calvary; a king; conqueror, and glorious because of control over sin and His coming again as such; a man of griefs, abjectness, and humiliation because of the things He suffered in His flesh, because of those who did not accept Him as He came—their Savior.

We account for the fact that He was God, exalted, master, priest, prince, sinless, alive, rich, a king, a conqueror, and glorious by four facts; (a) His oneness with God, (b) His spiritual relation to those about Him; (c) that His work was greater than anything comprehended of carnal minds, and, (d) He will be all these, fully shown when He comes again. We also account for the fact that He

was a man, abased, servant, victim, shepherd, punished as a criminal, slain, poor, grief-stricken, abject and humiliated by four facts; (a) He took upon Himself the form of flesh, (b) He became obedient unto suffering in our stead, (c) He could fulfill his mission only by being a servant, (d) His first coming was in humiliation, and He bore what humanity deserved.

We rejoice when we think of His life because of His power. His sympathy and helpfulness were equally great and are extended to all who call upon Him. We rejoice more in the fact that by **faith** and **obedience** we may become "heirs of God, and joint-heirs with Christ; if so be that we suffer with Him we shall also be glorified together." In this life it means abnegation of self but a spiritual foretaste of the life which shall be when He comes in fulness. In eternity in means that we shall reign with Him if we have followed in His sufferings. Allen B. Christophel.

* * * * *

Christmas

What does Christmas mean to us?

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

To the child of God it means peace on earth, good will toward men, etc. etc.

The Christmas season is a season of joy and gladness. There are always some gifts to distribute, and matters not how small or great the gifts are, it is the motive, and love with which they are given, that bring the joy and gladness to so many hearts, especially the children.

Even if we do not have so many material gifts to give, God has endowed each one of us with gifts that we can make use of every day, we can make joy and sunshine wherever we are, speak a kind word, sing a little song (singing makes the heart lighter) lift some burden for some one (especially the aged), and carry a smiling face, all help to bring joy and gladness to others.

But God gave the **greatest Gift** that the world has ever seen, when He gave His only begotten Son. All we need to do is to **accept** the **Gift** and then we have it as our **own**. It is inexhaustible, we can all have it at the same time.

The angel said, "Behold, I bring you good tidings of great joy, which shall be to all people, and the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men.

Jesus came as the most lowly, wrapped in swaddling clothes, lying in a manger, (he had no bed) there was no room for them in the inn.

I wonder how many have room this Christmas Day to let Jesus live and dwell in our hearts? Our hearts are the temples in which He dwells, if we open the door and accept the Gift God has given us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16).

It has brought us life. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. I John 4:9. Also I John 5:11. And this is the record, that God hath given to us eternal life, and this life is in His Son.

Susan B. Zimmerman.

* * * *

Christmas Thoughts

Again we approach the anniversary of that significant and unparelled event which nineteen hundred years ago in the Judean country called forth the gloria of the heavenly chorus. The church has taken up the angels' song and during the centuries since, with joyous carols and hymns of praise, has given expression to its joy. Well may we continue to praise, for never by song or speech or written word can the meaning of the advent of the Saviour be exhausted.

At the Christmastide the mind naturally turns back to contemplate anew the wonder and beauty of the Nativity, and to read again the sacred narrative, informing us how the angel Gabriel who stands in the presence of God, was commissioned to communicate to Mary the tidings of the Coming One, how Augustus, unconsciously an agent of God, issued the decree bringing Mary and Joseph to Bethlehem, thus fulfilling Micah's prophecy, how the inn could afford no shelter to the One who previously a dweller in heavenly habitation had recently come to earth. We ponder over the wondrous message of the angel to the shepherds—an announcement and an interpretation of the great event that had just transpired—and allow the imagination to try to picture the scene as we listen to the heavenly host praising God and saying "Glory to God in the highest, and on earth peace, good will toward men." We see the aged Simeon in the temple taking the Child in his arms and blessing God, and likewise Anna giving thanks unto the Lord. The wise men from the east came into view, bringing their gifts and falling down and worshiping—a scene suggestive of the time when every knee

shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

If we have listened carefully to the voices that spoke at the birth of the child Jesus we shall have discovered the true meaning of Christmas. The Savior and salvation is the key-note. "For unto you is born a Savior" the angel said, and Simeon testified, "Mine eyes have seen thy salvation." Truly then, the whole inspired Word is a Christmas story for all centers in Christ and His redemptive work.

The Christmas story means so much to us because we can read it as history while those before the advent could peruse it only as prophecy. The coming of Christ and the work He accomplished introduced a new dispensation in which man is offered privilege and a position unbeknown in former times. Those of previous ages never had the satisfaction of looking back to a Saviour who had appeared in the flesh, never saw the sinless character He bore, nor heard the sermons He preached, nor witnessed the miracles He wrought, nor could they share with us in our access to the great body of New Testament truth, which describes and interprets His life and work. Instead of the incarnate Christ a present reality, He was to them a hope in the future. The privilege of entering boldly into the holy of holies was not theirs, their problem of sin being met by the offering of many sacrifices and the ministrations of an earthly priest. Instead of all men standing on an equality before God, but one nation, Israel, was the recipient of God's special favors. If Abraham could look forward to Christ's day and rejoice how much more we who live on this side of the incarnation.

In the light of all that Christ's advent means to the children of God in this dispensation, what pathos is revealed in the words of Peter (I Pet. 1:10-12) "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven, which things he angels desire to look into." Can we do less than humbly, thankfully, and reverently receive the Child of Bethlehem into our hearts and lives.

Cora E. Zimmerman.

Thoughts on the First Christmastide

We have no definite knowledge that December 25 was the day on which our Savior was born but it is pretty certain that the event occurred sometime about this season of the year.

It is usually accepted that it occurred about three or four years earlier than our present calendar indicates. The birth of Christ was the most important event that took place in the history of the world up until that time and excepting His crucifixion and resurrection nothing has occurred since of as great significance. Amid the most lowly circumstances and unknown to all save a few humble folk like the Judean shepherds occurred this most momentous event.

The great political leaders of that day were entirely ignorant at the time that One was born within their jurisdiction who was destined to be "King of kings" and Lord of lords." In the annals of heaven, however, great recognition was given to the birth of Jesus.

An angel had appeared to both Joseph and Mary foretelling the great event. A great multitude of the heavenly host heralded the message of His birth from heaven; the only time angelic anthems were heard by mortal men.

The testimony of heaven to the birth of Christ is abundant evidence to the supernatural element which entered into the event. But we want to notice particularly a few things about this first Christmastide and see if we can draw some practical lessons from them as to our observance of the Christmas season.

First, It was a time of joy.

"They joy before thee according to the joy in harvest" foretold the prophet Isaiah hundreds of years before.

"I bring you good tidings of great joy" announced the angel and of the wise men it is said "they rejoiced with exceeding great joy."

The world pretends to have a joyous time at Christmas and perhaps it does but that is not the joy referred to in the Bible. Can we celebrate this Christmas season with that heavenly joy in our hearts? Only as we let the new-born King rule and reign in our hearts and lives.

Second. It was time of peace and good will.

How glad we should be that the nations are no longer rushing at each other's throats and that peace and good will are in a measure being restored.

But it is sad that among classes and individuals this spirit is so woefully lacking.

But the peace He brought is a deeper peace than international peace.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

Has the peace that passeth understanding entered into our hearts and minds? If not, this Christmas season will not be to us a season of peace.

Third, It was a time of light.

"The people that walked in darkness have seen a great light" (Isa. 9:2). "A light to lighten the Gentiles and the glory of thy people Israel" (Lu. 2:32).

"That was the true Light which lighteth every way that cometh into the world" (Jno. 1:9).

Has the light of the glorious Gospel shined into our hearts?

Then this Christmas will be a time of light to us.

Fourth. It was a time of worship.

The wise men fell down and worshipped Him.

The shepherds returned, glorifying and praising God for all the things that they had heard and seen. Lu. 2:20.

What a rebuke to the modern observance of Christmas!

Will we spend our Christmas in worship and praise?

Lastly it was a time of giving of gifts. The heathen kings brought their gifts of gold, frankincense and myrrh. No doubt, they gave the best that they had, to the new-born King.

Notice, they didn't give to all their friends who gave to the King.

Are we giving our best to the Master?

But the greatest gift was God's gift of His only begotten Son.

Let us notice a few things about this Gift.

It was given because of the great need of humanity.

Man was lost in sin and the sentence of death was hanging over him like a pall. "The soul that sinneth, it shall die" was the divine edict.

Mankind needed a Saviour.

God supplied their need on that memorable Christmas day over 1900 years ago.

Thou shalt call his name Jesus: for He shall save His people from their sins. It was a gift of love.

"God so loved the world that he gave his only begotten Son."

Are we patterning our gifts after this example?

What are some of the needs of the present time.

The sin darkened world needs the glad tidings that a Saviour has come. 1900 years have passed and still millions of people have never heard the story of Christ and the Cross. Do we love them enough that we will give and send and go to spread the good tidings?

Thousands are suffering for want of material things.

Nearly 800,000 destitute people of Armenia and adjacent countries are looking with pleading eyes and outstretched hands to America for relief.

250,000 of these are children, poor wandering uncared-for souls, destitute cold and hungry.

Will we come to the rescue?

In Russia and Central Europe the need is appalling. We don't know the details.

Will we give our gifts where the need is so great?

We said the wise men of the east gave their gifts to the King.

We too can give our gifts to the King. First of all we ought to give Him our hearts and service.

But listen to His words: "I was hungry and ye gave me meat; I was naked and ye clothed me, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." John L. Horst.

* * * * *

Christmas

The Christmas season suggests giving. A gift, we are told, is anything voluntarily transferred by one to another without compensation. The Christ-child given to the world by the Father for the world's salvation is, of course, the great Christmas Gift. In spite of the fact that many people have lost or neglected the meaning of their gift, the fact remains that the birth of the Savior is the foundation of Christmas joy and, because of what He has done, are we permitted to enjoy the Christmas season.

Peter calls the gift grace, that is, something that is not merited. Oh, that we would realize the worth of the gift and be gathered unto Him and be safe. The world was the object when the gift was given, and every soul was included in its benefits. The mission of the gift is to restore the wandering ones and bring back the lost. He is our example. Do we as His followers imitate Him? Or do we leave all for Him to do? He says, Go ye into all the world and teach. We need Him now and we need to share His message with those who as yet know Him not.

Love prompted the giving of the gift. In return we can only in love receive it. If we do this we will certainly share it with others, thus being united in spirit, sharing our joys and sorrows, not only with those with whom we are in fellowship, but our prayers and our sympathies must extend to the whole world. Christ came for the world. Can we estimate His love and power? Do we receive

and appreciate the gift as we should?

"Oh, what a salvation this, That Christ liveth in me!"

Minnie A. Rupp.

* * * * *

The Birth of Christ

The birth of Jesus Christ was the most wonderful birth that we know of. He was born a helpless babe, wrapped in swaddling clothes, and laid in a manger. Yet His was the power and glory of heaven. God's own Son came in the likeness of sinful flesh to a sin-cursed world to redeem and reclaim that world by His life and sacrifice.

The great sin-burdened world was going on in its ordinary course and paid little attention to the little family so humble and quiet in the Bethlehem stable. Shepherds on the hillsides were watching their flocks not knowing of the wonderful event that had taken place. A King had come to earth, but the earth was not aware of it and likely cared little.

Angel voices came to tell the story. Angel messengers told the humble shepherds the wonderful news that a King was born. God's own glory from His throne in heaven brightened the little town. The shepherds were sore afraid, but they understood the message and hastened to find the wonderful Babe. The news brought joy to the shepherds and to many who heard the story at that time. It continues to bring joy to all who hear and receive the good news thru all time. Angels brought the message. A multitude of the heavenly host praised God and sang this first Christmas carol.

The quiet of the Bethlehem night; the resting flocks; the watching shepherds; the shining stars; all helped to make a fitting time and place for the announcement of so great a King for the people of the world. Well may the heavenly host stop to praise God. Such a message, under such circumstances, could come only once in the history of the universe. God and man can now become reconciled because the peace of heaven has come to earth in the form of a child—the Son of God. Well may the angels have sung, "Good will toward men."

Angels brought the news. Shepherds left their flocks in haste and came and found Mary and Joseph and the Babe lying in the manger—just as the angel had told them.

Jesus, the Son of God, had come to earth. His was a wonderful birth. A wonderful life followed. What does this life mean to us?

Levi Blauch.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Knoxville, Tenn.

(1308 W. Fourth St.)

In Gospel Herald Nov. 27, page 654 under the Va. Conference Report, Question 1, it will be noticed that the Va. Mennonite Board of Missions and Charities encourage the extension of the work at the Mennonite Mission, Knoxville, Tenn., and the erection of a suitable building, and that the Mission shall be under the direction of the above mentioned Board. By the advice of the Board, we, the Trustees of the proposed Knoxville Mennonite Church, solicit funds to be used to pay for the plot of ground now purchased (adjoining the Mission, and for the erection of a suitable building, for the name of the Lord. Contributions could be sent to Bro. Joseph W. Coffman, Dayton, Va., Secretary-Treasurer of the Va. Mennonite Board of Missions and Charities, or to Pre. William Jennings, Concord, Tenn., the Tenn. Board Member, or to Bro. Charles B. Byer, Supt. of the Knoxville Mennonite Mission, 1308 W. Fourth Ave., Knoxville, Tenn.

May nothing hinder the work of the Lord, and His Name be glorified forever.

The Trustees.

Canton, Ohio

(1939 3rd Street, S. E.)

Thanks be unto God for His unspeakable gift. The little flock at Canton were privileged to commemorate the sufferings and death of our Lord and Redeemer on Sunday, Dec. 14. A few aged sisters who were not able to attend the services at the church were given communion in their homes,—the one being 85, and the other 100 years of age.

Also one was received into church fellowship by water baptism, one by letter, and another one to be received by baptism soon.

Bro. J. S. Gerig came to the mission on Saturday had meeting with us on Saturday evening, and on account of a funeral had to return home for that service Sunday forenoon, and again returning to us officiated in our services in the afternoon: we greatly appreciate his kind assistance, and hope he may call often.

Bro. A. J. Steiner was a welcome caller on Saturday, and the presence and assistance of Bro. Wesley Hilty over Sunday was much appreciated.

Also hearty thanks to the brethren and sitters and the various sewing circles who so kindly contributed eatables, clothing, etc. which make it possible for us not only to enjoy, but also do more effective work.

We are making some effort to be in readiness for the coming Bible School.

May we hear from all those who expect to attend so we may be better able to provide for all.

Asking an interest in the prayers of all concerned, we are, Yours to serve,

N. E. Troyer.

Dec. 15, 1919.

CHILDREN'S HOME

(Millersville, Pa.)

For the Gospel Herald

Dear Readers of the Herald, Greeting:—Have you made your New Year resolutions? If you have, add another one to the list and open the door for Arthur and Earl, two robust boys, aged two and three years respectively. If you can not take two, you can have your choice out of the following list: John, Jesse, Earl, Woodrow, Richard, and John D., all under school age.

Russell, Henry, Charles, Edward and Charles D, are among those under ten years of age that are to be placed. Christmas donations are coming. Mr. Frank B. Bausman, one of our neighbors again offered his annual donation of chickens. This with other good things to eat will enable all to enjoy the usual Christmas dinner. Cash contributions are coming slowly. We depend on the holiday contributions for our support during the following year. Wishing you God's choicest blessings we are,

Yours for the needy,

The Workers.

Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that cast you out for my name's sake said (when they did it) "Let the Lord be glorified;" but he shall appear to your joy and they shall be ashamed. Isa. 66:5. Two classes of men are here noticed; those who tremble at God's word and fear to grieve Him a little, and those who just profess religion. The first class are the ones God will look to and bless; shame is in store for the others.—Zion's Watchman.

The pure heart shall see God—not in the clouds for every eye shall see Him but in all things of life—in the bitter things as well as the sweet.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What have you to say to the statement: "The Bible contains the Word of God, but the language is the language of men?"

The statement is a fallacy. It is dangerous, the outcome of Higher Criticism. It makes the Bible a human product instead of the product of the Holy Spirit.

The Bible not only contains the Word of God, but is an inspired record of the entire will of God for the welfare of man (II Tim. 3:16).

The language is the revelation of God through holy men and especially in later days through His Son. (II Peter 1:21; Heb. 1:2) The various translations and revisions do not change the fact that the Bible is verbally inspired in its original writings.

"Oh how love I thy law! it is my meditation all the day" (Psa. 119:97).

J. C. C.

The statement is faulty for several reasons.

1. It is at variance with the claims of Scripture itself which so often declares "Thus saith the Lord," "The word of the Lord came," "Holy men of old spake as they were moved by the Holy Ghost," etc.

2. It implies that the Bible might contain other things beside the "Word of God."

3. The thoughts of God are so much higher than the thoughts of man that man could not express them unaided by His Spirit. Isa. 55:9.

4. Some of the writers of the Bible themselves studied their own writings in an effort to comprehend their import. This would have been unnecessary had they simply written their conception of impressions received from God.

A. I. Y.

The Bible is the Word of God. It is inspired by Him, in thought and in language. We do not mean to say that the whole Bible was first spoken by God, but in some places He is repeating the words of men, as in the book of Job; and in others He is giving events in history, yet in these God is faithful in giving the correct expressions of men, thus showing to us what is in the heart of man.

"Holy men of old spake as they were moved by the Holy Ghost."

H. A. D.

(Continued on page 732)

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

BE THANKFUL

Be thankful to God
Be thankful for all;
Be thankful for blessings,
Both great and small.

Be thankful for parents
Who gave you a home;
Be thankful for a home
You may call your own.

Be thankful for the Bible
The good Book you have read,
Be thankful for Him
Who died in your stead.

Be thankful for Jesus
Who died for your sin;
Be thankful for the privilege
Of serving Him.

Be thankful for heaven,
Far above the sun;
The place we shall dwell
When our life's work is done.
—A. Reist.

TELEPHONE MANNERS

Do people hesitate to call you on the telephone? Some of us might be amazed to learn that this is so. For many an otherwise well-bred, courteous, Christian man or woman makes telephoning unpleasant for the person at the other end of the wire, perhaps without the slightest realization of this. The crucial point is the first instant of answering the call after one's phone bell has rung. There are two ways of doing it. One way—and the only right way—is to answer with a welcome in one's voice. The other way is to answer either in an impatient tone or in a cold, colorless tone. Many who never answer the telephone impatiently answer in such a cold, impassive way that the person who has made the call wishes he had not. The way to test ourselves is to consider with what look on our face or with what tone of voice we would greet a friend, or even a stranger, who stepped into the room in order to see us. Most of us would welcome such a one courteously, and with at least a hint of a smile in our looks and in our voice. That is the way to answer every telephone call,—with a bit of welcome in the voice. It makes not a particle of difference how much of an interruption the call happens to be at that moment, nor what our feelings may be, because of circumstances, just then. If we answer the telephone with anything less than a note of

genuine greeting in our first word, we are, perhaps unconsciously but none the less really, rebuffing the person who has called, and we give the impression that we are saying, "Well, what do you want?" Have you not noticed how often the tone of a person's first answer at the telephone instantly changes when it is discovered that the one calling is a personal friend? Often the change in tone is made hurriedly, and with just a note of apology in the voice. Let us never answer a phone call in a tone that makes it necessary to "begin all over again" when we have recognized our caller.—S. S. Times.

A MOTHER'S PRAYERS

A great man relates how on one occasion he suddenly opened the door of his mother's room and saw her on her knees beside her chair and heard her speak his own name in prayer. He quietly withdrew with a feeling of awe and reverence in his heart. Soon he went away from the home to school, then to college, then into life's sterner duties. But he never forgot that one glimpse of his mother at prayer, nor the one word—his own name—which he had heard her utter. He well knew that what he had seen that day was but a glimpse of what was going on every day in that secret closet of prayer and the consciousness strengthened him a thousand times in duty, in danger and in struggle. And when at last death came and sealed those lips, the sorest sense of loss he felt was the knowledge that no more would his mother be praying for him.—The Ram's Horn.

THE DYING THIEF'S VISION

Imminent death sometimes opens eyes wonderfully. What should we see, that we do not see now, if we knew we were to die in an hour? A thief dying on a cross, as a Bible student has pointed out, saw in Jesus, not a dying felon, but a coming King. His prayer of faith, that Jesus would remember him when He comes in his kingdom, is going to be answered. Believers in Christ who, at the coming of the King, will be caught up to meet Him in the air, will meet also that crucified thief as Jesus brings him with Him. Have we all as clear a vision of Jesus as had that dying thief, so that we see in Jesus not only our Saviour, but also the coming King of Israel and this world?—S. S. Times.

God has never asked anything unreasonable of His people.—S. H. Miller.

THANKFULNESS FOR GOD

By Esther Roeschley

For the Gospel Herald

We need only to stop and think of what God really means to us and we will be sure to be thankful of His existence. When we consider that we are dependent upon Him for the very breath of life we ought to be thankful that He is a Just and Merciful God.

It is the pleasure of God to help His people and He surely expects gratitude even though the children of Israel were often a rebellious people and lacking in gratitude, He was ever patient, just, and merciful to them, He finally sent His Holy Spirit on earth to convict men of their sin. Ought we then be unthankful for such sacrifices and kindnesses?

We can be thankful for God even tho we can not understand all His creation. If we trust His promises all things will be made clear and our hearts will be filled with gratitude for an all knowing God.

In John 14:2 Christ says, "I go to prepare a place for you. How thankful we should be for these blessed promises of God and His ever present care for us.

Flanagan, Ill.

GIVING

By Florence Grassmyer

For the Gospel Herald

When we give we should not expect anything in return. True indeed are the words of our Saviour when He said, "It is more blessed to give than to receive."

It should be more joy to us to give than to receive, for God loveth a cheerful giver." We may not always have silver and gold to give, but such things as we have we should give freely.

Especially should we remember the poor and give them such things as they have need of. Even if we have nothing more to give than a cup of cold water and give it, we shall not lose our reward. If we do not share the things we have to the poor, we are as the rich man, who paid no attention to Lazarus.

We read in Prov. 21:13, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." Let us give to them that are in need.

Jesus tells us in Matt. 5:42 to, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

Belleville, Pa.

Sunday School

For the Gospel Herald

Lesson for Jan. 4, 1920—Acts 2:1-47

PETER PREACHING AT PENTECOST

Golden Text.—Whosoever shall call on the name of the Lord shall be saved.—Acts. 2:21.

Introductory.—The lessons of this quarter are a continuation of the life of Peter and John. In the last quarter we studied the lives of these two disciples under the leadership of the blessed Lord and Master. Now that the Savior has returned to the Father in heaven, we see the lives of these two faithful soldiers of the cross and pillars in the Church as led by the Spirit. No one can follow these studies in the spirit of prayer without being greatly strengthened and enlightened in the faith.

The Enduement of Power(1-4).—Christ had told His disciples that they should tarry at Jerusalem until they should be endued with power from on high. In obedience to His command they repaired to the large upper room, immediately after His ascension, and there they remained in prayer and supplication for ten days. It was on the day of Pentecost that the enduement of power came. They were all with one accord in one place. There came a sound from heaven which filled all the house, the disciples were filled with the Holy Ghost, and spoke with cloven tongues.

The Wondering Multitudes(5-13).—This manifestation of power was noised abroad and the multitudes came flocking in. But they could not understand what it all meant. The disciples were only plain Galileans, yet each of the hearers, representing many different languages, heard them speak in their tongue, wherein they were born. Nothing like it had ever been witnessed before. But, as usual, the devil had his emissaries there to mislead the people and bring to nought the wonderful works of God. "These men are full of new wine," said they in derision.

Peter Explains(14-36).—It was now time for the spokesman (Peter) to explain what this all meant. He reminded his hearers that this could not be drunkenness, it being too early in the day for that. But that it was in fulfillment of the prophecy of the Lord through Joel that in the latter days God would pour out of His Spirit upon all flesh. This was now being fulfilled, and the marvelous demonstrations of power were God's way of impressing this important fact upon the people. He then went on to tell about Jesus of Nazareth whom the

Jews were responsible for crucifying, also showing that this was according to prophecy. It was for the Jews a most delicate and important theme. They had opposed the ministry of Jesus and worked up sentiment against Him until they finally had Him upon the cross. Now it is clearly shown by Peter that this same Jesus is the same Messiah for whom they had long been looking, and they, instead of hailing Him as their mighty Prince and Redeemer, became His murderers. They could not withstand the testimony, for it was accompanied with a demonstration of power which they could not withstand. So forceful was the truth as presented by Peter that we forget all about the cloven tongues and henceforth look only at the truth.

The Preaching of Repentance(37-40).—The message went home to the hearts of many. "Men and brethren," they said, "what shall we do?" They saw their awful mistake and woeful crime. The blackest crime in all history had been committed. These men, upon whom a large share of the responsibility rested, were conscience stricken and were now ready for the truth. This gave Peter the opportunity to preach repentance. He exhorted them to repent, saying, "Save yourselves from this untoward generation."

The preaching of repentance is one of the great duties of the Christian Church which too often has been sadly neglected. What these men needed was not merely to acknowledge their error but to come before God in deep contrition and repent of their sins. That is the world's great need today. It is important that we acknowledge the truth, confess our errors, and change our ways; but these things mean nothing to the soul so long as we fail to recognize the awfulness of our sins and come to God in sincere repentance, confessing Christ and pleading with Him for pardoning grace. "Except ye repent ye shall all likewise perish." Let there be a revival in preaching and practicing genuine evangelical repentance.

Three Thousand Converts(41-47).—The genuineness of the repentance of these converts is evident from the fact that they "gladly received the word." It meant much to confess themselves murderers: it meant more to receive the pardoning grace of God. Thus brought to the foot of the cross, it did not require threats or ultimatums to get them willing to comply with the rules and regulations of the Church. They were ready, because they had truly and fully repented. Their life showed a joyous service which not only proved that they had been born

Our Young People

COVET EARNESTLY THE BEST
GIFTS.—I Cor. 12.

Topic for January 4.

MOTTO

"Seek that ye may excel to the edifying of the Church."

THE STUDY HOUR

1. The Desire to Be Useful.—The Lord intends that His children are to be of service to the cause. There is a holy desire to be of use to Him which is acceptable. There are indeed ambitions in people that spur them on in a desire to be useful but there is in such ambitions a selfish desire to shine above or before others. We may not be able to discern the difference in the two motives on the surface of things until they are brought to the test. By God's help we want to study the topic today in a way that we may be able to grasp the working of that holy desire to have the best gifts by which we may most fully glorify our Master and accomplish the most good for others.

We see two men earnestly engaged in seeking gain in money. As they work side by side at their tasks we may see no difference in their business methods or integrity of character in dealing. But when we come to see the use made of their gains we discern a wide difference. One spends it always where he can see the returns in credit to himself or to some form of fleshly pleasure while the other has had burning in him a desire to more fully please His Lord in some service which will advance His cause. These same men may cast a gift into the treasury of the Lord of the same proportion with widely varying motives. The test may not come till there is a cutting off of all opportunity to show a selfish motive either for self praise or self aggrandizement. Then, we shall see the true desire manifest in the one who continues in the service which promises nothing for self except that He pleases His Lord.

The same principles of earnest desire with a pure heart will apply to all our activities. The seeking of a training for any calling in life whether secular or religious may be either pervaded by holy purposes or selfish ambitions. May God grant us a discernment of our own spirit and lead us into the way everlasting.

PERSONAL THOUGHT

"Lord, to be of use to thee." It matters not how lowly it seems in the eyes of men if only the Lord may make use of us and really advance the interests of the kingdom of God.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, Gifts.
2. A Worker for the Lord.

For Young People—

1. A Place in the Body of Christ.
2. Motives in desiring to be of Service to God and the Church.
3. How the Best Gifts are Given.

For Older People—

1. Unworthy Motives in Seeking Power for Service.
2. Differing Gifts.

again but was a powerful influence in bringing other souls to Jesus. The Lord added them to the Church.—K.

Gospel Herald

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Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, DECEMBER 25, 1919

Field Notes

POSTPONED.—A telegram from the Eastern Mennonite School tells us that the opening of the Special Bible Term has been postponed from January 2, 1920, to January 9, 1920.

Thirty-six confessions are reported as one of the results of the evangelistic meetings held at Hesston, Kans., College and Bible School by Brother S. E. Allgyer. Praise the Lord!

Nominations for the office of deacon in the Chestnut Hill congregation, Lancaster county, Pennsylvania, will be taken, D. V., December 28, 1919. May God bless the work to His glory.

Bro. J. M. Kreider of Palmyra, Mo., was engaged in evangelistic and Bible conference work at Canton, Kansas, when we last heard from him. He and those who hear him have our best wishes.—R.

Meetings at the Martins Church, near Dalton, Ohio, closed Thursday, December 18, with a number of confessions. Bro. C. F. Derstine conducted the meetings. May God richly bless this work to His glory.—B.

Change of address.—Bro. Samuel Brunk has changed his address from Wolf Trap, Virginia, to Fentress, Virginia. His friends and correspondents will kindly note the change.

Bro. Daniel Kauffman closed his Bible conference work at Hopedale, Ill., on last Thursday evening and began similar work at Washington, Ill., Friday morning with Bro. D. G. Lapp of Roseland, Nebr., as his yoke-fellow. Let us pray for this work.

We have a very interesting program from the Hershey's congregation, Lancaster county, Pa., telling of a meeting at the church on Christmas evening, 1919. Addresses will be given by different ministers, and songs will be sung from Life Songs. Should the weather be very unpleasant on the 25th, the program will be rendered on Saturday evening, Dec. 27.

Life Songs.—The new shaped note edition of Life Songs is off the press and has been sent to the binder. Before orders for this book can be filled there will be a further delay of at least two or three weeks. The Manila (stiff paper) bound edition may be ready sooner. We still have some of the former round note edition on hand and can fill orders promptly. This information comes to us from the Manager of the Book Department and we plead in his behalf for as much patience as you may be able to command if you are inconvenienced by delays that cannot be helped.

Correspondence

Ronks, Pa.

On Saturday, Oct. 25 our little congregation at Mt. Pleasant, Lanc. Co., Pa., was cheered and encouraged when three young people were added to our number by water baptism. We

always rejoice when new members join in with us. We are hoping that more may come soon.

On Sunday, the day following, we held our communion service. Quite a number participated, and we had a pleasant, profitable meeting. Bro. C. M. Brackbill officiated on both occasions.

We crave an interest in the prayers of the brotherhood, and warmly invite all who feel so inclined to unite with us in our worship on Sunday morning, and thus help along the work at this place. In Christian love,

Jacob H. Mellinger.

Fisher, Ill.

Dear Brethren:—Bro. Samuel Gerber of Pekin, Ill., was with us over Sunday, Nov. 30, at which time four precious souls were received in church fellowship by water baptism.

Bro. John Birkey of Hopedale, Ill., was also with us and we had communion services most of the members partook of the sacred emblems.

Nov. 24, 1919.

Cor.

Filer, Idaho

Dear Herald Readers, Greeting:—On Nov. 20, the Brethren D. H. Bender and J. A. Heatwole came into our midst; Bro. Bontrager was also with us. God truly used the brethren in a miraculous way.

On the afternoon of the 26th we held our communion services. A meeting that will not soon be forgotten by every one present. Truly "How pleasant it is for brethren to dwell together in unity."

Bros. Bender and Bontrager were called to other fields of labour leaving on the eve of the 26th shortly after the communion services. We were all very sorry to see them leave so soon.

Bros. Bender and Heatwole gave us a Bible lesson and sermon each evening while Bro. Bender was with us; after he left Bro. Heatwole continued the meetings until Dec. 2. The meetings closed with nine precious souls having confessed Jesus as their Saviour.

The Spirit was present with power and there are yet those who are counting the cost, whom we trust may be won for the Master, by our prayers and continued effort. On Thanksgiving day we enjoyed an all day service, truly a spiritual Thanksgiving feast. We feel that we as a body of believers cannot praise God enough for what He has done for the Church at Filer.

We wish the brethren the choicest blessings of God wherever they are called to labour for Him. Pray for us.

In His service,

Dec. 5, 1919. Katie Schiffer.

Inman, Kansas

Dear Brethren, Greeting:—Bro. E. J. Berkey of Oronogo, Missouri, just closed an eight day Bible School at the West Liberty Church of McPherson Co., Kan. He gave twelve illustrated lessons on the "Tabernacle" which were much appreciated. He also preached several helpful sermons which brought thoughts both new and old to our mind.

His lecture on The Inspiration of the Bible was certainly what the churches throughout the district need. May the Lord use our brother at a number of places in order to remind and strengthen the defense of the Church is our wish and prayer.

Sunday the 7th, we had the pleasure of witnessing the dedicating of the new church at Yoder, Kansas. The service was so simple yet impressive that many hearts were touched in response to the appeal that nothing be done by the membership out of keeping with the plain but beautiful structure. The address was given by Bro. D. H. Bender of Hesston, Kans. preceded by a song service led by our aged Bro. C. Z. Yoder of Wooster, Ohio. Bro. Yoder will be engaged in normal work at that place the following week.

Yours in Christian Love,
Dec. 6, 1919. T. J. Coopridier.

Kitchener, Ont.

Bro. L. J. Burkholder of Markham, Ont. gave a practical address on the conditions and needs of Rural Mission work in Ont. at the First Mennonite Church, Kitchener, Ont. on Nov. 9.

Bro. J. Boyd Cressman recently returned to his home at Kitchener, Ont. after having spent a good part of the past year with the Friends' Reconstruction Unit in France.

Dec. 6, 1919. Cor.

Fairview, Mich.

Greeting to all Gospel Herald readers.

"Praise ye the Lord, O give thanks unto the Lord, for He is good, for His mercy endureth forever" (Psalm 106). Thanksgiving is past and was well spent in a Sunday School meeting. Many helpful thoughts were presented of which the Secretary promised to send in a short report, and by the time this reaches the readers our Bible conference will be in session or past. It is to begin Dec. 14, and last all week, if the Lord is willing. Bro. Silas Yoder of Goshen, Ind., and Bro. C. D. Esch of India are the instructors. May we pray for the Holy Spirit to lead and bless thruout all these meetings that souls may confess their Saviour and the church be strengthened and prosper as never

before. We need the prayers of God's children. May we pray often, as Jesus said when in Gethsemane; "Watch ye and pray lest you enter into temptation. The spirit truly is ready but the flesh is weak."

In His Name,
Dec. 7, 1919. Mary M. Zook.

Zurich, Ont.

Dear Herald Readers, Greeting in Jesus' name: We had church and Sunday school yesterday. A good sermon. Brother Dan Yutzi of East Zona was with us, and we are glad to see that some have warm hearts for us. We are always glad to see visitors. Weather is fair. We had a severe storm on Nov. 29 which did much damage. But we must always think there is no cloud so dense nor cares and troubles so heavy that the light of God's love and grace cannot penetrate them.

Dec. 8, 1919.

Imlay City, Mich.

To all Herald Readers, Greeting in Jesus' Name:—On Nov. 30 Bro. J. K. Bixler and Bro. Jacob Christophel of Elkhart, Ind., were with us and on Dec. 1 administered to us the communion of which nearly all members partook.

Dec. 8, 1919.

Columbus Grove, Ohio

The Zion Church and Sunday School, Bluffton, O., elected their officers for the coming year on Dec. 7. The Church officers elected are as follows: Trustee A. R. Good, Chor. Roy Baumgardner, Ass't. Chor. Menno Geiger, Correspondent Clara E. Steiner. The Sunday school officers are: Sup't., N. E. Byers; Ass't. Sup't., Christian Bixel; Sec.-Treas., Ellen Bixel; Ass't. Sec.-Treas., Paul Steiner; Chor., Fannie Whitmer; Ass't. Chor., Noah Messinger; Librarian, Floyd Byers.

Per Clara E. Steiner.

Dec. 9, 1919.

Landisville, Pa.

The Landisville and Salunga S. S. Workers' meeting will be held at Salunga Dec. 31, 1919.

Lesson for Jan. 4, assigned to Bro. Isaac Brubaker.

Lesson for Jan. 11, assigned to Bro. Harry Metzler.

Lesson for Jan. 18, assigned to Bro. Daniel Gish.

Lesson for Jan. 25, assigned to Bro. Levi Sauder.

Yours in the work,
Morris Kauffman, Sec'y.
Dec. 12, 1919.

Mt. Joy, Pa.

Dear Herald Readers, The meetings held at this place came to a close on Sunday evening Dec. 7. The attendance was good and Bro. Senger preached the Word faithfully from night to night. There were four who felt their need of salvation and confessed Christ as their Savior. May they be faithful.

Sunday evening, Dec. 14, Bro. B. Lehman Kraybill expects to begin laboring with the congregation at Mountville in behalf of the lost. May the blessing of God attend these our brethren as they go about in the interests of the kingdom of Christ.

In His service,
Dec. 12, 1919. Cor.

Vestaburg, Mich.

Greeting to all Herald Readers:—Bro Oscar Hostetler, of Indiana came to this place Nov. 28. He preached every evening till Dec. 7. The weather was rather cold and stormy at times, and the meetings were not so well attended as might have been, but were very much appreciated by those who could attend. On Sunday Dec. 7, the Brethren Bixler, Kurtz, and Christophel were also with us, when dedicatory services were held in the forenoon and communion services in the afternoon. One dear young sister was baptized just before communion. May many more be gathered into the fold to live for the Master.

Yours in Jesus' name,
Dec. 15, 1919. Susanna Switzer.

EFFICIENCY

By H. A. Diener

For the Gospel Herald.

In conversation, a rail road employee said that whenever the rail road employed a man who could do nothing else they promoted him to the position of boss. In the office in which this man was working was one of these bosses. He had very little education and was not able to hold any one of the positions of the men under him. He went on to tell of the many mistakes this boss made and how he was unable to give his men the advice and help they needed.

So it is in our Sunday school work. We need superintendents who have been good pupils and successful teachers. We should never place a man as superintendent of the Sunday school simply for the sake of giving him something to do. Let us have some one there who is able to help and direct the work to the honor and glory of God.

Proctor, Mo.

Miscellaneous

SOCIAL SERVICE AND MISSION WORK

By John Horsch

For the Gospel Herald

Recently the General Secretary for Home Missions of one of the more prominent denominations, in a public address, defended the so-called social gospel. He said:

The thought that there are two kingdoms, namely the kingdom of God and the kingdom of this world, is all wrong. There is only one kingdom, and every man is by nature a citizen of it. There is no devil, hence how can there be a kingdom of which he is the head? Sin is not half as great an evil as the adherents of the old faith would have us believe. The idea that God would damn a person because of sin is outrageous. This is God's world and all men are His children. Therefore the question of individual salvation is uncalled for. The plan of salvation of which the conservatives still talk, is simply superstition. What is needed is not individual but social salvation. For although the world is God's kingdom, it does not follow that all is developed to perfection, or incapable of further improvement. Such a conception would not fit into the scheme of general evolution. The world is good but must be made better by reforms and social improvement of various kinds, by education and moral advancement. The old idea that there is a difference between the spiritual (or religious) and the secular, must be abandoned. It is therefore a mistaken notion that to pray or preach is more important than to teach school or plough corn. In fact, prayer is useful only in so far as it encourages people to social service. The new minister is a teacher and leader in social work rather than a preacher.

To make the country church a success it is necessary to build up a prosperous farming community. This should have the country minister's earnest consideration. He must be a teacher of modern methods of agriculture as well as a social leader. (In other words, it is the Church's business, instead of pointing out the way of salvation, to teach people how to improve their crops and successfully raise chickens and pigs. H). This is as truly God's service as anything else a minister may do. In short, it is the task of the church to make the world a decent place to live in.

Such is the social gospel. It has to do with things of this life. It spurns the thought of other-worldliness. It is the gospel of unbelief. Its meaning is that Christianity is a delusion. Mark well, these views are, in substance taught and defended by many of the leading theological seminaries of America.

That multi-millionaire, Andrew Carnegie was an unbeliever and an arduous defender of the social gospel. It was his boast that he had not prayed in forty years and yet had been fairly successful. He was rich in this world's goods but as to lasting riches he was a pauper. A true

Christian would not give his faith for all the riches of all the millionaires. In other words, the faith and the experiences of the faith is the most precious treasure that man may call his own. It follows that the greatest service that may be rendered any man is to show him the way of salvation and win him for Christ. Even for the object of making a man's life count for influencing his surroundings toward moral betterment and true social improvement the most important thing is to get him to accept the Christian faith. The true followers of Christ, not the men of the social betterment type, are the salt of the earth and the light of the world.

Notwithstanding the social gospel, the fact remains that there is a kingdom of darkness as well as a kingdom of light. Man in his natural state is not a citizen of the kingdom of God. It requires a supernatural work of grace to be "delivered from the power of darkness and translated into the kingdom of his dear Son" (Col. 1:13). The way of salvation is pointed out in the Gospel message. Therefore our Lord has given His Church the great commission to spread the Gospel.

The business of the Church is not mere moral reform and social improvement among the children of this world, but it is to show them how to become citizens of the kingdom of God and how to behave as such. It is God's earnest will and command that the Church should make this her great task, just as it is the earnest will of the enemy that she do something else. If the church can be prevailed upon to engage in social service work where she should be given to Gospel work, the enemy has scored a victory.

But what about our present relief work in Europe and the near East! It is unnecessary to say that this work does not represent the principles of the social gospel, but the question may be raised, Is it not social service work to the exclusion of the Gospel? The answer is that we undertook this work with the expectation and in the belief that it would develop into mission work. In a case of emergency it is sometimes necessary to take a course that differs from the way we should have taken, had we had the time to lay plans and make needed preparations.

If your Unitarian neighbor and yourself find a man that has fallen among thieves who left him half dead, it will be your duty to assist your neighbor in taking him to an inn and to provide for him. There would be no use preaching to a man that is in such a condition but, if he improved, the day would not be far

off when it would become your business to talk with the man about his soul's salvation. Suppose, however, your neighbor would say, "Hold on; we agreed to take care of this man but not to convert him to any creed or sect. If you believed in the social gospel, I should have no objection to your talking religion to him, but I know your position." Your reply would be probably something like this: "If this is your final word, it means that we can work together no longer. Here is where our ways part. But do not understand me that I agree not to talk to the man about his soul, if opportunity presents. I clearly perceive it to be my duty to do so and I am not going to compromise this or another point of Christian faith and practice. As well ask me to deny the Christian faith as to agree to tell no one about it."

The present situation of our work in Europe is somewhat similar to this illustration. We all regret that our hope to establish missions has so far not been realized. At first it was for various reasons impossible to open mission work. It was consistent for us to engage in woefully needed relief work with those who have liberalistic views. But as conditions change and opportunities open for Gospel work it becomes our business to give attention to such work and hold aloft the standard of the Gospel in these countries. No fault whatever is to be found with the work that we as a church have done for the suffering and destitute. There is urgent need for a very great amount of relief work this winter and it is our Christian duty to extend a helping hand. But if we are true to our principles we will not labor in a given country for any length of time without following up the relief work by direct Gospel work. Our testimony for Christ must accompany our offering of relief in His name.

Some of our brethren in France have remarked in their letters that the people cannot understand why we engage in this work for them. They will never properly understand except we launch out on mission work and bring them the blessed message of salvation. At the present time they must have utterly inadequate views of the Mennonite Church. So long as we are making no effort to spread among them the message for which we stand, but confine ourselves to relief work, it is but natural for them to conclude that we lay the emphasis, not on faith and doctrine, but on humanitarian endeavors. The great majority of the French people are unbelievers. Think of their surprise in the great day of the Lord when

they would find that we had a treasure of incalculable value which we withheld from them. In other words, they ask of us bread, but unless we do something more for them than material reconstruction work—we give them a stone. Bishop J. L. Nuelsen, of Zurich, Switzerland, the head of the European missions of the Methodist Church, reports that the extensive relief work of the American Methodists has already resulted in greatly strengthening their mission work. Can there not a way be found to turn our relief work to account for the kingdom of God?

The recent world war has resulted in extraordinary conditions and needs. It became necessary to have a special organization for relief work. It is readily seen that such an organization is needed at the present time. The question has been raised whether it should be continued indefinitely. Previous to the war there was no need for a permanent organization of this nature. A special commission can be organized, if needed, in the case of a national calamity such as war or famine. As for famine relief work there is no other land that has in the past had so great needs as India, the country of our most extensive foreign mission work. Is it not desirable to make relief work an adjunct to mission endeavor? Suppose a great material need arises somewhere; can we as a church not afford to do mission work in such a district and, together with material means of sustenance, hand out the bread of life, at least in the form of the printed page, such as the Scriptures and tracts? This would solve a number of problems which cannot here be enlarged upon. It would also help to remove the always present danger of failing to give proper emphasis to the great spiritual need of the world. Never in the least should we give occasion for suspicion on the part of the uninformed that we are a mere humanitarian society, such as the Masons and other lodges claim to be. Would it, by the way, not be more correct to speak of our work in France as relief instead of reconstruction work? Our object is to bring relief to those who are in need, not to reconstruct what the war has ruined. Quite true, to do effectual relief work it is sometimes necessary to reconstruct buildings or other objects that have been destroyed. Nevertheless the term reconstruction work seems to be somewhat misleading to those who are not acquainted with the nature of our work.

It is a Christian duty to feed the hungry, to clothe the destitute, and help the needy. Relief work is a part

of Christian service. But it should be done in the name of Christ and connected with direct mission work. The fact should never be lost sight of that the greatest service to be rendered any man, is to lead him to Christ. If relief work is done in connection with mission work it is often found an effective means of getting people interested in the most important matter—the soul's salvation.

Scottdale, Pa.

DO YOU OWN YOUR NAME?

When John Newton was asked to preach to the prisoners in Newgate Jail, instead of making an onslaught on their crimes, and bidding them reform as others who preceded him had done, he chose for his text the words, "While we were yet sinners, Christ died for us." Tears of contrition flowed down the prisoners' cheeks as they heard the story of redeeming love, and the result was several notorious criminals were converted and lived to prove it real.

An English young lady of blameless life sat in the family pew, while William Haslam preached from the words "This man receiveth sinners" (Luke 15:2). Deeply convicted of sin knowing her name and her need, she grasped at the words of the text, and that day Geraldine Hooper passed in through the door, to be saved by grace as a "sinner," on the same level and by the same name as the Magdalene and the outcast. By many years of lovely and devoted service for Christ, in winning others to Him, she proved how truly she had been "received" and saved by Him that day.

"But ladies are not sinners, doctor," said a haughty hearer, who had been present at a stirring Gospel address given by the late Dr. W. P. Mackay, of Hull. "Yes, madam; God says they are, in common with everybody else, for 'All have sinned and come short of the glory of God' (Rom. 3:23). She turned away in anger. She refused to own her name.

There is salvation provided, procured and proclaimed to "sinners," to none else. It was for "sinners" Jesus came; for "sinners" that He died. Have you owned your name? Have you come in that name to God and received His salvation, or do you seek to make yourself a saint in order to fit yourself for God and heaven?—Sel.

God can do without me, He can do without you; but we can not do without Him. I want to be with Him when He comes to make up His jewels.—N. H. Mack.

THE CLIMAX OF EVERY TRUE PRAYER

By Orrie D. Yoder

For the Gospel Herald

For thine is the kingdom, and the power, and the glory forever. Amen.
—Matt. 6:13.

These words are taken from the great prayer that our Saviour gave to His disciples. Though all the expressions of Our Lord's prayer are great and beautiful, yet we think that our Lord reached the highest point of this and all other true prayers when He gave the last words of this prayer. Unless the spirit of "Thine is the kingdom, and the power, and the glory, forever" is in the prayer that is offered, it will never reach the throne of a prayer-hearing and a prayer-answering God. The reason that the spirit of these words is so essential to true prayer is because it brings us into our true condition before God. It ascribes all authority, power, and glory to God. If we can truly say, "Thine is the kingdom" we must mean that we recognize all things as belonging to God and that He is king over all in heaven and on earth. When we pray, "Thine is the power," do we believe that God has power to give us anything that He wants us to have? How then do we pray? Do we have the spirit to pray, "Lord if thou wilt, thou canst," or do we simply say, Lord if thou canst, thou wilt?

And when we pray this prayer do we think of the last thing that we attribute to God—namely, "Glory"—which is the most essential of all? There is danger in our prayers, and in our Christian life also, of us not giving God the glory that is due to Him alone. Our highest aim in prayers should be that God might have all the glory and we ourselves have none. Oh the many blessings that would be ours, if we could set our aims more to the glory of God and not so much to our own glory.

When we say the words of this prayer we give utterance to expressions that human mind has never framed and can never fully understand. When we say, "thine is the kingdom, and the power, and the glory, forever," we are giving expression to truth that we will never know the full meaning of until we pass from this life into the great "forever" whereof we speak when we pray this prayer. These words also show us that God is not a God that was, nor that will be, but that He "is forever." Let us not neglect the Lord's prayer when we pray, as it will help us much to keep the right spirit and motive in our prayers.

Mattawana, Pa.

PRAYING AND OBEYING

By John Schrock

For the Gospel Herald

Prayer is the asking of a favor, a sincere desire of the heart. Brother, sister, are we really praying as we should, or are we only uttering words? If we doubt, or have no faith in what we ask for, we might as well quit praying.

"God is a Spirit; and they that worship him must worship him in Spirit and in truth" (John 4:24). "All things whatsoever ye shall ask in prayer, believing ye shall receive" (Matt. 21:22). "Pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

"God did appear unto Solomon, and said unto him, Ask what I shall give thee" (II Chron. 1:7). Solomon said, "Give me wisdom and knowledge, that I may go out and come in before this thy people" (II Chron. 1:10). Because Solomon asked for wisdom to lead the people he had under him, God gave it to him, and also gave him riches and honor since he asked for the things that were to glorify God.

What is our main thought?

Are we asking for wisdom and knowledge to glorify God, and to help to do good to our fellow men? Or is our desire and prayer that God should give us wisdom to gain wealth or to live that we may be highly esteemed in this world? Let us entreat the Lord for wisdom and knowledge to understand the Word He left on record for us; and to know how to be a help to those that are living in sin; to be pillars in His Church; not only pray for ourselves, but also for the Church and the leaders thereof; also for sinners that they may receive light and repent; for the sick and those that are suffering and are persecuted for righteousness because they are followers of Christ Jesus; also for our government.

The psalmist says, "Stand in awe, and sin not: commune with your own heart upon your bed, and be still" (Psa. 4:4). The bed is a very good place to pray and think about heavenly things while everything is quiet around us. But some one might say, The night is to sleep. How many of us, have laid hours at night thinking how to make more money, or how to get things nearer in style with the world? "Blessed is the man that walketh not in the counsel of the ungodly...but his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psa. 1:1,2). "Watch and pray, that you enter not into temptation." Christ said, "I say unto you, What things-

soever ye desire, when ye pray believing that ye receive them, and ye shall have them" (Mark 11:24). Look at Daniel. He prayed three times a day. Dan. 6:11. When Peter was in prison sleeping between two soldiers bound with two chains: "Prayer was made without ceasing." See how he was delivered, Acts 12:5-12. When Paul and Silas were put into the inner prison, their feet fast in the stocks, at midnight they prayed and sang praises unto God. The doors were open and every one's bands were loosed. Acts 16:24-26. Our forefathers did much praying. Pray that we may not be overtaken by the tempests of this world in the form of false doctrines which the enemy of Christ is trying to bring before the people of God.

Christ's teaching is to "observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:20). Joshua and his army took the city of Jericho by being obedient, and trusting the Lord for what He promised them. Joshua obeyed His commands. Soon after this Israel was defeated, because one of them (Achan) disobeyed God.

When the Lord told Jonah where to go and what to do, he disobeyed went another way. Because of his disobedience a great wind came upon them and all in the ship suffered because of one man's disobedience. Jonah 1:2, 4, 7. "A little leaven leaveneth the whole lump."

How can we expect a church to prosper when some members don't attend the services once in six months, and but little over half of the members commune for a year and a half? I am afraid there is an Achan somewhere, hiding his deceit. Paul teaches that the woman should have her head covered while praying or prophesying. How is it with those who leave their devotional covering at the church through the week? Are they praying at home? Are they praying for the services while on the way to church? When some one begins to sink, like Peter did, at a time not expected, are we then ready to say, "O Lord, save me?" Are we watching and praying as we should? Is it any wonder that the churches have so little power? Let us all be more earnest in prayer and work together for the Lord, in union there is power.

Protection, Kans.

There is no woman so low, or man so degraded, but what wants to see his or her children to be good children.—Bernice Devitt.

QUESTION DRAWER

(Continued from page 725)

That the Bible contains the Word of God in the sense that it **IS** the Word of God from Genesis to Revelation is correctly stated. That the Bible merely contains the Word of God, and that much of it is only words of men, is false, and has its origin in the devil's camp of "higher criticism." This view has on it the full impress of him who was a liar from the beginning and brought our first parents to doubt the Word of God by saying, "Yea hath God said?" and later flatly contradicting God's Word by saying, "Ye shall not surely die." Was his effort not the same when he sought to tempt the Lord Jesus Christ, the second Adam, after He fasted forty days and nights by saying, "**IF** thou be the Son of God command that these stones be made bread?" Had not God the Father plainly spoken from heaven saying, "This **IS** my beloved Son?" The testimony of the writers of the Bible is that they **SPAKE** and **WROTE** the Word of God and not the word of man. Jesus always referred to the prophecies as being the Word of God—that which "God spake," "God said," etc., etc. He never once rebuked any of the prophets of the Old Testament, or criticized any of their writings, but ever endorsing, confirming them, and rebuking those who failed to "believe" **ALL** that the prophets have spoken, and called them "fools" and "slow of heart." As to the New Testament Christ claims that His words are not His own but the words of the Father who sent Him. He says, "I have given them.....The words which thou gavest me; and they have received them" (Jno. 17:8). Would Christ entrust the disciples to use their own words, when He Himself did not? Verily, no. Therefore it is written, "All scripture is given by inspiration of God." The language therefore is God's, yet given in the language "of" man, that it may be comprehended by "man, since it was intended to be "for" man, making him "wise unto salvation" and that it might be "profitable" for "doctrine," for reproof," for "correction," for "instruction" in righteousness that the Man of God may be "perfect" "thoroughly furnished" "unto all good works" (II Tim. 3:16,17).

To make this matter clearer relative to the disciples speaking God's Word we refer to the passage in Jno. 14:26 where it is recorded thus: "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall **TEACH** you **ALL** things, and bring **ALL** things to your **REMEMBRANCE**, whatsoever I

have said unto you." Read also Jno. 16:13 which shows that the Spirit would guide them into all truth, and show them things to come, speaking the things that he will hear.

"To the Law and the Testimony, if they speak not according to this Word, it is because "there is no light in them."
J. H. M.

The statement that the Bible contains the Word of God, but is the language of men is erroneous and misleading. In the first place it awakens doubt because it expresses the idea that it may not all be the Word of truth. There is a difference between saying this book contains good wholesome reading matter and this book is good wholesome reading matter. Second—"The things of God knoweth no man but the spirit of God" (I Cor. 2:11). By this Spirit were the holy men of God moved to speak the words of God (II Pet. 1:21), and by this Spirit they could say, "I heard the voice of the Lord saying, "The Lord speaks," "The Lord sent a word," "Thus saith the Lord," "The word of the Lord which came" etc.—God's thought expressed by holy men guided by the Holy Spirit in God's own words and language.

D. J. Johns.

"The Bible contains the Word of God" is an objectionable statement because it is indefinite. You do not know what is meant by it. This statement may be made by

First—Those who are ignorant of the true contents and origin of the Bible. This class may think they are honoring the Word by this expression, and indeed there is truth in the statement; but much more is true, the Bible IS THE WORD OF GOD.

Second—The second class to make a statement like this and with malicious intent would be the critics of Scripture, so called **higher critics**, but who in reality are **RELIGIOUS INFIDELS**. They would make this statement about the Bible containing the Word of God so as to safeguard their utterances when called to account for them, by saying the "Bible only contains the Word and is not fully inspired." This is the reason that higher critics generally stand up for the rendering of II Tim. 3:16 as found in the American Revised Version.

The last part of the above question is true because God could not reveal truth in any other way than in a

(Continued on last page)

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

The following account of the discovery of a German Mennonite prisoner of war by several of our brethren in France will be interesting to many of our readers. The incidents narrated happened in June and July and were written up a few weeks later.

"A PRISONIER DE GUERRE"

We were laying the foundation for a house in a small, almost completely destroyed village up beyond the former German lines along the Argonne forest. There were also others besides those in our Unit, who were working in the same village, aiding in repairing and rebuilding what had been destroyed by war. But these men were not free like we were. Instead, they were men of conquered Germany, working at the point of the bayonet in the hands of the French. The mid-day meal of these German prisoners was prepared, by a few of their comrades in a primitive-looking kitchen, rudely set up in an old shell-torn shack beside the place where we were working. As usual, about eleven o'clock these tired and hungry-looking beings straggled up to the kitchen and fell in line for the meagre meal which awaited them. Their food, if such it could be called, consisted of a quart or more of rice, cooked in water, which they were obliged to eat without sugar or bread. This being only a daily routine we went on with our work while the prisoners sat about on the ground or on stones forcing down the ever-detested rice.

While continuing our work with our backs turned to the men, we were suddenly startled by a voice from behind, saying in good English "How do you do gentlemen?" We at once looked about us expecting to see an American or Englishman but none was in sight. Instead, there stood before us a thin-faced, undernourished-looking young man in a green "Prisonier de Guerre" uniform. Wondering who this man could be, we at once opened conversation. After a few general remarks were exchanged as to weather, work, etc. he continued "You men are Mennonites, I believe?"

"Yes sir," we replied.

"So I heard" said he "I am also a Mennonite and have lived in the States for fifteen years."

By this time we were completely surprised that we stood with open mouths to take in his story. His folks had gone over from Germany years ago and finally resided near Newton, Kansas. The son did not always remain with his parents, but spent some of his time in other parts of the United States, having passed some time in California. Nevertheless he was well-acquainted in the vicinity of Newton and has many friends and relatives there. He mentioned especially the Showalter boys whom he remembers well.

In 1910 his parents, having relatives in Germany, wished to return to that country and requested their son to accompany them. He did so and resided there until the fall of 1914 when the war broke out and he was called to go to the front. Being a Mennonite and having a disbelief in war, he refused. Consequently he was thrown into prison. He endured the hardships of prison life almost as long as he physically could "but" said he "in Germany they tamed one in prison." He finally gave up and went to the front.

ORPHAN SUPPORT

This article was promised for last week's issue but was unavoidably delayed. We are confident that our people will want to continue their liberal support given this work this year. The following letter has just reached us which no doubt will be of interest to our readers:

"Dear Brother,—Please send me about three dozen Adoption Agreement pledge cards like we had this year if you have them. Those that supported an orphan this year want to continue another year and there may be others also."

We believe this unsolicited letter is an index of what we may expect along this line and will be pleased to have the three hundred or more pledges for this year renewed and others added to the list.

A new supply of cards will be sent out before the close of the year so as to reach our Sunday schools before the old contracts have expired. The renewals should be sent in promptly to Levi Mumaw, Scottdale, Pa., and proper record will be made of them.

We had mentioned in our appeal for the Christmas offering that some of our brethren are on the field helping to distribute to the needy ones. In this connection we wish to again state that four of our number have direct charge of orphanages at the present time and more than one thousand children are under their care. We are confident that they will appreciate all that is done along this line and it will be an encouragement to them to know that we are interested in their work.

The amount of the pledge will again be \$5.00 a month or \$60.00 a year. The amounts can be paid monthly or in one installment. The above is estimated to be sufficient to provide food and clothing. Send all money to your district treasurer or direct to G. L. Bender, Treas., Elkhart, Ind.

We cannot promise any reports on individual orphans as the inmates in the orphanages are shifting continually. The children are being restored to their former families in many cases and new ones taken in which would make it impractical to try to keep individual records.

Thanking you for your liberal support of the past, we remain

Yours for the needy,

H. Frank Reist, Chairman,

General S. S. Committee.

Levi Mumaw, Sec'y,

Mennonite Relief Commission.

Though he carried the gun, yet he was certain, he said, that he never injured anyone. Many a time, for example, he was asked to go into a machine-gun battalion, where he would have been forced to take part in the whole-sale slaughter of men, but each time he refused. "When I had a rifle" he said "I knew where I was shooting. I am sure I never shot anyone. I always fired at another place." And so he schemed all the time that he was taking an active part in the military machine. Finally he was taken prisoner and had served a long period in the hands of the French. Owing to the small quantity and poor quality of the food he received from his captors, he was exceptionally thin and ill-looking. Also he had just been released from ten days on bread and water for some trivial offense. Upon questioning him as to the part played by Mennonites of Germany in the war, he said that some refused all service whatsoever and were imprisoned, while others accepted noncombatant, which was offered them by the government. Germany had a large number of conscientious objectors from the very beginning of the war. None were executed, he thought, but there would have been, had not the socialistic element in the country forced the government to change its laws. So instead of being executed, they were sentenced, as a rule, to only two or three years imprisonment. But immediately upon the signing of the armistice the prison doors were thrown open and all objectors to war were set free, a lesson which could yet be learned by our own government. Another interesting incident which occurred in Germany was that of 600,000 people refusing to support the war in nineteen hundred and seventeen, two hundred thousand upon being tried rescinded their decisions. The other four hundred thousand who refused were all fined. But these facts were kept, as far as possible, from the public and especially from the soldiers at the front. The people of Germany, he said, as well as those in other countries were all ignorant of the real facts and conditions of the war and its causes.

As the noon hour was drawing near and we had about two miles to go to dinner our conversation had to be brief. Before we departed however, he invited us to visit his home near Worms, close to the border of Alsace-Lorraine, which he said was being occupied, during his absence, by his aunt and sister. He also asked us if we could not bring him something to eat in the afternoon. We assured him we would do so if possible, and then set out to our little village where a dinner awaited us.

In the afternoon we returned with some substantial food wrapped in paper and which one of us carried over our shoulders in a little gas bag. And since rules of war forbid direct dealing with prisoners of war without special permission, we could not directly present the gift to our friend, for fear of being observed by the guards. Our poor friend had once before served fourteen days on bread and water for communicating with an American soldier, and so we did not wish to endanger him to a repetition of the same. Upon arriving at our place of work again, we simply laid the bag of food to a side and quietly went to work. After working a short while we noticed that the food in the bag had disappeared, much to our joy. We were able to repeat this process for only one or two days more when we learned that he was being sent to work in another village close by. After that there was an interval of perhaps a week or ten days before we saw our friend

again. This was upon the occasion when we also began working in the same village by laying the foundation for a house. This time the guards were in too close proximity to permit the exchanging of many words and so the communication had to be carried on at a short distance by means of signs. Consequently we returned the next day with another quantity of food. This expedition was rather an adventurous one and ended up with the appointment of a small bush as post office. We also learned upon this occasion that he was badly in need of a shirt so the following day we attended to this need along with another supply of food. We have three German prisoners ourselves, from another camp who work and eat with us and are given certain privileges under our direction. So this time it was one of these who acted as postman in delivering our parcel at our little post office, since he would be much less conspicuous than any of us. Upon his return he presented to us a letter which had come to us through the little established post office.

At the date of this writing our postal system is still in operation. It is not operated either by a government that uses a "blood and iron" policy to obtain certain ends, but instead it is operated by love and good-will. Such proceedings may be in direct opposition to military law, but they are not opposed to the laws of God. Dealings of this kind with prisoners of war are not participated in by us alone. The American soldiers as well as the French peasants often make use of such opportunities and can many times be seen carrying food to these poorly-fed human beings.

Let us hope that the time will soon come when the distinction between conquerors and conquered will be eradicated by the common brotherhood of man.

R. M. Stemen.
C. J. Gerber.

WAR SUFFERERS' RELIEF FUND

Received by the Mennonite Relief
Commission for War Sufferers
during the month of
November 1919

General

Brethren of Roanoke Ill	\$ 48.00
A Sister Ashbourne Pa	5.00
Pryor A M Cong Okla	31.00
J K Bellar	10.00
Oak Grove S S Champaign Co Ohio	63.46
Lewis County Cong New York	40.00
Yellow Creek O O Mennonites Ind.	166.35
Hopedale A M Sewing Circle (For Clothing) Ill	100.00
Noah Beachy & Wife	20.00
Salem S S Tofield Alta	36.80
J P Zook & J B Peachey Congs Belleville, Pa	69.35
Beachy Family W Va	5.00
Mary Hershberger	10.00
A Family Elk Lick Pa	35.00
Received from Boys in Camp Midway S S Ohio	3.00
O O Amish per J D Bontrager Yoder, Kans	3900.00
Brethren of Roanoke Ill	40.00
Cullom S S Ill	20.00
Hopedale A M Sewing Circle (For Clothing) Ill	75.00
Thanksgiving Offering Canton Mission Cong Ohio	21.30
Bible Class Fairview S S Mich	4.00
Class No 4 Forks S S Ind	5.00
Mother's Class No. 10 Forks S S	6.50

A R Miller	3.00
Bible Class Fairview S S Mich	3.25
	\$4,842.29

Near East

Zion Cong Lower Dist Va	50.00
Jonathan Conrad	5.00
Upper Deer Creek S S Ia	70.00
Mrs Simon Lehman & S S Class	5.00
Eight Individuals Plum Creek S S Nebr	55.00
Plum Creek S S Nebr	54.85
Sycamore Grove S S Mo	142.50
A D Hartzler & Class Sycamore Grove S S Mo	5.00
S R Yoder & Class	
Sycamore Grove S S Mo	5.00
Mrs. S. R. Yoder & Class	
Sycamore Grove S S Mo	5.00
Sarah Miller & Class	
Sycamore Grove S S Mo	5.00
Levi J Miller & Class	
Sycamore Grove S S Mo	5.00
Class No 5 Sycamore Grove S S Mo	5.00
Lydia Kauffman & Class	
Sycamore Grove S S Mo	5.00
F P Kauffman & Family	5.00
A R Egli	5.00
Birthday Offerings Roanoke Cong Ill	10.00
J W Yoder	5.00
J A Albrecht	5.00
Vernon Eigsti	5.00
H V Albrecht	5.00
Shertz Bros	25.00
Tuleta S S Texas	5.00
Hesston College S S Kans	10.00
Oak Grve S S Champaign Co Ohio	120.00
Pleasant Grve S S Ill	40.00
Canton S S Ohio	5.00
Warwick River Cong Va	7.85
E R Miller	50.00
O O A M Cong West South Sharon Iowa	509.00
Bethel Cong West Liberty O.	56.46
Adult Bible Class Martin's S S Ohio	5.00
Ida M Fisher's Class Zion S S Oregon	9.00
Roy Rensberger	100.00
Mt View S S Alta	20.00
Science Ridge S S Ill	25.40
Junior Dept. Willow Springs S S Ill	5.00
Firdale Cong Ore	2.35
D S Yoder	50.00
W S Stutzman	5.00
J C Stauffer	5.00
J B Stauffer	5.00
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N E Roth & S S Class	5.00
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D L Yoder	5.00
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Five Brethren per Joel Reist	5.00
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Mose Gingerich	5.00
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J K Lehman & S S Class	5.00
M D Stutzman & S S Class	5.00
Aaron A King & S S Class	5.00
Mandy Roth & S S Class	5.00
Sycamore Grove S S Mo	52.43
A D Hartzler & S S Class	
Sycamore Grove S S Mo	5.00
S R Yoder & Class	
Sycamore Grove S S Mo	5.00
Mrs S R Yoder & Class	
Sycamore Grove S S Mo	5.00
Sarah Miller & Class	
Sycamore Grove S S Mo	5.00
Levi Miller & Class	
Sycamore Grove S S Mo	5.00

Class No. 5 Sycamore Grove S S Mo	5.00
Lydia Kauffman & Class	
Sycamore Grove S S Mo	5.00
F P Kauffman & Family	5.00
Central Conference of Mennonites	
Saybrook, Ill	178.25
Mt View S S Va	5.00
C J Gunden & Wife	35.00
John Q Frey	5.00
A Bro Reiff Cong Md	20.00
Wm Ropp Jr	10.00
Concord S S Tenn	5.00
Intermediate Boys Class	
Martin's S S Ohio	5.00
A Friend Penna	10.00
Jonas J Yoder	10.00
Pleasant Valley Cong Kans	22.50
Protection Cong Kans	17.15
Lajunta S S Colo	40.00
Spring Valley Cong Kans	30.00
Brethren East Fairview Cong Nebraska	99.00
Rockton Cong Pa	5.00
Thomas S S Pa	41.68
Thomas S S Pa	41.89
Springs Sisters' Aid Society Pa	5.00
Casselman S S Md	10.00
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Stahl S S Pa	70.00
Ray F Bender	5.00
Blough S S Classes Pa	30.00
Myron Livengood	25.00
Scottdale S S Class Pa	5.00
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Vineland Y P B M Ont	60.00
A Bro Kitchener Ont	10.00
"In His Name" Ont	10.00
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White Cloud Cong Mich	6.07
Timekeepers & Helping Others	
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Springs S S Classes Pa	20.00

\$2,882.77

For France

Tuleta S S Texas \$ 9.15

For Germany

J E Willms \$ 10.00

Jacob Willms 5.00

\$ 15.00

Total amount received during month of November \$7,749.21
Previously reported 330,956.85

Total \$338,706.06
Previously reported by E. M. B. of M. & C. \$107,320.54

Grand Total \$446,026.60
Gratefully Acknowledged
Mennonite Relief Commisison for War Sufferers,

G. L. Bender, Treas.,
Elkhart, Indiana.

Married

Yoder—Ganger.—On Sept. 20, 1919, at the home of the bride's parents near Goshen, Indiana, Bro. Homer A. Yoder and Effie Ganger, were united in marriage, Bro. Stutzman officiating. May the Lord guide and bless them thru life.

Birky—Smeltzer.—On Nov. 27, 1919, at the home of the bride's parents, Bro. and Sister Aaron Smeltzer, occurred the marriage of their daughter Verda, to Gilgian Birky of Fisher, Ill., Bro. E. S. Mullet officiating. May the Lord bless them with a long and happy life.

Stuckey—Short.—Bro. Elmer Stuckey and Sister Clara Short, both members of the Lockport congregation were united in marriage, Nov. 12, at the home of the officiating minister, Bro. E. L. Frey, near Archbold, Ohio. May God richly bless them on the voyage of life.

Short—Stuckey.—Bro. Daniel L. Short and Sister Malinda Stuckey, both members of the Lockport Mennonite congregation were united in marriage, Nov. 12, at the home of the officiating minister, Bro. E. L. Frey near Archbold, O. May God richly bless them on the voyage of life.

Hartman—Good.—On Dec. 4, 1919, Bro. Lewis S. Hartman and Sister Grace L. Good both members of the Mennonite congregation of the Weaver Church near Harrisonburg, Va., were united in the bonds of holy matrimony at the home of the officiating minister, Bro. L. J. Heatwole.

Kreider—Eby.—On Nov. 5, 1919, Bro. Roy R. Kreider of the Paradise congregation, and Sister Ada Eby of the Hershey congregation, were united in holy matrimony at the home of the officiating minister, Bro. Jacob H. Mellinger, near Ronks, Pa. May our heavenly Father's blessing attend them thru life.

Garber—Diener.—At the home of the bride's father, Bro. Moses Diener, near Medford, Johnson Co., Mo., Bro. Edwin Roy Garber of Versailles, Mo., and Sister Mary Elisabeth Diener of Johnson Co., Mo., were united in holy matrimony by Bro. I. G. Hartzler of East Lynne, Mo. May joy and peace attend them all the way along the pathway of life.

Obituary

Martin.—Susanna Martin, widow of the late Benj. Martin, was born July 30, 1841; died at the home of her son near Marticville Nov. 11, 1919; aged 78 y. 3 m. 11 d. Her husband preceded her to the spirit world 46 years ago. She is survived by one son Andrew, 10 grandchildren and 3 aged sisters. Three daughters preceded her in death. She was a member of the Mennonite Church for many years altho not able to attend church services or leave the home for 9 years. Funeral Nov. 13 at Byerland Mennonite Church. Services conducted at the house by Bro. Aaron Harnish, at the church by Bro. Jacob Thomas.

Haverstick.—Sister Martha (Kreider) Haverstick wife of Bro. Amos K. Haverstick of Willow St., Lanc. Co., Pa., was born Feb. 7, 1864; died Nov. 30, 1919; aged 55 y. 9 m. 23 d. Death was due to heart trouble. Her illness was of 4 weeks'

duration. To this union were born 4 sons and 2 daughters. Two sons preceded her to the spirit world. She leaves a sorrowing husband, 4 children, 1 grandson, 1 sister, 1 brother, step mother, 3 step sisters, a number of relatives and friends. She was a member of the Mennonite Church for many years. Her seat never was vacant unless health prevented. Services were held at the house by Bro. Frank Herr, at the New Danville Mennonite Church by Bro. Jacob Thomas and Bro. Aaron Harnish.

Tschantz.—Anna Hochstetler was born in Wayne Co., O., Apr. 7, 1838; died at the home of her son at Canton, O., Nov. 12, 1919. She accepted Christ as her Savior in her youth, and was an earnest and devoted follower of the Christ, trusting only in the merits of the atoning blood. To know her was to love her. Her last affliction was borne with much patience, and she had a desire to depart and be with her Lord. She was married to Peter Tschantz about 60 years ago, who preceded her to the spirit world 14 years. Two sons, David and William, and one daughter, Fannie, all of Canton, also six grandchildren, survive. Interment in Sonnenberg Cemetery. Services at the home in charge of Pre. Decard, at the church in charge of Pre. C. Amstutz.

Kropf.—Jno. J. Kropf was born in Orrville, O., Sept. 18, 1918; died Dec. 11, 1919; aged 1 y. 2 m. 23 d. Baby Jonnie came to us like a precious little flower to blossom among us for just a very short while. Tho weak and frail yet beautiful and patient, until Jesus took him to that fair garden in heaven to bloom in His presence for evermore. "The Lord hath given. The Lord hath taken. Blessed be the name of the Lord."

Services were held at the Oak Grove Church and burial in the Cemetery nearby. Text, Jno. 16:16 and Isa. 11:6, last clause.

Go to thy rest fair child;
Go to thy dreamless bed;
While yet so gentle, undefiled
With blessings on thy head.

J. S. G.

Mellinger.—Henry K. Mellinger was born in Manor Twp., Lanc. Co., Pa., Nov. 14, 1854; died of heart trouble at his home near Sterling, Ill., Dec. 12, 1919; aged 65 y. 28 d.

On July 19, 1874, he was married to Emma Hess. To this union were born three children, (Benjamin, Lillie Barge, and Anna Bare) all of whom survive him; also one sister (Amanda Schroeder) who lives in Peabody, Kans. He also leaves ten grandchildren besides a large number of relatives and friends.

In the year 1882 he with his wife united with the Science Ridge Mennonite Church of which he was a faithful member until the time of his death. As a Church we keenly feel our loss for it was very seldom that his place was vacant at the regular church services.

Funeral services were held on the 14th at the Science Ridge Mennonite Church conducted by A. C. Good and A. E. Kreider. Text, Rev. 14:13. A large number of relatives and friends gathered to pay a last tribute of respect to one they loved so long.

Bender.—Susanna (Hahn) Bender was born in Germany, Nov. 6, 1835; died at Dutton, Mich., Dec. 3, 1919; aged 84 y. 27 d. She came from Germany to New York state when 16 years of age. She was married March 8, 1860, to Michael Bender. In the spring of 1882 she moved with her family to Dutton, Kent Co., Mich., where she lived until death called her away. She was the mother of 8 children. Her husband and three children preceded her to the Spirit world. She leaves to mourn her departure 1 son, 4 daughters, 14 grandchildren, and 7 great-grandchildren. She died in the Christian faith and in the knowledge of the saving power of Jesus Christ. She was a faithful believer and a member of the Mennonite Church. She has gone but a little while before, and soon we too must follow. We hope to meet in the dawning of the resurrection morning and clasp glad hands again on the other side, where there is no more sin, pain, sickness, sorrow or death, and nothing but peace and joy reign supreme. There we can shout the praises of God thru an endless eternity. Funeral services were conducted at the

Dutton U. B. Church by Pre. A. Hoffman. Text,
Rev. 14:13, chosen by the departed one.
O'er death's sea, in yon blest City,
There's a home for ev'ry one,
Purchased with a price most costly;
'Twas the blood of God's dear Son.
Her Daughters.

GENERAL MISSIONARY CONFERENCE AT ELIDA

In order to make necessary arrangements, it has been requested that all who expect to attend the General Missionary Conference at the Salem Church near Elida, Ohio, Dec. 27-29, should notify C. S. Swartz, Elida, Ohio, or R. R. Brenneman Lima, Ohio, as soon as possible. Those coming from the west on the Penna. R. R. or Ohio Electric Line will be met at Elida. Those coming into Lima from the east or any other point will take Ohio Electric Line—Lima Defiance Division, to stop No. 8, which is one mile east of place of meeting. R. R. Brenneman.

A SIX WEEKS BIBLE COURSE Is Offered by

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Courses are offered in the following: Book Study, Bible Geography, New-Testament History, Prophecy, Missions, Biblical Introduction, Teacher Training, Theology, Church History, Church Doctrines, Old Testament History, Agriculture, English, Vocal Music.

Bro. J. R. Shank of Carver, Mo., will be the special instructor for the term. Bible Doctrines will be taught by Bro. Shank and Bro. D. H. Bender. Other members of the faculty giving instruction in this short Bible course are J. D. Charles, M. D. Landis, Noah Oyer, Alta Mae Erb, Paul Erb, A. W. Slagell.

A series of evening lectures, open to the general public, will be given during the Special Bible Term by members of the faculty and others specially qualified for the line of thought to be presented.

We have gone to special pains to make each year just a little better than the preceding one by employing the knowledge gained through experience and getting better acquainted with the needs and wishes of those attending our Special Bible Term. We pledge our best efforts in your behalf and the great cause we love. Tuition free to missionaries, ministers and their wives.

For further information, address D. H. Bender or T. M. Erb,

Hesston, Kans.

QUESTION DRAWER

(Continued from page 733)

language intelligible to and words that have been given. (I Cor. 2:13).
J. L. S.

Does it affect our salvation not to believe the entire Bible as being inspired and infallible?

A man may be ignorant of almost everything in scripture excepting the Gospel and be saved. On the other hand, the man or woman who has read the Bible from beginning to end and does not believe in the creation as recorded, the fall of man, the deluge, the story of Jonah and the Whale, the

Virgin birth of Christ, the efficiency of the precious blood of Christ, the complete and verbal inspiration of the Scriptures has lost his or her hope of salvation if they continue for it is written, "If ye believe not his (Moses') writings, how shall ye believe my words" (Jno. 5:47).

In other words, if a man believes Moses' writings he will believe in Christ. Jno. 5:46. Salvation is conditioned upon believing in and on Christ. It is absolutely impossible to believe in Christ and not to believe in His words. His person and words cannot be divorced. They stand or fall together. Jno. 12:48; Jno. 5:24; Matt. 7:24-27. Christ has confirmed all that we have called attention to as recorded in the Old Testament regarding the Creation, the Fall, The Deluge, the story of Jonah and the whale, The inspiration of the scriptures, etc., etc. "He that believeth and is baptized shall be saved: He that believeth not shall be damned" (Mark 16:16). Not to believe in the Inspiration of the Bible is to make God, Christ, the Holy Spirit, the prophets, and apostles liars, and surely all such are ungodly and accountable to God for their hard speeches they have spoken against God, and shall have judgment executed upon themselves when the Lord cometh with ten thousand of his saints. Jude 14, 15. J. H. M.

Salvation is three-fold for the believers: past, continuous, and future. That which affects our faith affects our salvation. We are saved through faith. We walk by faith, and our hope for the future is based on our faith in God's Word. If there is any part of the Bible not to be relied upon, we have no sure way of knowing what part it is and thus man is left in darkness as to what he is, as to what he should be, or as to his future destiny. A. I. Y.

To doubt the inspiration and infallibility of any part of the Bible is questioning the whole. If we find that a man's testimony is faulty at times we question all he says. If we cannot believe that God could cause a whale to swallow a man how can we believe that He can give him a new life? It takes as much faith to believe that there is a heaven as to believe there is a hell. So if we come to the conclusion that there is no place of punishment we have nothing upon which to base our hope for a place of rest. H. A. D.

Conscience is a safe guide but once; and that is when it agrees with the Word of God.—S. C. Yoder.

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Priesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(*1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.
Home
Chicago.—Home Mission. (*1893) 1907 S. Union, A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Miner, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(*1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va., Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.
Knoxville.—(*1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Norristown.—(*1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.
Peoria.—(*1919) 900 Garden St., Peoria, Ill. John Harnish, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, Jos. M. Nissley, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(*1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTTDALE, PA., THURSDAY, JAN. 1, 1920

(Established 1905)
Gospel Witness

No. 40

EDITORIAL

"For thine is the kingdom, and the power, and the glory, forever, Amen."

What has been your record during the year 1919? What, by the grace of God, will it be in 1920?

In the midst of the general rejoicing because of a Savior born to earth, let us not lose sight of the signs of the times which indicate that He is coming again soon. Read Matthew 24 for the signs and I Thessalonians 4 for a description of the glorious event.

"We Know."—Brother, when you study the great doctrine of Assurance, turn to the first epistle of John. See how often and how emphatic the beloved disciple comes with his "we know." Study the evidences and conditions, and apply his teaching to your condition.

A Worthy Model.—One of the things which called forth the gratitude and praise of many people was the faithfulness and steadfastness of many of our brethren during the late war. They had the courage of their convictions and stood for the non-resistant faith, even though that meant imprisonment and other forms of persecution. This is right in line with our Savior's teaching. When we have fully satisfied ourselves that this is the proper attitude to assume on this doctrine, let us take the same attitude on every other Bible doctrine. Let us be true to our Savior's teaching on love, peace, obedience, simplicity, non-swearing of oaths, non-secrecy, separation from the world, righteousness, devotion, and everything else that He taught—no matter what it costs. To be faithful in one thing avails us nothing unless we are faithful in all things.

Another event passed by which shows that the false prophet is still doing business. It was confidently predicted by some that the world might come to an end on Wednesday of last week, while others told of the dire weather conditions because of the peculiar planetary situation. Well, the day passed by without any remarkable cataclysmic occurrences, just as "Pastor" Russel's 1914 passed by without the world coming to an end. All of this goes to show that we need not worry over any prophecies of that kind, for our Savior expressly taught that the exact time of our Lord's return is known to God alone. Be ready—and whatever the time may be which God has actually chosen for that great event, the change will mean for you an eternity of bliss and glory. Blessed be God for this glorious hope.

There is an old saying, "When the heart is right, all is right."

There is a sense in which this is true. After God gives a man "a new heart and a right spirit" that man stands justified before God, notwithstanding any blunders which such an individual may make.

Then there is another sense in which this saying is very misleading, encouraging a false security which blinds the eyes and condemns the soul. A man prides himself on his self-confessed sincerity, and although his outer life is not what it should be he lulls his conscience to sleep in the thought that his "heart is right" and these outward things do not matter.

The fact is, the heart may be ever so right before God and there are still some outward things—speech, dress, business methods, habits, Christian service—that need improvement. When these things come to light the heart ceases to be right unless the outside is also made right.

New Year.—By the time this reaches the eye of most of our readers we will have quit writing 1919 and started to write 1920. This is the time of the year when many business firms take an inventory of their belongings and get their business in shape for a prosperous new year. It would be wise if we did the same thing in a spiritual way—not merely because it is the beginning of a new year but because it is a good thing to do at any time. The new year puts us in mind of the idea. There are several things which the New Year's day suggests to the mind:

1. It suggests the idea of a new life in Jesus. "Old things have passed away, and, behold, all things have become new." They who are dead in trespasses and sins should take an inventory of self, become convinced of their lost and undone state, and accept from the Author of our salvation the second birth, walking "in newness of life."

2. It suggests the idea of taking a new start in life on the part of those who have been careless and indifferent. Let them clean off their slate, repent of their inconsistent life, and resolve before God that henceforth they will live true to God and in accordance with His Word.

3. It suggests forcibly the fact that as yet there is no blot on the record of the new year. It presents before us a clean, white sheet. God grant that we as individuals may have no part in placing on the record of 1920 the stains which will undoubtedly disgrace it. Let each moment's record be pure before God and every act be in the name of and dedicated to Him from whom all blessings come.

1920 is a year of possibilities. Let us make the most of them.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE OLD MUST DIE; THE YOUNG MAY DIE

(Sel. by Clarence S. Hendricks)

One generation passeth away, and another generation cometh (Eccl. 1:4).

For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away (James 4:14).

"My days are shorter than a span;
A little point my life appears;
How frail, at best, is dying man!
How vain are all his hopes and fears!

"Vain his ambition, noise, and show;
Vain are the cares which rack his mind:
He heaps up treasures mixed with woe,
And dies, and leaves them all behind.

"O be a nobler portion mine!
My God, I bow before Thy throne;
Earth's fleeting treasures I resign,
And fix my hope on Thee alone."

CHRIST'S SECOND COMING

By David Burkholder

For the Gospel Herald

There is perhaps no other doctrine taught in God's Word that is of more importance than that of Christ's second coming. We realize this from the fact that it is so extensively taught by Christ Himself and by His apostles, so that it should not leave a shadow of doubt in the mind of the reader, let him be ever so much of a skeptic. And we can rest assured that all the prophecies of the Scripture concerning Christ must be fulfilled, because the Scripture cannot be broken.

His birth took place at Bethlehem, exactly as Micah had predicted, and at the precise time Daniel said it should be. He suffered and died as Isaiah prophesied when he said: "He was wounded for our transgressions, and as a lamb was led to the slaughter." David's prophecy concerning his resurrection, "Thou wilt not leave my soul in hell," had to come to pass regardless of what human efforts had been made to retain the body in the grave. And Job's declaration, "I know that my Redeemer liveth," became true. His ascension was foretold by the Psalmist, "Gone up with a shout" (Psalm 47:5), and again, "Thou hast ascended on high" (Psalm 68:18). And is it not marvelous how the Lord blessed the ascension with three wonderful examples or representatives: Enoch under the antediluvians, Elijah under the prophets, and Christ

under the Gospel dispensation.

Now we notice that His birth, suffering, death, resurrection, and ascension are already literally and minutely fulfilled as foretold by God's holy men, who spake as they were moved by the Holy Ghost. The question now comes, Why should not the prophecy of His second coming also be fulfilled, which is mentioned much more frequently than any of the other events? This coming is a literal coming (John 14:3; I Thes. 4:16). It is mentioned 318 times in 260 chapters of the New Testament, once in every 25 verses. His coming is especially important to us when we notice who it is that is teaching it.

1. Christ Himself, who is the Way, the Truth, the Life, for whom it is impossible to lie. He says, "Surely I come quickly" (Rev. 22:20); "Behold I come quickly" (Rev. 22:12); "I will come again to receive you unto myself" (John 14:3); "Occupy till I come" (Luke 19:13).

2. Enoch. "The Lord will come with ten thousand of his saints" (Jude 14).

3. Paul in every chapter of his epistle to the Thessalonians, and in every other one of his epistles, which will be more fully noticed later on.

4. John, the beloved disciple, while on the Isle of Patmos, mentions His coming in the form of a warning, "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him" (Rev. 1:7).

5. Peter, as a witness to this important event says, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were witnesses to his majesty" (II Peter 1:16).

6. Angels. These testify to the certainty of this event in language that cannot be misunderstood, "This same Jesus shall come again in like manner as ye have seen him go" (Acts 1:11). This same Jesus, who made Himself of no reputation by giving Himself as a ransom for the sins of the world, and whom the world is now shamefully rejecting; who was declared to be the Son of God, and whose deity is now being ignored or denied by a great many men who pretend to be intelligent.

When will He come?

No man knows, the Father only. "As a thief in the night (when least expected) when they shall say 'peace and safety' then sudden destruction shall come upon them." When men live and act as they did in the days of Noah. The evil servant consoles himself with the thought that his Lord will not come yet for a long time, and thus continues in his sin. While another scornfully asks, "Where

is the promise of his coming?" Millions will go to their rest in the preceding evening dreaming of many years of earthly pleasure, but before midnight they may be awakened by the loud blasts of the archangel's trumpet never to sleep again, and rushing to their windows in consternation will see the heavens on fire and no possible way of escape.

How come? "In the clouds," "with power and great glory," quickly, unexpectedly, surely. The signs that are to precede His coming, such as wars, earthquakes, famines, pestilences, and a falling away, are sufficiently fulfilled already so that we might take it for granted that this world is now already ripe for destruction.

Why will He come? To receive His own, "to execute judgment upon all," "to separate good from bad," pronounce sentence "Come ye blessed," or "Depart ye cursed."

Where is He to appear? Some people say in the Valley of Jehoshaphat. But a question arises here, Is that valley large enough for that part of "all nations" which shall be gathered before Him? For instance, the present population of the world is over 1,500,000,000. Allowing a space two feet square for each person, they would occupy a space 15 miles square. And we cannot imagine how much space the millions would require who have died since the creation. It would perhaps fill up nearly all of Palestine. (But by no means an impossibility!—R.)

His coming will be a surprise to many. For instance, the miser counting his gold and reckoning his profits will be panic stricken at the event when he is made to realize that gold is of no more value, and that his soul is lost forever—lost in counting a burst bubble.

There is one passage in which Jesus refers to His coming which implies that it shall occur in the night. It says, "In that night there shall be two men in one bed; the one shall be taken, the other left" (Luke 17:34), which means that the wicked shall be left on a wrecked world on fire after the righteous one is caught up to be forever with the Lord. (See editor's note at the close).

The apostle Paul pictures this solemn event so vividly and so candidly to us in writing to the Thessalonians that we can scarcely refrain from considering it more in detail. In the First Epistle (4:13-18) he shows what comfort Christ's coming will be to the believer and in the Second Epistle (1:6-10) he tells what it means to the ungodly. In I Thes. 4:13 he says: "But I would not have you to be ignorant concerning them which are asleep, that ye sorrow not as others which have no hope." I believe this means that we ought to study and

teach this doctrine more than we do. Verse 14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

I have a father and three brothers sleeping in cemeteries in Ohio, one brother in Indiana, and an aged mother in Walhalla, South Carolina. I have the blessed consolation that God will at this event bring their departed spirits with Him, and each spirit will be reunited with its own risen, transfigured, and glorified body, and be caught up together to meet the Lord in the air and to be forever with Him. In verse 15 he tells us that those who are alive and remain unto His coming shall in no wise be any better off or more favored than the dead saints in their graves, because at Christ's coming the sleeping, saints shall first be raised before the living are caught up, so that they can go together in the clouds to meet the Lord in the air. This is indeed a glorious consolation.

But in I Thes. 1:6-10 Paul gives a description of the punishment of the ungodly at His coming. It is to be a righteous thing with God to punish them, and he shows in what manner He will do it. Descending from heaven in flaming fire, taking vengeance on them that know not God and obey not the Gospel of the Lord Jesus Christ. And the punishment shall be everlasting destruction from the presence of the Lord and from His power.

In his First Epistle, Peter briefly made known the power and coming of Christ; but in the Second Epistle he devotes nearly the whole of chapter 3 to this event. In verse 10 he tells us that heaven and earth shall pass away, the elements shall melt, the earth and the works that are therein shall be burned up. Then he gives us this timely warning: "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

Now, in conclusion, let us remember that while the believer is looking at His coming with that blessed hope of a glorious appearing, the sinner is also looking for and hastening toward the day of God wherein the heavens will be on fire.

Note.—Our brother will be glad to have his attention called to the whole passage referred to above. It is Luke 17:34-36. The coming of Christ is in one instant all the world over. But our Savior tells us that at that instant two men will be in a bed, asleep; two women will be grinding at a mill, and where hand-grinding is done it is the custom to do it in the evening and morning twilights; two men will be working in the field, in the daylight. This shows that at one instant there will be three different times of the day—a remarkable proof that the Bible is correct as to the rotundity of the earth a thousand years, and more, before the wisest scientists had guessed such a thing, much less proved it.—R.

Nappanee, Ind.

SOME LIGHT ON MASONRY

The following letter is the greater part of a tract sent us by Bro. J. D. Mininger. It is quite illuminating, declared by Pres. Chas. A. Blanchard as "the most remarkable letter I have ever read." By request, we pass the message on to our readers.—Editor.

800 Wabash Avenue,
Kansas City, Mo., Dec. 10, 1917.
To the Worshipful Master and
Brethren of Newton Lodge No. 142,
A. F. & A. M., Newton, Kansas.
Gentlemen:

This communication is written with hesitancy because of my position as one who has so lately passed from darkness to Light, and yet I write gladly because I have passed from darkness to Light and thereby desire to add my testimony to those who have already gone before me as good soldiers of that Light.

Following my becoming a Master Mason, my dear father passed on to his reward and I, a prospective Ministerial student, had his remains interred by the Masonic fraternity. Why not? Father had been a Mason for over 50 years. The so-called best men of Newton were Masons, including pastors, Y. M. C. A. leaders, and church officials. In this, I was but following the example of a famous predecessor, the Apostle Paul, who bore witness, " * * * because I did it ignorantly in unbelief."

Ignorance and unbelief go hand in hand. I was ignorant of a better way than that of symbolism (Masonry), even though I was a Ministerial student. When enlightenment finally came to me, my unbelief excluded that true Light as, no doubt, your unbelief as you read this letter will also exclude that true Light.

"And this is the condemnation, that Light is come into the world, and men loved darkness rather than Light, because their deeds were evil. For every one that doeth evil hateth the Light, neither cometh to the Light, lest his deeds should be reproved" (John 3:19,20.)

That true Light is Jesus Christ, the Son of God, Who Himself says and reiterates, "I AM the LIGHT of the world * * *" (John 8:12.) Masonic "light" please take notice. Other "lights" than Jesus Christ are false lights.

But a change came into my life. Not content with the teachings and assurance of the Lodge, I hungered and thirsted after Righteousness (Jesus Christ), and I became filled. Prior to this change in my life, I was religious, zealous, and true to my convictions. Religious? because I yielded my heart that way. I became

a staunch "churchianity Christian" and was that one out of a hundred Entered Apprentices who prayed audibly when commanded to do so. Zealous: because I believed in making my speculative teachings operative, that is, by living up to my obligations. And, being true to my convictions, the same rule now guides me as a disciple of Christ.

Some Lodge Teachings

The Lodge taught me many things. I never once betrayed any of the secrets of the Lodge by word of mouth; neither have I heretofore "written, printed, painted, stamped, stained, lettered, carved, marked, or etched them upon any object, either movable or immovable." Along with other things taught me in the Lodge was that that blessed Book, the Bible, which I kissed, and upon which I took my oaths, was the Greater Light of the Furniture of the Lodge. That Greater Light, the Bible, God's Word, belongs to me. In Him, of Whom it teaches, I "live and move and have my being."

Seeing that the Lodge has taught me that that same Bible is the first and foremost Light of Masonry, let us go there to read, to ponder, to "Prove all things" and to "hold fast to that which is good" (I Thess. 5:21).

Masonry taught me that as I stood without the door of the Lodge, being "neither naked nor clad, barefoot nor shod, "hood-winked" (and that's no lie), with "a cable-tow around my neck," that I was then in a lost condition, being in darkness. That was an accidental truth, for I was lost in the darkness of my own self-righteousness as it is written, " * * * all our righteousnesses are as filthy rags" (Isa. 64:6), " * * * having no hope, and without God in the world" (Eph. 2:12,13). This was because I did not know Jesus Christ as my personal Saviour and the Alpha and Omega of all true Righteousness.

Then I was led to the door of the Lodge by a friend whom I afterward found to be a brother (a brother in sin and son of the same spiritual father, as it is written, "Ye are of your father the Devil * * *" (John 8:44)). Here

I received the "shock of entrance," and thereupon I was received into the Lodge "upon the point of a sharp instrument applied to my naked left breast." Since you acknowledge that "Mackey's works are considered a very high authority on things Masonic," let us read from his "Masonic Ritual," page 22:

"The Lodge is, then, at the time of the reception of the Entered Apprentice, a symbol of the World, and the initiation is a type of the new life

(Continued on page 750)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

TWO OFFERINGS

Selected by D. S. K

I didn't think I could do it
When first he told me to,
For I love my precious dolly,
And she is almost new.
But dear me! Uncle Joe knows how
To talk until you feel
As if you'd give your money,
And a part of every meal.

He knows about the Jews, you see,
And how they brought the Lord
The first and best of all their fruits
According to His Word.
They must have been so beautiful—
Those harvest offerings!

Well, Uncle Joe, he talked until
I brought him all my things
To see which I would send away
To China in the box.
And he said "my best doll;"—blue-eyed,
Red cheeked with curling locks.

I said: Do you give what you like
The very bestest best?
And do you "make a sacrifice"
As you tell all the rest?
And he said "Yes, he always gave
To help along the cause,
But as he had no fields or fruits
He couldn't keep Jewish laws.

Now Uncle Joe is very good,
But he does love cigars!
He smokes on the piazza, till
He almost hides the stars.
So then I said: "If you'll give up
Cigars and pipes and all,
And give the money to the Lord
Why, then I'll send my doll."

Then Uncle Joe looked sober,
For you see, he loved them so,
I said; "Oh! now you see what 'tis
To let my dolly go!"
I thought he would not do it,
But by and by he said:
"I think you're right, I'll drop cigars
And give their cost instead."

So now my dolly's going
And Uncle Joe—just hear!—
Will give most seventy dollars
To missions every year!
And mamma says she's very glad
About the way I spoke
Since Uncle Joe has offered up
His sacrifice of smoke.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Canton, Ohio

(1939 3rd Street, S. E.)

Dear Herald Readers, Greeting:—
This evening our S. S. rendered a Christmas program, which was the largest attended of any service held since the winter has been here. The

children all did their part very nicely, and we feel that the time and labor expended in preparing this program was not spent in vain since once again the sacred truths regarding the Savior's birth have been impressed upon the hearts and minds of the children, and adults as well. Our S. S. attendance this morning was 113. All of our S. S. children received a treat of popcorn while handkerchiefs for our primary and beginner's departments were supplied by the S. S. near West Liberty, Ohio, where Bro. and Sister Troyer formerly lived. We heartily thank them for their interest in the work here.

Craving an interest in your prayers in behalf of the work here and wishing each of you a joyous Christmas, trusting that the Babe of Bethlehem is dearer to us than ever before,
I am Sincerely yours,

Minnie M. Campbell.

Dec. 21, 1919.

NOTES FROM THE S. S. VAUBAN

By S. C. Yoder

For the Gospel Herald

Just a few lines while we stop at Barbados 2069 miles out from New York, to take on coal for the voyage.

We have so far had a pleasant voyage. Had a rough sea for a few days, which occasioned considerable sickness among the passengers but on the whole we fared much better than we had anticipated.

We have on board a few missionaries. One from the Methodists, one family from the Progressive Dunkards, one from the Christian Alliance and this with Bro. Musselman and myself and a few Christians scattered throughout the vessel, composes the population of Christianity as far as this ship is concerned.

Most of the crowd is composed of Spanish and Portuguese many of whom are business men who have been to the States on business and are returning to their homes. The rest are pleasure seekers and a few home-seekers and laboring men who are seeking their fortunes in a new land.

Religious services were conducted by the Purser, Sunday, after the form of the Church of England, consisting of reading of prayers and rituals and scriptures and the singing of several hymns. We longed more than ever on that day to be privileged to be among our own people and enjoy the worship with them then we would go on our way again.

We have seen nothing but sea and sky since we left New York, except a few ships passing us on their way to the States and a few porpoises and

flying-fish. Life is getting rather monotonous on board. It is about the same thing every day. Eating breakfast, then luncheon, then dinner and the day's work is over. It is almost too much of a change for a man that has been working under pressure for several years and was used to making every moment count. I would enjoy reading or writing but anything that requires me to concentrate my mind on anything for some time makes my head swim and those who have had their first experience sailing know what that means.

We expect to be at Barbados 24 hours and then be on our way again. We especially desire to be remembered at the throne in all your supplications.

On Board the S. S. "VAUBAN"
Nov. 25, 1919.

FAITH AND WORK—IN INDIA

By Crissie Y. Shank

For the Gospel Herald

Read at the Ohio Mennonite S. S. Conference.

"Expect great things from God. Attempt great things for God." "We should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God." Thus the thought of faith and work, of work and faith has been expressed by two heroic lives that have burned out for God on the Mission field. Not faith without work nor work without faith but both faith and work are absolutely necessary to victory in India as elsewhere. Without the strength and power that comes from faith a missionary could do nothing, but it is his to work as well, not to give the dregs of his effort but to be always at work and be doing, never done.

A trip across the ocean does not miraculously transform the character of the Indian worker nor does it lift him above the temptation to weakness of faith. He may be consecrated but he is just as subject to human disappointments and human emotions as any person and to see the complete victory of Christ's Kingdom on our India Mission field, in the midst of the monotony of human sin and shame requires indeed the assurance of things not seen. It is one thing to sing here today with hundreds of Christians:

"We're marching to Zion, beautiful,
beautiful Zion."

And it is quite another thing to sing it there in the midst of hundreds of heathen. As a rule missionaries do not care to speak about their difficulties and dangers and disappoint-

ments and discouragements and despairs and struggles and sorrows. They are working to lead souls out of sin into the light and hope of the Gospel and to break down the works of the kingdom of darkness, and in order to accomplish their purpose they dare not turn their eyes and thoughts on the things which try their very souls. But there is a darker side to mission life and today we would like to share a little of it with you that you may better realize that those who you have sent cannot win that part of India alone. Apart from you their work cannot be a success nor their faith be made perfect.

One of the times when it is not the easiest to work and have faith is in a financial crisis such as have been. Every three months our missionaries are furnished with means just sufficient to provide for their necessary food and clothing. Present high prices of everything make financing a problem at all times. But when the allowance is two weeks, four weeks, seven weeks late the problem looks bigger and harder than can be done. The monthly bread bill for the family is overdue, the hired helpers are unpaid, there are no groceries in the house and no money. If anyone is inclined to believe this indicates lack of faith to think of this let him try to put himself in such a position and then consider. It involves more than you can realize to have nothing of one's own to lend and then to have the money for the General Mission work which is to be sent every month come six weeks late. To many of the Indian Christians who work for the Mission in some capacity or other, it means actual want when their wage is delayed even two weeks. The missionary needs your earnest prayers for these experiences for only faith can discern a rainbow in such clouds just in these hours. One encouraging feature in such dark spots has been the fact that the Indian workers all stand by the missionaries and often-times strengthen them by their own faith.

I think I cannot better make you realize the need of those at the front than by quoting from a letter, written by a white-haired man who has been holding the fort these many years out in the foreign field. The letter was written out of a heart hungry for sympathy, as to a friend, but it was not intended as an appeal for help. He writes:

"If I were not in such a desperate state here for need of funds, if I were not carrying a personal burden of debt for work that had to be provided for, perhaps I should be able to look at things more complacently. I do not see what the end is to be if this state of affairs goes on much longer. But I must go on doing the

best I can, thinking and planning and worrying day and night, fighting back every expenditure that can be fought back, putting off the future wherever it can be put off, keeping things at starvation rates, and still believing that the Lord knows it all. If some of the good people could live in a mud hut and eat little, and that little half dirt and most unnourishing, while they spent themselves in Christ-like lives of service, and then tell me that I ought not to spend a few rupees here and there to keep that mud hut from tumbling down on the heads of my brother workers—well, I have been told that, and I have commended such people to the forgiving mercy of an all-seeing Master. After I have spent my last cent of appropriation and every cent that people here can raise, including what the brother who lives in the mud hut himself contributes, to help support the said brother and others like him, am I going to say, "Well, poor man, I hope his house won't fall down on his head," or am I going to do as I would wish to be done by and lay out a few rupees on the repair of his hut? I am tired; I am tired, I am tired of carrying this burden, and if it were not for the Master, who in the cool of the day walks beside me (and I can see the print of the nails and the wounds He bears and hear His voice)—if it were not for Him, I should feel like quitting and giving it up. Meanwhile it is a sort of relief to sit down and talk it over with you."

Missionaries do not always act wisest. They do not deny this. But is there any class of people who make no mistakes and who are sinless? And while they are keenly aware of their mistakes, they have a right to feel that they know the situation on the field better than those at home, and that they should have the confidence and sympathy and prayers of the home Church in and for the various means necessary for opening the way for the Gospel. Articles are written for the Church papers and then it is found that the home people either do not read or do not realize what it means when they do read these articles and things that have often been in print and needs that have often been mentioned are not known. Our missionaries in India have been absent from home not one or two years but even 10 years. Personal letters from friends in America come less frequent as years pass and the worker across the sea finds himself almost completely shut off from those at home. Expressions of dissatisfaction and disapproval come in occasional letters. There are few messages of encouragement and reminders of sympathy and confidence and expressions of "We are praying for you" received. It helps to win in

many a hard battle to know that the Christians in the home land are lifting the foreign worker to a throne of grace. You cannot know how much it means to have the consciousness that the home Church has full confidence in them, and how it urges them on to stronger faith and harder work. You cannot realize how your sympathetic entering into the feelings and experiences of those in India has lightened their burdens. A letter, a short message, a good book, a reminder of fellowship, these you can send, and dispel some of the loneliness and sense of being far away that are sure to come sometimes.

Dangers beset the foreign worker on every hand. People about them are continually dying of contagious diseases, and they are risking infection. There are small-pox and cholera and malaria and poisonous snakes. Fifteen months out of the last two years bubonic plague was in Dhamtari. Most of the people from the city were out in plague camps for weeks at a time. The disease is carried by rats and doctors say when they begin to die it is time for people to flee from the place. Last year there were many rats on the Sunderganj compound and five plague rats were found dead in the store rooms very near our bungalow. The boys were taken from the Orphanage to the Mango grove, Sunday school and Church services were also held there for a short time, the High School held its classes in a nearby village. But work demanded the missionary families staying near and faith seemed to lift them above fear. And we feel that it is a testimony to the keeping power of God that only one Christian woman and one child have been taken by this scourge, even the Hindus continually talk about the fact.

You would no doubt draw back and hurry away if you were to see a leper or perhaps had a fingerless hand almost thrust into your face. But many of them, despised by their own people, cast out, with no provision, come to the very doors of the missionaries. Their terribly diseased bodies are loathsome and wretched, but thru faith in God the missionaries are able to work for them and have led many of them to Christ. An old Hindu watchman on our compound was discovered to have leprosy only when his hands became so diseased that he could no longer pound the railroad iron to call the workmen to the shop. He was then discharged but we were near him and no doubt exposed to leprosy without knowing it or thinking to take special care.

Imagine yourself among so many sick that not nearly all could possibly be given anything like proper food

(Continued on page 749)

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE OTHER BOY

Dear Father, there's the other boy tonight,
Who's praying to a god that's made of wood.

He asks it to take care of him till light,
And love him—but it won't do any good.

He is so far I cannot make him hear;
I'd call to him and tell him if I could,
That You'll take care of him, that You are near,
And love him—for his god is made of wood.

I know he'd ask You if he only knew,
I know he'd love to know You if he could.

Dear God take care of him, and love him too—

The other boy whose god is made of wood.

—Selected.

ARE YOUR LOVED ONES SAVED?

"Believe on the Lord Jesus Christ and thou shalt be saved and thy house" (Acts 16:31).

Every Christian is, or ought to be, clear as to the first part of this promise, viz., that he receives salvation by faith in the Lord Jesus Christ, but very many Christians have not as clearly perceived that the promise adds, "and thy house."

God still says as of old time, "Come thou and all thy house into the ark" (Gen. 7:1). It is not His will that only a part of the family should be saved, although it seems to be the fact that only a part of some families are saved. Beloved friend, this promise is, "thou AND THY HOUSE."

Very beautifully is this also taught in Ex. 12:3 where the Lord gave direction for the keeping of the passover; He said, "A lamb for an house." The sacrifice of Jesus Christ, our Passover, has not been made for single individuals alone, but for households. The one condition is to claim this by faith according to the promise, and to let the faithfulness of life and testimony prove that you have really believed God for the salvation of your loved ones. Mother, father, God meant this promise to include that wayward boy, and that thoughtless, erring girl, as well as that unconverted brother and sister. So wondrously broad are the applications of God's promises that it is perfectly right to say to son and

daughter, that, "and thy house" will include for you the unbelieving father and mother and any and all of the family circle. Even friends, servants and adopted children that are really united to any family, may be included in "and thy house."

How many years of wandering may be saved your loved ones by your simply trusting God on their behalf? How much anguish of mind and how many heart-aches may be spared father and mother, brother and sister, son and daughter, if God's promise is so believed that you can quietly rest in God and praise Him for your salvation, and also for the salvation of your house. How often you have prayed for your loved ones! Yea, that is well; but God is waiting for you to so rest in His Word that all your future prayers for them will be restful praise, because you fully believe that He will bring it to pass as He has promised: "Thou . . . and thy house."—C. H. P. in Tract.

FOR WORKERS WITH CHILDREN

Children are the best material in the world to work with. Men and women are like grown trees, fixed and only slowly changeable if changeable at all. The child is pliable. He is open to impressions, eager for them. His future, too, is before him. What he is made, he will make the coming years.

* * * * *

"As I moved about among the Moslem people and saw them in their mosques at prayer and heard them speak of their prophet and their faith, I said to myself," said a visitor to Turkey, "'Christianity will never reach and change these people from Mohammed to Christ.' But when I went into the schools and saw the Moslem boys and girls studying the New Testament, and heard them recite and watched the influence of Christian teachers upon them, I said to myself, 'Mohammed may have to-day, but to-morrow belongs to Christ.'" Christ can take even to-day away from Mohammed, but still it is the little children who gather first to him.

* * * * *

If children are to be won to Christ they must not be lied to. "If you are not good," said a mother, "that man over there will carry you off." "If you are not good," said a father, "I will just go away and leave you here." A thousand threats we have heard made which were all lies and their marks behind on little characters. A child must never under any circumstances be lied to. Every lie is wrong,

but a lie to a child is the worst of lies.

Therefore promises to children must be kept. If they are not to be kept they must not be made. Enticing children with false promises is one way of breeding criminals.

Patience and love and reality and sympathy are the needs of the teacher of children. "Wait till my father comes," said a child to a playmate, "he knows how to play and we will have fun then. Please don't go home until he comes." He came and it was even so.

* * * * *

Whoever wins an old man wins a waning bit of the past. Whoever wins a child wins a widening stream of coming life.—Sel.

SIGNS OF THE END

The King's Business, reprints a part of an editorial from the Los Angeles Times, which we will reproduce in part:

One half of the world is ablaze, the other smoldering. The half capable of saving the property already on fire is just now over-occupied checking the spread of the conflagration to its own home buildings. A "suave qui peut" spirit is at present the dominant incentive to most human action.

For humanity is just emerging, somewhat fearfully, somewhat recklessly, from the shadow of a great crime. The dawn of peace is obscured in the dark cloud rack that follows the wake of the war tempest.

But the horrors of the vilest war ever inflicted on suffering humanity have tried the world's soul to the limit of endurance. The reaction has been violent. Human nature is passing through a spasm of protest. Hence riots and extravagance and immodesty and jazz music and shimie dances are a seething wash of unrest. But the spasm will not turn into convulsions. The whole human race will not consent to its own extermination.

The editorial closes with an optimistic claim that humanity will yet right itself. But to those who have an insight into spiritual things and know the Word of God, the present turmoil and strife is a certain symptom of the "last days" during which time the world is ripening for judgment.—Gospel Banner.

"To trust God when our warehouses and bags are full, and our tables are spread, is no hard thing; but to trust Him when our purses are empty, but a handful of meal and cruse of oil left, and all the ways of relief stopped—herein lies wisdom of a Christian's grace."—Selected.

Sunday School

For the Gospel Herald

Lesson for Jan. 11, 1920—Acts 3:1-26

PETER AND JOHN HEAL A LAME MAN

Golden Text.—Freely ye have received, freely give.—Matt. 10:8.

Introductory.—The Church was now fully established. The disciples were earnestly engaged in the work and worship of their Master, and the Church was growing rapidly. The lesson before us throws some light on their work and helps us to understand the secret of their power. They went into the temple to pray, not merely to be with the crowd. They were men of faith, proving their faith by their works, and their faith was blessed with the power of God in healing the body and saving the soul.

The Lame Man Healed (1-8).—It was three o'clock in the afternoon when Peter and John were in the act of going into the temple to pray. At the gate of the temple stood a man who had been lame from his birth, begging. Looking at the disciples this man asked an alms. Most people would have passed him by with scarcely any notice, some handing him a penny and others refusing to do even that much; but Peter and John found time to help him in a more substantial way. "Look on us," answered Peter. The lame man looked on them, expecting something. Peter continued, "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." He took the lame man by the hand and helped him on his feet. The lame man discovering himself healed became very enthusiastic. He entered the temple with Peter and John, "walking, and leaping, and praising God."

The People Marvel (9-11).—Imagine the effect upon the people. They had known that lame man, known him to be a common beggar. That he should be so quickly raised to health, and that by some one not professing to be a doctor, was so marvelously startling that they could hardly believe their eyes. "All the people ran together unto them in the porch that is called Solomon's, greatly wondering."

Peter's Sermon (12-26).—This afforded Peter an opportunity to preach another sermon. He protested against this coming together as though by their own power they had healed this man. He disavowed any power save that given them by the Almighty. From this he went on to tell of Jesus Christ in whose name this notable miracle had been performed. He

told about the work of Christ, the Messiah who came according to prophecy, owned Him as the Son of God and told how the Jews murdered Him whom they should have hailed as their Prince and their Redeemer. He told of Christ's resurrection from the dead, expressed the wish that the crucifixion of Jesus might have come about through ignorance, showing by Scripture that the suffering of Jesus was according to prophecy.

He then went on to preach repentance. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." After showing that Christ was a prophet after the order of Moses, and that He was ready to blot out all the sins of all who came to Him in faith, Peter closed his sermon with an admonition that ought to have appealed to all but which really stirred up the malice of the Jews who were still determined to maintain their anti-Christian attitude in the face of all truth.

Lessons for Us.—1. There are gifts more valuable than those measured by dollars and cents.

2. The habit of prayer is one of the secrets of power.

3. "Do all in the name of the Lord Jesus," if done in faith, means to be clothed in His power.

4. If that lame man, having been a cripple all his life, should show such evidences of gratitude for being healed, how much greater should be our gratitude for having been perfectly whole from the time of our birth? Why should the most richly blessed people be so devoid of gratitude?

5. The man of faith sees opportunities which those of lesser faith know nothing of. Scores of people passed by this man and saw nothing in him but a common beggar. Peter saw in him a never dying soul and was quick to improve the opportunity to reach it.

6. Peter was quick to disclaim any credit for himself but gave all glory to God. Had he allowed men to sound his praises he would have stood in the way of salvation of many people. As it was, all who were not blinded by prejudice were convinced of the truth and power of God and doubtless became the followers of God. The man with itching ears who loves to hear other people sound his praises is not only a robber of God but stands in the way of the salvation of others. To God be all praise and dominion and glory, both now and forever. We are safest, and the cause of Christ most prosperous, when we prefer the love of God to the praises of men.—K.

Our Young People

THE PREEMINENCE OF LOVE

Topic for Jan. 11

MOTTO

"Charity never faileth."

THE STUDY HOUR

I. Love is the greatest power that is known to man. It is the ruling principle of the character of God. While God is complete in all attributes which make Him perfect, nevertheless love crowns them all. Wrath which seems the very opposite of love, is love crowned in its righteous administration when it comes from God. Love impels God to administer wrath upon sin because to leave it unpunished would be to mar the happiness of the whole universe of beings. That love principle in wrath has brought into existence the plan of salvation by which God can redeem man from the wrath to come and make him partaker of the glories and happiness of Heaven.

When we receive the love of God into our lives thru the Holy Ghost which is given to us, then our lives partake of the nature of God. We act in harmony with His righteous and loving administration in whatever dispensation we live. In the dispensation of grace we follow the example of the blessed Jesus because that is the present wisdom of love in God's dealing with sinful humanity. In a dispensation of Justice, as in the past, or as will be in the future, there is still a remembrance of mercy. God's own will share in all dispensations according to the directions of the Lord for them. In the past it was the direction of God to execute judgment and justice. In the present it is our duty to be longsuffering toward the evil and not to resist it by executing judgment and justice. In the future the saints shall sit with Christ on the throne to judge the wicked.

Love is as eternal principle. It builds for eternity. It is unchangeable forever. Founded upon truth it is not turned aside by petty whims of men or selfish motives of men. It burns on brightly thru all the changing scenes of time and remains the same forever. It is never willing that any should perish. But that does not cause it to swerve from the path of truth. It does cause a delay in judgment in a dispensation of grace and causes an offer of substitution in order to move men to accept mercy and save the necessity of punishment forever. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

PERSONAL THOUGHT

Am I dwelling in love? Then is my soul satisfied. But when I dwell in the spirit of the world and have my flesh to indulge in its vanities then my soul thirsts for the living God.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **Love**.
2. Loving Him Who First Loved Me.

For Young People

1. Love as a Conqueror of Enemies.
2. Love as the Bond of Perfectness.
3. Love the Fulfilling of the Law.
4. Love Superior to all Gifts.

For Older People

1. Love Greater than all Works.
2. Love and How to Receive it.

Gospel Herald

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Editor, Daniel Kauffman.

Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Goshen, Ind.

Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, JANUARY 1, 1920

Field Notes

Sister Lizzie Yoder, Columbiana, O., has gone to the Mennonite Sanitarium, to join the workers at that place.

Bro. Roy Allgyer, enroute from Europe to his home at West Liberty, Ohio, stopped over night at Scottsdale and gave a very interesting address at the Y. P. M. on Sunday evening, Dec. 21.

Bro. J. S. Shoemaker of Dakota, Ill., filled an appointment at Roanoke (Ill.) Church on Sunday evening, Dec. 21.

Bro. and Sister I. B. Witmer, Leetonia, O., are spending some time visiting relatives and friends in Pennsylvania and Maryland.

A telegram from Buenos Aires, Argentina, informs us that Brethren S. C. Yoder and S. H. Musselman arrived safely at that port.

Bro. H. R. Schertz of Metamora, Ill., who is attending school in Chicago this winter, spent the holiday week with friends and brethren at home.

On Sunday, Dec. 14, baptismal services were held with the Freeport, Ill., congregation at which time there were two received by baptism and two by letter.

Bro. D. G. Lapp of Roseland, Neb., spent last week in Illinois, lending a helping hand to the brotherhood in Bible Conference work in Union, Metamora, and Roanoke Churches.

We have a program for the Bible Meeting to be held at the Chambersburg, Pa., Mennonite Church January 13, 14, 1920. Brethren J. F. Bressler and Daniel Kauffman are the instructors.—R.

Bro. Abner G. Yoder of Parnell, Iowa, conducted a 3-day meeting at Deer Creek, Ill., recently. He returned to his home Dec. 18 after a stay of about ten days among the brotherhood in Illinois.

Meetings held at Hopedale, Ill., by Bro. Daniel Kauffman of this place closed on the evening of Dec. 18 with twenty-four confessions as one of the visible results. May God richly bless this work, and especially the young disciples.

The brethren, John W. Weaver of Union Grove, Pa., and D. H. Bender of Hesston, Kans., assisted the brotherhood in Fulton Co., Ohio, in a Bible conference last week. Bro. Bender spent Sunday at West Liberty, Ohio, while Bro. Weaver remained in Fulton Co.

As we closed our forms early last week, the news that Bro. Amos Kolb of Spring City, Pa., was to preach at the Philadelphia Mission on Christmas evening reached us too late for that issue. We hope that the meeting announced was held and that God richly blessed it.

Bro. C. F. Derstine is planning to lend a helping hand at the Eastern Mennonite School, Harrisonburg, Va., during the month of January. Those desiring to correspond with him should address him there.

Good interest is reported from the Bible conference held at Union, Metamora, and Roanoke churches in Illinois last week. Twelve public confessions is the latest report we have on hand. The meetings were to have been continued at Roanoke over Sunday, Bro. C. F. Derstine in charge.

The official staff at the Publishing House is greatly depleted at this writing. Brethren Loucks, Kauffman, and Mumaw are among those in attendance at the Elida Meetings, while Bro. Ressler is engaged in Bible Conference work at Belleville, Pa. May God bless the efforts at both places.—C.

We are in possession of a well arranged program of the 50th Sunday school meeting to be held at the Mennonite Church near Metamora, Ill., on Wednesday, Jan. 7. Among those from a distance whose names appear on the program is Bro. S. E. Algyer of West Liberty, Ohio, who, among other things, will tell of his observations in Europe.

The brethren, C. A. Hartzler of Tiskilwa, Ill., and J. W. Hess of Manson, Iowa, who have been working among the congregations in Nebraska in Bible Conference work, were compelled to discontinue their labors on account of the severe snow storm. After filling one appointment at Roseland, they returned to their own homes, expecting to continue this work later on.

Sister Fannie Hershey arrived at her home at Manheim, Pa., on Dec. 4, 1919. She reports a rather stormy voyage across the Atlantic, but rejoiced in the fact that she escaped sea-sickness. Her first landing place on this side was Nova Scotia. We are glad to welcome her to America and we hope she may return to India refreshed in body and spirit to extend the borders of the Lord's domain.—R.

The following notice has been received from Bro. C. B. Byers of Knoxville Mission:—

Dear Brethren:—Would you inform the Gospel Herald readers that we kindly ask all who send by Express for the work here, to address same to No. 711 University St., and all mail—letters, parcel post, etc.,—address to our old address, No. 1308 W. 4th Ave. as heretofore. Express only to No. 711 University St.

Charles B. Byers.

Correspondence

Birch Tree, Mo.

Greeting in Jesus' worthy name. We are having nice weather now. Have had some real winter weather for our country. Bro. Andrew Shenk came here on Dec. 2. He richly taught us the way of life for over a week. We praise God for such spiritual food. May more of those that profess to be God's children come close and give up all and receive the fullness of the Spirit that it may shine out in their lives to God's glory and the winning of eternal souls.

We wish everyone God's blessing.
Cor.

Orrville, Ohio

(Martins Congregation)

Thursday evening, Dec. 18, marked the close of a very interesting and instructive series of meetings held at this place by Bro. C. F. Derstine, Eureka, Ill. Six morning sessions were devoted to chart study, "From Egypt to Canaan," and were helpful in comparing the life of God's chosen people with Christians of the present day. The evening sessions were spent in preaching Christ and Him crucified. Ten precious young souls confessed Christ and started out in life for Him. May the prayers of God's people be that these young people may live to be an inspiration to saved and unsaved, and that we as older ones may so spend our lives, that if any should follow in our footsteps, they would be led to a higher and nobler plane of Christian living.
Cor.

Hubbard, Ore.

Greeting to all Herald readers. On Dec. 6 Bro. and Sister Brunk came in our midst and in the evening they gave us a talk on India and in the morning of the 7th our hearts were made glad again by having the privilege to commemorate the death of our Lord and Savior Jesus Christ. A goodly number participated in the service. On Sunday evening they gave us another talk on the famine of India. Then on Monday afternoon they departed for other fields of labor.

May the Lord protect and bless them on their journey homeward is our prayer.

We were surely made to say with the Psalmist "The Lord is good for his mercy endureth forever."

A. D. M., Cor.

Creston, Mont.

Greeting to all Herald Readers:—We can all feel grateful to the Giver of all good for the blessings bestowed

on His children. On Saturday, Nov. 15, Bro. N. B. Stauffer of Aldersyde, Alta., came into our midst and remained until Dec. 1. The first week was spent in visitation work with meetings every evening, and the second week in Bible conference or Bible Study.

A number of topics were discussed, and, many good thoughts given. We feel assured that the brotherhood was strengthened in the faith, and all received a blessing that were willing to receive. On Sunday, Nov. 30, we observed our communion service and also the ordinance of feet-washing, Bro. Stauffer officiated. Nearly all were present and partook. We were glad to have the brother with us and heartily invite him to come again. Health in general is good as far as we know. Weather is cold again with some snow. We had open weather after Nev. 15, for more than a week, week and a half has been quite severe winter weather, making us feel very thankful that we have access to plenty of fuel and are not affected by the coal trouble.

Wishing all God's blessings we remain,
Yours in the Faith,
Dec. 9, 1919.
Cor.

Windom, Kans.

(West Liberty Cong.)

This evening the young brethren and sisters had an edifying, interesting hour in considering the future destiny of man (Jno. 5:24-29; Matt. 25:31-46). About twenty of the number are intending to use the "Message and Message Bearer" books from Scottdale, and form themselves into a Mission Class.
R. J. H.

Dec. 14, 1919.

Cootes Store, Va.

Dear Herald Readers, Greetings:—In all things give thanks unto God. For He is the Giver of all perfect gifts.

We had a series of meetings at the school house about 3 miles from Bethel Church, beginning on Tuesday and continuing on until Sunday evening, with Bro. James H. Turner in charge.

For his labors he received three converts. They are sisters and we pray God that they will hold to the blessed work of God. Pray for us in our weak ways that we may be made strong.
Yours in His Word,
Dewey Emswiller.

Dec. 15, 1919.

Los Angeles, Calif.

Greeting to all Herald readers:—A few lines from this place might be of interest to some.

We praise God that the Brethren and Sisters are all enjoying good health, and that God is blessing the efforts that are being put forth here for the salvation of lost souls.

The Mennonite Gospel Mission is located at present on the Corner of Moneta Ave., and Florence Ave., and can be reached from either the Southern Pacific Depot, or the Santa Fe, or the Los Angeles and Salt Lake Depots, by taking a street car and transferring at North Main, and taking a Moneta Ave. and Manchester Car, which stops at Florence Ave. and the Mission Hall is just across the Street.

We feel to praise God that He is blessing the efforts put forth here in the city. The workers are encouraged to press on in the work. Pray for the work.

At a meeting of the workers last night we appointed a committee of four to investigate the advisability of getting a permanent home for the Mission as the store building that we now have is almost too small, and also the ventilation is very poor. We are praying that God may open the way for us, here in the city.

We are glad to have our brethren and sisters stop with us when coming to Southern Calif., and also for the help that they are able to give us in the work.

We are expecting Bro. C. Z. Yoder soon, and are hoping that he may remain with us for some time. On next Sunday evening, Dec. 21, we will begin a series of meetings at the hall. Pray for the work. Fraternally,
Dec. 17, 1919. J. P. B.

Tuleta, Tex.

Dear Herald Readers, Greetings:—We have had nice weather with one frost to date, a real pleasant rainy day today. Health is good in general. Last Sunday Bro. ——— preached a very pointed sermon from Psalm 36:9 to a very attentive audience. We have Sunday school and preaching every Sunday morning and 30 minute song service and preaching at night. We are few in number but the Lord meets with us and we have a blessed time.

Bro. D. J. Raber and family from near Elkhart, Ind., moved here some time ago, and seem to like it quite well, also Bro. Frank Roth and family moved from Montana here. We are 24 brothers and sisters here now. Those that are here from the north to spend the winter in this fine climate are Bro. John Slater and wife, Bro. Cornelius Schrock and wife, Bro. Christian Freyenberger and wife, Bro. Arthur G. Yoder, and Alvin Yoder, Bro. David G. Yoder, and wife, Bro.

(Continued on page 748)

Miscellaneous

SO TEACH US TO NUMBER OUR DAYS,

That We may Apply Our Hearts unto Wisdom

Psa. 90:12

"Vain man, thy fond pursuits forbear;
Repent, thine end is nigh;
Death, at the farthest, can't be far:
O think before thou die.

"Reflect, thou hast a soul to save;
Thy sins, how high they mount!
What are thy hopes beyond the grave?
How stands that dark account?

"Death enters, and there's no defence;
His time there's none can tell;
He'll in a moment call thee hence,
To heaven, or down to hell.

"Thy flesh (perhaps thy greater care)
Shall into dust consume;
But, ah! destruction stops not there;
'Sin kills' beyond the tomb."

HEARD AT FT. WAYNE, IND., S. S. MEETING

God is the fountain head of all our benefits. All thanks are due unto God Who is the source of all our blessings, both temporal and spiritual.

Prompt attendance, attention, and singing with the spirit and understanding are helps for the song service.

As one's knowledge of God is increased by reading and studying His Word it naturally brings with it a deeper spirit of worship and reverence for God.

The Lord's prayer is an example of the attitude in which people should pray. Allow God to teach us how to pray. Listen to what God says.

Parents should study their children; train them in the way they should go; provide a wholesome home environment for them and their associates, and guide their activities there.

The present time is affording opportunities for mission work in both rural and foreign field and God is giving His people the opportunity to do the work which He wants them to do for Him.

God has given definite instructions in His Word concerning His work and is particular about having it carried out definitely.

The League of Nations and The League of Religion are fulfillments of prophecy.

The world is a kindergarten of little children, very little children, and the great God is trying to give them His great love and His great life.—Lyman Abbot.

GOOD TIDINGS

By Mary A. Brubaker

For the Gospel Herald

The good tidings were prophesied thru the prophet Isaiah over 700 years B. C., and this was verified over 1900 years ago.

Should not our joy in Him be just as great as it was then? Luke 2: 10, 11: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

How we should sincerely welcome Him and appreciate His love for us, to take away the sin of the world, and speak peace to our souls, thru the in-dwelling of the Holy Spirit.

How it behooves us to honor and adore Him with an intense love.

The shepherds while attending to there daily duties of life—experienced an angelic scene one night. One that brought to them the good tidings of great joy. Not only joy, but **GREAT** joy. And not to them only, but to all (nations) people. While the angel yet spoke there appeared unto them a multitude of the heavenly host praising God, saying "Glory to God in the highest, and on earth peace, good will toward men."

We are not able to comprehend what such a visible experience meant to them.

"But what does this mean to us?" Note—the faithfulness and willingness of these shepherds. How eager they were in accepting the good tidings as soon as it was revealed to them. They made haste in seeking for the Lord Christ, and found Him as the angel had told them. They told this everywhere they went, spreading a broad the good tidings. It caused them to glorify and praise God for all things. They were only humble, self-sacrificing, God-fearing shepherds, watching faithfully over their flock. It is easily understood why God does choose such men to watch over His flock, and minister unto them.

Isa. 52:7: "How beautiful.....are the feet of him that bringeth good tidings that publisheth peace; that bringeth good tidings of good that publisheth salvation."

May we entreat the Lord daily to feel our responsibility and see the necessity of publishing these good tidings of great joy to a dying world. "That His joy might remain in us, and that our joy might be full."

Minot, N. Dak.

"Many a layman is a diamond church worker in the rough, awaiting the expert polisher."

THE UNEQUAL YOKE

By J. S. Shoemaker

For the Gospel Herald

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?—I Cor. 6:14.

This is unquestionably an age of Federations, Corporations, Organizations, and Alliances. Governments, Capitalists, Manufacturers, Merchants, Professional Men, Laboring Men, Socialists, etc. are being organized into Leagues, Corporations, Unions, Societies, and Fraternities. These various organizations are founded in the main upon anti-Christian principles, the membership being composed of a conglomeration of self-centered worldlings, scoffing skeptics, godless infidels, twentieth century profligates, and professed Christians—a glaring example of "an unequal yoke."

Although organizations and alliances have greatly multiplied during recent years, nevertheless there seems to be a sad lack of law and order in business and social relations, and between capital and labor. The true Christian cannot be allied with these various world organizations without violating the Word of the Holy Spirit as spoken by Paul in II Cor. 6:14-18.

Questions similar to the following frequently arise in the minds of those who are seeking to know the True Way: "Does II Cor. 6:14 refer only to the marriage relation, or does it also include our social and business life? If the latter are included, how far does this scripture apply to the modern co-operative movements, such as working-men's organizations and other co-operative bodies, organized for the purpose of buying and selling, and keeping prices either up or down as the interests of the association may call for?"

It is greatly deplored that the spirit of selfishness is manifested to a marked degree in the workings of the various organizations referred to. This alone should be sufficient cause for the Christian to keep aloof from being identified with any of them. The fundamental principles of all such organizations are manifestly non-Christian, hence to be allied with any of them is antagonistic to the best interests of Christ's cause. For a Christian to be a part of and allied with any world organization, regardless of the integrity and moral character of its members, is a clear case of an **unequal yoke**, because the doors of all such organizations are open to the profane, godless, skeptical, and anti-religious. To be bound to and associated with such is not only a positive

violation of God's Word, but it has a damaging effect upon the life and character of the individual who is a Christian and upon the church of which he is a member. There is infinitely more chance that the evil in said organizations would have a more damaging effect upon the good in the Christian than the Christian's influence would have to counteract the evil in the organization.

To mix evil with good has the effect of leavening the whole lump, and bringing reproach upon the Master's cause, because of the inconsistencies of those who claim to be His followers, and after all are not walking "In His steps" by being separated from everything sinful.

The apostle's teaching in our text makes it clear that the Christian is not to be unequally yoked together with unbelievers in the marriage relation, in social societies, in business corporations, in farmers' organizations, in labor unions, in political parties, in secret societies, etc., etc.

It is certainly an **unequal yoke** for a Christian to be united in the **bonds of matrimony** with an unbeliever. Such a union is a clear violation of God's law. "Can two walk together, except they be agreed" (Amos 3:3)? The divine plan is that husband and wife be not only "one flesh," but one in their aims, desires, and purposes; one in the faith and Christian service; one in their social and domestic relations. These essential conditions cannot exist in the marriage of a believer with an unbeliever.

Altho the Christian cannot avoid seeing, hearing, and meeting with those who are living for self-gratification, nevertheless he should carefully avoid being **yoked together socially** with those who are worldly minded. "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

Business men and capitalists, both non-Christians and professed Christians, are being **yoked together in organized bodies** in order to control their business interests in a way that will mean the greatest financial advantage to their own corporation, in carrying out their plans the "Golden Rule" of Matt. 7:12 is frequently violated. "Wherefore come out from among them and be ye separate, saith the Lord."

It is a question as to whether **Farmers' organizations** are founded upon the principles of self-sacrifice. (Not much of a one.—Ed.) Even tho the principles of honesty may be strictly followed in all their dealings and business transactions, yet there is a tendency to try to govern the buy-

ing and selling price of certain products, hence not in accordance with Paul's teaching when he says, "Let no man seek his own, but every man another's wealth" (I Cor. 10:24).

The labor unions are composed of laboring classes who have been organized to extend and protect self interests at the expense of their employers. Their plans and claims are sometimes pushed without regard to the principles of righteousness. Violence is frequently resorted to in order to win their selfish ends. For a Christian to be identified with an organization of that kind would not only mean an **"unequal yoke,"** but would mean being allied with the principles of unrighteousness. "What fellowship hath righteousness with unrighteousness" saith Paul.

Alliance with political parties or organizations should also be strictly avoided by all true Christians. The contrast between the principles which govern politics, and those which govern Christianity are eternal opposites. Like water and oil, they will not mix. "What part hath he that believeth with an infidel?" is the all important question raised by Paul. To be allied with infidels in political affiliations is unquestionably an **unequal yoke**. All political parties are distinctively worldly, and our Master has said "Ye are not of the world, even as I am not of the world."

Secret orders are manifestly institutions of darkness, hence there should be no occasion to warn our brethren not to be **unequally yoked together** with them. They are oath-bound, hence unscriptural. See Matt. 5:33-37; Jas. 5:12. Their meetings are held in seclusion; their doctrines are not openly taught; their charity is partial, and their religion is Christless hence anti-Christian. Note Paul's question, "What communion hath light with darkness?" His answer would emphatically be, "None whatever." Christians are commanded to let their "light so shine before men, that they may see their good works, and glorify their Father which is in heaven."

In comparing the principles which govern the various alliances and organizations referred to, with those that govern the Christian Church, as taught by Christ and the apostles, we note a vast contrast, equal to that which exists between righteousness and unrighteousness, light and darkness, Christ and Belial, believers and infidels, the temple of God and idols. There can be no fellowship, communion, concord, part or agreement, nor submission to the will and Word of God in such alliances; because such a relationship on the part of the Christian would be no less than anti-

Christian. It is a dishonor to God and the Christian profession to be thus **yoked together with unbelievers**. "Come out from among them and be ye separate, saith the Lord. "To wilfully ignore the command of the Lord means to come under serious condemnation. "Touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Dakota, Ill.

INTO THE DEPTHS FOR HIS SAKE

To rescue the lost sheep, the Good Shepherd had to reach down deep. As good undershepherds are we **will-**ing to stoop as low as he did? We can never do just that. We can never give up as much as He did. Actually and typically the Lord reached into the most fathomless depths of sin, in order to work out salvation. Dan Crawford gives beautiful expression to this thought in paying tribute to "the noble death of dear Mrs. Winifred Last, who pioneered the great town of Bunkeys, when she might have chosen the softest side of African life and lived on the salubrious summit of some unpopulated mountain; but no, down she went into the hot Lufira valley, and worked away with and for her Lord, who labored in the lowest valley in all the world. How her eyes sparkled the last time I saw her down there, when I pointed this out to her, and proved my point, that as to plain geography our Lord's parish in Palestine was the lowest bit of altitude in all the world. Away on the eastern skyline the great blue plateau wall, with crystal springs, was beckoning her. . . . But souls in the hot plains were calling. Thus she died at her post, died for the lost women she loved, died for the Lord who loved her." Does not this sacrificial life help us to interpret for us the meaning of Paul when he said, "I am made a minister . . . and fill up that which is behind of the affliction of Christ in my flesh for his body's sake, which is the church?"—S. S. Times.

FORSAKEN

When "Rabbi Duncan" discoursed on the crucifixion with his students, he would rise from the professor's chair, and walk up and down the platform, saying words like these: "Ay, ay, d'ye know what it was—dying on the cross, forsaken by His Father? d'ye know what it was? What? It was damnation—and damnation taken lovingly."—From the Christian Endeavor World.

CORRESPONDENCE

(Continued from page 745)

Arthur C. Gingerich and wife, all from different parts of Iowa. Bro. Aaron Zook of Larned, Kan., also stopped off a few days—enroute to California. The brethren seem to enjoy the well cooked venison and Jack rabbits after the good exercise of getting the same. We are certainly glad to have these dear brethren and sisters with us, and trust we may be a blessing to each other.

We had expected one of our evangelists from the north here early this fall to work with us, but so far have not heard. We would be very glad to have brethren stop off with this little flock at Tuleta whenever convenient. We need you. Pray for us, that we may keep the fire burning.

Dec. 18, 1919.

Hesston, Kans.

The new church building at Yoder, Kansas was dedicated on Dec. 7. Brother D. H. Bender preached the dedicatory sermon. The brethren C. Z. Yoder, Oliver King, John Brunk, and Paul Erb assisted in the services. A number of people from the neighboring congregations and the surrounding community almost filled the large house. Immediately following this service, the congregation enjoyed a rich spiritual feast in the form of a Bible conference. A sermon was preached each evening thruout the week, during which time twenty-one souls became willing to turn their backs to the world and follow Christ.

The evangelistic meetings at Hesston began Dec. 4 and continued until Dec. 14. Brother S. E. Allgyer of West Liberty, Ohio, brought the message to us forcibly.

The whole atmosphere of the school seemed to be that of prayer. Special prayer circles were held each evening in behalf of the unsaved. As a visible result of holding on to God in faith, thirty-six souls gained the victory over sin. It was a joy to see the changed lives of those once bound by Satan, and a still greater joy to see them immediately helping others into the kingdom. May they prove faithful to God, and a power to the Church. School closed for vacation today. A general scatterment of students naturally followed, some to their homes, others to different fields of labor. Four or more are giving their aid to the Kansas City Mission, during the Christmas rush. We hope all who have gone, as well as those who remain, will shed the light of the Gospel upon every one with whom they come in contact.

A joyful Christmastide to all.

Dec. 19, 1919. Fannie Miller

Midland, Mich.

Dear Readers: Greeting—We have had some quite cold weather the last few weeks but it has become more moderate now.

Bro. Henry Weldy of Indiana is with us at present, holding meetings, and also Bible Conference which will begin next week.

Dec. 2, Brethren J. K. Bixler, J. W. Christophel and J. Kurtz came into our midst for a few days. While they were here votes were taken for a deacon and Bro. Albert Wyse was ordained. May God bless him in the work He has for him.

We ask an interest in your prayers.

In His name,

Dec. 20, 1919. Clara Miller.

Lansdale, Pa.

(Plain Congregation)

We purpose, the Lord willing, having our usual Christmas exercises Dec. 28 A. M. at which time Bro. Elmer Moyer from the Norristown Mission will speak to the school. Owing to the much suffering in the East we have decided to dispense with the usual presentation of books to the entire school, and confine our presenting of books to the small children only, thereby hoping to make some other poor innocent, suffering, children happy. May our hearts and pocket books be opened to the cries of the poor. It is written, "He that despiseth his neighbor," (whoever is in need) "sinneth;" "but he that hath mercy on the poor, happy is he."

This morning, Dec. 21, we were blessed with a message from God thru His servant, Bro. Warren Moyer. It was a time of refreshing from the presence of the Lord. It seemed like a message, tho in weakness, just come, as it were, from communion with God at the throne of Grace.

Nov. 9 we were blessed by having with us Bros. Elmer Moyer and John Gehman both newly ordained ministers. As a basis for remarks they used Lam. 3:22-25. We trust the word spoken was made a blessing to those who heard. We wish them the blessing of God in their holy calling.

In His Name,

Dec. 21, 1919. Laura Fuss.

Fisher, Ill.

Greetings:—"How excellent is thy loving-kindness, O God; therefore the children of men put their trust under the shadow of thy wings."

Sunday school reorganization took place on Dec. 21, with the following officers: Supts., Bro. Amos Heiser and Dan Zehr; Sec.-Treas., Bros. Geo. Grieser and J. S. Birkey; Chor., Bro. Dan Zehr; Cor. Sister Josephine Schrock.

Just recently we put a basement under our Church-house, making more room for our Sunday school children. Bro. Chris. Good was chosen Supt. for that department. Bro. J. A. Heiser was chosen Supt. for our Bible meetings. May our only aim be, to glorify God and advance His kingdom. In His name,

Josephine Schrock.

Dec. 22, 1919.

Sterling, Ill.

It has been decided to start a Bible Class at the Science Ridge Church beginning Jan. 4, 1920, and continue every Sunday evening during the first quarter of the year, with Bro. Amos Kreider as instructor.

Emma Ebersole, Cora Book, and Harry Weber have returned from college and are spending their holiday vacation with their parents. Sister Vesta Zook of Goshen College is also spending her vacation in this vicinity with friends. J. F. W.

Dec. 22, 1919.

New Paris, Ind.

Greetings to all Herald readers:—We praise the Lord for all His mercies He is extending toward us continually. There was a missionary meeting held at this place on Dec. 18, which was enjoyed by all, the speakers were, Bros. S. E. Allgyer, B. B. King and Silas Weldy. Bro. Allgyer preached a very touching sermon in the evening which resulted in the confession of one precious soul.

By the time this reaches the press another Xmas day will have passed into history. We are made to wonder how the majority of the people will spend the glorious day, no doubt in frivolity and feasting while it should be spent in worshipping our Lord.

Yours in His name,

Dec. 22, 1919. Ella Rohrer.

Judge, Mo.

Dear Herald readers, greeting in Jesus' worthy name:—We have reasons to be thankful for what the Lord is doing for us altho we have no regular church services yet we are glad for the visits of the ministering brethren.

On Dec. 5 we were favored with a visit from Bro. J. M. Kreider of Palmyra, Mo. and are looking forward for another visit about spring.

We had our communion on Sunday Dec. 7. All were present but one. May the Lord bless the little flock at this place. Remember us in your prayers that we may all be found faithful. Rosie Phillips.

Dec. 22, 1919.

FAITH AND WORK

(Continued from page 741)

and care, for instance, in the influenza epidemic: All around in the villages it was raging, in some places almost completely wiping out the villages. Practically every one of the 150 lepers and all in the widows' home were sick. The Christians in every station were nearly all down with the disease. Over fifty girls in the Orphanage were sick at one time and nine of them died within three weeks' time among them the Matron; the Indian helper in the Boys' Orphanage also was taken. In the Village of Maradev five out of the seventeen Christians died. Imagine yourself doing all you possibly could every day for over a month, so tired your body seemingly could endure no more, your nerves taxed to their limit with no rest or quiet, spending time in prayer with Christians, thinking of those without Christ whom you could not go to help, sending medicine to as many in the outstations as you could, giving of your own bread and milk and money for food until you had no more to give, and knowing there were no others to help.

Sometimes the institutional tasks are so heavy that the worker feels that the evangelistic work is in danger of being crowded out and the humanitarian aspect given too much place. He is careful, he remembers that first and foremost he is the representative of Jesus Christ, but he also wants to be the very best doctor and teacher and it is not always easy to swallow some of the ambitions for his institution and give up opportunities there that are great, because preaching the Gospel is more important. Sometimes he is on the verge of a breakdown. His institutional work seems a failure and he cannot see many converts being won.

And then, such strong faith as some of the Indian brethren have shown stirs to action and drives out doubt and strengthens purposes. A young brother prays for his Mohammedan schoolmate until he openly confesses Christ. A sister who is illiterate and who first heard of Christ only several years before is on her knees all night in prayer that God might save the life of a missionary child and early in the morning comes to the bungalow to find her prayer answered. An old brother prays that a certain idol may be proven to be helpless and powerless and one morning it is found lying on the ground, the base having been eaten by white ants. Faith in God can yet do miracles and in India. Many such instances could be given to show that faith does win.

Today there are twelve, possibly only nine of our workers in India (For it is possible that Brother and

Sister Brunk and Sister Hershey whose furloughs are already overdue have started home to America. There are five little graves of missionary children in India. Brother Burkhard and Sister Lapp have fallen at the front. There are less there now than at any time since 1905, the Christian community is twice as large as then, there are three more mission stations and sixteen sub-stations, many more institutions and schools and the possibilities for growth and work are unlimited. A new district has been turned over to us and the people there who hear of the Christ for the first time say, "Why did you not come sooner?" Those at the front, at the command of their Leader are working and will work until their task be done. They may not live to see the victory won, their bones also may rest in India's soil, but if they fall they have faith that others will press forward to take their places. With tears often they ask for men and women to take the places that are vacant now. Sometimes the Board answers they have decided not to send any new missionaries for a year because there is no money. For a time, of course, there were other hindrances but because the workers were not sent when it was possible there is the shortage now. Sometimes there is the answer that there is no one to send. Try to think how disheartening it would be to be in the work that is twice enough for the force there and then to be told there is no one to send or there is no money to send anyone, when there are so many and so much at home.

Last year was one of the most trying in the history of the Mission but the Lord has done great things. Man's extremity has again proven God's opportunity. The evangelistic movement was greater than ever before, the number of baptisms from Hinduism was greater than ever before, the prejudice against Christianity is less than ever before. And so those on the field work and say,

"What matter we or they,
Our or another's day?
Others shall sing the song;
Others shall right the wrong,
Finish what we begin,
And all we fail of win.
Their triumph is our own."

Yours it is to strengthen their faith and make their work a success. They are working; they have confidence that their work will count; they are trusting God, and they are depending on your help.

Mr. Sharrock gives the following graphic description of missionary hardships:

"The reader has not yet had to go without food or a drop of water, such as he dare drink, from fear of cholera.

He has not had to push a hopelessly punctured bicycle thru a blazing sun for miles, till his tongue has literally cleaved to the roof of his mouth, and his thirst has become an absolute agony. He has not stuck in the bed of a swollen stream with a broken bullock-yoke and had to wait in the rain till another could be procured from some far-off village. He has not had to lie for hours on the hard roadside hungry and tired, because his luggage-cart had broken down and no food was procurable, and finally, he has not had to be jolted home in a cart for weary hours while dysentery, cholera, or typhoid fever has him in a deadly grip. He has not had to wrangle with an excited crowd about some difficult question of religion. He has not felt the terrible loneliness and the sickening heart-ache at failure or the responsibility where he has the care of all the churches in a district larger than an English diocese."

And so one could go on and talk for hours of the things which tend to dishearten the missionary but to which he need never surrender. But the real trials are not physical. His real conflict is not "against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." All about is heathenism, impenetrable, antagonistic, prejudiced. All about is sickening sin. There are masses of poverty stricken people dead and indifferent to the message of salvation. The seed sowing is so long and the results so small. There is a Christian community often unappreciating and misunderstanding the sacrifice and service done for them. They have been Christians less than twenty years with generations and generations of darkness and degradation back of them, and superstition and caste all around them. They have few advantages and many fierce temptations, they must be lifted to a higher spiritual life and their need is oppressing.

Never more than today was needed calm and resolute faith and earnest and sincere work, here and there. We can go on our knees here, they can go before the foe there. If we together with them claim the promises and follow the precepts of God He will win the complete victory for us when we cannot see how.

Creston, Ohio.

"It is not with a rush and a spring that we are to reach Christ's character and attain to perfect saintship; but step by step foot by foot, hand over hand, we are slowly and often painfully obliged to mount the ladder that rests on earth and rises to heaven."

LIGHT ON MASONRY

(Continued from page 739)

upon which the Candidate is about to enter. There he stands without our portals, on the threshold of this new Masonic life, in darknes, helplessness, and ignorance. Having been wandering amid the errors, and covered with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the New Birth and asking a withdrawal of the veil which conceals Divine Truth from his uninitiated sight."

"Seeking the New Birth." What blasphemy! That was not my object in becoming a Mason; and I dare say that it is not even thought of by as many as one per cent of all the Candidates, yet the Masonic Lodge has the Satanic audacity to declare all such entrants as having been Born Again. Let us turn to that Masonic "Greater Light," God's Word, for corroboration.

"Except a man be born from above, he cannot see the Kingdom of God" (John 3:3 Margin).

Does becoming a Mason and being born from above mean the same thing? Are they synonymous? Let us suppose that they are and "prove all things." Thus, "Except a man be born of the Masonic Lodge, he cannot see the Kingdom of God." That would exclude all women, children below 21 years of age, all those born in bondage, all slaves, and all other classes debarred from the Lodge beside those "black-balled" by any member. Surely, if this is true, God must after all be a respecter of persons.

Jesus Christ further says, in regards to this New Birth,

"That which is born of the flesh is flesh, and that which is born of the Spirit IS spirit."

If my being made a Mason gave me that "New Birth," is then the Lodge initiation that self-same Holy Spirit of which I was born? (Ponder this.) If the work of the Lodge is this Holy Spirit, then God is a liar, for He says,

"For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11), and "Neither is there Salvation in any other; for there is none other Name under Heaven given among men, whereby we must be Saved" (Acts 4:12).

Christian Brethren in the Lodge, I repeat that if the work of the Lodge is this Holy Spirit, then Salvation and the New Birth is confined to those initiated into the A. F. & A. M. But if the Masonic Lodge is a Satanic lie designed to deceive such unregenerate ones as I was, as it is written,

"Evil men and seducers shall wax worse and worse, deceiving and being deceived" (11 Tim. 3:13).

This letter is specifically written for the benefit of such deceived ones,

"* * * that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will" (2 Tim. 2:26).

To all such, Jesus says,

"Ye shall know the Truth, and the Truth shall set you free."

The Three Theological Virtues

Masonry taught me that of the three theological virtues, Faith, Hope, and Charity,

"Of these, Faith is first because faith in God is the first qualification for a Candidate for Masonry. Hope is the second because hope in Immortality is a necessary consequence of faith in a Divine being."

Faith is also the first qualification required of him who would become a Christian. But faith must have an object, hence the proper question, "In whom do you put your trust?" and the "poor blind Candidate" (and he verily is blind) is prompted to say, "In God." Which of the two Bible Gods (let alone the many pagan gods), is the object of that Faith and Trust? The first of these is Jehovah—God, the Creator of the heavens and the earth. He is the Father of Jesus Christ, of Whom it is written,

"I AM the Way, the Truth, and the Life; no man cometh to the Father but by Me" (John 14:6).

Would you come to this God of the Bible? You must gain your entrance through Jesus Christ alone. Yet Jesus Christ is never once mentioned in Blue Lodge work. "There is a reason," as the Postum ads say, for the Devil hates that Name which is above every name that is named (Eph. 1:21), and Masonry is therefore subservient to Satan, else Jesus Christ would receive honor for being that which He most emphatically is—God. He said,

"I and my Father are One" (John 10:30).

The prophet Isaiah, being Divinely inspired, foretold Jesus as being,

"* * * the Mighty God, the Everlasting Father" (Isa. 9:6,7).

This is not an interpretation but is the written Word of that Great Light of Masonry, the Bible. Jesus Christ being "God manifest in the flesh" (I Tim. 3:16), the reply of the Candidate is synonymous to "I put my Trust in Jesus Christ." But does he? Think of the Christ haters in the Lodge making that statement!

True faith in God, then, is none other than faith in Jesus Christ, and Hope in Immortality is that Blessed Hope in Immortality which is by Faith in Jesus Christ as God. But Masonry denies this God, Jesus Christ, as taught by the Bible, the

Greater Light of Masonry. Christ is not the God of Masonry. The Lodge cannot come to Jesus as did Thomas and declare Him as "My Lord and my God" (John 20:28). As to that Blessed Hope of Immortality, IF the Lodge can confer the New Birth upon all Masons without respect of whether they be unrepented Gentile, Jew, Mohammedan, Buddhist, or plain Infidel, then **Masonry**, and not Jesus Christ, is God's chosen instrument of Resurrection and Immortality.

The Real God of Masonry

If, now, Jesus Christ and the Father is not the God of Masonry, then the other Bible god is their god: as it is written,

"In whom the god of this world (age) hath blinded the minds of them which believe not, lest the Light of the glorious Gospel of Christ, WHO is the image of God, should shine unto them" (2 Cor. 4:4).

He is also

"* * * the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2).

This god is the god of Masonry, the spiritual father (John 8:44) of all Masons (all mankind included) not born from above of the Holy Spirit, and he is

"* * * that old serpent, which is the Devil, and Satan" (Rev. 20:2). **Some Things Masonry Taught Me**

Masons are fond of saying that Solomon founded the Masonic Lodge, although this is neither a Biblical nor a historical fact. Suppose we grant that, perhaps, Solomon did found the Masonic Lodge; but there is no "perhaps" in that

"Solomon did evil in the sight of the Jehovah."

Why? He built altars to the Pagan gods of this present evil world (or age),

"* * * To Ashtoreth the goddess of the Zidonions, and Molech the abomination of the Ammonites. And Solomon did evil in the sight of the Jehovah * * * Then did Solomon build an High Place for Chemosh, the ABOMINATION of Moab * * *. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods."

(How about the many strange wives of Masonry—Mohammedan, Infidel, Buddhist, Confucianist, and others—each sacrificing to their gods? Is this pleasing to Jehovah—God? Read further:

"And the Jehovah was angry with Solomon, because his heart was turned from the Jehovah-God of Israel * * *" (I Kings 11:5-10).

Further, in accordance to the teach-

ings of the Baalamites who worshiped on these High Places, Masonry re-establishes the objects of that worship, the Sun, Moon, and Stars typified by the Worshipful Master, who rises in the east, and by the Senior and Junior Deacons in the south and west.

Of the working tools of a Master Mason I was taught that as an Entered Apprentice I was Born Again, as a Fellowcraft I was still a Rough Ashlar (carnal man), and that the Master Mason is turned from Rough Ashlar to a Perfect Ashlar by

"the wholesome influence of expanding his intellect, restraining his passions, and purifying his life."

This is all performed in the power of the Lodge without any intimation of succor from Christ; as by the leading of that Holy Spirit of God, Jesus says, "Without Me, ye can do nothing." (Ponder this.)

As to the Apron, Masonry taught me that

"we as speculative Masons use it for a more noble purpose * * * We are admonished to preserve that blameless purity of life and conduct which will alone enable us hereafter to present ourselves before the Grand Master of the Universe, unstained with Sin and unsullied with vice." Tell me where can be that "blameless purity of life" in this summary of the unregenerate man?

"As it is written, there is none righteous; no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good; no, not one."

Thus does Romans 3:10-12 characterize "both Jews and Gentiles." There is no "blameless purity of life" in such a man. Then by what law of Masonry, or Mrs. Mary Baker Glover Eddy's Hindoo Metaphysics, can you preserve that which you do not have? (Ponder this.) If this Satanic lie will "ALONE" be the means of our winning Immortality, where does the Cross of Jesus Christ come in? Where come in the 427 references in the Word to "The precious BLOOD of Jesus Christ?" Where "The Lamb slain from the foundation of world?" Where the bloody Redemption, the Remission of sins, the Justification by Faith, the Sanctification by God, the Righteousness which is of Jesus Christ, the operation of the Holy Spirit and all the other works of Grace in the hearts of men? They are not there because the god of this world, Satan, has no place for these Bible doctrines in his scheme of Masonic Unitarian religion of "The Universal Fatherhood of God and Brotherhood of Man." If there is yet any doubt as to

the merit of these "works," please read Galatians 2:16 and Titus 3:4-6.

Finally, on this point, Masonry taught me to worship a false god. The God who created the heavens and the earth has many Scriptural names and titles but not once do we find any mention of 'The Supreme Architect of the Universe' or "The Grand Master of the Universe." See how this compares with Romans 1:21, 22:

'Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.'

Masonry taught me sexual morality, but I was only obliged to preserve the chastity of those females who were the wife, daughter, or sister of my fellow Masons. With all others, I might do as I would and commit no sin. What a farce on morality!

Masonry taught me to do all my benevolences and charities in the name of the Lodge, while the Bible—my Greater Light—teaches me,

"And whatsoever ye do in word or deed, do ALL in the Name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17).

Which shall I do? I cannot obey them both. I cannot serve both God and Mammon. And so I could go on, and could, if I chose, write an exposure of the Lodge, but that is not my purpose. My purpose is to be just what Christ Jesus, my Master, would have me to be.

(To be continued)

(Signed) Leon B. Mayer.

Married

Bachman—Sauder.—On Nov. 26, 1919, at the home of the bride's parents near Eureka, Ill., Bro. William Bachman to Sister Fannie Sauder, Bro. A. A. Schrock officiating. The Lord bless them thru life.

Drange—Moyer.—November 29, 1919, at the home of the bride's parents, near Elkhart, Ind., Bro. Edward Drange of Cullom, Ill., and Sister Mary Moyer were united in holy matrimony by Bro. Peter Unzicker.

Roeschley—Beller.—On Wednesday, Dec. 17, at the home of the bride's parents in Pontiac, Ill., Bro. Eli Roeschley of Flanagan, Ill., to Sister Emma Beller, Bro. Samuel Gerber officiating. The Lord bless them thru life.

Smith—Bachman.—On Dec. 16, 1919, at the home of Bro. and Sister F. D. King, Chicago, Bro. Lester R. Smith to Sister Freda Bachman, both of Metamora, Ill., Bro. J. S. Shoemaker officiating. May God bless this union.

Hartman—Good.—On Dec. 23, 1919, at the home of the bride's parents, Brother and Sister Gabriel H. Good near Hinton, Va., Bro. Daniel Jacob Hartman and Sister Lena Pearl Good were united in holy wedlock by Bishop S. H. Rhodes, assisted by L. J. Heatwole. Many are the good wishes for a joyful and happy life in their Christian service.

L. J. H.

Zook—Wagner.—On Nov. 27, 1919, at the home of the bride's parents near Roanoke, Ill., Bro. Walter Zook to Sister Alvina Wagner, Bro. A. A. Schrock officiating. May God bless this union.

Rice—Blosser.—On Dec. 17, 1919, Bro. Leo T. Rice and Emma Blosser of Columbiana, O., were united in holy matrimony at the home of the bride's parents, Bro. A. J. Steiner officiating. May the Lord bless them thru life.

Nafzinger—Roth.—At the home of the officiating bishop, Simon Gingerich, on Nov. 25, 1919, occurred the marriage of Bro. William H. Nafzinger and Sister Lena Roth both of the Sugar Creek congregation near Wayland, Iowa. May His rich blessings accompany them thru life.

Widmer—Boshart.—On Dec. 3, 1919, Bro. Edward Widmer and Sister Edna Boshart were united in marriage. The ceremony was performed at the home of Simon Gingerich, who officiated. May the Lord's rich blessings accompany them thruout their entire walk of life.

Blosser—Heatwole.—At the home of the bride's parents, Bro. and Sister John E. Heatwole near Harrisonburg, Va., by L. J. Heatwole, on Dec. 3, 1919, Bro. Daniel Jacob Blosser and Sister Grace Pearl Heatwole were united in the bonds of matrimony. May much joy and a happy Christian life be theirs.

L. J. H.

Horst—Cockley.—On Nov. 20, 1919, Bro. William H. Horst of near Upper Strasburg and Sister Cathrine H. Cockley of near Chambersburg, Franklin Co., Pa., were united in holy bonds of matrimony at the home of the officiating bishop, J. S. Burkholder. May their married life be full of peace and happiness.

Diller—Horst.—On Dec. 18, 1919, Bro. Silas S. Diller of near Chambersburg, Franklin Co., Pa., and Sister Emma R. Horst of near Shippensburg, Franklin Co., Pa., were united in the holy bonds of matrimony at the home of the officiating minister, Bish. John S. Burkholder at Rocky Spring. May their married life be crowned with peace and joy in the fear of God.

Stutzman—Friesner.—On Dec. 7, 1919, at the home of the bride's parents Bro. G. Monroe Miller, Bro. Era Stutzman and Sister Cleone Friesner were united in the holy bonds of matrimony. Both are of the Clinton Frame Congregation near Goshen, Ind. Bishop D. J. Johns officiated. May their pathway thru life be strewn with flowers of happiness and the fruit of a devoted service.

Obituary

Stern.—Mabel, daughter of Bro. Samuel and Sister Anna Mary Stern, was born near Elizabethtown, Pa., Sept. 17, 1907; died Dec. 11, 1919; aged 12 y. 2 m. 24 d. Death was due to pneumonia. She is survived by her parents, one brother, one sister, two grandmothers, one grandfather, and a number of friends to mourn her departure. She was a regular attendant of Risser's Sunday School and we shall miss her very much. May our loss be her gain. Funeral services were held at Risser's Church Sunday, Dec. 14, conducted by the brethren Samuel L. Oberholtzer and Simon B. Landis. Text, Mark 5:39. Interment in the adjoining cemetery.

Toms.—Charlotte Mencer was born in Franklin Co., Pa., June 18, 1855; died at the hospital in Goshen, Ind., Dec. 13, 1919; aged 64 y. 5 m. 25 d. On July 20, 1873, she was united in marriage with Benjamin Toms. To this union were born 7 children. Four preceded her in death. She leaves to mourn her departure her husband, 2 sons, 1 daughter, 6 grandchildren, and 2 brothers. About 25 years ago she accepted Christ as her personal Savior and united with the Mennonite Church. In this faith she continued until she was called to her eternal reward. Thru her suffering she often expressed a desire to go home and be with the redeemed which is far better. Funeral services at the Waterford Christian Church by D. J. Johns and D. D. Troyer. Interment in the Alwine Cemetery.

Items and Comments

The Austrian government presented each of its citizens with a loaf of bread for a Christmas present. There is much intestinal sickness in that country resulting from the use of impure food.

The aggregate crop yield in the United States produced \$14,092,740,000 an increase of \$1,500,000,000 annually, and the appointment of a commission of three persons by the President which is to investigate conditions and make recommendations for wages, working hours, and the improvements of conditions. It is to be composed of one man representing the public, one the miners, and one the operators.

The terms of settlement for the recent coal strike briefly stated are; an increase of 14% in miners' wages, aggregating \$100,000,000 annually, and the appointment of a commission of three persons by the President which is to investigate conditions and make recommendations for wages, working hours, and the improvements of conditions. It is to be composed of one man representing the public, one the miners, and one the operators.

The peace treaty controversy is not settled yet. President Wilson insists on its ratification without reservations, while its opponents refuse to ratify the treaty with the league of nations covenant attached. The Foreign Relations Committee wishes to adopt a resolution separating the treaty and the covenant, and declaring the war at an end, but this is opposed by administration leaders. It is possible the controversy will not be settled in the Senate but made a campaign issue. While the League could be put into effect after three leading powers adopt it. England and France remain its only enthusiastic advocates, and await its adoption by the United States to put the machinery into operation.

The hopes of the wets to dispose of prohibition gradually diminish. Recently an effort was made to have the amendment declared ineffective on the grounds that 36 states had not ratified it at the time the Secretary of State declared it effective was defeated when a number of states were refused the opportunity of a referendum vote on the measure. A few federal judges issued injunctions preventing the government's power to carry out the war-time measure, on the grounds that it was unconstitutional to confiscate private property for public use without proper compensation. This brought the matter to the supreme court for decision, which rendered its decision a short time ago, declaring the law constitutional, stating that the property was not confiscated for public use. The only hope the wets have for a relay of liquor sales is to have the President declare the war ended. This would be technically impossible without the ratification of the peace treaty.

SHORT BIBLE TERM

The Short Bible Term of Goshen College begins Dec. 30, 1919, and continues for six weeks. The following courses are offered: Gospels, or Sunday School Lessons by I. R. Detweiler; Old Testament and Life of Christ by H. F. Reist; Bible Doctrines (one week) by Daniel Kauffman; The Sunday School by W. B. Weaver; Vocal Music by A. S. Ebersole. A course in Housewifery will be given by Vesta Zook.

On the same date begins a special 12-weeks Agriculture course given by C. B. Blosser and several assistants.

Arrangements are being completed for

conferences for Choristers and Sunday school workers to be held during the fifth week of the Short Bible Term. Full particulars later.

Ministers, deacons and missionaries will receive free tuition. For additional information address

Goshen College,
Goshen, Ind.

SPECIAL BIBLE TERM ANNOUNCEMENT

of the

EASTERN MENNONITE SCHOOL

The Special Bible Term of six weeks is scheduled to begin Jan. 9, 1920 and close Feb. 20th. We are hoping to have our new building completed by that time so that the term may be held as scheduled. Should there be a slight postponement through unforeseen delay in building operations, due announcement will be made. Bro. C. F. Derstine will be our special instructor. He will give lectures as follows:

- 15 The Tabernacle (with colored chart).
- 10 From Childhood, to Life's Sunset.
- 10 Mt. Peak chapters of the Old Book.
- 15 Vital Questions and Live Issues in Every Day Life of Young People.
- 10 The Book of Revelation for the Layman's Profit.

There will also be special lectures by the following Brethren: Geo. R. Brunk, L. J. Heatwole, Aaron Loucks, J. A. Ressler, and A. D. Wenger. The regular teachers will offer courses on the Inspiration of the Bible, Methods of Bible Study, Book Study, Teacher Training, Scripture Memory, Bible Doctrines and Missions. The Sunday School lessons for 1920 will receive special consideration. For further information please apply for pamphlet giving full particulars regarding courses, expenses, etc. A cordial invitation is extended to all desiring better equipment for the Master's service to come and share with us a feast of good things. Address either
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Bro. J. R. Shank of Carver, Mo., will be the special instructor for the term. Bible Doctrines will be taught by Bro. Shank and Bro. D. H. Bender. Other members of the faculty giving instruction in this short Bible course are J. D. Charles, M. D. Landis, Noah Oyer, Alta Mae Erb, Paul Erb, A. W. Slagell.

A series of evening lectures, open to the general public, will be given during the Special Bible Term by members of the faculty and others specially qualified for the line of thought to be presented.

We have gone to special pains to make each year just a little better than the preceding one by employing the knowledge gained through experience and getting better acquainted with the needs and wishes of those attending our Special Bible Term. We pledge our best efforts in your behalf and the great cause we love.

Tuition free to missionaries, ministers and their wives.

For further information, address D. H. Bender or T. M. Erb,

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhantari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(*1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.

Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(*1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

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Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

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Norristown.—(*1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

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Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(*1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, JAN. 8, 1920

(Established 1905)
Gospel Witness

No. 41

EDITORIAL

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

"If ye love me, keep my commandments."

If everybody were like you, what kind of a record would humanity make during the year 1920?

If all people would spend as much time in 1920 in reading the Bible as they wasted in 1919, and if at the close of the year we were asked how many of us had read the Bible thru a time or two, most of us would raise our hands.

If every Gospel Herald subscriber will send us the name of a new subscriber we will then have nearly 24,000 subscribers. By so doing you will extend the usefulness of the paper and be the means of sending a weekly Gospel message into many homes.

It is the teaching of Scripture that the body of Christ (the Church) and the body of Satan (the world) are two separate bodies. Of the former it is said, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people;" of the latter, "The whole world lieth in wickedness." Put the two together, and you can readily see why the beloved apostle should admonish us, "Be not conformed to this world."

"Suggestions for Improving our Sunday School during 1920," is one of the topics for discussion before a Sunday school meeting in one of our Illinois congregations. It is a theme that ought to call forth the most

serious consideration of every Sunday school worker. And not only the Sunday school, but every other Christian enterprise should be improved, according to the heavenly standard.

The world is practically a unit in its desire for peace. The trouble is in the way that we go about in our aim to attain it. If nations and individuals would rise to the Gospel standard of good will to man and "in honor preferring one another" it would put an immediate end to nine-tenths of all human quarrels. If half the effort were put forth to promote the interests of fellow men that is now put forth to bring the enemy to terms in submission to our own will it would bring about a revolution in methods the like of which the world has not witnessed for centuries.

The Bible says that "we must all appear before the judgment seat of Christ." Sometimes the question is raised, "Is it the works of Christ or our own preconceived notions that will be of greatest importance on that occasion?" We answer, Neither. According to the testimony of Christ the "preconceived notions" people will be met with, "Depart. . . . I never knew you." As for Christ's part, it will be His "words," not His works, that will be the all-powerful, deciding factor on that occasion. At the present time, it is of the greatest importance that we turn to the New Testament, study His words, and obey them.

General Missionary Conference at Elida.—It was our privilege to attend a very inspiring missionary conference at Elida, Ohio, Dec. 27-29, held under the auspices of the Mennonite Board of Missionaries and Charities. Many missionaries and Board members, besides a large number of other Christian workers, were present and

a marked interest was manifest from beginning to end. Two brethren whom we missed were Bro. J. M. Shenk, resident bishop in that district, and Bro. C. Z. Yoder, president of our General Mission Board. The former is spending the winter in Virginia and the latter is on an extended trip among the congregations in the far western states.

The one discordant note of the gathering was a side meeting held at Lima on the part of some who for some time have been dissatisfied with the conservative attitude of our Conferences and General Boards. The consensus of opinion there expressed was that a new school should be started, the same to be under a Board that is independent of any of our other organizations. Without discussing the details of this movement, we believe it to be a step in the wrong direction. "An house divided against itself can not stand."

The General Missionary Conference convened in Salem Church on Saturday evening, with Brethren S. E. Allgyer and A. J. Steiner as moderators, and continued until Monday evening, when we left for our homes, all feeling that a most profitable and inspiring meeting had been held. One of the features of the meeting was a special session of the Mennonite Relief Commission for War Sufferers. Bro. Roy Allgyer gave a report of conditions in Europe as he saw them, and Bro. D. D. Miller reviewed briefly the work of the Commission. The meeting went on record in favor of continuing relief work among the needy. Just before adjournment the meeting also expressed itself in favor of another general missionary conference next year. Bro. Shoemaker announced that the addresses delivered before the meeting were to be collected and published in book form. May heaven's choicest blessings attend the meeting.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE RECORD OF THE YEARS

The years are speeding away, away,
Out on an ocean vast and wide,
Moment by moment, day by day,
Like the ebbing away of the tide.
But, unlike the tide, they never return,
Never come back to the haunts of yore;
The tide of that ocean will never turn,
For it hath no other shore.

And what of the years that are gone? Ah, me!

What is the record they've left behind?
Will it bear the test of eternity?

Or will it vanish as doth the wind?
What of the hasty words we've said?

What of the unkind acts we've done?
Where are the famished we might have fed?

Where are the souls we might have won?

Give answer, O soul! And, O, be true!

And as the year ebbs out its life,
Gird on thy armor; thy strength renew;
Be a valiant soldier in the strife.

Let the warning past be not forgot,
As the new-born year unfolds its leaves
Lest thy Lord should say, "Ye did it not,"
When He garners in the sheaves.

For our deeds die not with the dying years;

Our words return, as the swelling tide;
And what if our words bring bitter tears?

'And, O, if our deeds should not abide!
Take heed, O soul! Take heed, take heed!

The past can never be undone;
Sow every day Love's precious seed
While life shall last, till victory's won.

—Jennie E. Wilson Howell.

THE WAY OF SALVATION

including thoughts on

What to do after We are Saved

By Daniel Kauffman

For the Gospel Herald

(Concluded)

Life Insurance

is abundantly taught in Scripture, but not in the form which men usually teach it. It is the promise of God to care for His own, and He has never yet broken a promise. Of the many promises along this line, here are a few:

"Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me" (Jer. 49:11).

"It is better to trust in the Lord, than to put confidence in man" (Psa. 118:8).

"I have been young, and now am old; and yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25).

"I will never leave thee nor forsake thee" (Heb. 13:5).

The whole Bible rings with assurance of God's faithfulness and goodness and promises to care for His own. Yet it is the business of life insurance companies to make a man dissatisfied unless he has his life insured in some worldly company—thus transferring to man the trust that belongs to God. We have the following objections to this form of life insurance:

1. It is false security, as only God can insure life.

2. It undermines trust in God.

3. It is not a sound business investment, as on the average less than half the money paid in premiums finds its way back to the policy holders.

4. It is a continual drain upon the pockets of the masses, annually transferring several hundred millions of dollars from them to some rich corporations.

5. It is a form of gambling, with human life as the element of chance.

6. It makes merchandise of human life.

7. It often undermines family affections.

8. It proposes an unscriptural way of providing for your own.

9. Its corrupting influences have been such that courts and legislators have been compelled to fight the work of its paid lobbies.

The whole system shows the folly of man turning aside from the sure promises of God and placing their trust in a substitute which has commercial gain for its basis.

The Holy Life

When God said, "Be ye holy, for I am the Lord your God," he asked a reasonable thing, Paul puts the matter in a different form when he says, "How shall we that are dead to sin live any longer therein?" It is sin that condemns the soul, it is from sin that we are saved. If we have really been saved from sin we walk "in newness of life." This means that our former sins—such as lying, pride, lust, covetousness, filthiness, profanity, stealing, or anything else about our lives that is not pleasing in the sight of God and contrary to His Word—must now be kept out of our lives. Holiness includes purity, obedience, piety, devotion, spirituality, faithfulness, godliness in all things. These two rules in life should never be lost sight of or ignored:

1. Seek all the light that you can get.

2. By God's grace, live up to all the light that you have.

C. REWARD

"What shall we have therefore?" was Peter's question after informing

his Lord and Master that they had forsaken all to follow Him.

Our motive for following Christ is not to serve a selfish end. "We love him because he first loved us." He redeemed us from sin, made us heirs of glory, and out of gratitude and devotion we serve Him the rest of our days. Yet it is comforting to know that our "labor is not in vain in the Lord." Looking confidently forward to our reward "at the resurrection of the just," we press on with hope and cheer. Does it pay to be a Christian? It most certainly does—both in time and in eternity.

Reward in Time

It is worth something to have your life cleaned up from all the filth of sin; to be able to look God in the face and say, "There is therefore now no condemnation;" to lay your heads upon your pillow at night with the satisfaction of having a clear conscience for God and man; to enjoy the fellowship of God and of saints, growing in grace and a knowledge of the truth, looking with steadfast hope to the blessed time when Jesus Christ will come in the clouds of heaven to claim and to receive His own. If there were nothing beyond this life, no rewards in the life to come, it would still be worth your while to live the surrendered life for nobility and the satisfaction there is in living a clean, pure, useful, holy life in the service of God.

Reward in Eternity

The eternal destiny of man presents to us the strongest contrast that the human being has ever beheld. There is a difference between the saved and unsaved boy or girl at the time that one gives his or her life to God while the other goes on in sin, a more decided difference between the saved and unsaved man or woman when one is engaged in whole-hearted Christian service while the other is throwing his or her life away in the service of sin and Satan, a still more decided contrast between the saved and unsaved man in the dying hour; but by far the most remarkable contrast is presented between the redeemed child of God in a blessed eternity and the doomed soul in the realm of the damned!

What the lost soul will suffer in eternity is thus described in the Word of God: "everlasting fire" (Matt. 25:41); "everlasting punishment" (Matt. 25:46); "unquenchable fire" (Matt. 3:17); "everlasting burnings" (Isa. 33:14); "everlasting contempt" (Dan. 12:2); "damnation of hell" (Matt. 23:33); "where the worm dieth not, and the fire is not quenched" (Mark 9:44); "vengeance of eternal fire" (Jude 7); "smoke of their torment

ascendeth forever and ever" (Rev. 14:11); "tormented day and night forever" (Rev. 20:10). Reading this, we have some idea of the awfulness of the terrible fact that "the wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17), and what is in store for "them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (II Thess. 1:8).

Thank God for deliverance from such an end. Thank God for deliverance from the life here that leads to such end. Delivered from sin in time, we shall be delivered from the results of sin in eternity. "Life eternal" (Matt. 25:46) will be our happy lot, our blissful portion. We look forward with steadfast faith and hope, looking for "the glorious appearance of the great God and our Savior Jesus Christ" (Tit. 2:13), when He shall come in power and glory to receive us unto Himself. "And every man that hath this hope in him purifieth himself" (I Jno. 3:3). "He that overcometh shall inherit all things" (Rev. 21:7). There in that celestial land, at the right hand of God in glory, in the realms of eternal brightness and splendor and glory, the ransomed hosts of God will enjoy His blessings forevermore. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

WHO ANSWERS PRAYER?

By S. B. Wenger.

For the Gospel Herald

God answers prayer largely thru our own efforts and according to our faith. To a very large degree we are responsible for the answer to our own prayers. Our faith judiciously made alive by our own works and our will subject to God's will we may expect Him to answer our prayers. The lady who prayed that God would remove the hill from in front of her house and next morning looked out and said, "Just as I expected, still there," had neither faith nor good judgment.

It is as unreasonable for us to expect God to give us a crop of grain without the use of the plow or in some way making an effort to raise it as to ask God for some favor without exercising our faith to secure what we are asking for. This is exemplified in James 2:16. If we say, "Be ye warmed and filled and give not the things necessary what doth it profit?" If we are in earnest we will make an effort and ask God to bless our efforts.

God often answers prayer according to our faith when we are helpless. The poor widow who was destitute of food prayed aloud in her humble hut for bread. Some mischievous boys

playing outside heard her and got a loaf of bread and threw it down her chimney into the open fireplace and listened to see what she would say. She got down on her knees and thanked God for the bread. The boys then went to the door and told her that they had given her that loaf of bread. She answered, "God sent it, even if the devil brought it." This poor widow was helpless but she had abiding faith and trust in God.

The wealthy man who could point to the cattle on many hills and call them his own and count his acres by the thousands and in his public prayer prayed that the "Gospel be proclaimed from every hilltop" showed that he was not in earnest when the mission subscription was presented to him, by saying, "Well, put down 12½ cts. for me, 12½ for my wife, and 10 cts. for Martha."

South English, Iowa.

"WHAT MEAN YE BY THIS SERVICE?"

(Ex. 12:26)

By W. E. Spriggle.

For the Gospel Herald

These words are often asked, for various reasons, concerning a number of incidents, ceremonies, and services.

It is natural to humanity to be inquisitive, especially in the things with which we are not familiar. And we need not wonder why this question was asked at this time. The world is so blinded with deception, and so ready to devise plans by which they think the child of God can be ensnared that strange services (to the evil one) are not an uncommon thing in our present day. Is it any wonder that people ask us many times, What do you mean by—feet washing, holy kiss, prayer head covering, nonresistance, etc.? In the time when these words were spoken, it meant life to the first born. In our day it means obedience to the commands of God's holy Word.

Let us note a few of these services.

When we partake of the sacred emblems in commemoration of the death and suffering of our Lord and Savior it should not be action that prompts us, but we should look to the cross, and in our innermost souls realize that the plan of redemption was completed. When we partake of the symbols of the broken body and the shed blood, we show to God our sympathy for our Savior, our gratitude to Him, our hope in Him, and pray that He will give us grace to hold out till the time of our departure. We also show to the world (and they are those who, by their acts, crucify Him daily) that we are no longer of the world (tho we are still in the world) and have an acquaintance

with Him. No doubt many of us have often been asked, Why is it that people meet to praise God, spend much time in services, much money in helping to spread the Gospel, much worry and anxiety for loved ones out of Christ? "What mean ye by these services?" Is it our love for God? our love for lost souls? our desire to make vacant places in the lake of fire?

Whatever may be the cause let us remember one thing: When we have done all that we can, we have not done much, and it is not by our great deeds that we are saved. It is thru the Lord Jesus.

When the hand of affliction is laid upon us and we can not understand the workings of God we often wonder, What does it mean?

When the dark clouds have moved away and we see ourselves again in a newer light we see where we have failed to do our full duty. Many homes must be visited by a hard stroke, a loud call, before people will see that God is calling them.

Is it any wonder that such is the case? When we see people going about deceiving, having "a form of godliness, but denying the power thereof," telling men how to live and they themselves doing contrary to their teachings, what mean they by such a service?

Another kind of service which is pleasing to God and a blessing to people is when people meet with nothing else in view, with no other motive than to praise God and learn His Word and do His will. When we meet in such a capacity there is no need of questioning as to the meaning of the service. A band of believers in Christ, fully consecrated, obedient, willing, ready, and even anxious for services are the people who are the true salt of the earth, the lights that will not be hid.

When we once get to our place, the place where God wants us, then will we know what service means, because we can only serve one Master. How sad that so many are trying to carry the world on the shoulder and drag the Cross of Christ, as a side issue. The time may not be far distant when the decision will be made, and you and I must abide. Will we be called for service or will we be told to depart from Him?

Richfield, Pa.

"If you ask me why God should love us, I cannot tell. I suppose it is because He is a true Father. It is His nature to love; just as it is the nature of the sun to shine."—D. L. Moody.

"The more humble we are, the more kindly we shall talk; the more kindly we talk, the more humble we shall grow."

SOME LIGHT ON MASONRY

The following letter is the greater part of a tract sent us by Bro. J. D. Mininger. It is quite illuminating, declared by Pres. Chas. A. Blanchard as "the most remarkable letter I have ever read." By request, we pass that message on to our readers.—Editor.

(Continued)

Paying the Price

It cost many a hard struggle with my Self before I came to the final decision which prompts this letter, and that decision was to lay everything at the feet of Him whom I call Saviour, Lord, and Master. Masonry could give me, and did offer me, much. Many of the Ministers of today are Masons. Many of the Elders, Deacons, and Official Boards of local churches are Masons, and Masonic prestige is no mean factor to an ambitious preacher or evangelist, church or Y. M. C. A. worker. Which should be my "Shibboleth," my slogan? 'My help cometh from the Lodge,' or 'My help cometh from the Lord.' That was my question. There seemed many perplexities. To whom should I go for advice? When you come to the place of surrender, the Holy Spirit will prompt you even as He did me. He said to me,

"He that is of God Heareth God's words" (John 8:47).

Are prestige, honor, man made distinction, those things 'which are highly esteemed among men,' a gain to me? Honestly, I must answer, they are:

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him" (Phil. 3:7-9).

Masonry further taught me that "The Trestle Board is symbolical of the Book of Revelation in which the Supreme Architect of the Universe has developed HIS WILL, for the guidance and direction of His creatures, in the great labor of their lives, the erection of a temple of Holiness in the heart." Praise the Lord! Here is God's answer:

"Out of thine own mouth will I judge thee" (Luke 19:22). Going to this Trestle Board, this Greater Light of Masonry, this Word of God, the Bible, I find God's will and us Masonry's will for my guidance and direction in the erection of a temple of Holiness in MY heart, namely:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath Righteousness with unrighteousness? and what communion hath Light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an Infidel? And what agreement hath the temple of God with idols? for ye (those born again from 'above' and of the 'spirit') are the temple of the Living God. Wherefore come out from among them, and be ye Separate, saith the Lord, and touch not the unclean thing * * * saith the Lord Almighty" (2 Cor. 6:14-18).

It is enough. Although I sacrificed my Masonic connections on the altar of Jesus Christ over two years past, I am now making public to Newton Lodge No. 142, and to the world, that I have heretofore and do now repudiate the Lodge, and with it all other known forms of

"* * * the lust of the flesh, and the lust of the eyes, and the pride of life 'which' is not of the Father, but is of the World" (I John 2:15-17).

Wherefore,

"Let us go forth therefore unto Him (Christ Jesus) without the Camp, bearing His reproach" (Hebrews 13:13).

Standing with my Master, without the camp, I can do no other.

Hoping that there are some real "Born Again" Christians in Newton Lodge No. 142, and in other Lodges in general, who will choose to bear ignominy, and the reproaches and persecutions of those who will not come to the true Light; to these who would

"* * * rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psa. 84:10). and like Moses

'Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the REPROACH of Christ greater riches than the treasures in Egypt.' (Egypt is God's type of the World-system, Masonry included.) (Hebrews 11:25, 26),

and with the heart's desire (Romans 10:1-4) that others may be saved by becoming truly "born from above" of that Holy Spirit of God, and justified by a real Faith in Jesus Christ who shed His precious blood for many for the remission of sins, I am sincerely, your former Lodge brother, and present well-wisher,

J. F. W.

Doctrines exist for promulgation, not for controversy.—O. B. G.

Ignorance is very fertile ground for superstition.—A. C. B.

Preacher's Page

THE NEW YEAR'S PROMISE

We heed them not—they pass so swiftly
on—

These hurrying years that bring both joy
and pain.

The seasons hold us in their fickle clasp,
Each in its turn alluring, till the year,
Its mission ended, sinks into the past,
And leaves us eager-eyed, expectant for
The untried and the new.

Despite our buried hopes our hearts still
yearn

For promise that another year doth bring.
The dear familiar touch we may not feel
Of clinging hands that went the Old

Year's way.
Yet memory treasures in her loving care
All we have lost. That which we hope to
gain

The New Year holds in trust. We stand
at call

Of duty ever: yet must Pain and Joy
Companion us if duty's pledge we keep.
The Old Year, passing, still one treasure
leaves—

'E'en faith, that ever to our bosom clings
Though courage fail and bitter anguish
bids.

We know that barren fields again will bear
Rich fruitage. Homing birds again will
cleave

The air on joyous wing. This doth the
year

Foretell unto the patient, trusting soul—
The glad New Year that promiseth rich
dole.

—Helen M. Richardson, in American Messenger.

THE NEED OF CLEANSING AND PRAYER IN REVIVALS

By J. H. Siegrist

For the Gospel Herald

We are now in the season of revivals or, in other words, series of meetings.

It is true that these meetings are now wisely distributed over the entire year, but this season still holds the preeminence.

The need of cleansing and prayer preceding and pervading a series of meetings is imperative. The Holy Spirit thru the apostle Paul wrote thus: "Let us cleanse ourselves from all filthiness of the flesh and spirit" (II Cor. 7:1). A distinction between the filthiness of the flesh and that of the spirit seems to be pointed out to us in this verse. Away back in the inner shrine of our spirit there may be filthiness.

There is another pointed passage which has at least a secondary application to the Church: "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their way then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

These truths may be applied to our

individual hearts and to our Churches.

When reading a report of a series of meetings where Christians were helped, but there were no conversions, our suspicion is aroused and we have some misgiving.

We may obtain much light from the evangelists, who will occasionally relate to us some of the hindrances with which they come in contact.

A grayhaired minister tells the following story from his own life:

"For some time I had carried on a decayed work in a country district. There had been no revival in those parts for years. So I began to gather some godly people together weekly to pray for a revival. We kept this up for fifteen months, without the desired results. When fall came on I set apart a day for united prayer. My heart rejoiced, when I saw the farmers driving in with their families until the school-house was filled.

"I explained that we had gathered to pray for a revival. The silence of death seemed to settle upon the audience. Presently a leading old elder arose in a front seat and said, 'Pastor, I don't think there is going to be a revival of the Holy Ghost here so long as Bro. Jones and I don't speak to each other.' They at once forgave and buried the hatchet.

"A sob broke from the audience and soon another elder arose and said,

'Pastor, I think there will be no revival here while I say fair things to your face and mean things behind your back. I want you to forgive me.' For ten minutes men and women crept noiselessly about the house, squaring old scores. And God began to visit them.

"In a very short time four of the ringleaders in sin in that community were crying to God for mercy. A revival broke out that swept to and fro over the district for three years."

Many such incidents could be related if space would permit.

The first great revival of Christian history had its origin on the human side in a ten-day prayer meeting. "These all continued with one accord in prayer and supplication" (Acts 1:14). Furthermore this revival proved genuine and permanent. The converts "continued steadfastly in the apostles teaching and fellowship, and in the breaking of bread, and in prayer" (Acts 2:42). "And the Lord added to them day by day those that were being saved" (V 47 R. V.).

It is not the purpose of this article to enumerate the shortcomings of or to chide the Church; but assuming that we are living in Laodicean period of the present Church age, then the message to the Laodiceans has its primary application to these present times. (Read Rev. 3:14-20.)

Above all other things, the world needs Christianity to cure its many ills. Labor and capital must kneel at the same altar before their troubles will be over.

We cannot take a neutral stand in this matter, "For he that is not against us is on our part" (Mk. 9:40). "He that is not with me is against

me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

It behooves us, therefore, to be of the positive type of God's professing people. Would it not be sad indeed if you or I were a stumbling block to some lost soul? It would be a tragedy. Some one has said, "The greatest tragedy in the world is a lost soul."

Chambersburg, Pa.

AN EDUCATION FOR THE CHURCH SEXTON

While the following article was not written for our people in the first place, and some of its sentiments do not fit us and our form of conducting worship, it has so much in it that can be directly applied by our church officials, that we have decided to print it entire and let the readers sift out what fits and what does not.—Associate Editor.

These are days of intensive and extensive education. My morning's mail is sufficient evidence. There is the correspondence school which in a few lessons will make me a proficient public speaker. There is the summer school where the minister may renew his youth. There are schools and conferences for Christian workers of every variety. There are schools of domestic science for our wives and daughters, training schools and camps to make our boys efficient citizens. But as far as my information goes it remains for me to suggest a training for a man who sorely needs it, the church sexton.

Many men holding this humble ecclesiastical position are men of wide education and experience. They are versed in many fields of the humanities and hold excellent advice as to running the church and the government, but too often they lack training for their humble tasks. Their education has been cultural rather than practical. They are apt to become philosophers rather than mechanics. Their spiritual mindedness makes them forget the material things of life.

I would suggest that summer conferences and schools be held for the church sexton. Many practical subjects could be considered. There should be a course in the fundamentals of ventilation. Here the value of fresh air could be learned. The effect of church ventilation upon the sermon could be studied. Dean Hodges says that many church sextons are in league with the devil. The sermon may be a little heavy. But a poorly ventilated church will put a congregation asleep much more quickly. Also in this course the sexton could be shown the difference between cold air and fresh air, and the value of sun-

light as a disinfectant. It might be well to include a study of draughts and their effects upon the disposition of the individual.

There should also be a course of dustology. Here the student would learn the process of dust development from the dirt that is brought in on shoes and clothing. Some of our sextons hold the old theory that dust is an essential part of the atmosphere and that it is impossible to rid the air of it. The relationship of disease germs to dust would take the student somewhat in the medical field. Many a padded pulpit contains dust enough to harbor a regiment of disease germs. The effect of dust upon cloth fabrics would be another interesting study.

There should be some inspirational hours. The church sexton is too prone to think that his is a menial task. He should be made to feel that it is not the least of the services in God's house and that he is not the least in the kingdom of God. The words of the psalmist, "I had rather be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness," should become the sentiments of his heart. A church sexton that has the vision of his task and its relations to the church can get joy out of his task and bring joy to others. He should make the old verse

"If I were a cobbler, it would be my pride

The best of all cobblers to be.

If I were a tinker, no tinker beside

Could mend an old kettle like me."

apply to his work. He should feel that every time he rings the bell with its invitations for services that he is on business for the King.

I am sure that when the sexton has completed the course outlined above it will bring a smile of joy to his pastor's eyes and a satisfaction to the hearts of the congregation. He might get his salary increased.—W. H. Leach in the Continent.

CONTINUED MEETINGS

For the Gospel Herald

There are several notable meetings of this kind referred to in Acts of the Apostles. First of these was that 10-day prayer meeting which preceded the outpouring of the Holy Ghost on the day of Pentecost and the subsequent religious activities recorded in the first few chapters in the book of Acts. When Paul testified that "for the space of three years I ceased not to warn every one night and day with tears," he not only gave us an idea of the duration of continued efforts in those days but also of the spirit in which such efforts should be undertaken.

At this time of the year there are so many special meetings going on that we frequently hear the cry of "scarcity of evangelists." The fact is, there are many more evangelists at work than there were in former times, but there is such a demand for their services that they are not able to answer all their calls. This condition speaks well for the general interest manifest in the Church. For the consideration of those interested in continued meetings, especially ministers, we desire to offer a few thoughts.

Motives

What motives prompt us in making arrangements for these meetings? Is it to maintain the custom of holding meetings "at least once a year," or is it that we are burdened for the welfare of Zion and the salvation of souls? The former motive may bring about the meetings, but the latter motive is more liable to bring about the desired results. Moreover, when brethren are constrained by the love of Christ to throw their life into the work of rescuing lost souls and building them up in Christ they are much more liable to seek the Lord in fervent prayer and go to the Throne for direction and power than when they are moved merely by desire to keep up the custom of going thru the motion of making an annual effort to gather in the lost.

Let us raise the question of motive in another form. What do we hope to accomplish by these continued efforts? Is it the ingathering of the lost, or the uplift and enlightenment of the saved? Is it to reach hard cases and solve difficult and perplexing problems? The answer to these questions will throw some light on how long these meetings should continue, a subject which we shall now consider.

Length of Continued Meetings

At the present time there seems to be a tendency to shorten these meetings, most people preferring a sharp, brisk effort to a long, continued season of prayer and preaching by means of which the hard ground is loosened up and sinners brought to Christ. This kind of efforts has its advantages, but it usually fails in reaching the class of people that need salvation most.

If your aim is to have merely an inspirational meeting, then a short meeting of from a day to a week will be the thing to provide for. But such meetings will, as a rule, fail to reach the hard cases. The converts who usually come out during a short series of meetings would in all probability unite with the Church if such meetings were not held. It takes the long, continued efforts, the continued prevailing prayer and preaching and per-

sonal work, to mellow up the hard ground and reach the hardened sinners. A short series of meetings is held. The boys and girls confess their Savior and the Church feels strengthened. But that does not reach the hardened sinner who has for years resisted such efforts and who is becoming more and more of a hopeless case. Neither does it deepen the conviction on the part of the Church member who for years has lived a very inconsistent life, has perhaps never been converted. It often takes weeks of faithful, prayerful effort to reach these chronic cases, and without such efforts they will probably never be reached.

An evangelist was once asked what he thought of these things and he replied, "The first week you gather in a few; the second week you reach the harder cases; the third week salvation comes in showers."

Preparation

Concerning this we need not speak, as we are frequently told what we ought to do in the way of preparing for these meetings. The important point is to act upon the suggestions and do as well as we know.

The Evangelist

We are throwing time away if the evangelist is not a whole-souled man of God, consistent in life, sound in the faith, self-sacrificing in service, burdened for the salvation of the lost, loyal to God and the Church. These points settled, we are ready to consider what other qualities the evangelist should have so as to most favorably impress this particular congregation at this particular time.

Support

We must first dispose of the financial question before the average reader will give attention to the more substantial forms of support. It is understood, of course, that the evangelist and his family must live. Contributions to such support are therefore appropriate. Financially the evangelist may be handicapped in two ways: (1) Contributions so scant that his family suffers, and he must have his mind on the suffering family at home rather than the work of saving souls where he is laboring. (2) Contributions so lavish that he is actually spoiled by the temptation of working for the money there is in it. Both points need consideration, the larger congregations remembering their opportunity to make their contribution heavy enough to cover the expenses of the evangelist while he labors in fields where he gets little or no financial support.

But money is (or ought to be) a very small factor in the matter of

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Does it affect our salvation not to believe the entire Bible as being inspired and infallible?

Most assuredly salvation is affected by not accepting the Bible as fully inspired. The Scriptures testify of Christ from Genesis to Revelation. He is the central theme of the BOOK. Deny the miracles and you deny the greatest of all—the Virgin Birth. Deny and doubt the experience of Jonah in the belly of the fish for three days and nights and you deny Christ's resurrection (Matt. 12:40). No resurrection—no salvation (I Cor. 15). Deny the literal narration of facts in Gen. 1 and 2 and you prove Christ a false teacher for He believed them. There is no salvation in the name of an imposter (Acts 4:12).

All Scriptures testify of Christ (Jno. 5:39) and knowledge and experience of salvation are inseparably allied with the belief of the plenary and verbal inspiration of the entire Bible.

J. L. S.

The entire Bible (all scripture) stands or falls together. If you remove any part of a wall it is weakened and liable to tumble. Unbelief was the cause of Israel when wandering in the wilderness to come short of the promise left them (Heb. 4:6). We must chose between Christ and Higher Criticism. The latter rejects the former. All scripture points to Christ who is our only hope of salvation (Acts 4:12). So we accept Him and His Word and say, "It is written" (Matt. 4:4), not doubting. He identified Himself with all scripture. "Think not that I am come to destroy the law or the prophets" (Matt. 5:17, 18). If we disbelieve any part of the Bible we forfeit our claim to its promises.

J. C. C.

support. It is in your prayers, in your personal work, in your regular attendance and hearty responses to the pulpit appeals and teachings, in your words of encouragement (but not flattery), in your efforts to get both saved and unsaved to the meetings that you render your most substantial support.

* * *

In these continued meetings we have wonderful opportunities. Let us improve them by the grace of God, looking to Him for guidance, grace and power. Doing this, "your labor is not in vain in the Lord."

Scottdale, Pa.

Sunday School

For the Gospel Herald

Lesson for Jan. 18, 1920—Acts 4:1-31

THE BOLDNESS OF PETER AND JOHN

Golden Text.—Stand fast in the faith, quit you like men, be strong.—I Corinthians 16:13.

Introductory.—Up to the time of and including this lesson Peter has made four recorded addresses. Not all that he spoke in each speech is given in the Bible, but we have the substance recorded in each case. The first address is the one recorded in Acts 1 on the occasion of the choosing of a successor to Judas Iscariot as the witness of the resurrection of Jesus Christ. The second address is on the day of Pentecost and is given in Acts 2. It is a wonderful sermon on the giving of the Holy Spirit and salvation thru Jesus Christ. It was the subject of Lesson I of this Quarter. The next recorded address is the one to the people immediately after the healing of the lame man at the Beautiful Gate of the temple in Solomon's Porch. In this sermon he repeats the arguments of his first sermon on the meaning of salvation, and clearly states the power of Jesus to save to the uttermost both soul and body. It was during the giving of this sermon that the apostles were arrested and committed to prison for a hearing before the council the next day. The fourth recorded address is the one in the lesson for today before the Jewish Sanhedrim or council, an organization which controlled matters among the Jews themselves, especially matters of religion. This council was composed mostly of Sadducees, a sect which denied all supernatural power, denied the existence of angels and spirits, and denied an existence of life beyond physical death. They were the free-thinkers and materialists of their day. Quite naturally to men of this class the teaching of eye-witnesses to the resurrection of Jesus would be unwelcome. To their assertion, "There is no resurrection, for no one has ever seen one," the apostles could reply, "But we know there is, for we have seen it with our own eyes and handled Him who rose from the dead with our own hands." There was no meeting an argument like that.

J. A. R.

Lesson Story.—While Peter and John were standing there and talking to the people who had gathered about them and the healed man, the priests and rulers of the temple and the Sadducees came and arrested them. They were much put out because these men were preaching the resurrection thru

Jesus. They put Peter and John in a cell till the next morning because it was already evening when they took them. When the morning came there was a gathering of the chief men and officers and Peter and John were brought in before them. They asked how they had healed the lame man.

Peter was filled with the Holy Ghost and boldly told them just how the man was healed. He said that it was by the name of Jesus Christ of Nazareth whom they had crucified but whom God had raised from the dead that the man stood before them whole. He told them that altho they had set Jesus at naught as a rejected stone in a great building, yet had He become the head of the corner. He said, "There is none other name under heaven given among men, whereby we must be saved."

After Peter had made such a bold speech, the rulers were much impressed that these men had learned of Jesus. They could say nothing against the healing because the man was there before them. Then they sent the apostles out of the room while they counseled what to do. They cared more about keeping the truth from the people than they did about acting honestly. They said among themselves they could not deny the miracle. But they decided to threaten the apostles and command them not to speak in the name of Jesus any more. So they called the apostles back into the room and told them that they should not speak or teach at all in the name of Jesus. But Peter told them that they themselves should judge which was right to obey them or to obey God. He said, "We cannot but to speak the things which we have seen and heard." At last they threatened them again and turned them loose because there was nothing against them that would be worthy of a punishment. They went back to their own company and prayed over these matters. God sent them a proof of His favor by shaking the place. Then they went on preaching the Word of God with all boldness.—J. R. S.

We are in darkness; clouds and darkness are upon our spirit; many dark providences befall us; we see not our way, and many times know not what to do. Now, let us act faith on Jesus; He will bring light out of darkness. We are under black fears and sorrows, and all is dark night sometimes with us; but if we can look to this bright Morning Star, He will enlighten our darkness. He will shine in upon our hearts, scatter every cloud, and give us a joyful morning.—John Bunyan.

Our Young People

A WISE MAN THAT FAILED (Junior)
I Kings 3:1-15; 11:1-13.

Topic for January 18

MOTTO

"Fear God and keep his commandments: for this is the whole duty of man."

THE STUDY HOUR

I. The Wise Man's Beginning.—It is written, "The fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job 28:28). Solomon was very young yet when he was called to be the king of Israel. His parents had taught him to fear God and to keep His commandments. When he was made king, he felt very much the need of wisdom that he might rule God's people right. One night while Solomon was sleeping upon his bed the Lord came to him in a dream and said, "Ask what I shall give thee." So Solomon told the Lord all that was in his heart about the great work of ruling the kingdom. He told God how great the people were in number and how much wisdom was needed to rule them rightly. He told how he was but a child who knew very little. Then he said, "Give thy servant an understanding heart to judge thy people, that I may discern between the good and bad: for who is able to judge this thy so great a people?"

It pleased God very much for Solomon to speak in this way. Solomon might have asked more selfishly for riches or honor or great power over his enemies or long life. But he needed much more the wisdom to do right than all these things. So God gave him what he asked and besides the things he did not ask, riches and honor. He promised that if he would be obedient to the commandments of the Lord that He would also give long life. When Solomon awakened he saw that it was a dream from God. He worshiped the Lord who had promised such good things.

II. The Wise Man's Wonderful Wisdom.—God fulfilled the promises which He made to Solomon. He gave him more wisdom about every thing than any other man living. People from all countries heard of his wisdom and came to hear him. Solomon also wrote many proverbs and songs. He had knowledge of trees and plants, of animals and birds and fishes. He had wise ways of dealing in judgment with his people. He made many beautiful buildings and gardens and pools and walks.

III. How the Wise Man Failed.—As Solomon increased in riches and honor he began to get acquainted with many kings in the whole world. He married many wives who were worshipers of other gods. These wives wanted to worship their gods in Jerusalem. Solomon to please them let them have altars and gods made with hands. So Solomon lost the favor of God in his latter days. God sent trouble to Solomon and to his son after him so that the kingdom was divided and went partly to another king.

PERSONAL THOUGHT

When we find wisdom we should keep in the way of wisdom if we will succeed.

For Children

1. Text word, **Wisdom**.
2. How Solomon Chose.
3. An Example of Solomon's Wisdom in Judging.
4. The Visit of a Queen.
5. The Building of the Temple.
6. Solomon's Great Mistake.

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CONTRIBUTING EDITORS

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Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, JANUARY 8, 1920

Field Notes

Bro. Noah H. Mack is to begin a
series of meetings at the Hanover
Church, York Co., Pa., Jan. 18.—S.

Bro. Ira Yoder of Minot, N. Dak.,
is spending some time with friends
and brethren in Ohio. He was one
of those who attended the general
missionary conference at Elida, Ohio,
last week.

Bro. J. A. Ressler of this office
spent last week with the congrega-
tions at Belleville and Newville, Pa.,
assisting in Bible meetings.

The brotherhood of the Hagerstown,
Md., district made a commendable
beginning of the new year by spend-
ing New Year's day in a Bible meet-
ing at Paradise Church. There was
a good attendance and a live interest.

A Series of meetings is to open
Jan. 4 at the Ephrata Mennonite
church with Bro. John W. Weaver,
Union Grove, Pa., in charge of the
work; "And I, if I be lifted up from
the earth will draw all men unto me."
—A. S. H.

We are in possession of a program
of a Bible meeting to be held at the
Chambersburg, Pa., Mennonite
Church on Tuesday and Wednesday
of next week. The prayers and the
attendance of all within attending dis-
tance is desired.

A card from Bro. Chris Augsburger,
one of the relief workers in the Near
East, states that their party, Earnest
Miller, Eli Stoltzfus and himself are
assigned to the Beirut district.
Those writing to them will address
them at Beirut, Syria. An article
written by him will appear in these
columns in a week or two.

A short Bible term is to be opened
at Lake View Church near Wolford,
N. Dak., Jan. 12, with the brethren,
Simon Gingerich of Wayland, Iowa,
and J. C. Gingerich of Wolford, N.
Dak., in charge. It is a commendable
undertaking by the brethren of the
Northwest, and our prayer is that
much good may come from the effort.

It was our privilege, recently, to
visit at the home of our aged brother
and fellow minister, Bro. Christian
Risser of Eureka, Ill. Bro. Risser
has passed the century mark, and his
mind and body are remarkably well
preserved. He still manifests a keen
interest in the affairs of the Church,
and loves to talk of affairs as they
were in his boyhood days.

We regret to learn that Bro. I. S.
Mast of Minot, N. Dak., has had phy-
sical breakdown, doubtless the re-
sult of overwork. His doctors coun-
sel him to keep quiet, resting from
both manual labor and ministerial
work. May God find others to carry
on the spiritual work while He keeps
Bro. Mast in the repair shop and may
He speedily restore our brother to
his former robust health.

The brotherhood at Roanoke, Ill.,
has decided to rebuild their church,
making it larger and more convenient.
A meeting for this purpose was held
just after the recent Bible conference
at that place.

Correspondence

Petersburg, Ont.

(Wilmot Congregation)

Dear Herald Readers. Greeting.—
A few items from this place may be
of interest to some readers. A few
weeks ago we were glad to have the
privilege to have with us Bro. E. L.
Frey and Bro. J. S. Gerig, of Ohio,
who both gave us two Spirit-filled
sermons. The brethren also filled ap-
pointments at the Zorra, Wellesley,
Poole and Hay Church in Huron Co.,
holding Communion at the two last
mentioned places. May we all hold
them up to the Throne of Grace as
they go from place to place preaching
the unadulterated Word of God.

Cor.

McCauley, W. Va.

Dear Herald readers:—Greeting.
On Saturday, Nov. 8, we were favored
by having Bro. David Leshner, of
Mar land, come into our midst. He
preached two impressive sermons for
us Saturday evening and Sunday
morning. In the afternoon he preach-
ed at Mine Spring school house a
distance of ten miles, and at night at
Kimses Run Church. Bro. Abram
Sperow accompanied him. Monday
morning they left for the latter's
home at Linville, Va.

On Dec. 14 Bro. Lewis Shenk of
Broadway, Va., filled the regular ap-
pointment here and received one into
the church by water baptism. We
are always glad to have the brethren
and sisters come whenever they can.
The membership is small and scat-
tered here and we do not have any
services thru the winter months. The
brethren from Rockingham Co., Va.,
preach for us once a month thru the
summer months, which we are glad
for, but the distance and bad roads
would make the trip almost impos-
sible during winter. May God bless
the efforts of His people everywhere.

C. A. Barbe.

Dec. 22, 1919.

Kouts, Ind.

Dear Herald Readers, Greetings:—
Bro. Henry Weldy was with us on
Sunday, Nov. 9. In the forenoon he
used as his text "Behold the Lamb of
God" and in the evening he preached
about an ideal home.

Bro. Silas Weldy was here Sunday,
Nov. 16, coming here from Rensselaer
having held meetings there. He used

as his text: "Have mercy on us." In the evening he preached on "Repentance."

Our evangelistic meeting and Bible conference commenced on Saturday evening Nov. 22 and lasted until Sunday evening Nov. 30. Bro. Niles Slabaugh was the instructor of the different Bible topics and Bro. D. J. Johns gave us the lesson from I Corinthians. On Sunday, Nov. 23, Bro. Ray Yoder and his family from Wakarusa also worshiped with us.

Bro. Unsicker was here on Sunday, Dec. 7, and preached two very impressive sermons.

Last Sunday Bro. Bixler was with us, preaching both morning and evening. Monday he with some of the brethren of our church went to Michigan City, to visit an imprisoned brother at that place.

Pray for the work at this place.

Dec. 24, 1919. Cor.

Albany, Oreg.

Dear Readers, Greetings: — Last evening our Sunday school celebrated the birthday of our King and truly He is a most gracious Lord who has for His most enthusiastic subjects the little children. How it cheers our hearts to see the little ones as the Master calls them honoring and magnifying Him who means so much to every one of us. But we also remembered the young brethren of our own dear Church who are in the Near East and took an offering for the suffering in the Near East, same to be at the disposal of our brethren who are on the field. Since we last wrote we have had a number to come to our fold, among them Bro. and Sister J. E. Whitaker of Montana, Bro. and Sister Andrews of Washington, together with their families; also Bro. Martin (a brother of our deacon, Ephraim Martin) besides others passing thru. Again we say, Welcome one and all.

We are expecting Bro. C. Z. Yoder to be with us ere long. May the Lord use him to the furtherance of the cause, both here and elsewhere.

Our hearts were made sad recently by the death of Bro. C. M. Widmer, son of Bro. and Sister C. R. Widmer. But we need not weep as those who have no hope as our brother left a bright testimony of the power of God. Sister Ida Brennehan has been passing thru a severe spell of sickness. Truly we ought to sorrow with those who have so much sadness yet withal are cheerful knowing that he who keepeth Israel shall neither slumber nor sleep. Generally speaking, health is above average.

Yours for the lost,

Dec. 26, 1919. G. R. Bebb.

Roanoke, Ill.

(Harmony Congregation)

Greeting in the Master's Name:— On the evening of Nov. 30 we were glad to have with us Bro. C. F. Derstine who preached to us from Heb. 11:16 a very helpful sermon.

On Dec. 7 Sunday school reorganization took place with Bros. E. H. Oyer and Sol. Schertz as Supts.

Dec. 14 our Y. P. B. M. was reorganized with Bro. E. H. Oyer Supt. and Sister Mattie Imhoff, Primary Supt.

Dec. 21 Bros. J. S. Shoemaker and Daniel Kauffman were with us and preached from John 6 very interesting sermons. We are certainly glad to have visiting brethren with us at this place. May we not be hearers only but also doers, of the same.

In His service,

Dec. 27, 1919. Mollie Schrock.

Jackson, Minn.

Greetings to Herald readers. The Alpha Mennonite Sunday school elected officers for the coming year on Dec. 28.

The officers are as follows: Supt., Eli Miller; Asst. Supt., James Bute; Sec.-Treas., Grace Bute; Chor., Mrs. Earnest Garber; Asst. Chor., C. J. Garber; Librarians, Marvin Garber, Herbert Bute.

In His service,

Dec. 28, 1919. Cor.

Fairview, Mich.

To all readers of the Gospel Herald we wish a happy New Year.

We praise the Lord for the many truths that were so vividly brought to our minds thru the brethren S. Yoder and C. D. Esch in a week's Bible Conference and sermon each night. May God bless their efforts which were not in vain, as 17 young souls came out on the Lord's side, and others renewed their covenant. One brother who had fallen into sin made an open confession Sunday and was again received into the visible church, and others are counting the cost but would not yield. We feel we as a body have been strengthened and His Spirit was manifested thru the power of God. May we put forth greater effort from now on, and not forget our duty towards God and man.

Instruction meeting was held Saturday afternoon and also will be held again next Saturday afternoon, if the Lord is willing, and on Sunday baptismal services.

Sunday school was also reorganized with the brethren Moses Steiner, Supt.; Chauncey Zook, Assistant; F. F. Stutesman, Supt. of the primary department, Sister Nettie Miller, secretary and treasurer, and Otis Bontrager, Chorister.

Young People's Meeting reorganized also with Bro. Omer Stutesman,

moderator and Moses Steiner, assistant. We also had services on Christmas day. Sorry so few attended. Our annual business meeting is announced for Thursday, New Year's day. May we not cease praying that more souls may be gathered in for His kingdom before it is forever too late.

Yours for His service,

Dec. 28, 1919. Mary M. Zook.

Lemoyne, Pa.

(Slate Hill Congregation)

Dear Herald readers, Greeting:— We have again passed thru a series of inspiring meetings held in the month of December. Our fifteenth Annual Bible Study was held from the 1st to the 4th inclusive. Instructors were Bro. Daniel Kauffman, of Scottdale, and Bro. S. B. Landis, of Bainbridge, Pa. These meetings were well attended, considering the weather conditions. There were a number of visitors here from neighboring congregations. Surely all had a rich spiritual feast to partake of and enjoy.

These meetings should draw us all into closer kinship with Christ Jesus and save us from slothfulness in His service. Bless His holy name.

Following these meetings there was a week of rest. We trust and feel it was a week of prayerful preparation for the evangelistic services which followed and were conducted by Bro. Geigley, of Iron Springs, Pa. He preached the Word with power, labored earnestly for the salvation of souls. Seven inspiring sermons were preached, during which time, seven took a stand for Christ. On account of inclement weather our audiences were small, but splendid interest was manifested. Bro. Geigley's presence with us was appreciated and we believe the Church was strengthened and many members encouraged to press forward in the Master's service with greater zeal and earnestness. Thanksgiving day was spent very pleasantly. We had a sermon and praise service in the morning.

This brings us up close to the new year when it is natural for us to review the past. Deep questionings and self communings pervade the mind. We sometimes discover crooked marks and unsightly blots on the pages that came to us unsullied from our Maker during 1919 and oh, how we would love to wipe them out, but that is impossible. A joyful thought comes, "We can apply the blood of the Crucified One and cover them."

As true men and women we will want to make the most of opportunities. What principles are we applying to our days as they pass? These principles, be they what they will, will characterize the new year unless we change. The search light

(Continued on page 764)

Miscellaneous

WINTER

(This Poem was written by Bro. John G. Brubaker one of our boys who died at Camp Meade. It was written while he was attending Millersville Normal. He was a son of Bro. Wm. T. Brubaker, Mifflintown, Pa.—W. Banks Weaver.)

The winter season comes at last
With all its sport and fun.
The students are out skating now,
And how the children run.

The ground is covered with the snow,
So soft, and clean, and pure.
The sleigh bells jingle on the horse,
In glee you may be sure.

But Oh, the sight that meets our eyes,
When we look at the trees!
The sun is shining on them now
Unshaken by the breeze!

The limbs are sparkling in the sun,
Each twig is like a gem
Of priceless worth, how we enjoy
The pleasure giv'n by them.

The sight is something more than man
Can with his pen depict;
Mere words cannot in truth express,
The views and not restrict.

Our eyes behold what pen or brush,
Has not before expressed;
And never will in time to come,
By artist thus impressed.

'Tis God alone who can create
Such pictures for us all;
So beautiful and glorious too,
They please both great and small.

All nature does in truth declare
The glory of our God;
In winter and in summer too
In ice and soft green sod.

—J. G. B.

JOY IN SERVICE

By Martha Yake

For the Gospel Herald

This is Thanksgiving day; a day when all our hearts turn to God with gratitude and we cannot but speak of the many blessings of love to us.

The greatest of all these blessings and the one that has brought the most joy to the world is the gift of our Lord Jesus Christ. He who is greatest of all and yet servant of all has given us the example of the joy in true service. His Master's will was His greatest concern and anything God would desire of Him Jesus took pleasure in doing.

May we, as Whittier sang,
Follow with reverent steps the great example of Him whose holy work was doing good. So shall the wide earth seem our Father's temple. Each loving heart a psalm of gratitude.

God has a plan for each life. He will reveal or gradually lead us to that plan if we but ask Him to. "Delight thyself in the Lord and He shall give thee the desires of thy heart—Commit thy way unto the Lord—Trust also in Him and He shall bring it to pass."

The question is—Is our delight in the Lord? Is it sweet to trust Him? To the true child of God, who has been cleansed from sin by the Blood of Jesus, who is feeling the Loving touch of the Master, who is spending daily a quiet time with God over His good Book and in sincere prayer, who is willing to let God's loving hand lead him in paths of service according to His will. To such an one God will call to come up higher and have the joy of the Master's presence in a life of service. But who is this meant for? Can every one have a life of service for Him? Any one whose personal contact with Jesus has made them to become like Him is "a vessel meet for the Master's use."

The first disciples' personal contact was the beginning of their service—and is not it the beginning of ours? So let me plead for a real true prayer life that will give each of us the sweet fellowship of the Master—for prayer always precedes service—only the service that grows up naturally out of this personal contact with Jesus counts and tells for the most.

The supreme task of the Christian Church is to propagate Christianity. Each individual Christian has some definite responsibility in this task. Every one who selfishly ignores this fact dwarfs his possibilities for real service, and for his own personal development. No Christian has done his duty until he investigates and finds the place God has chosen for him? There is nothing better in life than finding fully and choosing God's will, for your Lord—but—"Lord here am I. All that I am is yours." "Work thru me."

Some can serve best thru intercession, some by making money to support the Lord's work and workers while others find their highest calling in going out into the needy field where their life work even tho in sacrifice gives them a "joy unspeakable."

Have you learned the joy of sacrifice? real true joy straight from the Father's heart because of some little sacrifice you've made in His name? It may seem more than a little one to you at the time, but after its all over we smile and say—Why the satisfying joy is so much sweeter than the thing we sacrificed or given up ever could have been. Sacrifice hallows

and increases the gift. I quote from Gorden the following—

Perhaps the annual foreign missionary offering is being taken in your church. The pastor has preached a special sermon, and it has caught fire within you. You find yourself thinking during the preaching service and the prayer following, "I believe I can easily make it fifty dollars this year, I gave thirty-five last time." You want to be sure to make it fifty dollars because you can do that easily. If you are shrewd to have your money count the most you will pinch a bit some where and make it \$62.50. For the extra amount that you pinch to give will hallow the original sum and increase your joy in giving.

Not only is this true in giving money, but just as much true in the giving of your time and energy. It is not a question of how much we give, or how near we measure up to other good folk, but have we given the extra hours and days beyond those you could easily give? Personally, some of my sweetest memories are the days or weeks I've spent in kindly service for my Master in giving help in time of need. Just to know one is filling a need is a joy and satisfaction worth more than the effort.

I hear some one say—Well I've given of my good time and effort in service for my fellow men, I've done all I could in various ways, but I can't speak of any special joys and blessings coming to me.

Tell me the secret of your joy in service? David must have had this in mind when he said "He that goeth forth and weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

When the opportunities for service come to you, what is your attitude toward them? Do you receive them as a blessing or a gift of God, or do you really serve from a duty standpoint because of fear of displeasure or punishment? But you have gone forth (made an effort) reluctantly (with weeping). But have you come back rejoicing? "No, there weren't any sheaves to bring." The fact may be you may be called to sow instead of reap and the sheaves may not be white unto harvest—but had you praised God for the opportunity of service, and asked Him to fill your heart with joy as you render your service gladly whether sowing or reaping, your joy would increase as you labor on and finally bring in the sheaves.

"He that soweth in tears shall reap in joy." Because "The joy of the Lord is thy strength." He will bear

your burdens in the heat of the day. He will lead you through temptation. He will "supply your every need." He will lead us on to deeper joy and happiness in giving true Christian service.

Of course the trials and reproaches will come (for they did to Jesus) our best friends may misunderstand our motives, and may try to hinder us, we may get discouraged and feel as tho we couldn't accomplish anything, or our work doesn't amount to much, everything seemingly turn against us in our labors of love but, "Our light affliction which is but for a moment worketh for us a far more and exceeding and eternal weight of glory"

God in His wisdom and kindness may be allowing these persecutions to enlarge our lives at He did Paul's.

Paul, I am sure encountered many more hardships than we have ever witnessed and do you wonder at his experience in the Philippian jail?

There in the inner dungeon of a prison, dark, dirty, and damp is Paul. His back is bleeding and sore from the whipping post, his feet are fast in the stocks, his position is about as painful as it can be. Paul would be asleep for weariness and exhaustion but the position and the pain hinder.

He had followed a vision in coming over to Philippi and now such an experience, but he knew what to do, he begins singing. Likely it's one of the old Hebrew psalms that he knew by heart. It was a psalm of praise. Then the second experience when again in prison at Rome he sits dictating his letter, he gets tired and would swing one limb over the other for a change but he cannot, the heavy chain at his ankle reminds him of his bonds as he reaches for a quill to put a loving touch to the end of his parchment, again the forged steel pulls at his wrist.

That is the setting of Philippians, the prison psalm. What is its key-word, is it patience? that would seem appropriate. Is it long-suffering? More appropriate yet. The **key-word** is **joy** with its variations of rejoice and rejoicing.

Paul was sorrowful yet always rejoicing, his golden experience teaches us how the joy of Christ can overrule the sorrow of the world can make us sing while we weep and can maintain in the heart, even when cast down by difficulties a deep consciousness of a "joy unspeakable." "This joy can no man take from you."

What is joy? Dr. Murray says, It is the cataract in the stream of life. Peace is the gentle even flowing of the river, joy is where the waters go bubbling and leaping on, making the channel deeper for the quiet flow of peace. Paul had put his no worry

rules thru the crucible of experience. He follows the Master in this.

These three rules really mean living ever in that Master's presence, and when we realize Jesus as ever along side of us, then it will be easier to be

Anxious for nothing

Thankful for anything

Prayerful about everything.

Abide in Christ that your joy may be full as Paul's was abiding fully in Christ is a life of overflowing joy and happiness. As Christ gets more complete possession of the soul it enters into the joy of its Lord. His own joy the joy of Heaven becomes its own and that in full measure and as an ever abiding portion.

Joy is an essential characteristic of the life of the believer who fully abides in Christ.

We all know the value of true joy. It alone is the proof that what we have really satisfies the heart. As long as duty or self-interest or other motives influence me.

Men cannot know what the object of my pursuit or possession is really worth to me. But when it gives me joy, and they see me delight in it, they now that to me at least it is a treasure. Hence there is nothing so attractive as **joy**.

There is no proof of the **reality** of God's love and the blessings He bestows which men so soon feel the force of, as when the joy of the Lord fills the Christian's heart in a sacrificial life of service with a heart full of joy. No work can weary and no burden can depress. God Himself is strength and song.

Claim this joy as a blessed proof of the sufficiency of Christ to satisfy every need of the soul.

Rejoice in the Lord alway and again I say, **Rejoice**.

West Liberty, Ohio

WORK

By Sadie King.

For the Gospel Herald

Work is a very small word and yet includes so much. Where is the Christian man or woman who could enjoy living without work? How destitute, how miserable, how lonely life would be without work. To me life wouldn't seem worth living without it. We will consider four different kinds of work.

First, natural: Paul says, "For even when we were with you this we commanded you, that if any would not work neither should he eat" (II Thes. 3:10). "Not slothful in business, fervent in spirit, serving the Lord" (Rom. 12:11).

Second, works of darkness or Satan's work. "Woe unto them that seek deep to hide their counsel from

the Lord and their works are in the dark and they say, who seeth us? and who knoweth us? (Isa. 29:19). "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (II Pet. 5:8). Satan too is transformed into an angel of light and tries to deceive the very elect, if possible. "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:11,12). "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the son of God was manifested that he might destroy the works of the devil" (I John 3:8).

Third, God's work: God created the heavens and the earth, the sun, moon, and stars, every living creature, and man in His own likeness, placed them in a beautiful garden, pure and innocent. Man fell. But here God's wonderful plan of salvation began. "For God so loved the world that He gave His only begotten son that whosoever believeth in him should not perish but have everlasting life."

Fourth, man's part in God's work. Be sure of your calling.—II Pet. 1:10.

Let your light shine.—Matt. 5:16.
Walk worthy of your vocation.—Eph. 4:1.

Be sure you are right.—Luke 6:39.
Be sure you learn your trade.—II Tim. 2:15.

Wear the full Gospel armor.—Eph. 6:10-18.

Endure hardness.—II Tim. 2:3.
Strive lawfully.—II Tim. 2:5.
Work for the restoration of the erring.—Gal. 6:1.

Seek reconciliation with those whom you have offended.—Matt. 5:23,24.

Try to win those who have offended against you.—Matt. 18:15-17.

Exercise wisdom and discretion.—Matt. 10:16.

Improve every opportunity.—Gal. 6:10.

Never give way to discouragement.—Gal. 6:9.

Labor on earnestly and hopefully.—I Cor. 15:58.

Obey those in authority.—Heb. 13:17.

Be submissive to your co-workers.—I Pet. 5:5.

Be prayerful.—Luke 18:1.

Remember the source of your strength.—John 15:5.

Remember your possibilities.—Phil. 4:13.

Remember the goal.—II Tim. 4:7,8.

The Call of Duty

Tired! well, what of that?
Did'st fancy life was spent on beds o ease,

Fluttering the rose leaves scattered by the breeze?
Come! rouse thee, work while it is called today!
Brother, arise—go forth upon the way!

Lonely! and what of that?
Some must be lonely: 'tis not given to all
To feel a heart responsive rise and fall—
To blend another life into its own:
Work may be done in loneliness: work on.

Dark! well and what of that?
Didst fondly dream the sun would never set?
Dost fear to loose thy way? Take courage yet:
Learn thou to walk by faith and not by sight;
Thy step will guided be, and guided right.

Hard! well, and what of that?
Didst fancy life one summer holiday.
With lessons none to learn and naught but play?
Go get thee to thy task: conquer or die!
It must be learned lear it then patiently.

No Help! Nay! 'Tis not so,
Though human help be far, thy God is nigh.
Who feeds the ravens, hears His children cry.
He's near thee wheresoe'er thy foot steps roam,
And He will guide thee, light thee, Help thee Home.

Hubbard, Oregon.

A BRIEF REPORT

By J. R. Allgyer

For the Gospel Herald

The purpose of this article is merely to give a brief sketch of the investigations made thru central Europe and Russia by a special committee appointed the latter part of August, 1919. It is hoped that more detailed reports will follow in one of the church papers concerning conditions in Germany, Austria, and Russia soon.

This committee consisting of Alvin J. Miller, A. E. Heibert, and myself, came to Paris immediately upon the receipt of the cablegram from the home Committee on Aug. 30, and started work on our necessary papers. During the eight days in Paris our time was occupied in getting in touch with various representatives of the different countries, securing letters of introduction and recommendation wherever possible, collecting information regarding the trip and getting the necessary visas on passports. These preliminary arrangements are always more tedious and discouraging than is the actual work itself. We considered that we had been quite fortunate in getting off after eight days of wrestling with these preliminaries when we had heard of other parties being delayed months in attempting to enter some of the above countries.

We left Paris on Oct. 9, and started for Berlin, Germany, via Metz and Franfort. After spending three days

and a half in Berlin we went on to Leipzig and Dresden in Saxony where we spent two days, from there on to Vienna via Prague, Checo Slavique. After five and a half days in Vienna we traveled on to Budapest, Hungary, where we stopped a day then on to Bucharest, Roumania, and from there on to Odessa, Russia, via Galatz on the Danube and across the Black Sea by boat. The six and a half days we visited in Russia were spent at Cherson on the Dneiper and Odessa.

Upon arrival in any one of these cities we first aimed to get in touch with any charitable organization at work, found out the nature of their organization, from where they were receiving supplies, what quantity they were receiving, where distributed, the number of people being reached, their needs, etc., etc. In Russia the only organization at work was the International Red Cross whose efforts were practically all limited to the army. Here we came in touch with the President of the Zemstvos (a civilian government) the Governor of Cherson, the Mayor, and the military officials, all of whom received us warmly and gave us every facility for making the investigations.

After getting in touch with what officials and organizations we could, we attempted to find out conditions and needs as they existed in the most representative hospitals, welfare centers, alms houses, orphanages, homes etc.

In general the whole of Europe east of France is suffering from a coal famine, industries are not operating, hospitals are forced to close their doors, trains are unheated, and homes cannot enjoy the warmth of a fire. Coal has fairly become a myth of ante-bellum days. What this lack of coal will mean when these countries feel the clutch of winter one dare not contemplate.

Foods—such as fats, oils, sugar, milk, and flour—are most sorely needed in central Europe.

Clothing of all kinds is scarce, inadequate, and expensive in both Russia and central Europe. Textile cloth and second hand clothing would probably supply this need the best.

Russia in particular is greatly in need of hospital supplies such as medicines, disinfectants, blankets, bandages and linens.

The so-called peace of Europe today takes form in suffering, misery, want, and disorganization. Surely the Christian Church has an obligation to perform in meeting this challenge. May God help us as individuals and as a Church to meet the challenge and fulfill the obligation.

West Liberty, Ohio

CORRESPONDENCE

(Continued from page 761)

of God's Word will reveal all sham and deception. The best thing we can do is to be earnest, sincere, courageous and true. May God give us grace to hold fast to the good and let go of the evil, that our true character will be written on the pages of 1920.

Yours in Christian love,
Mrs. Marcella Musselman.
Dec. 28, 1919.

Orrville, Ohio

(Martin Congregation)

The meetings held by Bro. Clayton F. Derstine, of Eureka, Ill., closed Dec. 18 with 10 confessions and the congregation greatly encouraged and strengthened. May God be praised.

Organization of the Sunday school for the coming year resulted in the following officers: Supt., Bro. Geo. Lehman; Asst. Supt., Bro. Daniel Hostetler; Chor., Bro. John Martin; Sec., Sister Edna Amstutz.

Bro. P. R. Lantz broke the bread of life to the Martin congregation near Orrville, O., on Christmas day.
Dec. 28, 1919. B.

Manson, Iowa

Dear Herald Readers:—Greeting in Jesus' name.

We reorganized our Sunday school on Christmas day with following officers elected: Bro. Ira Miller, Supt.; Bro. Aaron Bachman, Asst. Supt.; Sister Irene Zook, Sec'y; Sister Alma Eigsti, Librarian; Bro. Edwin Swartzendruber, Chorister.

Bro. Hess was able to be with us again for a few weeks, on account of stormy weather that they had in Nebraska, which made revival meetings almost impossible there. He is on his way to Elida, Ohio, to attend the missionary conference. From there he expects to go to Indiana for conference work.

Pray for the work at this place that we may labor faithfully.

In His service,
Dec. 28, 1919. Cor.

Flanagan, Ill.

Greetings to all Gospel Herald readers. On Dec. 7, our Sunday school was reorganized as far as electing Superintendents is concerned. Bro. Milo Zehr was elected Supt. and Bro. Edw. Rediger Asst. Supt.

Bro. I. W. Royer, of Orrville, Ohio, came to us Dec. 11, giving us instructions on the Sermon on the Mount. He remained with us to the 14th. May his labors be an inspiration and may God give us grace to make the truths taught unto us practical in our everyday lives and make us more willing to study God's Word which is the way of life. In His Name,

Lydia H. Smith.

Dec. 29, 1919.

Dale Enterprise, Va.

Bishop David Garber of Lynchburg, Va., conducted a series of meetings at the Bethany Church during the month of November. The visible result was one confession. We feel sure that Brother Garber labored faithfully in the pulpit and in the homes and we sincerely hope his labors may be as "bread cast upon the waters which shall be found after many days."

In His Name,
S. M. Burkholder.

Dec. 29, 1919.

Westover, Md.

Dear Herald readers, Greeting: We were permitted to have Bro. John S. Mast, of Elverson, Pa., with us, Dec. 20th and 21st. Bro. Mast solemnized a double wedding at the home of I. M. Zook, Dec. 20, also preached two sermons at the school house Sunday. He left for his home early Monday morning. Bro. Nevin Bender of Greenwood, Del., filled the regular appointment at this place Dec. 27 and 28. The services were all well attended and the sermons were all beneficial and uplifting to the hearers. May the Lord bless the brethren in their work. The brethren at this place expect to begin cutting the timber for the Church building Dec. 30.

Pray for us that our work may prosper in the Lord.

Yours in the Master's service,
Dec. 29, 1919. Cor.

Fisher, Ill.

Greetings: Bro. Ezra Yordy, of Eureka, Ill., was with us Sunday, Dec. 28, preaching to us in the morning from Matt. 17:5, "This is my beloved Son, in whom I am well pleased, hear ye him." He also took part in our evening meeting.

As we approach another new year, let us resolve to live closer to our blessed Master.

In His name,
Josephine Schrock.

Dec. 30, 1919.

St. Elizabeth, Man., Canada

To all Herald readers, Greeting in the Master's name; and a prosperous and joyous New Year to all. Our prayer is that we may begin the year 1920 with strength and wisdom from our heavenly Father, that we may lead a life that is more pleasing to Him thruout the coming year than ever before.

On Dec. 27, Bro. J. C. Gingerich from Wolford, N. Dakota, came to this place to preach for us again. The hearers sat with open ears and hearts while we were being supplied with food for our souls.

We have moderate weather for the last ten days, the temperature being a little above freezing. The farmers

are busy hauling wood and ice for their yearly supply. Our people are blessed with usual good health. We ask an interest in your prayer.

Yours in Jesus' name.

Dec. 30, 1919. Mary L. Miller.

Manheim, Pa.

(Erismans Congregation)

Greeting to all Herald Readers:—We have again reason to be thankful to the Lord who does all things well. A series of meetings has just closed at this place on Sunday evening conducted by Bro. Daniel Gish of Millersville who spoke to us very earnestly night after night for the space of two weeks. The visible results are 4 confessions. May the Lord help them to remain steadfast, for the crown is not in the beginning, neither in the middle, but at the end, unto all those that remain faithful.

While we are made glad over these four precious souls that confessed their Savior, yet, we wonder why so many who would have needed salvation would not yield to our dear brother's earnest pleadings. Let us not be discouraged though, but pray for them, that they be spared, until they are prepared to meet their God. May the Lord also reward our dear brother who labored with us so faithfully.

Dec. 30, 1919.

Cor.

Kitchener, Ont.

Dear Herald Readers:—Greetings. The Christmas exercises for our Sunday school were held on Sunday afternoon Dec. 21. All present enjoyed the songs and recitations and the children of the primary department received prizes. The Secretary's report showed, officers and teachers 25, total enrollment 338, average attendance 219, offerings \$562.80, children's quarter fund \$98.20, amount given to charity including quarter fund \$535.98. The attendance showed an increase while the offerings showed a marked increase namely nearly 80%. The Sunday school was re-organized for the coming year on the 28, when nearly all the old officers were re-elected: Supts., Melvin Shuh, J. B. Cressman; Primary Dept., Wm. Backet, Mrs. M. B. Shantz; Secs., Ervin Cressman, Moses Bowman; Chors., Irvin Kolb and Titus Kolb; Librarian, Stella Cressman.

On Christmas day Bro. Isaiah Rosenberger, of Guernsey, Sask., unexpectedly dropped in with us and preached an appropriate sermon for the occasion. Bro. Rosenberger and family are renewing old acquaintances in this district this winter.

Sister Mary Ann, wife of Bro. Allen Cressman, was unexpectedly stricken down over a week ago by a

disease with strange symptoms. A specialist has pronounced it to be a form of sleeping sickness from which she suffered intensely. Sister Cressman wished to be anointed which was carried out and special prayers for her recovery are being offered. Her condition has improved the last few days, and we hope it may continue. May our faith in God's healing power be increased.

Cor.

Dec. 31, 1919.

Goshen, Ind.

Greeting in His Name:—The winter term of Goshen College opened Dec. 30. On Jan. 1, the total registration was 265, with a number of former students yet to return. We have the assurance that the attendance this term will exceed that of any previous term in the history of the institution. Of the 46 new students that matriculated 40 are members of the Mennonite Church. The increase in attendance and the fact that so large a per cent of students are of our own faith is evidence of an increasing interest in education throughout the Church. A number who came for the Short Bible term of six weeks have registered in 12-week courses intending to stay the entire term if possible. About 20 have registered for the special 12-weeks Agriculture Course. Bro. J. Roy Allgyer, who recently returned from doing reconstruction work in France, will be a special instructor in the Short Agriculture course.

On New Year's day Bro. I. R. Detweiler delivered the term address. He emphasized the value of an education and at least five things a student should acquire while in school, viz. ability to weigh evidence, thoroughness, true leadership, system, and expression. The conditions under which these can best be acquired are a spirit of unselfishness and freedom of thought and conduct under proper restraint. The purpose of an instructor is not to disturb but challenge the mind of the student and lead him on to a fuller comprehension of truth, to appeal to conscience, to emphasize the spiritual relationships of life as centered in Christ and the fact that a person's supreme interest should be in the souls of men.

On New Year's evening the Philharmonic Chorus gave a free rendition of a number of choruses from the Oratorio, The Messiah, for the special benefit of the students and resident people.

Jan. 2, 1920.

Cor.

What India needs is men who are 100 per cent Christian, backed by Americans who are 100 per cent Christian.—A. C. B.

TRIP TO KNOXVILLE, TENN.

By A. O. Histand

For the Gospel Herald.

Myself and wife left our home at noon on Thursday, Dec. 4, and arrived at Knoxville, Tenn., on Friday, Dec. 5. We had been there in June a year ago, and found a very needy field for the Lord's work.

We labored there then for two weeks and felt the time was well spent.

We enjoyed the work very much. What we did was done in weakness, but felt we did our duty in sowing the good seed of the Gospel. I often thought if God be willing I would like to go again. So it was His will for us to go again to sow the good seed of the Gospel.

We held the first service on Saturday evening, Dec. 6, and every evening for two weeks—Sundays, afternoon and evening. Our meetings were small, but those who came took very good interest. Four confessed to lead lives for the Master.

We visited many homes who need our help for both spiritual and material life. They received us very willingly, and gladly hear the Gospel read and preached to them. Some of these people cannot read. Many confess they are not Christians but believe it a duty to be so. Visiting homes is the most important work and by it the greatest work is done. The oftener we can visit a home the better, for they very much appreciate our coming. This is the same by the colored people. They appreciate our coming just the same as the white.

We are glad we can say that we see a difference in the homes we visited the other time. We can see that the conditions of some homes is improving. We are also glad that ten or more members were received into the Church in that time, which we think is doing very well for a new place not longer in the work.

We are certainly glad that the good Lord has been sending workers there from time to time which shows the hand of God in the work, and gives courage to Bro. and Sister Byer, who have made the great sacrifice of giving their all into the service of the Master for the lost. May God bountifully bless them, is our prayer.

Sister Anna Kauffman is also a very kind help in the work. She is teaching a school in another house on the new property bought for building a church. Her service is very much appreciated by the people and could have many more children if she had room, and could handle them. She can only take a limited number. She only takes small children, or such that

cannot learn well. She also does considerable visiting which is very much appreciated by the people. May God bountifully bless her for the service she is rendering to the work of His kingdom.

We were glad to hear that a young brother from Pennsylvania is coming there to help in the work. He was expected on the day we left and expected to stay for a while. So we see as one is leaving this field another is coming to help the work along.

Not only preachers are needed but others as well who can talk and teach and pray. Anyone wishing to do some mission work will find a very needy place at Knoxville for the time they might give to such work.

We feel our time was well spent and that it was a good school of teaching to us to keep humble and earnest for the lost for which we are called.

You have read in Gospel Herald of Dec. 25, page 725, an appeal to the Church to solicit funds to pay for the plot of ground bought for the erection of a suitable building for the name of the Lord. We have been there and seen the plot and believe it a God-send that they could get the plot they have, a corner plot and adjoining the mission property.

We would recommend the speedy erection of a house of worship at this place, for the work is prospering and a good field where there is material that needs a church home. Why should God's people be without a house erected to His name?

Dear brethren and sisters whom our dear Lord is blessing, and has blessed with this world's goods, let us read II Tim. 6:17-19 and act accordingly, so that this house can be built in the coming summer. Let us notice the last words, (the 19 verse) the promise to us by using our riches to God's honor and the welfare of those who need our help.

On Saturday, Dec. 20, we went to the brotherhood at Concord Church, and visited the brethren and sisters, and had four services in the church. Tuesday, Dec. 23, we went to Knoxville in the morning and held a service in the home of Sister Lee, then took dinner at the Mission and left on the 2:30 P. M. train for home.

The good Lord gave us a safe journey all the way home. We arrived at our station, Doylestown, Pa., at 2:35 P. M. Dec. 24, and were met by our son who took us home, and found all well and happy.

May God be praised for His blessing given to us and all the glory be to Him. Pray for us and for the work at Knoxville.

Doylestown, Pa.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

From Armenia

The July report from the Aleppo District contains much interesting information. The four medical clinics and dispensaries show a total of 13,885 treatments for the month in the city of Aleppo. The Barracks Refugee Camp was caring for 4,260 on July 31st; 6,372 garments and 1,618 blankets had been distributed during the month, and 285 families, numbering 902 persons have been given aid—chiefly in the way of employment. Our central laboratory has made 708 examinations. The industrial school has finished its first rug which was sold for 45 paper pounds. The cost of food for each individual in this home amounts to about a gold pound a month."

* * * * *

The refugees continue to stream through Aleppo on their way northward at the rate of approximately five thousand per month. About half of these pass through the Barracks Refugee Camp. Many are not allowed to move on, since the military authorities do not consider it safe for those whose homes are in territory not occupied by Allied forces. As a result the population of the barracks Refugee Camp does not diminish materially. As a matter of fact, there has been an increase during the past month of about 500, the present population being approximately 5,500.

* * * * *

Marash reports relief work in the nearby villages. Two thousand eight hundred and eight persons have been repatriated to twenty-one villages. Many others are waiting to go. It is planned to make tools for the farmers and equipment for spinning and weaving and for a tanning factory. For the present all relief given will be paid as wages.

* * * * *

The Trebizond report for July shows that two soup kitchens have fed an average of 3,166 persons daily, at a cost of less than seven piasters a meal. Bread is given only every other day. Seven groups of men, 188 in all, are at work on the streets and rebuilding here and there house walls and the walls around the Armenian cemetery. It is estimated that there are now between 450 and 500 Armenians who are in need of relief.

* * * * *

From France

(From the report of a Relief Worker.) "As I stood looking upon the wasted city of Verdun, how thankful I was that I had been a part of the reconstructive rather than the destructive. When I saw sickly children being nursed back to health in

our mission hospitals, I thought, how much better it is to feed them than to kill them. To put up one house for a refugee is better than destroying an entire city."

* * * * *

Extracts from letters from India

Sept. 10, 1919.

"Sometimes the way looks dark to us but it is wonderful how the Lord provides for our needs.

"There are 200 in the famine camp. Many more have been there but the crowd keeps changing—some come and others go. We give rice water daily to starving people in Sundarganj. One girl came the other day so far gone she could not eat and died in a day or so. Another girl came dragging herself along till the skin on the soles of both feet peeled off from being blistered.

Oct. 4, 1919.

"Many people are suffering yet. We appreciate what the people at home are doing for us. Instead of visiting on three to four hundred patients a month we are having over a thousand at Sundarganj. We have to give so much medicine away since the famine. We are having very hot, sticky, weather these days."

Oct. 5, 1919.

"We had our first meeting of the Sewing Circle at Sundarganj last Thursday. There were about seventy women. Dr. Coopridar took her machine. Subhiya Bai took hers, and we had the orphanage sewing machine. Two skirts, two women's jackets, four baby caps, one dress, and some mending were finished; while other garments were cut for the next meeting. Women who never sewed were given little pieces to begin on. Oh, but they were happy! They want to meet monthly and distribute the garments among the needy at Christmas. This is just a beginning but we trust it will develop into something worth while."

Oct. 7, 1919.

"The rice has not come down much in price yet and it is very hard for our poor people to get along. Most every day some half starved people come for help. We have had lots of rain this rainy season but now for a month it was very hot and dry and it has almost dried up the rice on the high land. But as a whole the crops here look quite good yet, and so we hope it will not be hard the coming year. We also had quite a good garden but now everything is dry.

A month ago we baptized eight persons. Our special evangelistic effort will start here Nov. 16, and we ask an interest in your prayer that God may pour out his blessings and that many more souls for whom we have a longing may accept Jesus as their Savior."

"God is always true to His promises when you get there."

"A clean heart is a divine creation, not a human development."

"The devil cannot counterfeit love, it is the greatest thing in the world."

Married

Stauffer—Shenk.—On Dec. 2, 1919, at the home of the officiating bishop, Bro. Jno. K. Charles, Lancaster, Pa., Bro. Phares Stauffer and Sister Ada Shenk were united in holy marriage.

Martin—Binkley.—On Christmas day, at the home of the officiating bishop, Bro. J. K. Charles near Lancaster, Pa., Bro. Rufus Martin and Sister Ida K. Binkley were united in holy marriage.

Baumgartner—Falb.—On Nov. 25, 1919, Bro. Albert Baumgartner and Sister Martha Falb were united in marriage at the home of the officiating Bishop, C. N. Amstutz. May God's richest blessings attend them thru life.

Eichelberger—Troyer.—On Dec. 11, 1919, at the Salem Church near Shickley, Nebr., Bro. Menno Eichelberger and Sister Lena Troyer were united in holy matrimony by Bro. Peter Kennel. May God's richest blessings accompany them thru life.

Showalter—Kalb.—On Dec. 3, 1919, at the home of the officiating bishop, Bro. D. D. Miller of Middlebury, Ind., Bro. Noble Showalter of the Forks congregation to Sister Anna Kalb of the Clinton Brick congregation. May God bless them thru life.

Martin—Meyers.—On Dec. 11, 1919, Bro. Abraham Martin of Hagerstown, Md., and Sister Bertha Meyers of Greencastle, Pa., were united in marriage at the home of Bro. Isaac Meyers, Bro. Geo. S. Keener officiating. May their pathway of life be strewn with God's blessing.

Horst—Martin.—On Dec. 4, 1919, Bro. Ephraim Horst of Clearspring, Md., and Sister Anna May Martin of Hagerstown, Md., were united in marriage at the home of Bro. Amos Martin by Bishop Geo. S. Keener. May their life be Spirit-filled to God's glory.

Showalter—Hege.—On Dec. 11, 1919, at the home of Bro. Henry Hege, Bro. Mark Showalter of Broadway, Va., and Sister Amanda Hege of Hagerstown, Md., were united in marriage, Bro. Geo. S. Keener officiating. May God's Holy Spirit accompany them thru their Christian pathway.

Brenneman—Powel.—On Dec. 4, 1919, at the home of the bride's parents near Elida, Ohio, Bro. Samuel A. Brenneman and Sister Mary E. Powel, both of Elida, Ohio, were united in the holy bonds of matrimony, Bro. Geo. Ross officiating. May the rich blessing of God attend them thru life.

Witmer—Rife.—On Dec. 23, 1919, Bro. Henry L. Witmer of near Pinola, Pa., and Sister Mary Rife of Chambersburg, both of Franklin Co., Pa., were united in holy matrimony at the home of the officiating bishop, Bro. John S. Burkholder. May their married life be one of joy and happiness.

Obituary

Swartzendruber.—Lester, infant son of Bro. Lewis and Sister Katie Swartzendruber, was born Oct. 19, 1919; died Oct. 23, near Shickley, Nebr. Buried in Salem Cemetery after the service by Bro. Ben Slegel.

Oberholtzer.—Elizabeth Oberholtzer died at the home of her daughter (Mrs. Rae Sailer) 37 Fairground Ave., Hagerstown, Md., Dec. 13, 1919, from a complication; aged 66 years. She was a member of the Lutheran Church. She was lovingly cared for at her daughter's home. Surviving are the following children: Samuel C. and Mrs. Rae Sailer. Funeral services at the house on Tuesday afternoon, J. S. Simon, officiating, after which the remains were laid to rest in Rose Hill Cemetery.

Neff.—B. Melvin, infant son of Witmer C. and Ellen G. Neff, of Letort, was born Dec. 9, 1919; died Dec. 14, 1919; aged 5 d. Beside the parents he is survived by one sister (Frances). Short services at Millersville, Pa., Mennonite Church by Bro. D. N. Lehman. Interment in adjoining cemetery.

"The Gardener saw the beauty
Of the little one so fair;
He took His hand and plucked it,
And keeps it in His care."

Tschantz.—Sister Anna Tschantz (nee Hofstetter) was born in Wayne Co., Ohio; died of myocarditis at her late home in Canton, Nov. 13, 1919; aged 81 years. Her husband, Peter Tschantz, preceded her in death 14 years ago. She leaves 2 sons, 1 daughter, 6 grandchildren, and 1 great-grandchild, all living at Canton excepting one grandchild. She also leaves an aged sister living in Missouri. She joined the Swiss Mennonite Church in youth and was a devout Christian and an example of cheerfulness and friendliness to all she met. Funeral services were held Nov. 15 by Bros. C. N. Amstutz and D. Hostetler of Smithville.

Gerber.—Bro. Daniel M. Gerber was born in Wayne Co., Ohio, Mar. 15, 1852; died of pneumonia Nov. 23, 1919; aged 67 y. 8 m. 8 d. On Sept. 30, 1875, he was married to Dinah Welty, with whom he shared joys and sorrows for over 44 years. To this union were born 5 sons and 4 daughters. One son preceded him in death. He leaves his loving companion, 4 sons, 4 daughters, 16 grandchildren, 1 brother, 1 sister, and a host of relatives and friends to mourn his departure. He was buried the 26th from the Swiss Mennonite Church of which he had been a faithful member from youth. Services were held by Jacob Nussbaum, C. N. Amstutz, and J. S. Moser.

Sommers.—David Sommers was born in Stark Co., Ohio, July 17, 1871; died Nov. 23, 1919; aged 48 y. 4 m. 6 d. He was married to Dora Sloninger in 1910, moved to Michigan the same year and lived there to the time of his death. To this union were born 3 children (Lloyd, Buleah, and William). He leaves wife, 3 children, 2 brothers, one sister and a great many relatives and friends. He united with the Mennonite Church in early life and remained faithful until death. He was of a quiet, unassuming disposition, a kind father, a good husband, and a good neighbor. Funeral services at the Mennonite Church near Elmdale, Mich., by Aldus Brackbill. Burial in the adjoining cemetery.

Widmer.—Chris Menno Widmer was born in Wayland, Iowa, Jan. 12, 1895; died Dec. 8, 1919; aged 24 y. 10 m. 26 d. He was united in marriage to Emma Ruth Brenneman Feb. 6, 1916, to which union were born 2 children—Kenneth and Isabel Ruth. At the age of 12 he accepted Christ, gave his heart to God and his hand to the church to which he was loyal to the end. He died 5 weeks after an operation for appendicitis, fully resigned to the will of the Lord. Besides his family there remain his parents, together with 5 brothers and 4 sisters. Because of unprecedented cold and snow the funeral was postponed to Dec. 16 after which he was laid to rest in Riverside Cemetery, Albany, Oreg.

Risser.—Susan G. Risser, wife of Bro. Amos L. Risser, was born Nov. 23, 1866, in Lancaster Co., Pa.; died Dec. 16, 1919, after several months' intense suffering endured with Christian fortitude unto a faithful end. She was a kind and loving mother extending a helping hand wherever opportunity presented. She will be missed by her family, neighbors and friends. She was a member of the Mennonite Church for 31 years. She leaves her sorrowing husband, 3 daughters, and 1 granddaughter. Funeral at the Hammer Creek Mennonite Church near Lititz, Pa. Interment in adjoining graveyard.

"We bow in submission, dear mother,
And we say, 'Let His whole will be done;
Only take us to her, blessed Savior,
When our race here on earth shall be done.'
A daughter.

Items and Comments

It is estimated that during the year 1920 Canada will spend about \$10,000,000 for automobiles.

Among the laws recently signed by President Wilson is one continuing the United States Sugar Equalization Board thru the year 1920. It is again officially announced that prices are not to go any higher.

According to Attorney General Palmer 75 per cent of the unrest in America is due to the influence of "Reds" and other agitators whose ultimate aim is the overthrow of government. He proposes to solve the problem by deporting enemy aliens and vigorously prosecuting disloyal Americans.

The indifference of many church members to matters religious is typified in a recent canvass of an American farming district where over 75 per cent of the families visited were members of some church yet less than 5 per cent had transferred their membership to any church in that community.

The following is a sample of what frequently appears in print these days: "On account of the recent increases in the cost of press-work, bookbinding, and other processes of book manufacture we find it necessary to increase prices of many of our publications. We therefore withdraw all prices, and on request shall be glad to quote new prices and send copy of our revised order list dated January 1."

The new year was ushered in in the midst of the usual festivities of the season. From New York, New Orleans, Chicago, and other "wet" spots in "dry" America there come reports of unusual hilarity as an uncommonly large quantity of alcoholic beverages disappeared. It is an illustration of "the dog returning to his own vomit and the sow going back to her own wallow." Such exhibitions of human folly are the best kind of an argument in favor of real temperance, and the most prolific kind of educators in the way of making the civilized world solid in favor of prohibition.

REPORT OF THE PEACE COMMITTEE

The General Conference, assembled at Harrisonburg, Va., August 28, 29, 1919, appointed the following Peace Committee: Aaron Loucks, D. D. Miller, S. G. Shetler, Eli L. Frey, L. O. King.

This committee with four members present met at Elida, Ohio, on Dec. 29, 1919, to arrange for the carrying out of the work previously planned and to consider other work that belongs to the scope of work assigned to this committee, against Universal Military Training.

One of the principal things under consideration was the petition to be sent to the various representatives of the different Congressional Districts where our people are located. Considerable time and labor were required to secure the thousands of names to these petitions. These are just off the press and will soon be distributed.

The committee decided to appoint a brother or several brethren in each conference district, who shall be asked to kindly help to make a mailing list to whom these petitions shall be sent. Each one receiving a copy of these petitions will please send the copy and an individual letter to the Congressman of his district.

Sufficient copies will be sent so that petitions may be sent to the representatives of the various State Legislatures where the subject of Universal Military Training will likely be brought up at the next session.

A letter of information will be sent at once to the various brethren selected to assist in this work in the different conference districts. Any help or suggestions from these or any other brethren will be appreciated.

The request of the General Conference that these petitions as well as the petitions passed by General Conference be presented to the proper officials at Washington is being looked after by the committee.

The committee is very grateful for the thousands of persons who have signed the petitions and for the encouragement received in the work. It also urges that thousands of earnest petitions may go to the God of Peace thru the Prince of Peace from the various brethren and sisters throughout the land so that Universal Military Training may not become a law of the land.

Eli L. Frey, Chairman.
S. G. Shetler, Secretary.

ANNOUNCEMENT

In answer to the question whether the Mennonite Church should build a hospital under the auspices and control of the Mennonite Board of Missions and Charities a resolution was passed at the recent General Conference held at Harrisonburg, Va., asking for the appointment of a committee which should work with the Executive Committee of the Mennonite Board of Missions and Charities in making further investigations and present, if possible, workable plans to the Mennonite Board of Missions and Charities and to the next General Conference. This committee is now ready to receive any suggestions from any brother in the Church. We solicit a general response on this question as the committee wishes to know the conviction of the church at large. The following questions may be suggestive:

Reasons why the Church should or should not build hospitals.

Reasons why the church should or should not provide for nurses' training schools.

Do hospitals come under the class of missions, philanthropy, education, or business?

If missions, philanthropy, education or business under the auspices of what organization in the Church should such work be conducted?

What is the purpose of a church hospital?

What is the purpose of a nurses' training school?

What steps should the Church take now in anticipation of the proposed work.

Please mail your suggestions to any member of the committee.

The names and addresses of the committee are as follows:

J. M. Kreider, Chairman, Palmyra, Mo.
Allen H. Erb, Sec'y., La Junta, Colo.
J. D. Smith, Metamora, Ill.
M. C. Cressman, Kitchener, Ont.
E. C. Shank, Waynesboro, Va.

Tomorrow you have no business with. You steal if you touch tomorrow. It is God's. Every day has in it enough to keep any man occupied without concerning himself with the er.

NEW YEAR'S RESOLUTION

Speak to all more kindly
Than the year before.
Pray a little oftener,
Love a little more
Cling a little closer
To the Father's love
So life below shall liker grow
To the life above.

E. G. G.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, Jos. M. Nissley, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.
Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.
Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

All Latin Americans have plenty of churches but very little religion.

Sixty percent of the American Indians are unevangelized. Here is a wonderful field for some mission Board.

In San Salvador seventy-five percent of the births are illegitimate. Some cities with twenty thousand inhabitants have no Protestant work whatever.

Spain and Portugal lost all their possessions in the western hemisphere, but their languages and ideals dominate more than half of the American continent. Through their efforts the Roman Catholic Church established herself in nearly all of this territory. What a wonderful opportunity—but with what results? It becomes really necessary to send missionaries to these countries to save them from idolatry.

If there was as much emulation among the nations in seeing which could do the most for the uplift of humanity in the ways that lead to eternal life as there is in contending "which of them should be the greatest," the League of Nations would hardly be necessary; and if thought well to have it, there would be no question about it passing. A third reading would hardly have been necessary. The great I's did not all die with the apostles.

In getting matter ready for this issue, a number of letters from the missionaries in South America were re-read. There is no complaint, but one can easily see that they have some serious problems, some of which are as serious as those which the missionaries in India have to face. This issue shows some of the problems concerning their children. Doubt-

less the missionaries in India, as they read what Bro. Shank says will say, "We have our children's problems too, but they are not quite of the same nature as those in South America."

Switzerland has become a "haven of rest" for deserters from the various armies. It is claimed that more than twenty-eight thousand who were either in the army of some other country, or seeing the war coming on, left their own country and went to Switzerland. Among the latter there are a few German and French Mennonites who because of religious convictions could not take part in the conflict. A few letters have reached America from some of these in which are set forth some of the things it costs to give up all for Christ.

One of a committee who traveled over the largest part of Europe with a view of looking into the social, civic and economic conditions made a lengthy report, and among many other good things said, "The observations which I was able to make in the battle areas and the general situations in Europe impressed me deeply with the indescribable horror and wastefulness of war. It has also made chasms in Europe between peoples which will not be filled up long after the trenches have been filled and leveled and covered with fields of grain. I came back strongly convinced that the Church should redouble its efforts to make an end of war, and that we should be as aggressive in our own way as are the socialists in their way." Two things seem wonderfully peculiar: (1) that each generation must be taught this lesson by concrete examples when there is ample opportunity to learn the lesson from their fathers and grandfathers; (2) that it requires four years of such

"indescribable horror" to teach men the moral effect of war when they could have gotten it from their Bibles in less than an hour.

The following is taken from the report of the Northern Baptist Convention: Foreign Missionary summary:

"In summing up our study of the work in the Orient we desire to present a program which in our judgment would somewhat adequately meet the present situation. Before April 1, 1924, we should—(1) Send out two hundred twenty-eight new missionary families. (2) Send out one hundred twenty-six new single women missionaries. (3) Erect one hundred eighty-eight new missionary residences. (4) Build one hundred forty-one new schools. (5) Build seventy-six school dormitories. (6) Erect seventy-five new church buildings. (7) Establish five industrial schools. (8) Erect nineteen new hospitals. (9) Purchase seventy-five automobiles. This permanent equipment will necessitate the investment of ten million five hundred twenty-eight thousand dollars before April 1, 1924."

This report should be carefully studied by every other mission board in the land, and also by the Church as a whole:—(1) because it shows a careful survey of the field with the needs accurately tabulated, (2) because it shows a careful estimate of the amount of money needed to cover the expenditure of such a program, (3) it clearly sets forth to the Church those needs so that the Church knows. This is VERY important, (4) there being a membership of one million five hundred thousand members, the amount averages but little more than seven dollars per member for foreign missions, but it also gives five years in which to get it. Doubtless they will get it. Our own experience is that when the Church has needs very clearly set forth, and these needs affect the soul as well as the body, the Church goes over the top practically every time. Give the Church the plans and the information, showing the real need, and the ability to supply that need, and the rest is assured.

SOMETHING ABOUT OUR CHILDREN

By Emma Shank.

For the Gospel Herald.

Shortly before we left the States a certain sister said to us: "Now when you are at work on the field do not forget to tell us something about your children sometimes. We like to know about them as well as about the other work."

It is true that we have neglected this somewhat, even after her warning. Today the readers of the Herald shall have a few lines about our children. We often wish we could give to our children some of the kind of experiences we had when we were children, romping around on the farm and associating with other children who have been brought up in Christian homes. Some people may think our children are especially blest, having the privilege to live in a foreign land and thus get to see some of the world. However, when we consider all of the things they miss by being away from the Christian homeland, we wonder whether we can ever make up the loss with other things. What the children can not have in the companionship of children of their kind we try to partly make up for in supplying them with books which contain safe reading matter. To the smaller ones we must take time to read and explain. The girls are able to read for themselves. And what they miss in the way of diversion on a farm or in the country, we try to make up by giving them more playthings for amusement in our homes. They must have more picture books and drawing books, some dolls, a wagon, a tricycle or a swing. In short, they must have something to do to pass away the time so that they will not become discontented.

They are able now to get considerable enjoyment out of the Spanish Sunday school and preaching services. In fact, they understand the language about as well and sometimes better than we do. We are thus able to give them religious teaching in the home and in the Sunday school about as well as we would in the States.

Another thing they lack is association with proper children at school. The two girls go to a Spanish school where they are thrown entirely among native children. The two boys, so far, are being taught at home. Being almost two years apart in age, they must be taught separately. Those of the Herald readers who have never had the experience of teaching children or being taught at home alone will not at first realize where the disadvantage comes in. A child that is forced to learn to read and do other school tasks alone does not have the

chance to learn from other children. It is harder to keep up the interest and enthusiasm. But the boys are getting along pretty well in spite of these disadvantages.

The children spend most of their play hours in the private yards of our homes. In this country the homes are built against each other all along the streets. Then the whole back yard is enclosed by a high wall so that the children's play yard is altogether private from the other homes. Now some of the parents can imagine how it would be to shut their children up within such an enclosure for a good share of the time. Of course they go out on the streets sometimes, but we never let them stay out long without being where we can see what is going on.

Someone may wonder why we do not let them associate more with the native children. It is because they are so exceedingly rude and vulgar. Occasionally we find some children that will do to trust playing with but they are scarce enough. To give several concrete examples, I will mention what happened on several occasions. Our Elsie was walking quietly along the street when a rude boy ran up behind her and jerked off her hair ribbon throwing it away. Another time an exceedingly dirty girl ran up to her and rubbed her dirty hand across her mouth. Soon after that her mouth broke out in sores. We do not know whether that was the cause or not. It is the glory of many of the street boys to push a girl into a puddle of mud so as to soil her clothes or for large boys to treat small boys that way. Things like that can be expected from boys in any part even when they have never seen any of our children before. If we should allow our children to play with the native children constantly, we could naturally expect them to become rude and vulgar like the others. We often tell them that they must be examples of manliness and womanliness so as to show the other children how Christian children should conduct themselves.

Now I must give a few facts about each of the children personally. I will begin with the oldest of the four, Beatrice Hershey who has now grown to be almost a woman. She is now 13 years old. Her height is 5 ft. 1 in. and her weight is 107 pounds. She attends the Spanish school this year with the purpose of learning to speak the native language correctly. Last year she attended the English school in Buenos Aires and finished the sixth grade. This year she has dropped her English work and is in the second grade in Spanish. The work is very easy for her. If she would know the language better she could be studying in grades much farther advanced.

The teacher and the other children in the school seem to treat her with great respect and friendliness. In fact they seem glad to have North American children come into the school. When she entered the school there was scarcely room for her but the director said that since she is a North American room must be made. Beatrice can get along very well in conversational Spanish. She can understand other children more easily than we can. This has been helpful to the Mission. Ever since the opening of the Sunday school she has been helping in the teaching of the children in the primary room. As time goes on she will be quite a help to the Mission in this way. She seems to have natural talent for teaching and enjoys it. Her further education is rather a problem to her parents. They think perhaps it will be best to send her back to Buenos Aires for the next year of school. This year's school will close in November and the new term will not open until the following March.

Our Elsie Lois comes next in age. She passed her eighth birthday on June first. Her height is four feet two inches and her weight is fifty-three pounds. She has also been attending the Spanish school this year. We feel that she will have a better chance to learn the language properly in the school. She is able to understand about everything and speaks with considerable ease. Considering the fact that she has attended Spanish school only five months and has learned nearly all of the Spanish she knows during that time, she has done well. She is in the first grade in Spanish. We expect her to pass to the second by the end of the year and we will likely send her to this school one more year. We have been teaching her English reading and spelling at home. She is about ready for the third reader. During the summer we expect to teach her other things in English. She seems to enjoy the school and does not like to miss. It is rather difficult for her to keep up both the Spanish school work and also the English work at home. The thing that makes it possible to do both is that the native schools have only half day sessions. The children go to school at 8:30 and leave at 12:00. They are supposed to do their lessons mainly at home in the afternoons. Elsie is usually able to do her lessons in about an hour and then she has considerable time left for the English. The two girls miss the association with girls of their kind more than the boys. Both of them talk a great deal about their friends in the States and wish they could be there sometimes.

Lester Hershey is the next in age, being almost seven years of age now.

He is 3 ft. 11 in. tall and weighs 54 pounds. His mother has been teaching him at home this year. He will have finished the first grade work in English by the end of this year. His father has made him a little desk at home and at a certain hour each day he may be seen hard at work over his desk reading or writing, as the case may be. Having to study alone, there are times when the out-of-doors have an attraction, but from what I have seen and heard he seems to have an ambition to learn and sticks to it pretty well. He has at least gotten along far enough in his reading that he considers it quite necessary to hold a song book and sing out of it quite lustily at church. It is rather interesting to look over Lester's drawing books, scrap books, etc. He takes a great pride in his busy work and can show some real interesting results of his hours of labor at such tasks. One thing that takes part of Lester's attention is his pets. These consist of some canary birds, rabbits, and pigeons. At present he is the proud possessor of a nest full of young rabbits. Lester is a boy who seems to possess an endless amount of energy. From morning to night he is busy at something. He talks Spanish with the native children with considerable ease, having picked it up by being around other children at the door and across the wall.

Our Robert is the last of the bunch. He counts five and a half years, weighs 46 pounds, and his height is three feet, nine and a half inches. The winters have been pretty hard on him since we are here. A great part of the time he has been afflicted with a bronchial cough and on many occasions asthma with it. We are glad to say that he seems to be getting stronger since our six months stay in Rio Cuarto. When we left there he was stronger and heartier than he had been any time in S. A. The recent gripe attacks which all of our children had were hard on them. Robert lost a goodly share of his extra acquired weight. During the last few weeks, however, he has been gaining rapidly the lost weight. Since he has gotten stronger he delights in showing feats of strength. He is very wiry and can scarcely remain still for a minute. We often wish for more running space for him. On rainy days like today he should have access to a big barn instead of being in the house. He also has begun his studies at home. We are not hurrying him at all but we thought it best to start him off with reading this year on account of the fact that it requires more time to teach the fundamentals when a child is taught alone. He can read considerably in his primer now and seems to take much pride in the accomplishment. We have moved to a

permanent house during the last few weeks and thus I have not had time to fix up swings and other things for exercise. He makes good use of a coaster wagon that was brought along from the States and also of a tricycle that came last Christmas. Then too he has his drawing books and scrap books which he has made himself. He pieces quilts, makes doilies with a kind of coarse cloth that is bought here, and does numerous other things with his hands. He and Lester go to the afternoon children's meetings. They surpass all of the other children in singing, memory and hand work because of the fact that they have had so much of that at home.

When I began this article I had no idea there was so much to say about the children. I hope the readers are not weary. In conclusion, I would suggest that we feel a large responsibility for our children. We have greater problems with them than our parents had with us on account of the kind of a place in which we live. We need your prayers that wisdom might be given us to train them aright. We are still hoping that we can have a school under our own direction soon with a teacher from home to take charge of the English work with our children. We appreciate very much the kindness of the dear friends at home for sending little things through the mail. We will try to give to the children all of the Christian influence and teaching that is within our power so that they may grow up to be missionaries also to the lost of South America.

Pehuajo, S. A.

WHO ARE THE EVANGELICALS AND WHAT DO THEY BELIEVE?

By T. K. Hershey.

For the Gospel Herald

We have been asked if we are able to secure good tracts for free distribution. We answer, sometimes. The following tract on who we are and what we believe has been distributed quite freely here. Thousands have been placed in the hands of the public. Believing that it might be of interest to the Gospel Herald readers, we translated it for their benefit. The tract starts out:

I. Evangelical defense:—

1. We do not take part in politics but believe that each Christian should and will be law abiding citizens.

2. We are not masons, neither do we belong to any secret order.

3. We take the Bible as a text-book. We base our teaching on it, especially on the part called the New Testament. This contains the history and the teachings of our Lord Jesus Christ and of the Apostles, Peter, John, Paul, and others.

4. We believe that there is only one God and only one Mediator between God and man, Christ Jesus.

5. We make propaganda because Christ commanded that this Gospel should be preached in all the world, and being saved by the grace of God His love or the love of Christ constrains us. II Cor. 5:14.

6. The object of preaching is that souls may be saved, and the Church of God be prepared for the second coming of Christ.

II. But you ask, What is this Gospel that you preach? Of what does it consist? 1. The word Gospel means "Good Tidings." These good tidings are for all sinners. Christ Jesus the son of God came to the world, lived a pure life and a life of good works. At last He offered Himself in sacrifice on the Cross of Calvary. In this act of suffering He bore the penalty that we merited for having sinned against God. The sacred Word declares to us that a soul is justified only by the work of Christ and not by the efforts of our own work tho good they may be. Rom. 5:1.

2. That the work of our Savior may be profitable to us, God commanded that all should repent; that is, we should have the desire to forsake all sin; and that we make a frank confession to God of our sin. The desire to forsake is our part to perform. The power to perform it comes from God.

3. By repenting and believing in Christ we at once experience a radical change in our hearts. We now love God: we love the truth, we love other believers and at last the divine love has dominated our hearts, and we love everybody, we hate vices, yes, every form of evil. This change in the soul is called regeneration or the new birth. These two incidents, "Repentance," and "Faith in Christ," place us in the divine grace. The imperishable life of God has now penetrated the soul. In experience the individual has to develop himself, but already he has "Eternal Life." "He that believeth in the Son of God hath eternal life."

4. The true believer is now saved. He has the pardon of his sins, has peace with God, and is freed from the power of his old vices. Looking back he has no more remorse, looking forward he has the assurance of eternal life in glory, immortality with God, the holy, redeemed ones, and all the celestial beings.

III. The difference between the doctrines of the Catholic Church and the Evangelicals.

It is well understood that our beliefs and practices are very distinct from that taught by the Roman Catholic Church. The cause is evident to any reader of the New Testament.

We note some differences:—

1. The custom in the Roman Catholic Church of baptizing is not known in the New Testament. The apostles practiced baptism but only baptized those who believed in Christ. Baptizing to remove the original sin is contrary to the testimony of John the Baptist. He said of Christ, "Behold the Lamb of God that taketh away the sin of the world" (Jno. 1:29). Therefore only the sacrifice of Jesus Christ is able to remove sin.

2. We differ with regards to the confession. The apostles never commanded the faithful to confess to them. The only text that appears to give foundation to the practice, is found in the Epistle of James where it says, "Confess your faults one to another and pray one for another" (Jas. 5:16). It is evident that when there are differences or quarrels between brothers, the confession has to be mutual; but it is the other way in the "Auricular (private) confession." In this kind of confession one goes to confess all his sins to a single individual. We cannot believe that the free pardon of God should be dealt out by the hand of man, a sinner. "If we confess our sins, He is faithful and

just to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:9).

3. The sacrifice of mass is superfluous. Since Christ alone made the sacrifice, that is enough for all. That the victim may be changed into God's is so absurd that only fanatics will believe it.

4. Purgatory:—In the Roman Catholic there is no assurance not even for those who are faithful. There are masses, responses for the dead, the burning of candles, etc., as much for the righteous dead as for the wicked dead. Neither the relatives nor the deceased are benefited by all this display. The only change that takes place is the big lot of money that passes from the pockets of the people to that of the priest. This business of buying and selling in connection with worship in the house of God does not agree with the words of Christ in the temple, "My house shall be called a house of prayer, but ye have made it a den of thieves" (Matt. 21:13). Purgatory is not mentioned in the Bible.

5. The saints and the virgin Mary:—We treasure the writings of the apostles, and believe that Mary was "blessed among women," however to pray to them or worship them is for us impossible. Christ teaches us to pray to the Father in His name. He alone died for us. He alone is our Mediator. "Worship God," was the commandment received by John.

6. Images of saints, crucifixes, and scapularies we do not employ because they do not belong to the true worship of God. John 4:24.

The tract closes with a plea for all readers to purchase a New Testament and there prove the statements made above.

This tract has been greatly used of God in awakening many, causing them to forsake Catholicism and accept the teachings of the Evangelicals. Pray that it may awaken many more.

Pehuajo F. C. O.,
Argentine, S. A.

MEXICO FROM A MISSIONARY POINT OF VIEW

By J. S. Hartzler.

For the Gospel Herald

I. The Country

Ever since the Mennonite Board of Missions and Charities took steps toward raising money for a mission in South America, one would frequently hear the question asked, "Why not start a mission in Mexico or Central America? That would not be so far away and doubtless the need is just as great."

Recently money was pledged for the support of missionaries in that field if a mission would be started there. Several persons also volunteered to go as workers. With money and workers at hand, the Mission Board is face to face with the problem. Shall, or shall we not, take steps toward opening work there? If it decides to undertake work there, what kind of work shall it be? Who are best suited to work among the people of that peculiar strain of mind, and are they adapted for the kind of

work that is to be undertaken? Goodness is a necessary quality for a missionary, but is far from being the only necessary one. Even if in these things the volunteers were ideal they might not be adapted to the country at all. Shall the work be done among those living in the highlands, or on the narrow lowland belt along the shores? What are the laws of the land? Can missionaries get in at all, now or even after hostilities cease? How about the new Constitution which was adopted only a few years ago which forbids Protestant missionaries from coming into the country? These and a number of other questions will need to be studied carefully. A great deal is involved and needs to be worked out before very much can actually be done. But that should not be a discouragement sufficient to block the work entirely. Christ did not say, "Go ye into all the world when and where there are no difficulties." Go, but know how to go. Some of these things may be known only by a personal visit to the country and that could not be made now. Many of them may be known without such a visit.

It is not the intention of this series of articles to clear up all of these questions, not even all those which may be found out without a personal visit to the country, but simply to bring out enough to provoke study of the subject by the whole Church and especially by the Mission Board and the volunteers. Every one of us needs to know. Our knowledge of the famine conditions in India brought the Church to prompt action in establishing a mission there. The articles in the Church papers written by Bro. J. W. Shank after his visit to South America awakened the Church to the needs of the Gospel in that country and the money necessary for the work was raised much easier and more quickly than if the effort had been made without the knowledge of conditions having preceded. If these articles will stimulate the Church sufficiently so that all of us will carefully study the little book on that country which is to be written by one of our brethren in the near future, these efforts will have been amply repaid.

The country is shaped very much like the tail of a fish, even to the notching of the fins at the east end. The whole country except comparatively narrow strips along the coasts is composed of hilly plateaus and these are surrounded by mountains. In the north these plateaus are about three-fourths of a mile high while in the south they rise to twice that height. In the higher regions there are many cones which are of volcanic origin. Some of these are active volcanoes at the present time, and earth-

quakes are frequent, at times doing great damage. The highest mountains are about nineteen thousand feet high and are covered with perpetual snows. The greatest width of the country is about seven hundred fifty miles but it narrows rapidly until it is only about one hundred thirty miles wide, or about as wide as the state of Indiana. Its extreme length is about eighteen hundred miles.

The position of Mexico would suggest tropical productions as more than half of the country lies in the torrid zone and even the most northern parts are but little farther north than the southern boundary of Georgia and Alabama, while the isothermal lines running through those states touch but a very small part of Mexico and that only in a mountainous part. Because of its elevation much of the country is temperate while the higher elevations are cold and produce little or no vegetation. The narrow coast belts are hot and unhealthful. With such variation, the vegetable products are such as one would find almost anywhere between the equator and the polar circles.

Altho there is a great variety of climate in the country, because of its position there is but very little difference in the temperature thruout the year. There are two seasons, the wet and the dry. Nearly all the rain falls during the summer months. There is very little rainfall in the northern part. From these few points one may draw an idea of the productions. The lack of rainfall in the northern highlands makes much of this part of the country unfit for anything else except stock raising. There would be parts which could be irrigated but because of the unsettled conditions of the country there is very little encouragement to expend the money needed to build the necessary dams, etc., hence horses, cattle, and sheep roam over these regions in immense numbers, and meat and hides constitute a large part of the organic exports. Buffalo, deer, and wild goats are plentiful.

Few countries are better located and have more advantages for commerce than Mexico, yet very little is done along this line. This is because of the insecurity of life and property brought about by the marauding parties over the country. It is said that there are no less than seventy recognized revolutionary bands in Mexico at the present time. While there are more now than in time past, there are always some, and they make commerce an undesirable occupation. The rich mines of the country are run by foreigners and the mining products constitute about nine-tenths of her exports, and this despite the fact that mining is not well developed.

Nearly all the mines are found in fertile regions which would produce

abundant crops to feed the miners, and the mines are among the richest in the world; yet the Mexicans can not, or do not, try to develop them. Some of the silver beds are from ten to forty yards in depth. In these places the mines also yield as bi-products, sulphur compounds, anti-mony, and arsenic.

The dense forests of the lowlands produce mahogany, logwood, rosewood, rubber, and plants used for medical purposes. Where sufficient rain falls or where there is sufficient water for irrigating purposes at small cost, corn, rice, bananas, pine-apples, and oranges are raised in the lowlands. On the warmer slopes coffee and tobacco are cultivated while up farther are open forests of oak and pine. The principal crops of the plateaus are grains and beans. The natives make bread from a meal made of cassava roots.

From the foregoing it is very clear that with a settled form of government which would encourage agriculture, manufacturing, commerce, and mining, the country would become one of the most prosperous on the globe, but not so without Christ. Even national prosperity without regard for God can not long continue.

In the articles which are to follow will be discussed present conditions, the new constitution and its effects, and Mission possibilities.

Goshen, Ind.

ORPHANS' HOME

III. The Farm

By J. A. Hilty, per C. F. Y.

For the Gospel Herald

The land in connection with the Orphanage amounts to approximately thirty-seven acres of which eighteen are suitable for agriculture and the rest for pasture. It is only about four years since the Home has it under its own cultivation. Previously it was rented for the two-thirds share, the Home getting the one third and with it keeping two or three cows. Under this system, the land, which isn't of the rich, fertile type in the first place, was almost entirely robbed of its fertility and the Home receiving little compensation for it, besides coming into a gradual possession of a run down farm. That gives the reader an idea of the agricultural problem the institution had to face the past few years and will have to face for quite a few more to come.

So the institution with an average of seventy-five to eighty inmates requiring a hundred acres of the best land to make it anywhere near self-supporting has been facing the very high cost of living on eighteen acres of the inferior type and naturally has been unable to meet the situation

without lots of help from the brotherhood, which we are glad to say has been nobly supplied.

Further, we are glad to say that even under the above adverse conditions we have been meeting the vegetable supply for the summer consumption fairly well. Especially this summer, have we held our own in this respect as we changed our truck patch and with plenty of manure for fertilizer and careful attention the Father has abundantly blessed our efforts.

The school gardens of which there were thirty-six seven by eighteen feet plots yielded the children about thirty dollars in cash and an equal amount of vegetables. Besides that were given to the Home for the rent as the Home had furnished the children everything. Here is where the children get the real benefit of the farm. They were required to keep their own patch under good cultivation, prizes having been offered as incentives for the best kept and most productive gardens. Three of the larger girls were the winners but all were so profoundly happy when the money was handed out that they all appeared as real winners. And they truly were—they had won from the soil a compensation for labor.

The soil, under careful management has been gradually improving. The aim has been to give the land a real rest and yet keep it busy. Clover and alfalfa have been the bountiful helpers in this respect and about one third of the farm is in legumes. By spring another third will be in alfalfa and only the last third will be allowed under cultivation with heavy fertilizing. This one-third will supply the vegetables and early potatoes and sweet corn.

The clover and alfalfa patches this year have filled our mows and we will practically have enough provender, with the cornfodder, to winter our stock—something not done before.

The Home is endeavoring to work up a good line of thorobreds, Holstein cows. To this end part interest of a prominent sire has been purchased and our grade cows have only been of the very best stock, one of which is thoro but not registered. At present we have four cows, three heifers, a calf and a beef. We raise most of the calves as the boys take a special interest in them. Under supervision the boys attend to the milking and feeding and thus are trained for real usefulness and at the same time give them an opportunity to develop an interest along their own aptitude.

Besides two horses, we have two thorobred, Hampshire brood sows and a sire and fifteen shoats. We are indebted to Bro. Ammon Graybill of Bird-in-hand, Lancaster Co., Pa., for this very valuable addition to our

stock in which the boys take an especial interest. I am sure that their interest in farm work has doubled since we have the hogs and the honor goes to Bro. Graybill if some day a prominent Hampshire man comes from among our boys.

Then too we have six sheep in which the children own half interest. Both boys and girls are in this sheep company and it is interesting to note their enthusiasm. Most of the children now have savings accounts, something new to them.

The poultry is taken care of by the boys too. At present we have about three hundred, half Barred Plymouth Rocks and half White Leghorns in separate pens. The Leghorns have started to lay and are doing nicely. All this stock was raised from spring chicks. Here too the boys had an active hand and showed their interest.

The work around the institution is grouped and so each group of children has its work. The barn boys are then assigned their individual work and are responsible for it. In this way they can not shirk duty very easily and hence attend to their work real well.

We are looking forward to the time when we shall have a new barn with at least one but preferably two silos. The state requires all children to have milk at least once a day. So to meet this demand, and to have the required amount of milk for kitchen use and sufficient cream to supply our butter we should have not less than ten good cows. And since the pasture land is insufficient for so large a dairy herd it is easy to see the need of two good-sized silos. When we will have the realization of this vision will no doubt depend upon some big-hearted, Spirit-filled brother to start a barn and silo fund. I am sure that would be one of the most useful and beneficial gifts that could come to an institution of this kind.

The orchard is being kept in order and trees are continually added. This spring we planted forty fruit trees. The peach orchard needed replenishing as most of the trees had died. The apples received special attention this last year and we had a small quantity of fruit. With careful attention within the next ten years the fruit trees should be able to supply the institution. Until then we must depend upon outside help which has so bountifully been supplied this past year.

Generally speaking, then, the agricultural end of the Home is in its infancy and it will require years of efficient farm management to bring it to the high standard we would like to see it have so as to furnish living provisions for the institution.

West Liberty, O.

BEGINNINGS OF A CONGREGATION IN PEHUAJO, ARGENTINE

By J. W. Shank.

For the Gospel Herald

For nearly five months a group of believers has been meeting with the missionaries to study the fundamentals of the Christian faith. They came once each week for this study, meeting around a large table in sort of a family circle, where by prayer and Bible reading the truths of the Gospel were sought out. From the beginning all of them showed great anxiety to learn the whole truth and to fit themselves for admission into the Church. In the beginning there were ten of these seekers but two having been called away and another one being unable to attend on account of sickness, there were only seven who were ready for baptism.

On the evening of October 10 five young women, one middle-aged lady and one young man came to the home of Bro. Hershey to be received as the first new members of the Pehuaajo congregation. In addition to these baptized there were present about a dozen other persons who are also sympathetic with the work we are doing. We are really expecting that a number of these will also come into the Church a little later. It is touching to see how anxious these persons are to obey all of the requirements of the Gospel, and how glad they seem to ally themselves with a body of Protestant believers.

One of the converts who has shown most zeal for Bible study asked Bro. Hershey the other day whether they would have to stop coming once a week for the special Bible study. "Do you want to stop," he asked. "Oh, no," she said, "I like these meetings better than any of the others, because we are together here like a family." We will arrange to continue studies of some kind at these private meetings for the special benefit of these new members.

Another thing that gives us joy is the fact that all of them are anxious to do something for the advancement of the Gospel. They, too, want to be "fishers of men," as we learn from the present Sunday school lessons. We have already found a need for three of them in our Sunday school. With some special guidance each week they do remarkably well. In fact, when they once get into the heart of a Gospel story, they can make it much more impressive to the hearers than we can. We are often impressed with the thought that our greatest duty here is to prepare our converts for the work of carrying the Gospel to their own people.

And now, dear readers of the Gos-

pel Herald, will you not remember that these first converts to Christ in our South American work will need to be held up to God in prayer. They need the prayers of the church. Being the first, they will likely come up against greater difficulties than those who later become members. We are praying for them and for ourselves that we may have the grace and wisdom to lead them aright.

The door is opening wider here each day. New persons are becoming interested and we are finding new opportunities for work constantly. It is little that we can do alone, but with your prayerful support and with the abundant grace of God, there is a promising future for the work here. Pehuaajo, Argentine.

THE VOLUNTEER

R. R. Smucker.

For the Gospel Herald

III. His Preparation: Spiritual-Intellectual

(Continued from issue of Dec. 4, '19)

Can a man live unto himself? Did Christ?

Just as many people enter into our lives and make contributions to us, so do we make our contributions to others. So it is of prime importance that our lives are in tune with Christ's if our influence is to be for the best. Thus spiritual and intellectual preparation will determine to a certain extent the nature of this influence.

Altho we recognize that preparation is a life-long task, yet there is a period wherein one receives a great part of his intellectual preparation. The tendency of the average young man and woman who is going into active Christian work, is to want more preparation intellectually than just the grades. Where shall this high school training be gotten; also the college work that will follow if the way opens? When we think what intellectual training will do for the individual, we begin to realize how important it is for him to choose between the average modern high school and state institutions, and the good Christian institution with its wholesome atmosphere of brotherhood and helpfulness.

In this intellectual preparation certain results are forthcoming. The one most commonly thought of is the gaining of facts. Thru the medium of books, one receives many new ideas and truths that have been worked out and formulated by the experiences and lives of men and nations. By all means, however, the volunteer must not under any circumstances leave out of his curriculum the study of the Bible. This is his prime and most essential text book of life. All others are subordinate to it. (This phase

will be treated later in a separate article). Thru the working with books, the volunteer comes into contact with his instructors. Their advice and suggestions are a source of great help to him. Problems will arise and the advice of older and more experienced men is often as essential as any course of study pursued.

Then too we might speak of the part that a study of nature plays in the preparation of the individual; or of the importance of one's associates, but we will proceed to our next topic.

The gaining of new facts and ideas and the association with others along with practical hard work, brings about a development of the mind. It is quickened and responds with a readiness that is in itself a great factor in success. Just as exercise helps make the muscles supple and pliable and "practice makes perfect," so does good, hard application to books cause the mind to function more readily and with a greater degree of efficiency. Indeed, the permanent value of certain courses in school is not so much the actual facts gained, but is the training it presents to the mind in solving and grasping the principles of the thought presented.

With the development of the mind naturally goes the development of character. The volunteer cannot go thru school and come out exactly the same being that he was when he entered. But he has a new outlook of life. His conception of God has changed from a selfish, narrow idea to a conception of God as a God of the entire world; the whole universe being His kingdom. If he was willing to be used in active work before, now he is anxious to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

Along with and a part of the intellectual preparation of the volunteer, goes the spiritual training. Getting the spiritual viewpoint as well as the secular can scarcely be emphasized too strongly. Unless he gets the harmonious view of the relation of the spiritual and material thru intellectual and religious preparation, the individual is apt to lose his ideas concerning God because of a seeming conflict between science and religion. But having the spiritual emphasized along with the secular, nature, art and science emphasize and prove the majesty and power of God. As he is getting this preparation, let the volunteer realize that it is not only a period of preparation, but is life itself. The way he acts and moves now is an index to the value we will be to God later on.

In order to help us in our spiritual

preparation, let us look into the Book and see the standards set forth in that divine heritage regarding our spiritual condition by way of promise and exhortation. Knowing the qualities held forth by the Bible, the Volunteer is better able to work toward the attainment of that spiritual preparation. Some qualities we might mention are:

"Attentive to God's voice."—Jno. 10:3, 4.

"Bold."—Prov. 28:1.

"Contrite."—Isa. 66:2.

"Faithful."—Rev. 17:14.

"Fearing God."—Acts 10:2.

"Godly."—Psa. 4:3.

"Holy."—Col. 3:12.

"Humble."—I Pet. 5:5.

"Just."—Luke 2:25.

"Loving."—I Thes. 4:9.

"Poor in Spirit."—Matt. 5:3.

"Meek."—Matt. 5:5.

"Merciful."—Matt. 5:7.

"Pure in heart."—Matt. 5:8.

"Righteous."—Luke 1:6.

"Sincere."—II Cor. 1:12.

"True."—I Cor. 6:8.

"Watchfulness."—Luke 12:37.

"Zealous of good works."—Tit. 3:8.

Having these and other qualities in mind, how then can any one, and particularly the volunteer, most readily work toward the attainment of them?

Prayer will help solve many a hard solution. Alone, man's power and might are as nothing: With Christ's strength back of him, he is all powerful.

"I can do all things through Christ which strengtheneth me" (Phil. 4:3).

Some people think of God only when in danger or trouble. Then they are embarrassed and know not how to approach Him. But God is anxious to have each one bring his joys, sorrows, and trials to him. In other words, be on good speaking terms with God thru Jesus Christ. The volunteer who knows and feels the value and need of prayer, need not fear that his spiritual preparation will not qualify him for the place that God has assigned to him.

Fellowship with others and profiting by the examples of their lives is another means thru which to attain the above mentioned qualities. An evening spent with a godly person, discussing certain problems or truths, proves a rich blessing and a new insight into the practical application of Christian principles. But in his prayer life and fellowship with others, the volunteer, if he is to receive the greatest possible good from his preparation, will take advantage of every opportunity for service. In short, he will live out the principles of God as he comes into knowledge of them. As this knowledge increases, his life broadens and he develops into a powerful worker for the Master.

Goshen, Ind.

THE MISSIONARY'S OVERCOAT

"And above all," his wife reminded him, "that overcoat."

"I suppose it must be," the missionary answered, with a sigh.

"Of course it must be," she returned. "Remember that it is what you are to bring me. Good-by, dear—enjoy every minute." And then the train rolled in, and the missionary was upon his way to the great conference.

It was a wonderful time. He had not realized, in his busy years on the Dakota prairies, how starved he was for contact with the world of men and books. It seemed as if he was drinking in life thru every nerve and fiber. Then the last day the most wonderful thing of all happened.

He had been spending the night with one of the city ministers, and the next morning his hostess called him. She was holding a beautiful fur-trimmed overcoat.

"I wondered," she said, "if you could possibly make use of this upon your winter rides. Mr. Armstrong had it made for him, but found it heavier than he liked, and it is really useless for him to keep it. If you could use it, it would be relieving us of a white elephant. You will forgive my asking you, will you not?"

"Forgive it!" the missionary cried. "You cannot know what this means to me, Mrs. Armstrong."

"I am so delighted," she answered, cordially. "You will not want to be burdened with it now—it is terribly heavy—but I will send it to you the first thing in the fall."

The missionary did not go to the Conference that morning, altho a great Bishop was to make the address. He had something on hand more important than Bishops for once. Jean, splendid, patient, heroic Jean, was to have the brown dress she had longed for so many years. This missionary looked as if he had shaken off ten years since the night before.

He carried home the brown dress and his wonderful story. Jean looked a little troubled, even tho her hands dwelt lovingly on the cloth.

"You are sure she won't forget?" she faltered.

"Sure," he answered. He was so confident that she put aside her fears, and sang as she made the brown dress. She wore it the first cool day of fall.

"If only you had your overcoat, too," she said, wistfully.

"But I couldn't wear it today if I had," he answered. "You don't realize what a glorious arctic-proof thing it is, Jean. You never saw such an overcoat. I expect it any day."

But the days passed, and it did not come. Winter came on. Jean, her

lips set to keep back the tears, mended and re-mended the old coat. The new dress was put away—it tore her heart to think of it. The missionary had an attack of pneumonia. They both knew the reason, altho neither said it.

In May the coat came—with a pretty letter of apology. The missionary tried it on, his face shining.

"Isn't it a beauty?" he cried.

His wife tried to smile—but here was the winter to forget first!—The Youth's Companion.

COULD YOU PASS?

The following is a clipping from the official organ of Mission to Lepers. Considering how very little opportunity that these people have to get knowledge, their accomplishment is a very remarkable one. With all our opportunities, not one in a thousand of us could do what the three volunteered to do.

Lepers Take Bible Examination

An examination in Bible study was recently held in the Lepers' Sunday school at the Kwangju, Korea, asylum. The following ten questions were asked:

1. What did the Jews require and what did the Greeks seek after?
2. When Paul went to Corinth to preach, what resolution did he make?
3. What did Paul preach, and how was it received by the Jews, and by the Greeks?
4. What is our one foundation and how will every man's work be tested?
5. How many different kinds of persons does Paul say shall not enter the Kingdom of God? Name them.
6. Why should believers be careful about exercising their liberty in eating meats that had been offered to idols?
7. Why did Paul say he kept his body under?
8. How many Jews died in the wilderness in one day from fornication?
9. What disorders at the Lord's Table are mentioned?
10. Whom did Paul baptize?

Of the twenty lepers who took the examination, two received 100 per cent, four received over 90 per cent, six over 80 per cent and none received below 64 per cent.

Three lepers who are unable to walk could not attend the examination, and they asked to be allowed to repeat from memory all of the 1st and 2nd Book of Corinthians. It was so cold and late that this was not possible, but they repeated the first eight chapters of 1st Corinthians and the first six chapters of 2nd Corinthians, two of them perfectly, one making a slight mistake.

TENANTS AND LAND OWNERS IN CHINA

It seems that customs of rent are entirely different in China from those prevailing in the United States.

In the huge kingdom of the East there is never the slightest doubt as to what rent is due the owner of the land. He gets half the crop. If it is small, and the farmer's year has been a bad one, the owner shares the loss with the man who tills the ground.

Farms in China are small, due to the custom of dividing the land owned by a man among his sons at his death. The work is done entirely by the farmer and his family; there are no carts, beasts of burden or up-to-date machinery to aid. If it were not for the custom of dividing land among the sons on a man's death there would probably be no tenant farmer class in China. As it is, after the land has been partitioned many times there is not enough left for all, and the younger sons seek other callings in which to make a livelihood or rent a farm from a wealthy man who has invested his money in land. The number of such tenants has grown to be a large one.

Land owners and tenants do not become hostile to each other over rent, repairs, etc., and China does not have our problem of a shifting farm tenantry, which has done so much to complicate the rural church problem here.

Payment of rent is almost invariably made in kind in China. When harvest time comes the landlord takes a seat where he can watch operations. As soon as the rice is cut and threshed it is weighed, and one-half is handed over to the owner of the land; the renter retains the rest. There is no dispute over what is due the landlord and no back rent to pay. If the crop is a poor one the owner suffers equally with the tenant.

The same division is made of the sweet potatoes, except that, as a large share of the potatoes are used before they ripen, one row belongs to the landlord to every row belonging to the tenant. Each can dig his share whenever he wishes. Beans come under a different regulation. The landlord receives half of the beans, but is required to furnish the seed. Wheat, barley and all other kinds of vegetables belong exclusively to the tenant.

The Chinese tenant farmer and his landlord get along admirably with that method of paying rent. It fosters a friendly feeling between them. If the year has been a bad one, due to drought, mildew or other causes, the tenant knows that his landlord will take his share of the crops and not

harass him for further payment, no matter if his share is less than half what it was the season before.—Sel.

THE MEANING OF "WORK" IN A MISSION HOSPITAL

A typical day passed by a physician in the mission compound at Honan, China, is enough to make the average hard-working person gasp at the magnitude of the task accomplished. Six operations is no uncommon schedule for one morning, three of them serious, and all to be done under great handicaps such as having few assistants and unsatisfactory surgical instruments. The patients themselves, too, are unwittingly apt to prove their own undoing after they have received treatment. For instance, a common operation in that part of the world is for cataract, but no matter how successful the operation may be the patient will many times disobey orders and take off the dressings too soon in order to show to his friends the miracle of returned sight.

These morning patients, however, are the plutocrats of the region for each pays the royal sum of fifty cents, which incidentally barely covers the cost of anesthetics used. After lunch comes the free clinic, as Dr. Menzies describes them, "a sorry multitude, dusty, weary and travel stained many of them, for they have been on the road for days. Some are in the last stages of wasting disease, and many show the marks of suffering at the hands of ignorant quacks. Carried in baskets, borne on cots, trundled on beds, pushed on barrows, jolted on springless carts, limping along, crawling along, the lame, the halt, and the blind, they have come and are coming to the Christian hospital in the hope of finding healing and relief from pain."

In a steady stream they pass before the doctor with his helpers until the light of day fails and the last sufferer has received some measure of help. After that is all over there still remain the wards to be visited, and the day's records made up. From a financial standpoint little showing results; from the standpoint of human service the results are incalculable. And this is but one part of the work done in such missions as that at Honan.—Men and Missions.

Such as are thy habitual thoughts, such will also be the character of thy mind; for the soul is dyed by the thoughts.—Marcus Aurelius.

"Commend me to the friend that comes when I am sad and lone and makes the anguish of my heart the suffering of his own."

FROM OUR MISSION STATIONS

For the Gospel Herald

Chicago, Ill.

(1907 S. Union Avé.)

Our annual Christmas dinner at the Chicago Home Mission will long be remembered by many of our Sunday school children, teachers and friends.

Thru the many kind friends in the country, this splendid time was enjoyed.

On Wednesday, Dec. 14, boxes from all over the country began to pour in. The four long tables thru the Junior and Primary rooms were loaded with cookies, cakes, pickles, bread and jelly, were ready for occupancy at 4 P. M., Dec. 18. Long before the hour the children had gathered by the hundreds waiting for the door to open.

We opened the door at the stated hour and in a few minutes the tables were filled. More than 200 sat down. A brief service was held, reminding the children of a kind heavenly Father, also of the kindness of many interested friends in the country.

After devotional services a plate of hot chicken, mashed potatoes, and gravy was placed before each child, and oh, how they enjoyed it.

After about an hour they were excused, each having a large juicy apple. The tables were quickly reset and another group filled the second table, and enjoyed the same privileges as the first.

The third table was set for the older friends, who enjoyed the same as much as the children.

An interesting service was held in the evening and short talks were given by many of the friends.

We are sometimes asked "Does it pay?" We are always glad to answer emphatically, "It does pay."

During these 23 years of our annual dinner thousands of children have enjoyed this day. Thousands have grown into manhood and womanhood and are all over this country as well as other countries.

To many children the story is told by their parents, how they enjoyed the Christmas dinner years ago, and of course cannot tell it without telling of the Mission, workers, country friends and of Christ behind it all.

We are grateful for the many friends who have supported us these many years. We ask you to pray for the Home Mission and its various departments of Christian activities.

Yours in Christ,
A. H. Leaman.

Lima, Ohio

(825 N. Jefferson St.)

Brother E. B. Stoltzfus of Hudson, Ohio, closed a two weeks' meeting at

the Mission last Sunday night with 10 confessions.

The Christmas program of the S. S. children was beautifully given on Christmas eve. The Babe of Bethlehem was once more brought before our people by these children that could not help but make a lasting impression on the old as well as the young.

The closing exercise of "Jesus the Light of the World" was especially impressive where each child with a candle in hand walked to the platform lighted it from a candle that stood on top of a pyramid of boxes held it for a moment before the congregation, then set it down on one of the boxes till all the house was lighted with each little child's light.

A Christmas dinner was given in the basement of the Church after the morning services—a social gathering that was enjoyed by all and made possible only as kind friends placed the means in our hands to give it to others. The shut-ins were also remembered as long as the supply lasted.

Amos King, with his son and daughter from West Liberty, represented the Logan Co. churches with two auto loads of provisions representing their fervent prayers and alms for the success of the work here. May the Lord remember you according to Acts 10:4.

Several committee meetings were held here just before the mission meeting at Elida, others at the Rescue Home close to the Pennsylvania depot.

These were busy days at the Lima Mission and the help given by the two sisters from Chicago, Emma Oyer and Anna Yordy, was thoroly appreciated. They showed the true missionary sympathy by rolling up their sleeves and doing the "Martha work" in the kitchen. The Executive members of the Board disposed of the labors of their hands at the dinner hour in a way that showed that the sisters were no novices in the kitchen.

An all night meeting is announced for New Year's Eve. Object of the meeting: Inviting Jesus to come and a world-wide revival.

Lovingly yours,
Dec. 30, 1919. B. B. S.

Altoona, Pa.
(1614 8th Ave.)

Greetings of love to all in the Master's name. Our hearts are overflowing with joy. We cannot express in words our gratitude for what the Lord is doing for us; for the kindness of the Brotherhood shown by sending us such liberal donations of provisions and clothing.

On Dec. 14, Bro. Orrie Yoder, Mat-tawana, lent us a helping hand in the services. Sister Lydia King, Allensville, stopped with us on her way to Ohio.

Sunday, Dec. 21, Bro. J. A. Ressler, Scottdale, was with us. He gave his lessons on Revelation, two impressive sermons and an interesting talk on How they observe Christmas in India, to the children in our Christmas services held in the evening. The attendance was very good. A number of the mothers came along with their children. We were glad for the services of Bro. Daniel Stoltzfus and Sister Lena, of Martinsburg.

Sister Lillian Byler, Belleville, Mrs. Jacob Lauver and daughter Gladys, of Cocolamus are spending a few days with us.

We want to especially thank the Belleville, Weaver, and Thomas congregations for their liberal supply of provisions sent us to be given out to the poor families, for their Christmas dinner. We gave out dinner for forty families. The baskets contained the following provisions: Chicken, dried corn, beans, oatmeal, can of milk, cocoa, loaf of bread, apples, cabbage, and cookies.

I wish you could have been along to distribute and to see how the mothers appreciated something special for dinner for their half-clad children. I know the Lord will bless you for the same.

We thank the sisters for their liberal response in sending encouraging letters to Sister Marian Charles. It has brought her much comfort and joy to know that there are so many sisters sympathizing with her. She desires to answer the letters as soon as she is able to write. While in her home Christmas morning our hearts were made to rejoice to learn that her father has also become willing to serve his daughter's God. May you pray that her mother will also make this wise choice.

On Christmas eve our meetings began. In the absence of Bro. Bressler, Bro. Clayton Graybill was present and conducted the meeting. Bro. Bressler arrived Friday. There are eight souls that have become willing to confess Christ. May you remember them at the Throne of Grace, and also pray that many more may make the wise choice.

Following is the report of the receipts during the month of December.

General Fund

Sth. Western Mission Board	\$ 19.00
No. 325	.50
No. 323	3.00
No. 324	.50
	<hr/>
	\$ 23.00

Furniture Fund

Lititz Congregation	\$ 20.00
Greencastle Sewing Circle	10.00
Sth. Western Mission Board	25.00
Slate Hill & Churchtown S. Circle	40.00
No. 322	15.00
	<hr/>
	\$110.00

\$13.00 reported as Sewing Circle in the November report, was sent from the Stahl Circle.

Christmas Basket Fund

Thomas Congregation Cash	\$ 24.00
Weaver Congregation Cash	15.00
	<hr/>
	\$39.82

Value of Provisions

Belleville Congregation	\$ 60.00
Weavers Congregation	50.00
	<hr/>
	\$110.00

Cash Value Provisions & Clothing

Millersville Sewing Circle	\$ 25.00
Mount Joy Sewing Circle	22.00
Willow Street Sewing Circle	25.00
Rohrerstown Sewing Circle	6.00
Manor Sewing Circle	21.00
Mauginsville Sewing Circle	12.00
Sister E. H. Mellinger, Pres. Lanc. Co. Circle	7.50
Sister Lydia King, Belleville	1.70
Sister W. B. Gontner, Lanc. City	3.00
Sister Mary H. Nissley, Mt. Joy	5.00
Bro. J. F. Bressler, Lancaster	5.00
Bro. Daniel Stoltzfus, Martinsburg	2.50
Bro. Jacob Lauver, Cocolamus	4.50
Bro. J. H. Byler, Belleville	1.50
Bro. J. C. Leaman, Lancaster	.80
Bro. Orrie Yoder, Belleville	4.50
Sister Luther, Johnstown	3.25
Allensville Congregation	22.00
Belleville Congregation	22.00
Bro. Phares S. Brubaker, Ohio	1.50
Bro. A. N. Byers, Martinsburg	1.50
Sister Alex. Weaver, Johnstown	6.25
Sister Effie Hoover, Shellsburg	4.00
	<hr/>
	\$207.50

My the Lord bless you all for the support given us, and the interest manifested.

Yours in the Master's service,
Joseph M. Nissley.

Lancaster, Pa.
(112 E. Vine St.)

The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?

Thanks be unto God for His unspeakable Gift.

Thank you for responding so kindly to our appeal for help to fill baskets for Christmas. We surely appreciate your help whether it was time, money, or provisions.

Ninety-five baskets were filled with provisions and beside this quite a number of garments were distributed.

Those who delivered the baskets gave interesting accounts of how joyfully the baskets were received. We wish some of you might have the privilege of seeing the reception of these baskets. I am sure you would feel repaid for your work of love.

The series of meetings conducted by Bro. William Lauver, of Juniata Co., closed on Sunday evening, Dec. 21. Five confessions are among the visible results. And we remember the Lord has said, "My word that goeth forth out of my mouth shall not return unto me void. It shall accomplish that which I please and prosper in the thing whereto I sent it."

All day on Christmas and the day following we had an interesting Bible meeting here, and continued at the Chestnut St. Church on Saturday and Sunday. Many people attended these meetings. J. B. Smith, J. L. Stauffer, Walter Charlton, Noah Mack, and Abram Metzler, were the instructors.

Asking an interest in your prayers, we are,
Yours till He comes,
Elisabeth E. Myers.

Youngstown, Ohio (314 Washington St.)

The Christmas season brought peace, goodwill, and good cheer to the members of the Mission family, to the boys and girls of the Sunday school, and to the mothers and children of the Day Nursery.

A box of clothing from the church at Hanover, Pa., contained 84 garments; many of which were used to bring a real Christmas joy to the boys and girls who needed clothing. The sewing circles of a number of congregations in Ohio have been very thoughtful and faithful also. Many garments have been sent to us and, in behalf of the children and mothers who have been helped in this way, we extend our most sincere gratitude for this kindness. May God richly bless the sewing circles of the church and reward them in His own good time and way.

Thru the kindness and help of some of our neighboring congregations and friends we were enabled to give a Christmas dinner to the members of the Sunday school and the mothers and children of the Day Nursery. The congregations of Mahoning and Columbiana Counties, and Lawrence Co., Pa., furnished roasted chickens, cookies, apples, and chestnuts. Friends in Youngstown furnished bananas and oranges and helped to pay the expenses of the dinner. 110 were present. Christmas hymns were sung and helpful and interesting talks were given at the close of the meal. The children and older ones all enjoyed very much the varied features of the program and all were reminded of the coming of the Savior, bringing peace and good will. A Christmas program was given at the church on Sunday evening before Christmas, consisting of appropriate hymns, readings, and recitations. At the close of this service Bibles and Testaments were given

to every boy and girl who was old enough to read, the largest and nicest books being presented to those who were most faithful in attendance at Sunday school during the past year. A Bible reading class meets every Wednesday evening.

Sister Nancy Miller from Lawrence Co., Pa., is at present helping to perform the various duties at the Mission. Her presence and help is much appreciated.

From Saturday to Wednesday before Christmas we enjoyed a visit, that was more than a mere visit, from Brother Amos Y. Hartzler, of West Liberty, O. Of temporal comforts and good things he brought a plenty but of spiritual fellowship and willing helpfulness, more. He came at a busy time, found much to be done, and at once laid hold of things and helped to do them. So his "visit" will not soon be forgotten, because it was in every sense more than a visit.

A number of sisters and one brother from the nearby congregations were also present and helped very much to bear the burdens of the busy Christmas season. May God bless every one.

Bishop A. J. Steiner filled the appointment at the Mission on Dec. 21, and Bro. A. W. Hershberger on Dec. 14. We crave a continued interest in the prayers of God's children.

C. K. H.

Peoria, Ill. (900 Garden St.)

Dear Herald Readers: Greeting. The last week has been a very busy one with us. Tuesday, the 23rd, a number of the brethren and sisters from the country were in to help us prepare and distribute the Christmas baskets. We thank them all for their help; also Bros. George I. Sommer and C. E. Marten for the use of their automobiles.

We extend our hearty thanks to all the congregations for their liberal response with provisions and money. We were able to give out some forty baskets, laden with many good and substantial things to eat. They were well appreciated, and we trust that the Lord has blessed them to the good of His cause.

Also on Tuesday evening we had our Christmas program. The chapel was filled almost to overflowing. We were glad to have so many of the children's parents present. We heartily thank all of the brethren and sisters from the nearby congregations who so kindly helped us with special singing.

Our Sunday school is continuing to grow. The attendance Sunday was 60. Testaments were given to five of our scholars Sunday as rewards for regular attendance during the last quarter. We have promised Bibles

to those who do not miss during the coming year.

Bro. Samuel Gerber, of Pekin, Ill., was with us Sunday afternoon and talked to the children, and at the evening meeting Bro. Henry R. Schertz, of Metamora, who is attending the Bethany school in Chicago, was present and brought us a Gospel message. We appreciate the visits of all the brethren and sisters.

Thanking all for your support, we ask an interest in your prayers.

Yours in His service,
John L. Harnish.

Altoona, Pa. (1614 8th Ave.)

Dear Readers, Greetings:—The evangelistic services here began Christmas eve, and will continue indefinitely, in charge of Bro. Jno. F. Bressler. We solicit your prayers and attendance. As the word is spoken with power, saints may be drawn near to the Lord and many souls accept Christ.

Dec. 27, 1919.

La Junta, Colo. (Mennonite Sanitarium)

Christmas is over at the Sanitarium, but not forgotten. Patients and workers enjoyed the exercises conducted in the reception room of the Sanitarium.

In the first place we all thank the many contributors who made a freshly painted and improved reception room possible. The workers bent every energy toward completing this work till Christmas and the inviting and restful appearance of the room on Christmas day was their reward. On Christmas evening a short program was rendered consisting of songs, readings, recitations. After the program the gifts which had been stacked high on a table in the corner of the room were distributed by the children. Names had been drawn so that every one received some gift.

On Christmas day a good dinner was served and in the afternoon the Sunday school of the church gave their program followed by a Christmas talk by Bro. J. B. Brunk of Quinter, Kans. In the evening all who were able went to Christmas services in La Junta at the church conducted by the Sunday school. Bro. Heatwole gave a short Christmas talk.

I am sure there was one feature of the program that was new to some of the patients; i. e., the elimination of Santa Claus from the programs. We are sure the story of the Christ Child was told in a way that was interesting and inspiring.

Patients are still coming and going.

On the whole those in the house now are doing well.

A word of appreciation from the mother and wife of a son and father who were cared for here again reminded us that it is worth while.

We thank all who are remembering the sick with your prayers and means.

Yours in His name,

The Mennonite Sanitarium,
Per Allen H. Erb, Supt.

Philadelphia, Pa.

(2151 N. Howard St.)

It is some time since we last wrote from this corner. Thanksgiving, and Christmas, are past and we feel to say, "Thanks be unto God for his unspeakable gift."

We will just give a few of the happenings. Nov. 16, Bro. and Sister S. H. Musselman came to us. He gave a talk to the Sunday school, and conducted a Bible reading in the evening. Subject, The Holy Spirit. Many helpful points were brought out. On the 19th we accompanied Sister Musselman to New York, to see the Brethren Musselman and Yoder, sail for South America. They left from the Brooklyn side, Pier 8, on S. S. Vauban (a large steamer, over 700 feet long). Quite a heavy gale was blowing as the tugs pulled her out of harbor and piloted her down the river. While handkerchiefs were waving, and hearts were sad, we thought, how happy friends and our Missionaries would be, when she would get her passengers safe to their destination. That scene over, we hastened back to the Mission to hear Bro. C. F. Derstine preach, having made an appointment for him. Text, Isa. 59:17.

Thanksgiving evening, Bro. Joseph Ruth preached from the text, II Cor. 9:11.

Nov. 29 we enjoyed an hour's visit with Bro. S. E. Allgyer, who was in the city a few hours on a business trip.

Bro. C. M. Brackbill came into our midst Dec. 6, and conducted preparatory, and baptismal services. Text, Matt. 9:29. One precious soul sealed her covenant with God by water baptism. The 7th we held our communion service. Text, Luke 22:15.

Sisters Anna M. Kreider and Phoebe Hershey of Palmyra, Mo., and Rhoda Hershey and Miriam E. Metzler of Lancaster, Pa., spent a few days in the city.

Each day brings its work with it. Paradise Sunday school sent a nice donation of dressed chicken and provisions and on account of congested conditions in the city, they only arrived at the mission about noon Christmas day.

Bro. Amos Kolb preached for us

in the evening from Matt. 1:21—"Thou shalt call his name Jesus, for he shall save his people from their sins." Bro. Kolb helped deliver baskets next day. We appreciated his help, and the baskets were appreciated by those who received them.

The Franconia Board, has been kindly remembering the work here, with prayers and checks, as also other friends of the mission have shared with their God-given blessings.

There are many all about us, who need Jesus. Continue to pray for us, and these diamonds in the rough.

We appreciated a visit from Bro. and Sister Jno. H. Mellinger, and daughter Anna, and Sister Anna Rohrer.

"Looking unto Jesus,"

The Sisters.

West Liberty, Ohio

(Orphans' Home)

Of all the interesting events that occur at an institution of this kind during the Christmas festal season none is perhaps quite so intensive as the period of preparation just preceding it. Everything is hustle and bustle. This to do and that to do and a lot more that ought to be done but must be left over until after Christmas. The cooks' end of the proposition is by no means the smallest of the bits to be done. To have everything in order so as to be able to serve Christmas dinner with a minimum of exertion requires lots of preparation. Then there is the extra house cleaning and decoration to be taken care of besides practicing and drilling for the rendition of the Christmas program on Christmas eve. This requires the best part of three days' work and the attention of all the teachers.

Then comes the "zero hour"—the hour just preceding the rendition of the Christmas exercises—which is surely quite fascinating; when all the children must wait the time until the program starts. Can you imagine them waiting quietly?—eighty of them!

Then the program, composed of music by all the children and numerous solos, quartettes, and choruses besides recitations and exercises, is rendered in the dining room arranged for the occasion. The attendance this year was somewhere between four and five hundred and all were highly appreciative of the program rendered by the children. This is one of the pleasures of the Home, to see the entire community turn out at our Christmas exercises. The only one thing we are sorry for is that we lack proper accomodation for them. Here is another need of the institution—a

school building with a large chapel room.

On Christmas morning, after breakfast, the children all gather in the chapel for the morning worship following which is an event that is worth while beholding. The Christmas gifts are then handed out. All things sent in are kept until this time and in case things run short provisions can be made so that all get something. The handing out of the gifts is some time! All the children just kind-a like turn wild for they are so happy and it is surely no easy matter to keep them normal and so we let nature have its way. But the tears that roll when one is slighted out-does all the other joys and is heart-touching. Many of the children are willing to share in such cases but we try not to miss any.

Following that comes the Christmas dinner furnished by the brotherhood in this community. And truly some dinner it is, as nothing is lacking to make it ideal—roast chicken and filling, mashed potatoes and gravy, chanterelles and slaw, celery, home-made bread and plenty of butter, pie of all variety, oranges and candy. To watch the children eat is a joy ideal. Am positive that the magnanimous hearts that supply the provisions so bountifully are due many blessings but the biggest blessing they could have is the privilege of seeing the children eat this festal meal!

Following the dinner the children spent the day in play with their gifts or read or else entertain as some relatives or kin may come to pay them a visit. They usually receive a week's vacation over this season.

We are all truly grateful to the Father for the kind provision of His own thru His people.

The Workers.

Dec. 26, 1919.

Norristown, Pa.

(21 Marshall St.)

Greetings to the Herald Readers:—Just a few lines to let you know how Christmas Day was spent at our mission station.

At 2 P. M. we met with 54 boys and girls and 21 adults. After much singing, scripture reading, and prayer, each repeated a scripture verse and together the First Psalm. Bro. Jacob Clemens then addressed the children with an inspiring Christmas story, illustrated with blackboard outlines. The children appreciated it very much and showed it by answering the questions.

The Sunday school rewards were then given out. Each child was also given a Christmas card and a package containing cookies, fruit, and candy.

In the evening, Bro. Elmer B.

Moyer delivered a spiritual Christmas sermon.

The remainder of the 100 packages and Christmas cards were distributed today to the absent ones and the balance to others worthy. The Sunday school rewards were mostly Bibles and Testaments which were highly appreciated.

We feel greatly encouraged with the growth in attendance and the interest they take in learning His precious Word. "Feed My Lambs"—oh what a blessed privilege. Pray that the Holy Spirit may direct the work that nothing may be done or said that will not be to His glory.

In His glad service,
Aldus K. Hertzler,
Dec. 26, 1919. Ass't. Supt.

Kansas City, Kansas
(200 S. 7th St.)

"Christmas has meant more to me this year than ever before, because I have learned to know Jesus better and He has given me a greater burden and love for the poor unfortunate souls about me." This has been the testimony which was heard again and again from the members, workers, and those coming from a distance to help out during the busy Christmas season.

Sisters May Miller, Corinna Yoder, Ida Grosh, Mina Roth, Vera Hallman, and the brethren Andrew Glick, Milo Kauffman, and Fred Swartzendruber, all from Hesston, were among those who helped.

On Saturday last all were busy popping corn and filling sacks. They were well repaid when they saw the shining faces of the happy little children as they grasped the sacks in their arms after the program Sunday afternoon. The program was very well given. Many little boys and girls had brought their parents and one little girl brought her stoop-shouldered, gray-haired grandfather, and they were all eager to do their best.

The program at the Argentine mission was given on Tuesday evening. The little mission was packed to its utmost capacity, and here also popcorn sacks were given to the children as a treat. Nathan Reiff and Clayton Horst from Newton were helping the workers at this mission.

We were indeed grateful for the way our neighboring congregations supported us with provisions. This enabled us to again fill baskets and carry them into the poor and needy homes. A number of homes we got into did not expect to have any Christmas because of their extreme poverty. The father was sick and the mother had to work to support the family. One little girl said: "Now we can have Christmas after all."

When the baskets were presented there was a splendid opportunity to tell the simple story of Jesus, and two fathers were willing to accept this free and precious Gift. In all six confessed Jesus as their personal Saviour during the past week. Will you pray for them that they may be faithful?

Sister Martha Buckwalter has left for her home near Newton; she expects to return in several weeks. It is with deep regrets that the workers must say Good-bye to sister Salina Swartzendruber. Sister Salina has rendered very faithful service, and in her own quiet way has won the affection of all who knew her. She feels that at present her mission is at home with her parents. Bro. Mining-er also has left for the General Missionary Conference in Ohio.

Sister Ella Zook from Manson, Iowa, is for the present helping the workers in the mission.

On Sunday, Dec. 28, Brother Paul Erb from Hesston helped in the absence of Brother Miner. He preached twice at Argentine and once at Seventh St. After the evening service a little prayer-meeting was held in a home near the Argentine mission. The father of this home has for some time been coming to the mission, but through trying circumstances almost despaired of life.

Now he has come back in true penitence crying to God for mercy. There were also two other souls who found Christ, one on the street-car, and the other in the hospital. We are glad for the manifestation of God's power here in the city; miracles are still performed and demons cast out. He has power to save and also power to keep. We praise Him for it.

Yours in behalf of the lost,
Vera Hallman.

Millersville, Pa.
(Mennonite Children's Home)

It may be of interest to many to know just how Christmas Day is spent at the Mennonite Children's Home. Thirty-two children and the workers were awake early and went into the play room in a body.

Toys, dolls, etc., were placed in order upon tables in the evening and each child was given the privilege to select a toy. Some wanted one toy, others two, and one little fellow wanted an arm full. A large assortment of fruit, nuts, and other good things to eat were contributed by friends of the needy. Laura May, who has been with us about eight years was confined to her bed and couldn't enjoy the day with her thirty-two companions. After worship and a few remarks by the superintendent, the institution reminded us of a bee

hive and the spirit of "Good Will" seemed to be in the hearts of every one present.

Ten dressed chickens with other seasonable dishes, contributed by friends, satisfied the hungry family at noon.

The regular preaching services were in charge of brother John F. Bressler, Richfield, Pa., and was opened at two-thirty P. M. On account of the Bible meeting held at Lancaster, Pa., only a few of the neighbors attended services here. Bro. Bressler read part of Luke 2: and spoke impressively of the great Gift that God gave for "ALL PEOPLE." After admonishing the children to give their best to the Lord, the benediction was pronounced. Our prayer is that the seed sown so faithfully, and in such a plain, simple way on this Christmas day may spring up and bear fruit for the Master. The Workers.

NOTES FROM BALODGAHAN

By Sarah Lapp

For the Gospel Herald

"Say not ye, There are yet four months and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields for they are white already to harvest.—John 4:35.

The above verse is true in our locality at this time. Quite a number of people are believing and ready to be harvested, but the laborers to bring them in are few. Today (Sunday, Nov. 2) we saw some of the results of the "power of the Word, which shall not return void unto Him," when 16 men and women were added to the Church, most of whom have come from far and near into the famine relief camp within the last six months. We were able to help them with food, clothing, and temporary shelter through the kindness of the brethren and sisters in America who sent money so that they could be helped, and as their bodies become stronger, they are more able to understand God's plan of salvation for them.

All have been taught God's Word while in camp, the above number were determined to become Christians, and seem to realize the meaning of forsaking their heathenish ways and accepting the Christian religion. It was quite impressive to see them come forward and kneel down (perhaps for the first time in their lives) to a living God, and confess faith in Him, and receive water baptism. Not one of this number is able to read or write. All have been used to farm life, except one who was a shepherd by caste, and used to make woolen blankets, but is now nearly blind, the majority of the number are Gonds

or of the aborigines caste. Our prayers are that these may remain faithful and increase in the knowledge of the truth every day. There are a number more who want to become Christians. Most of them are widows, but will be under instruction for the time being. After baptismal services we observed communion, of which 140 partook. Over 600 men, women, and children have been kept in this camp, and also a large number of needy have been fed at the other stations. Most of these people would have starved if no help would have been given them, and the Gospel would not have reached them. "Cast thy bread upon the waters; for thou shalt find it after many days" (Eccl. 11:1).

We are glad to say that the time of rice harvest is here, the farmers are beginning to thrust in their sickles to cut the ripened grain. The rice crop is very good in these parts, for which we thank God, as now people can again get work, and will have something to live on, and the day laborer can get work in the farmers' fields. Quite a few people from our camp have left and gone back to their own villages in hopes of getting work there.

The weather is nice and pleasant and the nights comfortable. We always look forward to this time of the year, (Nov., Dec., and Jan.) as then we can do the most work, with the least fatigue.

We are anxiously waiting for definite news as to when to expect our returned and new missionaries. Sister Hershey left for America two weeks ago, so there are only nine of us on the field at present, while four years ago at this time, there were 18 in number. "Pray ye the Lord of the harvest that He will send more laborers into His harvest."

Dhamtari, C. P., India.

QUESTIONS AND ANSWERS

Write out your questions pertaining to missions and send them to J. S. Hartzler, Goshen, Ind. Sign your name (not for publication). Some one will be asked to write an answer and it will be published if thought to be of general interest.

What part should the home take in mission propaganda?

The home is usually spoken of as the place of first impressions. Stories of the condition of children in heathen lands, the objects which missionaries have in going to these countries, the suffering that there is in those countries simply because the Gospel of Jesus Christ is not there, will be eagerly received by the children. These things should be so impressed that they will be included in the child's prayers. Quite early the thought of helping to better condi-

tions should be impressed. For a time it may be well enough to give the child money to put into the missionary collections, but as soon as that can be done the child should be given an opportunity to earn the money given for mission purposes. This greatly increases the interest and connects the giving with both the earning and the sacrifice which will be important factors in later life. Then, too, parents should never forget that children are great imitators. If they find parents interested they will be interested also. No one detects pretensions more quickly than the child. Be interested; do not simply pretend interest or you may be imitated on points which you do not desire.

GLEANINGS

Or, Echoes From Afar

Idol Worship Falling into Disrepute

Many people in the central provinces (India) are abandoning their faith in heathen gods because of suffering in sickness and famine. A Methodist missionary of Basim, touring thru some of the villages, said to the people: "You have seen little children making men of mud, and pretending to feed them and give them flowers, etc., and then, when dinner time comes they wipe it all out and go home. That is just the way you are in your idol worship."

Two years ago that missionary would have suffered violence, but in this case several admitted the force of the analogy, while others merely laughed and said nothing.—Christian Advocate.

A Singing Colporteur

Colporteur Lo Lau, in the Chinese province of Kwangtung, has sold over 16,000 Scriptures in twelve months. He is fond of singing, and uses this as a means of advertisement. As soon as he comes into a street, he begins to sing some Gospel song, and soon a crowd of people gathers about him. When the song is finished, he begins to preach, telling his audience enough of the Gospel story to arouse their interest, and then he starts selling Gospels in print. His spiritual zeal is blended with business shrewdness, and he wins people wherever he goes.—Bible Society Gleanings.

Light That Cannot Be Hid

(Chosen, Japan)

The Christian village of Chausubara in Hyuga stands out as a shining example of what Jesus of Nazareth taught and lived. The Okayama Orphan Asylum is located there and its

270 cho of land is divided into nine plots each with a cottage, house-mother and family of twelve or thirteen children. There is primary school on week days and Sunday school on Sundays. There are the homes of those connected with the work—the teachers and others in charge of the institution; and in addition to these are thirty homes of the Asylum graduates, in most cases both the young father and mother having been trained in the Orphan Asylum. They earned their little piece of land and were helped to build their home, adding to land and buildings as time went on. The police stationed in this village found theirs a superfluous job and were transferred elsewhere. The village is known for miles around for its high ideals.—Japan Evangelist.

One Result of Rural Surveys

One benefit of the international missionary surveys, now under way at home and in foreign lands, is the discovery and publication of facts showing neglected areas and over-occupied fields. In eastern New York State—not three hundred miles from the headquarters of Home Mission Boards—one region was discovered where there are nine churches without a minister. These churches are Wesleyan, Baptist, two Presbyterian, three Methodist and two Disciples. Some of the buildings are in good repair and others are dilapidated. Two maintain small Sunday schools but most of the organizations are practically dead. The valley eight miles long was once full of life, but is now dormant. Strong drink has caused degeneration. Few of the people knew what was meant when asked as to their denominational preference, and the children did not even know the Lord's Prayer or the Ten Commandments. Some of the parents had never been married.—Missionary Review of the World.

Russian Mission in Baltimore

The story of the Russian Mission in Baltimore is an interesting one. Just before Christmas, 1917, three students of the Russian Bible Institute of Philadelphia walked into the office of Dr. W. H. Baylor, Superintendent of Baptist Missions in Baltimore, and acquainted him with three striking facts: (1) there were 3,000 Russians living in Baltimore; (2) there was no evangelical mission work among them and (3) the three students were ready to spend their vacation in organizing mission work for them. Dr. Baylor rose to the occasion and offered the use of a hall, and thus the Russian Mission began. When the vacation period ended, the students returned to Philadelphia, and other students went in turn, until a permanent work

A Brother, Lansdale Pa	15.00
S H Horst's S S Class	
Chambersburg Pa	7.00
C A Shantz & Wife	5.00
D E Beverstein	5.00
G Monroe Miller	60.00
Larned S S Kans	5.00
Spring Valley Cong N D	5.00

\$250.00

India Bible Women Support

Logan County Sewing	
Circle O	\$ 4.00
Old Sister's Class Oak	
Grove S S Champaign	
Co Ohio	3.75
Old Sister's Class Oak	
Grove S S Wayne Co,	
Ohio	6.00
Sycamore Grove Cong	
Sisters Mo	12.00
Salem S S Wayne	
County Ohio	2.00
Sisters Sewing Society	
Sugarcreek Ohio	24.00
H C Deffenbaugh	4.00
Helping Hand Class	
Elkhart SS Ind	2.00
Bowne Cong Mich	3.00
Holdeman Cong Ind	10.00
Clinton Frame S S Ind	6.00
Class No. 10 Olive S S	
Ind	2.00

\$ 78.75

**India Medical Work
(Dr Coopridger)**

Old Sisters Class	
Plainview S S Ohio	\$ 4.40
J B Stutman	15.00
Nora E. Weaver	8.00
Larned Cong Kans	.64
Ruthean Bible Class	
Elkhart Ind	4.00
Mrs. Aldus Brackbill's	
Class Bowne S S Mich	5.35
Barker St Cong Mich	10.00
Wm S Long	30.00
Richard Martin	1.00

78.39

India Famine Relief

Zion Cong Lower Dist	
Va	\$ 50.00
Upper Deer Creek S S	
Ia	66.43
Towamencian Cong Pa	17.50
Sycamore Grove S S Mo	25.00
Marion S S Ohio	10.00
Mrs J M Eby	100.00
K P Epp	150.00
Logan & Champaign	
County Ohio	144.80
Logan & Champaign	
County Ohio	107.25
Zion Cong Ore	11.00
A Brother & Sister Nebr	30.38
Mrs Daniel P Sommer's	
Class Ohio	9.50
Otho Downs	25.00
Ella Zook	10.00
Warwick River Cong Va	8.75
I C Swartzendruber	10.00
D B King	5.00
G G Marner	25.00
J P Zook & J B Peachey	
Cong Belleville Pa	70.00
D S Yoder	17.50
S M Zook & Family	2.00
Bertha & Maynard Reber	10.00
E Hauder	5.00
Midway S S Ohio	2.40
Young People of	
Roanoke Cong Ill	25.00

Noah M Gingerich	10.00
O O Amish Brethren	
Lanc Co Pa	30.00
Clyde, Allen & Oren	
Sommer	8.00
A Bro & Sister Biehn	
Cong Ont	75.00
Waterloo Cong Ont	170.13
A Bro Kitchener Ont	5.00
M C Cressman	100.00
Hershey's Cong Pa	146.00
Indiantown Cong Pa	6.00
No 2677 Pa	10.00
H E M Pa	10.00
O O Amish Leacock Dist	
Pa	441.00
D N Gish & Family	10.00
Maple Grove Cong Pa	50.00
Old Road Cong Pa	45.50
Providence Cong Pa	30.00
Towamencian Cong Pa	61.60
Boyertown & Hereford	
Cong Pa	39.50
Holdeman Cong Ind	1.00
Chief Cong Mich	8.10
Oscar M Weaver	50.00
Anna W Christophel	15.00
Olive S S Ind	81.31
Pleasant Valley Cong	
Kans	22.50
Yoder Cong Kans	42.74
Spring Valley Cong Kans	32.33
Coalridge Cong Mont	5.00
Proctor Cong Mo	25.00
Mt Zion Cong Mo	4.25

\$2,472.47

India Native Nurse Support

Fuss Sisters Pa	\$ 8.00
India Native Woman Teacher	
Mary K Zimmerman	\$ 6.00

India Orphans

Fairy A Gerber's S S	
Class O	\$ 10.40

India Orphanage for Boys

Ephrata Sewing Circle	
Pa	\$ 70.00
Collected by C L Shank	781.40
Forwarded by Sem Eby	272.50
Forwarded by Sylvanus	
Stoltzfus	122.00
No. 2682 Pa	1.00
Ulrich Hertzler	5.00
A Bro No 2691 Pa	5.00
Millersville &	
Rohrerstown Cong Pa	81.00
Two Lower Old Order	
Amish Cong	100.00
Willow Street S S Pa	50.00
Strasburg Cong Pa	130.80
No 275 Pa	24.00
Willow Street Cong Pa.	169.46
Erismans Cong Pa	61.00
Isaac H Rohrer	10.00
Lost Creek Cong Pa	30.20
Isaac Kennel	10.00
John M Kennel	5.00
Amos S Stoltzfus	5.00
Joseph Kennel	5.00
John E Kauffman	10.00
Groffdale Cong Pa	100.00
A Friend Gap Pa	25.00
Kraybills & Mount Joy	
Congs Pa	114.25
Anna W Christophel	10.00

\$2,197.61

India Hindi Central Building

Class No 3 Warwick	
River S S Va	\$ 10.00
India Hospital	
Peter Kennel Jr.	\$ 3.00
J W Kempf	5.00
E A Mast	10.00

\$ 18.00

**European Ward, New Hospital
in India**

Ivan Z & John	
Musselman	\$1,000.00

India Special

Ivan Z and John	
Musselman	\$2,000.00

India High School Endowment

Mrs. Viola Decker	\$ 10.00
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India Hospital Endowment

G Monroe Miller	\$ 50.00
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India-Personal

For J N Kaufmann's	
Children by Olive S S	
Ind	\$ 9.06
For Missionary Sisters	
by West Liberty	
Sewing Circle Kans	7.00

\$ 16.06

Total receipts for India
for this month \$10,890.67**SOUTH AMERICA
MISSION**

Aurora Y P M Ohio	\$ 59.64
Warwick River Cong Va	13.00
L D Ebersole	4.00
Bellefontaine, O, per	
Ruth Yoder	10.50
Sugar Creek Sewing	
Circle Ia	45.60
Reading Circle, West	
Liberty Ohio	7.10
Salem and Oak Grove	
Sewing Circles, Ohio	24.00
Goshen Sewing Circle,	
Ind	7.00
West Union Sewing	
Circle Ia	10.00
East Union Sewing	
Circle Ia	20.00
Lower Deer Creek	
Sewing Circle Ia	37.50
Hay Cong Ont	7.60
East Chestnut St Cong	
Lancaster, Pa	5.00
M J Hostetler	6.42
F W Bixler	15.00
Thomas Cong Pa	28.27
Penna Cong Kans	10.00
Larned Cong Kans	2.00
Sent with S C Yoder	
2 Ranges	191.35
1 Heating Stove	24.00
1 Box Bed Clothing	
etc	100.00
2 Trunks packed with	
Clothing	153.45

\$781.43

CITY MISSIONS**Canton Mission**

"Smiles" Sonnenberg,	
Ohio	\$ 5.00
"Sunbeam" Wayne Co.	
Ohio	5.00
Harry Sommers	5.00
Martins Y P B M Ohio	6.50
Mrs N D Hochstetler	1.00
Katharine Headings	
(Typewriter)	25.00
Provisions	
Wayne County Ohio	24.00
Harry Kauffman	2.00
D W Miller & Brother	5.40
Medina County Ohio	
Congs.	56.00
Jos D Miller	4.50

\$139.40

Chicago Missions

Morrison S S Ill	\$ 13.29
Pleasant Grove S S Ill	10.00
Midway S S Ohio	1.50
"Smiles" Sonnenberg	
Ohio	5.00
Larned Cong Kans	2.00
Fairview Cong & Y P M	
Mich	16.77
A R Miller	1.00
Baden Cong Ont	12.50
Thanksgiving Offering	17.00
Visitors	11.00
Provisions	
Friends, Wellman Ia	8.20
Friends, Eureka Ill	.80
Waldo Cong Ill	9.00
Union Cong Ill	13.42
Sent to Home Mission	29.80

\$151.28

Fort Wayne Mission

"Smiles" Sonnenberg,	
Ohio	\$ 5.00
Shore Cong Ind	15.00
Salem Cong & S S Ind	26.25
A R Miller	1.00
Provisions	
Olive Cong Ind	50.00

\$ 97.25

Kansas City Missions

East Fairview S S Nebr	\$ 32.58
Wood River A M S S	
Nebr	21.82
Penna Cong Kans	8.90
Larned Cong Kans	1.00
G Z Ernst	1.00
M M Buch	5.00
Jno M Bontrager	1.00
Coalridge Cong Mont	12.00
Liberty Cong Ia	5.00
Cherry Box Cong Mo	1.50
Berea Cong Mo	1.00
Spring Valley Cong N D	2.50
White Hall Cong Mo	1.00
Mt Zion Cong Mo	5.60
Daniel Headings	1.25
Adam Kauffman	5.00
J L Hersheberger	5.00
Mrs. Dietrich	2.00
Mrs Kasila	2.00
Mr Serafin	2.00
Anna Weaver	1.00
Mrs Christ	.95
Provisions	
White Hall Cong Mo	6.85
Sugar Creek Cong Ia	37.25
Sugar Creek Cong Ia	12.84
West Liberty Cong	
Kans	15.30
Sycamore Grove Cong Mo	7.30
Pryor Cong Okla	7.00
Mrs Mike Plank	2.00
Daniel Graber	2.00
Mrs Aaron Leatherman	3.36
Beaver Crossing Nebr	6.30

\$219.30

Lima Mission

Pike Cong Ohio	4.00
Leah Steiner	1.00
Lydia Diller	.50
Lizzie Stoltzfus	1.00
Samuel Golden	1.00
Special	11.10
Provisions	
J Y Smucker	1.50
E J Christophel	3.00
Menno Troyer	11.00
Simon Good	3.00
Mrs Chas Vanpelt	1.25

E. E. Troyer 1.50
Noah Blosser 2.00
Mrs S S Diller 4.00

\$ 45.85

Norristown Mission

Sister, Souderton Pa \$ 50.00
Sister, Philadelphia Pa 107.00
Franconia Cong Pa 54.50

\$211.50

Philadelphia Mission

Franconia Cong Pa \$ 53.50

Peoria Mission

A Sister, Washington Ill \$ 5.00
Science Ridge S S Ill 25.00
Union S S Meeting Washington Ill 21.40
Harmony S S Ill 20.87
Freeport Cong Ill 60.70

\$133.47

Youngstown Mission

"Smiles" Sonnenberg, Ohio \$ 5.00
"Sunbeam" Wayne Co Ohio 5.00
Allen Rickert 1.00
S S Meeting, Mahoning & Columbiana Counties O 18.77
Lawrence Co Pa S S Meeting 22.14
J K Hostetler 5.00
Marietta Lehman 1.75
Primary children, S Union and Walnut Grove S S Ohio 2.25
House Income 48.17
Sunday School Collections 4.91
Day Nursery 17.05
Clothing
North Lima, Leetonia & Midway Sewing Circles, Ohio 38.00
Logan County Sewing Circle Ohio 10.00
Hanover Sewing Circle Pa 36.00
Elida, Ohio Sewing Circle 21.50

\$236.54

Wichita, Kans. Mission

East Holbrook Cong Colo \$ 52.40
Altoona, Pa Mission
Blough Cong Pa \$ 19.00
Weaver Sewing Circle (Furnishings) 25.00

\$ 44.00

Total received for City Missions this month \$1,384.49

CHARITABLE

INSTITUTIONS

Children's Welfare Home

Kenneth, John & Beulah Lehman \$ 14.00
A Bro & Sister, Wellman Ia 10.00
Pleasant Valley Cong Kans 10.00
A Little S S Girl Berea Mo .55
Alpha Cong Minn 6.85

Liberty Cong Mo 3.97
Cherry Box Cong Mo .75
Bethel Cong Mo 3.00
Berea Cong Mo 1.25
Spring Valley Cong N D .50
White Hall Cong Mo 1.00
Mt Zion Cong Mo 3.65
Zion Cong Ore 6.00
Martins & Pleasant View Sewing Circle Ohio 5.00
A Brother 5.00
M M Buch 5.00
Katie Salzman S S Class 27.50
Wm Beeler 23.86
Holbrook Sewing Circle Colo 15.00
A Gift 18.06
Special Support 140.00
Provisions
Wayland, Ia 4.50
Kalona Ia per Mrs. Miller 7.00
Daniel Graber 2.50
B P Unruh 3.50
Yoder Cong Kans 12.00
Dema Horst 4.00
Sugar Creek Cong Ia 10.00
Simon Nafziger 2.50
Milan Valley Cong Okla 12.00
F P Kauffman 3.00
Hydro Cong Okla 6.00
Zion Cong Ore 5.00
Mt Zion Cong Mo 8.00
Carver Cong Mo 10.00
Harper Cong Kans 45.00
Larned Cong Kans 5.00
Birch Tree Cong Mo 12.00
Cherry Box Cong Mo 21.00
Liberty Cong Ia 20.00
Harper Cong Kans 15.00

\$508.94

Old People's Home

C B Showalter \$500.00
Warwick River Cong Va 2.26
Neshannock Falls Cong Pa 15.00
Howard-Miami Cong Ind 25.28
Oak Grove Cong. Mich 4.20
Olive S S Ind 9.57
Emma Cong Ind 30.00
Liberty Cong Ia 1.00
Berea Cong Mo .50
Mt Zion Cong Mo 3.25

\$591.06

Orphan's Home

C B Showalter \$500.00
Marion S S Ohio 30.00
A Bro & Sister Iowa 10.00
Holdeman Cong Ind .50
Yellow Creek Cong Ind 20.00
Olive S S Ind 3.38
Coalridge Cong Mont 5.00
Cherry Box Cong Mo 1.25
Berea Cong Mo .50
Mt Zion Cong Mo 5.00
Special Support 816.55
Ada Beery 5.00
Mrs Noah Sommers 3.00
Lauver & Crossroad Congs Pa 53.21
John Headings 100.00
Seth Wyse 10.00
W S Long 10.00
Provisions
South Union Cong Ia 46.70
Noah Thut .75
D H Yoder 3.00
Lee Yoder 3.00
Chapel Cong 3.40
Lizzie Stoltzfus 2.00
Earl Yoder 2.00

Aaron Yoder 2.00
Elida Sewing Circle Ohio 9.60
Beech Sewing Circle, Ohio 12.25
Ray Hackman 50.60
Sister Moyer 3.60
J Y King 3.80
Reid Sewing Circle 4.50
Line Lexington Sewing Circle Pa 25.00
Greencastle Sewing Circle Pa 29.20
Mrs S A Yoder 5.00
Barrs Mills, Ohio Sewing Circle 18.50
John L Yoder 6.00
Junior Mission Class 7.25
Nampa Idaho 9.31
Farm Income

\$1,820.85

LaJunta Sanitarium

Scottdale Cong Pa \$ 9.37
Mt Zion Cong Mo 2.25
Hospital Fees 1,314.06
Merchandise & Labor 50.25
Spring Valley Sewing Circle Kans 5.00
Farm Income 1,000.00
A Brother 25.00
Milton Near 10.00
P L Rohrer 10.00
Emma Rohrer 15.00
Lydia Oyer 5.00
George Burkulas 10.00
Solicited by C C Steckley 13.00
Fulton County Congs Ohio 98.00
Provisions 25.00

\$2,591.93

Total for Charitable Institutions for month \$5,512.78

MISCELLANEOUS FUNDS

Mary Burkhard Support

Logan County Sewing Circle O 2.50

Jewish Mission

Pearl Garber \$ 8.00

Personal Fund

Spring Valley Cong Kans \$ 20.00

Jewish Relief Fund

Willow Springs Cong Ill \$202.23
Schertz Bros Ill 25.00
East Holbrook Cong Colo 281.10

\$508.33

Pond Bank Mission Building

Brethren Row Cong Pa \$ 25.00

Ind-Michigan Church Building Fund

Oak Grove Cong Mich \$ 2.00
Christ Eichelberger 20.00
S H Slagell 15.00

\$ 37.00

Bible Fund

Geo Weaver \$ 5.00

Mo-Iowa Conference Expense

Liberty Cong Ia \$ 12.00

Southwest Pa Conference Expense

Springs Cong Pa \$ 3.33
Glade Cong Md .83

\$ 4.16

Rural Missions

Holdeman Cong Ind \$ 79.36
Yellow Creek Cong Ind 23.15
Oak Grove Cong Mich 4.00
Shore Cong Ind 25.00
Olive Cong Ind 64.00
Middlebury Cong Ind 37.91
Yellow Creek, Salem & Nappanee District S S Meeting Ind 18.82
Cherry Box Cong Mo 1.00
Mt Zion Cong Mo 1.50
Scottdale Cong Pa 18.75

\$273.49

Board of Education

Springs Cong Pa \$ 6.67
Glade Cong Md 1.67
Liberty Cong Ia (Hesston) .50

\$ 8.84

Eastern Mennonite Home

Casselman Cong Md \$ 9.45

Southwest Pa S S Conference

Missionary Fund

Rockton S S Pa \$ 2.00
Thomas S S Pa 90.00
Masontown S S Pa 5.53
Kaufman S S Pa 35.30
Blough S S Pa 13.00

\$145.83

Total for Miscellaneous for this month \$1,059.60

Summary

Canadian Treasurer \$755.46
Eastern Mennonite Board 6,159.90
Franconia Mission Board 684.17
Franklin Co Pa & Washington Co Md Board 59.22
Indiana Mich Mission Board 1,166.93
Illinois Mission Board 158.57
Kansas-Nebr Mission Board 609.87
Mo-Iowa Mission Board 242.97
Southwest Pa Mission Board 317.01
Mennonite Board of M & C 10,915.47

Total \$21,069.57

Gratefully acknowledged,
Mennonite Board of Missions and Charities
G. L. Bender, Treas.,
Elkhart, Ind.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and your you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth
Established 1864)

SCOTSDALE, PA., THURSDAY, JAN. 15, 1920

(Established 1905)
(Gospel Witness)

No. 42

EDITORIAL

"A soft answer turneth away wrath; but grievous words stir up anger."

The Kansas-Nebraska District Mission Board is sending out a monthly mission letter that ought to add materially in the way of awakening an added interest in the work of that district. We have just read the January letter and are greatly impressed with the work undertaken in that field. The Lord add His blessings, and cause the work to prosper.

Our Relief Work.—An important article on this subject is being published in this number of the Gospel Herald. Those interested in the work of relieving the war sufferers in Europe and in the Near East will please turn to it. Those interested in the work of extending relief, and who are thinking of giving some time to this work, will do well to correspond with the secretary of the Mennonite Relief Commission for War Sufferers, Bro. Levi Mumaw, Scottdale, Pa.

The thanks of the Publishing House are due to our people for the liberal patronage accorded us during the past few months. The book store was generously remembered, while the subscription lists of our several periodicals have been marvelously cleansed from back subscriptions. The few that are yet remaining should make it unanimous. Look at the label at the top of this page. If there is no change in that label within three weeks after you have sent or handed in your renewal, drop us a card. We thank you for your promptness. Continue to remember us at the Throne.

When after a hard day's work in the midst of stormy weather you enjoy the shelter of a comfortable home you can rest only when you realize that both your stock and your children are provided for and sheltered. Otherwise you continue your labors until your desired end is attained. Or if night overtakes you before you have accomplished what you desire, and you must reflect that some of your stock or any of your children are still exposed to the storm, you are uneasy and uncomfortable, even though every provision has been made for the comfort of your own body.

Now for the application. You may have made every provision for the safety and well being of your own soul. Sheltered in Jesus Christ, you are protected against the storms and tempests of this world. The peace of God satisfies your heart and the joy of the Lord fills your soul. But can you rest so long as you must reflect that any of your children are yet without the fold? Are your children gathered in? If not, what efforts are you making to bring them in? Many a child, benumbed with cold and not realizing the near approach of death, would never be brought to the warmth and shelter of a comfortable home if some kind parent or friend would not come to the rescue. Dear parents and Christian friends, there are many dear children who are cold and paralyzed in the frosty storms of a sinful life if you do not go to their rescue and help bring them in. Are any of your children out in the cold? Pray God for help and guidance, and do your best to bring them in.

Decline in Spirituality.—Several of our exchanges have recently discussed the reasons for a decline in spirituality and falling off in membership in many churches. According to most

people's mode of reasoning there are at least two reasons why the churches ought to have an unprecedented growth in membership: (1) Money is flowing like water in support of church enterprises. (2) It requires very little sacrifice or self-denial, these days, to belong to some church. But still there is less interest, less growth in members, on the part of many churches, than there has for years. Why is this?

Several reasons might be given. In the first place the wave of liberalism which puts a question mark after much of the Bible, especially that part which teaches eternal punishment for the wicked, has undermined the faith of many and for them religion is mere form or tradition. Then again, the stirring events of the past few years have absorbed the minds of most people and matters religious must take second place. Christ's prayer for unity is being interpreted as a prayer for getting together at the expense of Christian doctrine, and this means a drifting away from the faith of God. Entertainment has taken the place of worship, and many churches are thus turned into play houses. Membership in a church does not mean much to any one who is not held by fervent faith, hence the empty churches and little interest so noticeable in so many places.

To maintain right relationship with God and a constant growing in grace we need the following: (1) A genuine experience of salvation; (2) a simple faith in the whole Bible as the inspired Word of God; (3) a daily record of scripture reading and prayer; (4) a life of self-denial and faithful Christian service; (5) a faithful attendance at church services; (6) a living up to all the Gospel light we have.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

UNIFICATION OF RELIGION

By Silvanus Yoder

For the Gospel Herald

Nebuchadnezzar the king made an image of gold whose height was three score cubits and the breadth thereof six cubits: he set it up in the plain of Dura in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.—Dan. 3:1, 2.

The poor king became puffed up at Daniel's interpretation of the dream of the previous chapter. "Thou art this head of gold"—and in the pride of his heart he makes the enormous image of gold and sets it up as described. The object of which was but an attempt at a unification of religion. We can readily see at first glance as we behold the scene the deification of man in the form of idolatry.

The gentile world appears on the stage of this world at this time as a worshipper of an image. John speaks of its end as a worshipper of an image (Rev. 13:15). We thus conclude that the best the gentile world can give in the way of religion is the worship of an image.

During the French Revolution, when France thought "to change times and laws," a new calendar for measuring weeks and months was made in which the months were divided into three divisions of ten days each with the tenth day of each division to answer for a holiday taking the place of Sunday and instead of a worship of God it was to be a day wherein the great men of France and the nation were to be extolled and their wonderful deeds magnified and praised. The procedure was but a duplicate of Nebuchadnezzar's decree, the deification of man.

The church federation advocate said in rhythmical verse, I shall no longer meet my brother on the way to church as I proceed to the other end of town for my place of worship but together we shall proceed to the centralized place and shall forget all former church disciplines and rulings and come to a unit and basis wherein all, including lodge members, unitarians, and infidels—may meet in a united body and worship in common. Jude

says of such, "Woe unto them for they have gone in the way of Cain and ran greedily after the error of Balaam for reward and perished in the gainsaying of Core."

I imagine as I see this body with the essentials of Christianity all dropped to establish a union, with their huge pipe organs and trained orchestra a worship similar to that held on the plain of Dura. It is a worship sure but it is of the Cain cult type void of the atoning blood of Christ.

What is Cain cult worship? It is that worship which is fostered by the universal religion now so strongly advocated. It is the worship in which you hear the so called sweetest music carrying with it the operatic air gotten from the playhouses of the world, the worship of sensuality which exalts man. Its rituals and ceremonies are patterned after the sacrifices of Cain, and like the worship of the Samaritans on Mount Gerizim it beckons a warm welcome to all who are void of the true spirit of worship and who are dissatisfied with the Church of Christ. What a contrast to the teachings of the Savior. "They that worship the Father must worship him in Spirit and in Truth, for the Father seeketh such to worship him." The Spirit-filled worshippers do not need the music gotten from the play houses of the world to give praise and honor to the One who has given Himself a ransom for the redemption of sinful man.

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:11,12).

Ah woeful the condition that is coming upon the land when man shall seek the Word of the Lord and not be able to find it, a condition which has never existed since the creation of man. Ah, wretched state when even the most sacred of all trusts shall be taken from man and he "Shall faint for thirst." Yet in spite of all this wretchedness it is not strange that such shall be the case when man is given the Word of eternal life and he deliberately rejects it and seeks to satisfy the cravings of his hungry soul with the pleasures and sensual allurements of the world. Ah, may our beloved Church, which we love as our own mother who has reared us in the ways of God, do her utmost for the faith once delivered unto the Saints. God spare our children from

the popular Cain cult worship so prevalent in this age.

Goshen, Ind.

ACTS 1:21, 22

By N. A. Lind

For the Gospel Herald

It is very significant that the apostles in accepting a candidate for Apostleship insisted that it must be one who had **companied with them all the time** that the Lord Jesus went in and out among them, Beginning from the baptism of John unto that same day that he was taken up from us must one be ordained **to be a witness** with us of his resurrection." When men have really "**companied with them all the time**," followed Jesus closely from baptism where we have heard God's introductory message, "This is my beloved Son," to His ascension where "he blessed them," there is little danger then that such men will deny the virgin birth, or that they will make any effort to belittle the miracles which He performed. Let the Church of Christ today hold to the same test.

Let not only her candidates for "apostleship" but for membership as well testify both with word and deed, that they "**have companied all the time**, and all the way," through His life, resurrection, and ascension. What power when there is a definite testimony for Christ! On the other hand, what danger of apostasy. How the devil rejoices when he can induce men to doubt the Sacred Record. When he can get men to say, "I can't believe the Virgin Birth. I doubt some of the miracles. I am not sure of His Resurrection as recorded."

The apostolic test was safe. Shall we in these latter days, in these perilous times undertake to change the conditions? God pity us if we do.

Albany, Ore.

SANCTIFICATION

(A sermon delivered by Allen H. Erb at the La Junta, Colo. Mennonite Church, Dec. 7, 1919, and reported by J. H. Shank.)

Ye are sanctified.—I Cor. 6:11.

This was addressed to a people that were not absolutely perfect. The Corinthian Church was one of the most imperfect churches to whom Paul wrote. The Corinthian letter was written to correct disorder and sin that existed within that Church; but in the very first chapter of that letter and in the text quoted Paul says, "Ye are sanctified." He certainly does not mean that they are an absolutely sinless class of people but he does say they are sanctified.

No man can enter heaven without sanctification for the Bible says, "Follow peace with all men, and holiness, without which no man shall see the Lord." For any professed Christian to take an attitude of censure and unjust criticism toward one who claims sanctification, simply because he makes that claim, shows that he himself is not right: that is the profession the Bible asks the Christian to make.

However, to criticise a wrong position upon this subject is not out of place, and that is probably what some of these critics pretend to do. But I am sure that in our own Church the subject of sanctification has suffered more by **neglect than by fanaticism**. We are missing some Bible teaching and missing a blessing because we are not out and out and plain on the subject.

The word sanctification means set apart for a holy purpose. The words, sanctification, holiness, etc., are synonymous as used in the Bible. In every case they imply a separation unto God for a holy purpose. The Bible speaks about man sanctifying himself, about sanctifying God in your hearts, about the Word sanctifying man, about God sanctifying man, and about the Spirit sanctifying man. In every case it means that we are set apart by God for a holy and righteous purpose. Closely related to the doctrine of sanctification is the doctrine of cleansing and washing and renewing, but these are not sanctification but accompany and associate with the experience of sanctification. There is a three-fold aspect of sanctification we wish to notice.

I. We are Sanctified Positionally in Christ.

Every child of God occupies exactly the same position in Christ. There is no distinction, positionally, in our sanctification, but by the redemption of Jesus Christ and His shed blood, and the righteousness that is imputed to every believer, everyone positionally is sanctified and holy in the presence of God and all are alike. The weakest and most imperfect Christian is just as truly sanctified as the most perfect. Hebrews 10:10: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." In other words, no man who is unholy can be justified by God. A man, to stand clear before God, must be holy. No man with any mark or touch of sin upon his soul, can stand before a pure and holy God. When Moses went up on Mount Sinai, God said to him, "Sanctify the mountain and set bounds around it lest the people break through and perish.

These people were standing before God on the merits of the law and because of that everyone was doomed to death and destruction and dare not see God. Every man comes under the same condemnation of the holy law of God. "All have sinned and come short of the glory of God." "There is none righteous, no not one." No living being can stand justified in the presence of God. Therefore we have Jesus Christ agonizing in the Garden of Gethsemane; we have Him praying, "If it be possible, let this cup pass from me." What was the cup? It was the sins of the world. He was made sin for us who knew no sin; He that knew no lying was made a liar; He that knew no swearing was made a profane man; He that knew no adultery was made an adulterer; He that knew no hatred was made a hater. He took the sinner's place and by the offering of that body He has sanctified us once for all. He became sinful in my place and I became righteous in His place.

The question is asked, "Was it not possible for God to redeem the world some other way?" God said, "The soul that sinneth it shall die." Was there one that had not sinned? No. All had sinned and would have to die. Only one, Jesus Christ, who had not sinned and only He could say, "O God! I will take that man's place and die in his stead." The sin is taken away from the sinner and placed upon Jesus Christ and Jesus takes it to the grave and rises victorious over sin, death, hell and the grave and He separated forever, the believer from sin, and now God will impute the righteousness of Jesus Christ to the sinner—he is a sanctified, holy person. That is the only reason any man dare stand in God's holy presence, because **he is as holy as Christ Himself**. That is what he means when he says we are sanctified by the offering of the body of Jesus Christ once for all and that, also, is why Paul said in Hebrews, "Follow peace with all men, and holiness without which no man shall see the Lord." I praise God that in Christ, through Him and by Him I stand accepted in the sight of God. Every man who has accepted the Lord Jesus Christ as his Savior, repented of his sins and has been born again, is positionally sanctified and stands justified in the presence of God. No man can be justified without that sanctification by the offering of the body of Jesus Christ. No child of God here today, no matter how imperfect and weak you may have been, if you are a believer in the Lord Jesus Christ and have received His atoning grace and the merit of His blood, God says to you in this Corinthian letter, "Ye are sanctified." Po-

sitionally we are all sanctified and there is no such thing as saying, in this sense, that this man is sanctified and that one is not.

II. We are Sanctified Experimentally.

We are sanctified in conduct. "Being servants unto God ye have your fruits unto righteousness." A servant is one who yields to a master. Being servants to God we have our fruit unto righteousness and holiness. We have here a perfect yieldedness to God which produces in our life the fruit of holiness and here we dare say that some people have the fruit of holiness and some do not. While positionally all believers stand alike justified and sanctified before God, yet here we dare say that in conduct one has by his yieldedness, submissiveness, and surrender to the will of God in his life, has brought forth fruit unto holiness and another has not. If I live a life of separation and yieldedness, devotion, consecration, surrender and obedience to the Spirit, that act produces in me the fruit of holiness and I can say that my conduct is separated from sin and from the world and unto God.

As we have observed, this is very closely related to themes in Scripture bearing on our experience; such as the blood of Christ, the cleansing power of the blood, the yielded and obedient life, and the Spirit-filled life. All those things produce in us this fruit of holiness. But I will not confuse this step beyond this one Scripture, "Being the servants of God we have our fruits unto holiness." As you have yielded your members servants unto sin, so now yield them as servants unto righteousness. If we have accepted Christ we are free moral agents, free to walk as the Spirit dictates or to walk as the flesh dictates. We have the spirit of evil and the spirit of good contending for the mastery in our soul and spirit. Even though we are positionally sanctified by Jesus Christ and all the forces of God are at our disposal, we still have all the forces of Satan arrayed against us. There is a conflict and we are free moral agents every day of our life and as servants unto God we have our fruit unto righteousness.

La Junta, Colo.

(To be continued)

The Church of the future will be what the members make it. And if each member would rise to the full stature of spiritual experience as God intends that we should, what a wonderful future we might have before us.—W. W. Hege.

As one people we should walk as one body.—C. R. Strite.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

GO FORTH

Oh! what to me are lands and gold,
When far away the fields are white?
What could I from my Lord withhold,
When other souls are in the night?

And can I still at home remain
With loved ones dear? When from afar
I hear the echo of a strain,
A distant call—"Lo here we are!"

Alone, they wait; there is no light
To guide the way, to lead them on;
Through centuries of gloom and night
They grope and stumble, then are gone!

"Oh! come, and help us!" still they call,
And as I stand upon the shore,
And scan the lands beneath sin's pall,
I seem to hear His voice once more.

And can I leave them in their shame,
When I have what will meet their need?
No! let me bring to them a Name,
A ray of light, their souls to feed!

Then, what to me are lands and gold,
Or any tie that binds me here?
To gather lost ones to the fold,
I'll yield my all, nor count it dear!

—Sel.

FROM OUR MISSION STATIONS

For the Gospel Herald

Los Angeles, Cal.
(316 W. 76 St.)

Greeting to all Herald Readers:—We are glad to announce that God is blessing the work here at the Mennonite Gospel Mission located at 7204 Moneta Ave.

Bro. C. Z. Yoder, of Ohio was with us for some time, preaching and singing in the Word for us. We certainly appreciated his helpful messages and advice given while here. May God bless our brother as he goes from place to place telling of the good news.

A series of meetings are in progress here now with the writer in charge. Interest and attendance good. May God bless the efforts to the salvation of souls. We feel to say, Pray for us. We would be glad to hear of any of our brethren and sisters in southern California so we could look them up and encourage them in the way and work of the Lord.

Also, would be glad to have all those of like precious faith to look us up when coming to southern California and be with us in the service and worship of the Sunday school and Church.

The Lord willing we will have our

communion services next Sunday, Jan. 4, 1920.

Pray for us and the work at this place, that all may be done to the glory of God. Fraternally,

Dec. 30, 1919. J. P. Bontrager.

Millersville, Pa.

(Children's Home)

The Millwood and Maple Grove congregations made a canvass for provisions, and as a result, six autos arrived at the Mennonite Children's Home, laden with good things to eat. Bro. B. F. Book, Strasburg, Pa., brought his school to the Home before the holidays. The Byerland brotherhood also remembers us, Bro. Hess delivering the provisions from that section. Cash contributions are coming in from the various congregations. Some extra expenses will have to be met. We were obliged to order a new air compressor for our water system. The cost will probably be \$125. Probably several Sunday schools would be glad to take collections and meet this extra expense. By so doing the maintenance fund, usually collected about Christmas time, would not be burdened with this extra cost. There are thirty-one children in the Home. Have one case of pneumonia.

The brethren, J. B. Miller and son, New Danville, Pa., delivered about twenty pounds of fresh pretzels as a donation. We praise the Lord for His goodness. Pray for us and the work. We desire to do His will.

Yours for the needy,
Jan. 6, 1920. The Workers.

"AS IS THE GOD"

By Crissie Y. Shank

For the Gospel Herald

To the Hindus no special day of the week is sacred as Friday is to the Mohammedans and Sunday is to the Christians. Work goes on day after day and week after week. In the course of the year, however, there is a long list of days sacred to one or another of the many gods, and coming at short intervals these religious festivals serve to keep up the interest of the lower classes of people and give some relief from everyday work.

The first month of the Hindu year, beginning in April, brings in the New Year's day. On this day trades people open new accounts and the year's business is commenced by painting an image of Ganesa, the god of wisdom, on the shop doors. The people having great faith in omens, are anxious to transact as much business as possible on this day in the belief that the year will then prove prosper-

ous. So in order to have a large number of transactions to record it is not at all unusual for friends of a shopkeeper to pretend to purchase goods from him, so that the transaction may appear on the books, and both goods and money are returned a day or two later.

Ganesa, the Hindu god of wisdom, is worshipped and highly revered in most parts of India. Pious Hindus begin all worldly affairs of importance as well as sacrifices and religious ceremonies with an invocation to Ganesa and we have seen, numbers of times, shopkeepers opening their business in the morning by a sort of prayer to him.

Ganesa is represented with an elephant's head and generally four hands. He is very corpulent and is attended by a rat. Concerning his origin the sacred books differ very considerably. As the other gods, so he is not said to be a self-existing being but his parentage is given. He is of like passions with his worshippers, only possessing vastly greater powers. He knows the thoughts and intentions of man, rewarding those who honor him and punishing those who neglect him.

One account says that at the birth of Ganesa all the gods came to congratulate his parents and were severally admitted to see him. This curse had been pronounced upon one of the gods that upon whomsoever he gazed that one should be destroyed and this god was also given permission to look on the infant. Immediately upon his taking a peep the child's head was severed from his body and flew away. Another god hurried away and finding an elephant asleep, he took off his head and flying back with it clapped it on to the body of Ganesa; hence the body of the god has the elephant's head.

Ganesa has only one tusk and the reason of this is as follows. Ganesa and his father's favorite disciple came to blows and in the struggle one of the god's tusks was severed.

Such is, very briefly, only part of the story of a god very universally worshipped by the Hindus. Where the people cannot read it is a common practice for their guru or teacher to read some such story for them at his periodic visits. With Christ being preached these myths and old Hindu gods are passing away. The young men in Dhamtari are losing their faith in Ganesa. There is an Indian proverb, "As is the god, so is the worshipper." Until idolatry is abandoned, India needs something from you. Until Ganesa is not worshipped in Dhamtari its people need something from you.

Creston, Ohio.

NINE REASONS FOR HOME MISSIONS

First is the immigrant. Millions of them are in America, the great melting-pot of the nations. But suppose they do not melt. Suppose the fire is too feeble and the Christianizing forces and civilizing currents do not reach him. What then?

Second is the American farmer. There he is in a thousand communities, old and new, trudging along with little spiritual help.

Third is the Southern mountaineer. The purest Anglo-Saxon stock left in America. A century behind the times, but with a sterling character and winsome ways. These people need the gospel and a better opportunity.

Fourth is the Mexican. "He does not love us, and we do not love him," one says. But we must love him and give him the gospel and get him converted to God and there will be less liability of war between us.

Fifth is the Indian. He is the original American, a heathen. There are thousands of them, and they need the gospel too.

Sixth is the Latin-American. He is our supersensitive neighbor, who is sometimes offended by our roughness. Nothing will create so good a feeling between us and him as the gospel and Christ's salvation.

Seventh is the Alaskan. Away up North is a new land in the making. There are Esquimos, American pioneers, and miners. Let us send more missionaries there. And we must include with him other Northerners of the land of snow.

Eighth is the lumberman. In the pine-forests of the South, in the great forests of the North, he is located without any preaching or Sunday-schools, or other gospel privileges. And these men are usually receptive. A call comes from them.

Ninth is the pioneer of the West. Always brave and adventurous, the pioneer blazes the way for the civilization that is to follow. With him should go the minister: if he has not gone with him, he should follow. (Adapted from an appeal by the Presbyterian Board of Home Missions in the *Missionary Review*.)

My readers, these nine reasons for home missions are a call to us. The spirit of Christianity is missionary in its nature. It will always look for the lost and seek to win them. When it has finished one task, it naturally looks for another. It never sits down as if all the work were done. No; not till this old earth has had the truth will Christ or Christianity be satisfied. To the work let us go.—Exchange.

LETTER FROM BEIRUT

By Chris Augsburg

For the Gospel Herald

Greetings to all the folks in the home land:—

As we are still on our way to the Near East for relief, I shall at this time start my letters for the home folks.

When we were called from our homes to leave for the new field of labor, we were held up in New York for some time on account of the strikes being on along various lines.

After the strikes were over to some extent, we were at last able to board the steamer Canada enroute to Piraeus, Greece.

Leaving New York on Nov. 5, at 5 P. M., we started on our journey across the deep waters, all looking back to our home land as we sailed on.

The evening was very delightful for sailing with moon light upon the waters until about midnight, when the storm was making its appearance which we had to face for four days and four nights, being rocked and pitched rather fiercely at times.

Most passengers were affected by the storm, some more than others, but all felt happy after it was all over.

After the first siege of storm we were permitted to enjoy pleasant sailing for two or three days, after which we again were having storm for another two or three days.

We were on the Atlantic ocean eleven days, then sighted land, first seeing the harbors of Portugal and Spain to our left, and Africa to our right.

While on the ocean a wrecked schooner was noticed by our crew and they signaling to it without any reply, went our way again through the storm.

A few days after a wireless was afloat calling for help at once of a ship which was drowning and without help as near as we know, sank.

On Nov. 16, being Sunday, at the noon hour we passed through the strait of Gibraltar, with great pleasure to all of our passengers, as we had a very pleasant day the rest of our voyage to Piraeus. Sailing on the Mediterranean and other smaller waters was pleasant, reaching Piraeus, Greece on Nov. 20, at 8:30 P. M. anchoring for the night.

At last the time had come to be taken to shore by boat men with row boats, after which we were scattered out to different hotels until another steamer was ready to take us to our final destination.

While in hotels in and near Athens, the time was well spent by our

company of forty members, including all the missionaries, Y. W. C. A. ladies, and our relief workers.

Our company of missionaries, Y. W. C. A., and relief workers all went for the purpose of helping the needy.

While in Athens, we spent some time in all the interesting places possible before sailing to final destination.

A few of our party were then on board a ship again by Nov. 23, sailing off the next A. M. The rest of the party started a short time later for Constantinople.

While boarding the ship enroute to Constantinople of which the writer being one, we met Bro. Eli Stoltzfus on board, also enroute to Constantinople for relief work. Bro. Stoltzfus had served some time in relief and reconstruction work in France. Our meeting was a surprise, not knowing that the other was on the ship. How shall the coming of Christ be to all of us? Will it be a surprise, or will we be ready to meet Him when He comes?

After leaving Piraeus with a few hours' sailing we were again met with quite a wind, making it difficult to sail with safety along the islands near Greece; so the anchor was dropped for the night and set sail the next morning, the first stop on the way being Salonica where passengers and freight were exchanged.

We then, after some hours of delay in Salonica, sailed on again on our journey, being held up for about three hours for fumigation of some of the steerage passengers which were taken on at Salonica, as plague is over that part of the country.

We sailed on to our destination, arriving near Constantinople early Friday morning, Nov. 28. We were then taken to shore by another boat to prevent delay by the missionaries' committee sending their man out to look after their people.

We all arrived well and hearty, enjoying ourselves as best we can under conditions.

As near as we can tell, Bro. Miller and the writer may be sent to Beirut.

Whatever the rumor may have been of our boat sinking in the midst of the Atlantic, it is not true. We heard a little that it was so rumored.

We were spared through it all by our heavenly Father, to whom all the praise and honor belongs for caring for us so graciously through all the storms that were ours to face on our journey here.

I shall close for this time, and write later of our field of labor.

The tongue is a little member, and boasteth great things.

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE LITTLE FAMILY

There was a little family,
Who lived in Bethany;
Two sisters and a brother,
Composed this family.
With prayers and with singing,
Like angels in the sky;
At morning and at evening,
They raised their voices high.

They lived in peace and pleasure,
For many lowly years;
They laid away their treasure,
Beyond this vale of tears.
Though poor and without money,
Their kindness made amends;
Their house was ever open,
For Jesus and His friends.

But while they lived so happy,
So poor, so good, and kind;
Their brother was afflicted,
Which grieved them sore in mind.
Poor Martha and her sister,
Now wept aloud and cried;
But still he grew no better,
But lingered on and died.

Jews came to their assistance,
Put Lazarus in the tomb;
They came to them to comfort,
And drive away their gloom.
When Jesus heard the tidings,
Far in a distant land;
How swiftly He did travel,
To join their lonely band.

When Martha saw Him coming,
She met Him on the way;
And told Him how her brother,
Had died and passed away.
He blessed her and He cheered her,
And He told her not to weep;
For in Him was the power
To wake the dead from sleep.

When Mary saw Him coming;
She ran and met Him too,
And at His feet weeping,
Rehearsed the tale anew.
When Jesus saw her weeping,
He fell weeping too;
And wept until they showed Him,
Where Lazarus was entombed.

They rolled away the cover,
And looked upon the grave;
He prayed unto His Father,
His loving friend to save.
Now Lazarus in that power,
Came from that gloomy mound;
And in full strength and vigor,
He walked upon the ground.

If we but love dear Jesus,
And do His holy will;
Like Martha and like Mary,
And always use Him well.
At death He will redeem us,
And take us to the skies;
And bid us live forever,
Where pleasure never dies.

—Selected.

HOW CAN WE ENTERTAIN JESUS IN OUR HOMES?

By Edna L. King

For the Gospel Herald

We can entertain Jesus the same as Peter did. He took Him along home with him after the meeting that day. He was a great blessing to that home.

It is the same way with us. It would be a great blessing to many homes today if people would bring Jesus along home with them. I am sure it would change their homes greatly. If there is trouble, sorrow, or sickness there Jesus is a friend who can bless in such cases.

The conversation of Peter was different in Peter's home that evening than it would have been if Jesus had not been with him. It is the same with people today. The Sunday afternoons people spend in gossip and foolish conduct would be changed to calmness and edification if Jesus were taken along home from church. We can't take Jesus home with us in person as Peter and Andrew did, but in the presence of His Spirit and in the proper acceptance of His Word which we have heard at church.

We can take Jesus along home from church by taking some of His children with us whose companionship will draw us nearer to Him. What we do to the least of the brethren we do to Jesus.

In taking Jesus along home with us we also bless the community we are in. If we should take Jesus along it would reach all who came into our homes and have an effect upon their lives for good.

I think we should invite Jesus home with us oftener than we do. Christ's presence in the home should be earnestly sought and cherished.

Kenmare, N. D.

"WOODEN SWEARING"

"I hope, dear children," said a mother, "that you will never let your lips speak profane words. But now I want to tell you of a kind of swearing I heard a good woman speak about not long ago. She called it wooden swearing.

"It's a kind of swearing that many people besides children are given to when they are angry. Instead of venting their feelings in oaths, they slam doors, kick chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can.

"Isn't that just the same as swearing?" she said. "It's just the same kind of feeling exactly, only they do not say those awful words, but they force the furniture to make the noise,

and so I call it 'wooden swearing.'

"I hope, dear children, that you will not do any of this kind of swearing either. It is better to let alone wooden swearing, and all other kinds of swearing."—Selected.

ACCIDENTS

By John Schrock

For the Gospel Herald.

Sometimes we call things "accidents" which are not accidents because they were done wilfully. Accidents are unforeseen happenings. They happen through carelessness—sometimes because we "want to do" things which were not intended for us to do, sometimes because we "do things" that were not intended for us to.

About a month ago my son was shot in his leg accidentally. Why do we have accidents? The apostle says, "We know that all things work together for good to them that love God" (Rom. 8:28). Can we see any good in a thing like this? Yes, the body is composed of many members. If one member suffers the whole body suffers. His body was powerless. People came to see him, talk with him, but could not see the sore place, yet the body lay there, could not do any work. Even though there were some of the members active as usual, they could not go away from the afflicted body to do any work. If some one brought work to the hands they could have done a little work. It is worse to have one of the members afflicted that carry the body, as in this case, than if it had been a member that was carried by the body. Now in a case like this we all see how little we can depend on self. We apply the salve, then depend on the One that has all power to do the healing. As is this natural body, so is the body of believers (the Church). If one sins the whole body suffers, whether the sin is covered up or not.

Protection, Kans.

What we need today is a vision of God thru a knowledge of His Book, and we will be convinced of the nothingness of self.—I. W. Royer.

If we said "Thank you" oftener, both to God and man, the road would grow smoother, and the burdens would seem lighter.

No nation lives for itself, no nation lives but through the service it renders to humanity.—Paul Richard.

Temperance and labor are the two best physicians of man.—Rousseau.

Sunday School

For the Gospel Herald

Lesson for Jan. 25, 1920—Acts 5:1-11

PETER STANDS UP FOR TRUTH AND HONESTY

Golden Text.—Lying lips are an abomination to the Lord: but they that deal truly are his delight.—Prov. 12:22.

Introductory.—The faithfulness and boldness of Peter and John, together with the rest of the disciples, was evident in the meeting of opposition from without as well as corruption from within. Stand for truth they would, even though that meant imprisonment and for some it meant death. When there were evidences of unfaithfulness on the part of members, they were equally fearless in meeting such cases. In the case of Ananias and Sapphira we have one of the most notable instances of strict discipline. Let it be noted, however, that the severity was not on the part of Peter but on the part of God. Peter was indeed outspoken in condemnation of sin, but it was the Lord who did the smiting. This fact must be borne in mind when we study this event as a practical example for present day disciplining.

"All Things Common."—It was the custom of the Church at this time to have "all things common." Barnabas was one of those who was especially mentioned as having sold his possessions and laid the price of them down at the apostle's feet. Others did likewise. With this in the common treasury the Church prospered greatly. At the present time we have a different method of taking care of our belongings, but the idea of having "all things common" should be none the less pronounced. That is, though each family remains in possession of its own, there should be such a close bond of fellowship among us that no one suffers for want of food or clothing or shelter so long as any of us have anything to share with others less fortunate than ourselves.

Death of Ananias (1-6).—But every good thing has its counterfeits. Among those who pretended to show their generosity was Ananias. He and his wife, Sapphira, seeing the example of Barnabas and others, went through the motion of being generous themselves. They sold their land and brought the price (in part) to the disciples. In this they were acting on their own prerogative. They were not compelled to do this. This is made plain in Peter's question, "Whiles it remained, was it not thine own?" The communism on the part of the

disciples was voluntary, not compulsory. But, like many church members of the present day, Ananias was ambitious to have a name for generosity and loyalty to the cause, but at the same time he lacked the trust in God to give his all. As a result he did something that ought to be a loud warning to every one who is outwardly anxious to have people sound his praise for doing noteworthy things for the Lord but who is inwardly too selfish to make the complete surrender. In other words, there is a fearful judgment ahead for those who profess to be consecrated followers of Jesus Christ but who "keep back part," thus failing to be what they professed to be.

Peter knew that Ananias acted hypocritically, that he was not giving what he professed to be giving—all. He rebuked him sharply and the Holy Ghost struck him dead. Young men took him out and buried him. For the hypocrite who professes to be one thing but at heart is something else, "it is a fearful thing to fall into the hands of the living God."

Death of Sapphira (7-10).—Sapphira was ignorant of what happened to her husband. Three hours afterwards she came in before the apostles. Peter asked her whether they had sold the land for the price Ananias said they had gotten for it. "Yea, for so much," she answered. They had agreed together that they would deceive the Church and keep back some of their money. They were guilty of the double sin of lying and conspiracy. "Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out." Hearing this, she fell dead, and the young men carried her out and buried her by the side of her husband. Their deception was visited by swift vengeance at the hands of the Almighty.

Result (11).—"Great fear came upon all the Church, and upon as many as heard these things." In this we have the apparent reason for this summary dealing with the offender. In this dispensation of grace God does not deal after this manner with all offenders, but in the beginning of the Christian Church such instances were valuable in impressing upon the minds and hearts of all people that the religion of Jesus Christ is something real. It is also a warning to all people that there is a fearful judgment coming for all offenders. "God is not mocked." A pretense may satisfy some people, but it calls forth the wrath and condemnation of God. Brother, let nothing satisfy us but the

Our Young People

OUR INDIA MISSION.—Psa. 67.

Topic for January 25

MOTTO

"Let all the people praise thee, O God."

THE STUDY HOUR

I. Our India Mission.—How came it to be Our Mission? All the field belongs to God. In reality it is God's India Mission. But in a special manner has it become the charge of our people thru the doors of opportunity which God has given to us. As homes have been blessed by a number of children so the church has been blessed by the increase thru missions. As parents feel it a privilege to care for those little lambs entrusted to them, so the church feels it a privilege to care for her missions. Can the church deny the look of confiding trust by which the souls who have received the Gospel in India look to us as their natural spiritual helpers?

But as we think of this mission are we doing the best by her possible from a parent toward a child? In these trying days when the workers are being thinned out over there, and the recruits are not permitted to return, and the famine is facing those on the field, and the opportunities of spreading the Gospel are widening, and the native worker is needing the direction of the missionary, while we all seem so helpless before God, do we do what we can? We have been blessed with means in the form of talents and earthly goods and spiritual enlightenment. Have we used these things to the uttermost for the glory of God? Do we save as earnestly as the world saved in war times for earthly victories? Do we spend as lavishly upon this more urgent call than any carnal battle ground of earth? Souls are going down to Christless graves. Do we care?

II. The Text, Psa. 67.—Here the singer sends up his prayer to God for a blessing. It is not a selfish wish. But God's glory is thought of and the nations round about in all the earth are expected to enjoy the blessing with the nation of God's chosen people because of their blessing.

III. Outline Study—

1. We are blessed that we might bless others—
 - a. Like Abraham.—Gen. 12:2.
 - b. Like the Apostles.—Acts 1:8; Matt. 10:8.
 - c. Like Paul.—II Cor. 1:3-7.
 - d. Like the Corinthian Church.—II Cor. 9:8.
2. Our Opportunity in India
 - a. A great door is open.—I Cor. 16:9.
 - b. We have the workers and means.—Phil. 2:19-30; 4:10-19.
 - c. We have a place of prayer.—Eph. 6:18, 19; Heb. 4:16.
 - d. Our workers can use God's equipment.—Eph. 6:10-17.

SUGGESTIVE ASSIGNMENT

For Children

1. Textword, Blessing.
2. What I Can Do to Help India.

For Young People

1. Needs in Our India Mission.
 - a. For Workers.
 - b. For Means.
 - c. For Intercessory Prayer.

real experience. Let us not only pretend to give it all, but really give all to Jesus Christ, to Whom we owe our all.—K.

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Goshen, Ind.

Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, JANUARY 15, 1920

Field Notes

A letter from Goshen, Ind., informs us that the present enrollment at Goshen College is eleven above the highest previous enrollment in that institution.

Bro. Harry Grove of near Hanover, Pa., preached to the Reiff congregation, Md., Sunday morning, Jan. 4. He was also at Maugansville in the evening.—S.

Good interest is reported from the Bible meeting held recently at Newville, Pa., where the brethren, J. L. Stauffer and J. A. Ressler, assisted the congregation at that place for a few days.

Bro. N. E. Miller of Springs, Pa., closed a series of meetings at the Emma, Ind., Mennonite Church on Thursday evening, Jan. 8. He returned to his home on Saturday following.

Bro. Wm. Jennings of Concord, Tenn., filled a number of appointments at Maugansville, Clearspring, and Paradise, Md., from Thursday to Sunday, during the week ending Jan. 11.—S.

Latest reports from Hesston, Kans., tell of a large attendance at the short Bible term of Hesston College and Bible School. About fifty students enrolled especially for that term were expected.

Bro. J. R. Allgyer of West Liberty Ohio, spent a day at the Publishing House last week. Accompanied by Bro. Levi Mumaw of this place, he left for Washington, D. C., on Tuesday evening.

Bro. Paul Erb of Hesston, Kans., has been appointed to conduct a canvass in Wichita, Kans., looking to the opening of a new mission in that city. Several trips have been made looking to this end.

Bro. J. M. Kreider of Palmyra, Mo., who is spending some time among the congregations in Kansas, commenced a series of meetings at Protection, Kans., on Jan. 1. It is a most appropriate way of starting in the new year.

Bro. Clayton F. Yake of West Liberty, Ohio, spent a day at the Publishing House last week to talk about the details of starting the proposed "teen-age paper" of which mention has been made in these columns before. The Lord willing, the paper will be started about April 1. Fuller particulars later.

Our Editor, Bro. Daniel Kauffman, has again left us lonely. This time he has gone to Chambersburg, Pa., for Bible conference and evangelistic work. After remaining there over two Sundays, he is to go to the Eastern Mennonite School at Harrisonburg, Va., for a special lecture, and he is expected back at the desk by Jan. 21, 1920. May God bless his labors in other fields.—R.

From Protection, Kans., there come reports of interesting meetings, conducted by Bro. J. M. Kreider of Palmyra, Mo., Jan. 7, eleven souls had already confessed Christ, and more were under conviction.

Last week was a busy time at the Eastern Mennonite School at Harrisonburg, Va. School was dismissed several days to give the students an opportunity to help move into the new building prior to the beginning of the short Bible term the beginning of this week. A large attendance for the special Bible term was expected.

We are in receipt of a carefully prepared writeup of the General Missionary Conference held at Elida, Ohio, Dec. 27-29 by the secretary, Bro. J. S. Shoemaker. Partly because of its length and partly because it came in late for publication in this issue, we are holding it over for publication next week. Watch for it.

The Local Board of the La Junta Sanitarium, acting by consent of the Executive Committee of the Mennonite Board of Missions and Charities, has undertaken the management of the City Hospital at La Junta for a period of eighteen months. The City Hospital Association turned over the institution Jan. 1, with the understanding that the Sanitarium management assume full responsibility. It is an experiment which is attracting the attention of those who are considering the question of whether the Mennonite Church should build and maintain a general hospital.

Correspondence

Orrville, Ohio

(Martin's Congregation)

Greeting to all Herald Readers:—On Christmas, the brethren, P. R. Lantz and P. E. Baumgartner of the Salem congregation, worshiped with us and assisted in the services.

On Sunday, Dec. 28, our Sunday school was re-organized with the following officers for the ensuing year: George Lehman, Supt.; D. C. Hostetler, Ass't Supt.; J. H. Martin and D. J. Hostetler, Choristers; Edna Amstutz, Sec'y. Pray for us that we may ever uphold the standard of Christ and that the work may prosper in this part of the vineyard. Cor.

Morrison, Ill.

Greeting in Jesus' Name:—We have been having very cold weather the fore part of December, but it has moderated considerably the last few days.

Dec. 28 we reorganized our Sunday school for the coming year as follows: Supts., Bros. Daniel S. Deter and Abner Nice; Sec.-Treas., Bros. Noah G. Nice and Samuel Witmer, Jr.; Chors., Bros. William G. Nice and Ira Deter.

Wishing you all God's richest blessing.
Cor.

Duchess, Alta.

Dear Herald Readers, Greeting:—We have great reasons to rejoice and praise the Lord for His blessings.

On Dec. 28 we reorganized our Sunday school, with the following officers: Supts., Bros. Ammon B. Ramer and Eli K. Kauffman, Chor., Bro. Sam A. Weaver; Sec.-Treas., Bro. J. David Ramer.

We now have Sunday school and Church services every Sunday morning and Bible meeting in the evening. We are all fairly well, and enjoyed the nice weather we have had the last few weeks. We sincerely ask an interest in all your prayers for the work at this place throughout the coming year.

J. D. R.

Dec. 31, 1919.

Vestaburg, Mich.

Dear Herald Readers, Greeting:—The Vestaburg Church met Dec. 26 for a business meeting. Bro. Royal Buskirk was elected S. S. Supt., Bro. Otto Beach Asst., Sister Lydia Snyder Sec.-Treas., Sister Ruby Martin Chor., Sister Leta Beach Lib., and the writer Church Correspondent, for another year. Officers for the Young People's Meeting were also chosen. On Monday evening, Dec. 29, Bro. Weldy of Indiana stopped over on his homeward way from Midland, Mich. He left for his home Tuesday morning. Hope the brethren will stop here as they pass to other congregations in the State. At present we have severely cold weather.

Yours in His name,
Jan. 1, 1920. Susanna Switzer.

Middlebury, Ind.

We enjoyed an all day Sunday school meeting at this place on Thanksgiving day. Many good thoughts were presented.

On Christmas evening we had a Children's program. On New Year's day we held our annual business meeting. Church and Sunday School Officers were elected for another year, as follows: Trustee, Bro. David Yoder; Sec.-Treas., Bro. L. R. Yoder; Chor., Bro. Frank Blough; Cor. Secy., Sister Anna Keyser; Stewards, Mabel Yoder, and Nellie Miller; Local mission board, Bros. D. S. Blough, S. S. Yoder, and Elwyn Blough; Insurance director, Bro. E. A. Troyer; Sunday

School Supts., Bros. E. A. Troyer and Ora Kauffman; Prim. Supt., Sister Emma Yoder; Sec.-Treas., Sisters Bertha Miller and Alma Yoder; Chors., Sister Amanda Karch and Bro. Frank Blough; Libr., Sister Nora Blough; Moderator of Young People's meeting, Bro. Elwyn Blough; Musical director, Bro. Frank Blough.

We feel thankful that we were spared to enter the year 1920. May we prove by our lives that we are not hearers of the Word only, but doers of the same.

Jan. 1, 1920. Anna Keyser.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings in Jesus' precious Name:—Christmas has come again, and gone. We as usual had preaching services. Bro. E. C. Shank spoke from Haggai 2:7. After church service Sunday School was reorganized, the following brethren being chosen: Ira Showalter and Frank Wenger, Supt's; Henry Wenger and Elmer Heatwole, Secy's; Dan Driver and Abner Weaver, Chor's. Let each one try to do their best, and make the year 1920 the most successful in Christian work in Sunday School as well as in all other phases of work. If all make that resolve, and work to that end great things will be accomplished for the Lord. Sunday, the 28th, Bro. David Garber preached for us. Texts Mark 2:21 and Rev. 21:5. On Monday night, the 29th, Bro. William Jennings of Concord, Tenn. was with us. He earnestly told us of the passing away of the old year, and the great opportunities that are before us. We should be ready to grasp every opportunity that comes our way. Text, Josh. 3:4. We had a number of young people with us during the holidays, who are on their way to Harrisonburg to attend the Bible term. Are glad to see our young people taking such an interest in learning more, and getting better acquainted with God's Word, that they may be better fitted for the Master's service and to fight the battles of life as valiant soldiers of the cross.

Wishing all our readers a happy and prosperous New Year with God's richest blessings, I remain,

Yours in Him,
Jan. 1, 1920. Maggie M. Driver.

Hubbard, Oreg.

(Zion congregation)

Greetings to all Gospel Herald Readers:—Peace on earth, good will toward man. A few weeks ago seven souls were admitted to full fellowship by letters.

On Dec. 21 the Sunday school was reorganized as follows: Supts., S. G.

Hostetler, C. D. Hartzler; Chors., Minnie Kauffman, F. J. Hostetler (the latter reelected).

Dec. 28 the Y. P. B. and Children's meeting was reorganized with E. Z. Yoder general leader for the ensuing year.

Bro. D. B. Kauffman, formerly of Kenmare, N. Dak., moved with his family into this vicinity. The brotherhood feels that the cause has been made stronger. We realize the brotherhood in North Dakota has lost for the time being what we have gained. May the Lord continue to richly bless the brother in his labors for Him. And that he may be ever ready and willing to discharge the duties in his noble calling wherever the Lord may lead. A deep, inspiring sermon was delivered by the brother on Sunday Dec. 28, from Rom. 6:23.

On Christmas evening the annual commemoration of Christ's birth was celebrated by recitations and song service. A large and attentive audience was present.

The Lord willing, the 4th Pacific Coast Mission Meeting will convene at this place on Saturday, Jan. 3, 1920. We expect brother C. Z. Yoder of Wooster, Ohio, to be with us on that date, and continue with his labors for a short time. May God in His wisdom direct the efforts according to His will.

Health is comparatively good here this winter, after the very hard winter spell early in December.

Yours in His name,
Jan. 1, 1920. Albert D. Erb.

La Junta, Colo.

New Year Greetings to all Herald Readers:—Another year has passed into history with its joys and sorrows. May we not only be thankful for the joys that have come to us the past year but also for the sorrows and disappointments—knowing that God permits both experiences to come into our lives for our good. Very often the things we naturally shrink from, are of more real value to us than the pleasant things of life. As we enter upon another year we know not what it has in store for us, but we do know that nothing will befall those who love the Lord, but what is for their good. May we trustingly enter the coming year with a determination to serve God and our fellowmen better than we have in the year just past.

Today an all day song service was held at the La Junta Mennonite Church. A number were over from the Holbrook congregation who helped make the meeting a success, and a day to be long remembered.

Christmas day also brought to us
(Continued on page 796)

Miscellaneous

NEW YEAR'S GREETING

(Bro. Hiram G. Kauffman sends us a practical message while on his trip to the far west.)

Dear Herald Readers Greeting:—We realize this beautiful New Year morning as we look at the hills and sun-rise that we owe Him praise and renewed efforts for the great harvest which the Savior said is white to harvest, we should in this New Year not only form resolutions but take hold of the work and do all we can for the upbuilding and advancement of His Kingdom. We have lately celebrated the day of His birth and He saith in His Word, "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work, as long as I am in the world I am the light of the world" (Jno. 9:4,5). Also (Jno. 14:12), "The works that I do shall ye do also: and greater works than these shall ye do, because I go unto my Father." He will work through us if we are willing to give our service. There is work for us all to do. "There is work for the aged, there is work for the young; there is work for the feeble there is work for the strong there is work for us all to do." The sick should be encouraged, the hungry be fed, the naked clothed, and the erring led. There is work in the church, in the Sabbath school, and in foreign lands there is work for us all to do.

We miss our body of believers in our field of labor in the East. May the Lord bless them. We hope to meet them again in this world; and if not, we hope to meet in heaven where all labors will cease and where there is no sorrow and sickness and death. As our lives are so uncertain and death is so certain, we should do all in our power to do His will and make our calling and election sure. But those who neglect so great a salvation will say in that day, "Mountains and rocks, fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb" (Rev. 6:16).

We have thus far not mentioned anything about our trip. It would be too lengthy. We have traveled about 4000 miles (mostly by daylight) and have seen God's wonderful formation. It seems that about one half of our trip was mountain country and the half level. We may compare it to our experiences in life. There are many rocks and mountains in our way, but God can remove them if we pray in faith believing. By looking on the higher plane there are many

blessings we enjoy, in this life and entertain the hope of eternal life in the world to come.

Yours in His Name,
Hiram G. Kauffman.

Berkeley, Calif.

Jan. 1, 1920.

POWER OF SUGGESTION

(An extract from a sermon by D. G. Lapp delivered at the La Junta, Colo., Mennonite Church, Dec. 27, 1919 and reported by J. H. Shank.)

If there ever was a time in the history of Christendom that we ought to be true to God it is now. But you can never be true to God until you are true to yourself. Go down through the avenues of your heart and ask yourself the question, "What am I thinking of? What is it that is continually uppermost in my mind?" As a man thinketh in his heart, so is he." As you find what it is that is in your thoughts from morning till night, you will find out what kind of an individual you are, for by and by you will put those thoughts into action. When a man is thinking, thinking, thinking wrong, the next thing will be some wrong action. You have heard it said of some people that they went wrong all at once. You may have heard some person say, "In an unguarded moment I went wrong." No, that is not true. The man who swears in an unguarded moment had that in his thoughts; when a man is crooked in his business transactions it is not because he went wrong suddenly at that moment, it is because he has been figuring crooked before that time. Whenever an individual allows his life to be debauched and disgraced it is because he has been thinking wrong and allowed that to fill his mind, and, all at once, here comes the temptation and he falls prostrate. Why? Because of the channel of thinking he has allowed himself to follow.

An illustration: A few years ago the president of our local bank and I were standing on the street engaged in conversation when a young man, a carpenter by trade but reckless and careless in his life, came along and stopped. He had a sharp hatchet in his hand and kept swinging that hatchet but kept his eyes on the ground. The banker turned around suddenly and said to him, "What are you thinking about?" He replied, "I was just thinking how easy I could knock you in the head with this hatchet." The banker said, "Then just keep on thinking about it and by and by you will do it." I have been turning that over and over in my mind and it is true. When an individual

goes wrong it is because he has allowed the arch enemy of his soul to gain possession of his thoughts. Think it over and you will find you never committed an act of any consequence but that you thought of it beforehand; it had its appeal, and then the action came.

La Junta, Colo.

PROFIT IN WRITING

By S. G. Shenk

For the Gospel Herald

Those of us who have not written often for our church paper feel a little timid to have any space used for what we may have to say. But we no doubt all feel convinced that through the avenue of writing much good has been accomplished in the way of encouragement in righteousness, especially to the believer. It is through writing that we have the eternal Word. This Word has been given by inspiration of God. What a consolation to the soul that has it settled in his or her mind, that this Word carries with it a powerful persuasion of life and death.

Unless this sure Word of God is more fully respected and men cease trying to run God's business on a humanitarian basis, the church will sink into that awful place designated in the Bible as having no bottom. This does not need to be so, since Christ the rock foundation has been placed right at our feet, for us simply to step on to it by faith, stand on it by faith, live on it by faith. Which means an acceptance of a full Gospel. To accept a full Gospel means nothing less than a full soul. To be full of the Lord's Gospel positively does not mean assurance, contentment, satisfaction. You take even a hog that has been fed to the full, is satisfied, does—not—squeal.

Has the provision that has been made for us by One who has in times past been powerfully able to supply the needs of His people ceased to be sufficient? Are we going around squealing because God's feeder is empty? No, God's feeder is not empty. The trouble is too many stay too far away from God's feeder, which is full to the overflowing all the time.

O soul in despair in the lowlands of sin, come up higher and feed on the food which God has provided that our souls may be nourished for time and eternity. He knoweth the way that I take when He hath tried me; I shall come forth as gold. My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandments of his lips; I have esteemed the words of His mouth more than my necessary

food. To desire the words of His mouth more than our necessary food surely is a golden desire, and if we desire His Word there is no power to keep us from receiving it. To receive the Word means to receive Jesus as our Savior, and to receive Him is life.

To enjoy the more abundant life means that we are adhering closely to His Word. "Man liveth not by bread alone but by every word that proceedeth out of the mouth of God." His Word is stored full of rich treasures, whether we have found them or not. The fact remains that His word is laden with the riches of His goodness to every seeking soul. Brother, sister, have you sought until you have found? And since all scripture is given by inspiration of God and is profitable, would it be wise for us to put a higher estimate on one portion of scripture than on another? When God in such a condensed form gives us such an extensive and profound truth, this holy commandment, Thou shalt love the Lord thy God with all thy heart, soul, mind, strength, and thy neighbor as thy self. An acceptance of this scripture means a large heart.

It is my honest belief that because of a disregard for this great command, the thermometer of Christianity has been lowered and as the thermometer lowers, the Church lowers with it. "But as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another." What we need in our time is, more heaters, and to let God furnish the fuel. And since love is the fuel for these heaters, how many of us are anxious deep down in our hearts that God shall and will according to His will place the fuel that positively will bring forth results according to the will of His good pleasure.

And indeed may we be used of Him who is all in all as heaters and where He may make best to use us, and not heaters directed by him who destroys. Continental, Ohio.

THE TOBACCO PRODUCER

By John E. Kauffman

For the Gospel Herald

Tobacco Statistics

The United States, in the year 1900, produced 2,000,600,000 cigarettes; in the year 1913, 15,800,000,000 were produced. It is estimated that 20 billions were produced in 1917. There are many who can scarcely grasp such figures, so we illustrate like this: The average cigarette is $2\frac{1}{2}$ inches long. If placed one against the other 20 billions would reach more than 34

times around the world. Besides this, statistics gathered several years ago show that the United States produced 7 billion cigars, 500 million lbs. manufactured tobacco, and 24 million lbs. snuff. Can you grasp the great amount of work that it requires to grow, manufacture, and distribute such an immense amount of narcotics?

Yet where is the man who gets any particle of nourishment, or who receives any value for his investment?

A few Statements about Cigarettes

The following statements were made by men who have attained high positions in the business world, whose names I can give for every statement (but one) if necessary. They were made by doctors, inventors, educators, manufacturers, etc.

"I employ no person who smokes cigarettes."

"99% of those guilty of crime between the ages of 10 and 17 have their figures disfigured with cigarette stains."

"A vast majority of drunkards were smokers before drinkers."

"It is estimated that 96% of our youthful criminals are cigarette addicts."

"A boy always starts smoking before he starts drinking. Cigarette—drink—opium is the logical and regular series."

"The cigarette is a maker of invalids, criminals, and fools."

"Study the history of almost every criminal and you will find he is an inveterate cigarette smoker."

"My observation has taught me that cigarette smoking boys are woefully lacking in ambition and decision."

"Every thinking man admits it is extravagance, and even the pipe and cigarette smoker dislikes to see his boy use the measley thing."

According to these statements tobacco is becoming an unpopular evil in the eyes of men high in society and business. Are we going to wait till a popular evil becomes an unpopular one in the eyes of men in high position before we will quit its production and use, and then get almost over enthusiastic and almost help to make laws to drive these unpopular evils out of the land by force of the law?

If the kingdoms of this world would say, No more tobacco, the church members would quit its production and use instantly.

Are we going to quit tobacco, rum, and opium because we love to obey God, or are we going to wait till we are compelled to quit these things by force of the law?

The Producer's Argument Compared with Rum

"People don't need to ruin themselves using our product (tobacco); why don't they take care of themselves? We have a legal business and we can't help it if people abuse our product. The saloon used the same argument.

"It has great medical value." Has it more medical value than rum and opium?

"We get money from the spendthrift, and use it for mission work." A man once said to the strange minister, "Don't preach against saloons, because one of our members is a saloon keeper and he contributes more for church and mission work than anyone in the congregation."

"Because of tobacco we can pay our debts." Do you think God credits you with the amount of treasures you have laid upon earth? Did He credit the saloon keeper business because they could pay their debts?

"It gives employment." Is the employment argument necessary at this time?

"It is used to make lice powders, dyes, and many other useful things." Those who produced rum and opium could also have said that their product is produced for its uses and not for its abuses.

The effect of tobacco on the moral characters of Lancaster and Chester Counties is nothing compared to the effect it has on the lower class people where the entire family uses it in all its forms.

A Few More Facts

There are many non-professing people who think it is wrong to use or produce tobacco or rum; and when they see Christian professors doing these things it causes them to have less confidence in Christianity.

Every acre of tobacco is large enough to produce 150,000 cigarettes. Brother how many have you produced?

"And thru thy knowledge shall the weak brother perish for whom Christ died" (I Cor. 8:11-13). Paul said, "If meat cause my brother to offend I'll eat no meat while the world standeth lest I make my brother to offend." Would you be willing to say, "I'll produce no tobacco while the world standeth if it causes anyone to be offended or made weak?"

The state report of Pennsylvania for 1918 says that in the state were produced \$14,300,000 worth of potatoes, \$14,500,000 worth of tobacco.

Brother, if your product is more destructive than constructive, you would do well to try to produce something that would do the other fellow some good too.

Atglen, Pa.

OUR RELIEF WORK

Considerable interest has been awakened in this part of our church activity since Bro. Roy Allgyer's return from the extended investigating tour thru Germany, Austria, Zecho-Slovika, Roumania, and southern Russia in company with the brethren A. J. Miller and A. E. Hiebert, all of whom have been in reconstruction work in France, a condensed report of which appeared in last Week's Gospel Herald.

A meeting of the Executive Committee of the Relief Commission was called and held near Elida, Ohio, Dec. 26, at which time Bro. Allgyer presented his report. The matter was carefully considered and it was decided to bring it before the Missionary Conference held at the same place Dec. 27-29, provided time would be granted. This privilege was extended to the Commission on Sunday afternoon immediately following the noon intermission. Bro. Allgyer again gave a verbal report to the meeting which was followed by a statement by Bro. D. D. Miller reviewing some of the work done by the Relief Commission since its organization and advising that this new proposition receive favorable consideration. After a short discussion in open conference a motion was made and supported to commit the question to the Executive Committee of the Relief Commission, to take such action in the matter as they may see fit.

At a subsequent meeting of the Executive Committee the following action was taken which was reported to the Missionary Conference by the Secretary:

1. That we take steps to bring relief to Germany, Austria, Russia and any other country where there is need, thru such channels upon which we may decide.
2. That the Relief Commission send a unit to Russia to do relief work.
3. That a committee of three be appointed to select a man to help carry on the work of the Relief Commission.
4. That the Chairman appoint this committee including himself as one of the committee. Additional members appointed were D. D. Miller and J. H. Mellinger.
5. That this committee of three determine the number of men to be sent in the first group to Russia and make recommendations to the Executive Committee.
6. That the Publicity Committee be continued, of which Vernon Smucker is to be one of the members, and that he with the Executive Committee select the rest of the personnel.
7. That the question of publishing a bulletin be left in the hands of the Executive Committee and Chairman of the Publicity Committee.

Aside from this work, our interests in the Near East Relief will be continued as well. Our men on the field are rendering very satisfactory service and a call for six

additional men for the Syrian field has just reached us. The qualifications desired for this group are as follows: two educationalists, two mechanics, and two general business workers. We have in view one for each of these subdivisions and will welcome applications from any one interested in any of these lines of work who may qualify for the positions yet open. We would suggest that you act promptly in this matter.

The Russian work will also need a personnel of from 5 to 8 and present indications are that the work may be launched very soon. Preliminary investigations have been made and it is expected that final action may be taken so as to be able to give a more definite report next week. May you continue to pray definitely for those who have this work in charge and for the bringing of speedy relief to those who are hungering and suffering.

Levi Mumaw, Secreary
Mennonite Relief Commission.

CORRESPONDENCE

(Continued from page 793)

many good things. We especially enjoyed the children's programme which was rendered at the Sanitarium in the afternoon, after which Bro. J. B. Brunk gave a Christmas talk. In the evening a program was enjoyed at the La Junta church, followed with a talk by Bro. Heatwole.

Bro. J. B. Brunk and wife have been visiting here the past two weeks. Bro. Brunk began a series of meetings at the Fair View school house. He having to leave, leaving the work unfinished the meetings will be continued by the home ministers. May God touch hearts in this community as well as elsewhere, and may many be brought to Christ.

Jan. 1, 1920. Anna Rhodes.

Tofield, Alta., Canada

Dear Herald Readers, Greeting:—The membership at this place has been enjoying many blessings. On Christmas day a very interesting program was given by the children which they seemed to enjoy so much in giving. This was followed by a very impressive sermon by Bro. J. K. Lehman, as a text he used the words of the angel, "Behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10).

The following Sunday, Dec. 28, our quarterly S. S. conference was held. Much spiritual food was given to us, by all the speakers. This was also the day for reorganizing the S. S. Officers were elected as follows: Sup't., Bro. Mandus Hartzler; Ass't. Sup't., Bro. Warren Shaum; Sec.-Treas.,

Bro. J. B. Stauffer; Correspondent, Keturah Kauffman.

Our annual business meeting was held on New Year's day. The following church officers were appointed: Trustee, Bro. Joe Voegtlin; Treas., Bro. A. A. King. Bro. King will also be the janitor of the church another year. Other very important subjects were discussed which we hope and trust the Lord will bless to our good.

A large mission study class has been organized. The book "The Message and The Message-Bearer" is being used as a text. The attendance and interest are good thus far. Our prayer is that they may continue and that the Lord will bless the interest one hundred fold. Will you, dear reader, remember us as a class, in your prayer?

Yours for His service,
Jan. 1, 1920.

Cor.

Reist, Alta.

Greeting of love to all Herald readers. Let us praise God our Father in heaven for His goodness and His mercy shown unto us His children here on earth continually.

We have now entered upon a new year again. Let us all try in this new year to put forth greater efforts to bring the glad news of Jesus and Him crucified for our sins to all whom we can reach. We have already had much winter here in this part of Canada. Cold weather set in in October and we had some very cold weather almost all thru two months. Then we had some soft weather in between the cold. There is quite good sleighing. We have had sleighing most of the time since October. We have had very nice winter weather these few last weeks, not so very cold. A week ago today it stormed and snowed in the forenoon, then cleared up and has been nice since. Health in general is pretty good, not much sickness this winter among the brotherhood.

We organized our Sunday school on New Year's day. May God bless us that we may all feel that we want to be more diligent workers in Church and Sunday school than in the past year.

We have not had any visiting brethren here since October, when Brother Roth was here. We hope some brother or brethren will come to this place to hold meetings some time yet, before spring. When we read letters from other districts one feels and hopes that it may soon be our turn. We have our young people's meeting Sunday evenings whenever the weather permits, and Sunday school and preaching service, also

(Continued on last page)

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Readers are no doubt interested in the action of the Relief Commission taken at Elida, O., looking toward the sending of a Relief Unit to Russia as soon as possible, provided proper arrangements can be made with all concerned. It was also decided to assist in the relief work, as much as possible, which is now being carried on in Vienna and in Germany. These efforts need our hearty support, not only financially but in prayer as well. Many difficult and serious problems will be met in carrying out the work as planned, but the opportunities for service are great.

* * * * *

The question of personnel becomes an important one in the undertaking of these new enterprises. The work will be difficult and dangerous. Let us pray that the Church may be able to lay her hands on those who will be willing and able to go forth in His name bearing food for body and soul.

* * * * *

The Friends are asking for Mennonite young men in Germany and Austria. The American Committee For Relief in the Near East, through some of its officials on the field, has indicated a desire to replace everyone of our men now in the Near East with other Mennonites when their year expires, about March 1. A wonderful opportunity if we can grasp it!

* * * * *

Religious work and teaching are not prohibited in Near East Relief Work, nor indeed in any relief work in which we are at present engaged, so long as it does not interfere with the actual work of giving physical aid. Bro. A. M. Eash, who has charge of the Syrian Orphanage at Jerusalem, has regular Sunday services in which he uses our own Sunday school literature, Life Songs, etc. Another of our brethren stationed far in the interior in the Northern Plains of Mesopotamia, writes as follows: "We had an interesting time just now. Had our cooks, servants, interpreter, etc., come to our room and sang songs and read from the Bible. We sang Armenian, Syrian and English songs, then read passages from the Bible in three languages. We closed by all singing 'Nearer My God To Thee' in the three languages at the same time. I think it did us all good."

* * * * *

Just a bit of the practical side of relief work as told by one of our brethren in France: "For ages, I suppose, French women have done their washing at village lavoirs. These lavoirs are small, shallow pools of water enclosed by concrete. About the edge of the water is an arrangement which enables the women to kneel down and alternately rinse the

clothes and beat and scrub them. Nearly all have a box with three sides into which they place some hay or straw, and kneel down in it to keep the water from splashing on them as well as to ease their knees. And as can be well imagined they never have hot water. Often on drizzly, cold days these women can be seen at the lavoir or perhaps at the river washing in the cold water.

"Finally one of our men began to amuse himself on rainy days by making washboards out of quarter-rounds. He made tubs by cutting large petrol bidons in two. He took this to the woman who washed for us and showed her how to use it. She was delighted with it. Just think, she could stand up to wash! This gave our man another idea. He made a number of boards and tubs and assisted by a committee of women he gave a public demonstration at the lavoir. This was the first time many of them had seen any one wash with a washboard. Contrary to the suggestion that these people would not pick up a new idea, nearly every woman in the village, old and young, has since asked for this new washing outfit. They can now wash at their homes and use a little hot water if they want to! They would think it the height of luxury to have a washing machine, not to say anything of a motor to run it. This same demonstration was repeated in another village and the demands for tubs and boards has become so great that our 'factory' is hard pressed to fill orders."

SPECIAL MEETINGS

Belleville, Pa.

Report of Bible Conference Held at A. M. Church near Bellville, Pa., Dec. 27-30, 1919.

Organization: Mods., J. D. Yoder, J. Y. Hartzler; Chors., Jesse Smucker, Ruth Zook; Secys., Elsie Yoder, Bertha King; Instructors, J. A. Ressler, J. H. Byler, E. H. Kanagy, J. M. Hartzler, J. B. Zook.

Topics Discussed: The Atonement; The Church—Past, Present, Future; The Bible; Assurance; Law and Grace; Sanctification; Importance of Prophetic Study; The King and the Kingdom; The Church; Seven Churches of Asia. Secretaries.

Spring City, Pa.

Report of an all day Mission Meeting, Held at Vincent Church near Spring City, Pa., Dec. 6, 1919.

Moderator, Henry G. Bechtel.
Sermon by Warren G. Bean. Text, Jno. 3:16.

Topics Considered: The Macedonian Call; How the early Church sent out Workers; How to Inspire greater Interest in the Cause of Missions; Teaching the "all things" to all the People; Christian Giving and its Blessings; Christ's Love for the Lost.

Sermon by J. C. Clemens.

Speakers: W. G. Bean, Elmer Moyer, Amos Kolb, Joseph Ruth, Irvin Landis, Wilson Moyer, Charles Shank, Menno B. Sauder, J. C. Clemens.

Thus came to a close the first mission meeting at this church. We praise the Lord for the privilege of attending this meeting. May it be to His glory.

John W. Kolb.

Landisville, Pa.

Report of the Bible Instruction Meeting Held at Landisville Mennonite Church Nov. 19 and 20, 1919.

Organization: Mod., John H. Mosemann; Sec., Hiram Stehman; Chors., Jacob Newcomer, Martin Metzler; Instructors, Daniel Kauffman, N. H. Mack.

Topics considered: Prayer; Sermon on the Mount; Humility—True and False; Necessity of the New Birth; Literature and its Dangers; Marriage; The Christian Home; Reverence in and for God's House; Nonconformity to the World—in Dress, in Business; Our Opportunity as a Denomination; Christ's Second Coming. Secretary.

Hanover, Pa.

Report of third annual Bible Meeting Held at the Mennonite Church, Hanover, Pa., Dec. 6 and 7, 1919.

Organization: Mod., Elmer Strickler; Secys., Walter Whisler, Allen Frey; Chor., Amos W. Myer; Instructors, S. G. Shetler, David Garber.

Subjects Considered: The Value of Taking Time to Think; The Christian Freedom; Life Insurance and Unions; Eternal Punishment; Ordinances in Church and Home; Sabbath Desecrations; Ist John; Unfulfilled Prophecy; Judgment on Earth; How can Parents Make their Religion Practical?

The meeting was well attended and great interest was shown. Four precious young souls confessed Christ as their Savior. May they remain faithful unto the end. Secretaries.

Creston, Mont.

Report of Bible Conference Held at Mountain View Church Nov. 24-29, 1919.

Organization: Mod., Sam Hoylman; Sec., N. L. Kauffman; Chor., Chris. Snyder.

Topics Considered: Christian Fellowship; Church Loyalty; Ist Peter; Modest Apparel; Busybodies; Signs of the Times; Indifference; Christian Assurance; Christian Perfection. Secretary.

Holsopple, Pa.

Report of Bible Conference Held at Thomas Church near Holsopple, Pa., Nov. 25-30, 1919.

Organization: Mods., James Saylor, Levi Blough; Secys., Alice H. Nissley, Katie

Wingard; Instructors, J. A. Ressler, S. G. Shetler, L. A. Blough, E. J. Blough, D. S. Yoder, W. C. Hershberger, Hiram Wingard.

Children's meeting conducted by Bro. S. G. Shetler.

Mission sermon by Bro. W. C. Hershberger and Thanksgiving sermon by Bro. S. G. Shetler.

Subjects Considered: **The Son—His Atonement; The Son—His Gospel; The Son—His Second Coming; The Holy Spirit; The Church—its Authority; The Church—its Mission; The Church—its Government; Loyalty to the Church; The Minister—his Preparation; The Minister—his Work; A Consecrated Laity; Our Young People (1) Their Preparation, (2) Their Usefulness; The Bible Character—Daniel; Explanation of Article III (Conference minutes Aug. 16, 1917); The Sunday School as I See it; The Christian Home.**

Closing remarks by the moderator.
Secretaries.

Thompsontown, Pa.

Report of the semi-annual Mission and annual Bible Meeting Held at Delaware Church near Thompsontown, Pa., Nov. 27-30, 1919.

Organization: Mods., Ammon Brubaker, Wm. Lauver; Secys., W. Banks Weaver, Thanksgiving sermon by H. Frank Reist.

Topics Discussed: **Neglected Opportunities; Our Opportunities in the Near East; Buying up Opportunities; Restoring Wasted Years; Love; Book Study—James; Purity; Young People, Their Needs; Ezek. 12:22; Christian Warfare; Nonconformity; Jer. 17:9; Ezek. 36:26; Prov. 11:18, 19; Devotional Covering; Observance of the Lord's Day; Gal. 6:14.**

Speakers: H. Frank Reist, J. C. Clemens, Samuel Leiter, Simon Auker, J. F. Bressler, William Sieber, William Lauver, W. W. Graybill, Menno Brubaker, Solomon Lauver, Orrie Yoder.

The meeting closed Wednesday evening with a sermon by Bro. J. C. Clemens.

Secretaries.

Shiremanstown, Pa.

Report of the fifteenth annual Bible Reading Held at Slate Hill Church near Shiremanstown, Pa., Dec. 1-4, 1919.

Organization: Mods., Amos F. Eby, Samuel Hess; Secy., Jos. B. Zimmerman; Chors., Elam F. Zimmerman, H. C. Hertzler; Instructors, S. B. Landis, Daniel Kauffman.

There was a sermon each evening by one of the instructors.

Address of welcome, B. F. Zimmerman.

Subjects discussed: **Assurance of Divine Power; Fundamental Doctrines of the Bible—God, Man, Sin, Redemption; Christ's Triumph over the Prince of this World; Moderation in Grief, in Joy, in**

Business; Qualifications for the Ministry; Book Study—Jude; Present Day Delusions.

The attendance and attention were good; and we feel the Holy Spirit was with us to fill those who came hungering and thirsting for the Word. Secretary.

Elkhart, Ind.

Report of Sunday School Meeting Held at Elkhart, Ind., on Thanksgiving Day.

Organization: Mods., J. K. Bixler, D. A. Yoder; Sec., E. F. Martin; Treas., Levi Mann; Chor., D. S. Weldy

Henry Weldy preached the Thanksgiving sermon, after which the following topics were discussed: **Thanksgiving—what it is, how it Affects the S. S. Work; Children's Meeting; Teaching Vs. Preaching; The Power of Example; God's Guiding Hand in S. S. Work.** Secretary.

Tofield, Alta.

Report of the Twelfth Quarterly Sunday School Meeting Held at the Mennonite Church near Tofield, Alta., Dec. 28, 1919.

Organization: Mod., Ezra Stauffer; Sec'y, Jacob King.

Subjects Considered: **What Constitutes a true disciple of the Lord Jesus?; Every disciple of the Lord Jesus a fisher of men; Christ's suffering and glory—how to compare them; The resurrection of Jesus, and what does it mean to us?**

Speakers: Dave Roth, Aaron King, Barbara Yoder, Dan Burkholder, Noah Leinbach, Pearl Roth, Simon Stalter, J. K. Lehman, Lucinda Yoder, J. M. Zook, J. B. Stauffer, and Mary Kauffman.

Children's Exercises conducted by Keturah Kauffman.

Closing remarks and prayer by Moderator. Secretary.

Midland, Mich.

Report of the Bible Conference Held at Midland, Mich., Dec. 22-26, 1919.

Organization: Mod., Albert Wyse; Secy., Ora Troyer; Chor., Floyd Bontrager; Query Manager, E. A. Bontrager; Instructor, Henry Weldy.

Subjects considered: **Jno. 9:31; Persecution; The Primitive Church; Anointing with Oil; The Holy Kiss; Nonconformity; Communion; Feet Washing; Marriage; Devotional Covering; From Death to Judgment; Conversion; Baptism; Hell; Heaven.** Secretary.

Married

Wagler—Zehr.—On Oct. 9, 1919, at the Zorra Church, Ont., Bro. Daniel Wagler and Sister Mary, daughter of Deacon P. S. Zehr, were joined in holy matrimony, Bro. D. S. Jutzi officiating.

Swartzendruber—Rogers.—Bro. Herman G. Swartzendruber and Sister Esther Rogers, both members of the Mennonite congregation of West Union Church, were united in marriage Nov. 30, 1919, at the groom's home near Wellman, Iowa, Bro. John Y. Swartzendruber officiating. May the Lord bless and direct them thru life.

Zehr—Jutzi.—On June —, 1919, at the Zorra Church, Ont., Bro. Reuben Zehr and Sister Mary Jutzi were joined in holy matrimony, the bride's father, Bishop D. S. Jutzi, officiating.

Ruby—Brenneman.—On Oct. 22, 1919, at the Zorra Church, Ont., Bro. Christ Ruby and Sister Anna Brenneman were joined in holy matrimony, Bro. D. S. Jutzi officiating.

Zehr—Ruby.—On Oct. 21, 1919, at the home of the officiating bishop, Bro. Daniel S. Jutzi, Tavistock, Ont., Bro. Jacob Zehr and Sister Laura Ruby were joined in holy matrimony.

Brenneman—Erb.—On Dec. 17, 1919, at the Zorra Church, Ont., Bro. Daniel Brenneman and Sister Saloma Erb were joined in holy matrimony, Bro. D. S. Jutzi officiating.

Gingerich—Steinman.—On Dec. 11, 1919, at the Baden Church, Ont., Bro. John Gingerich and Sister Anna Steinman were joined in holy matrimony, Bro. D. H. Steinman officiating.

Leis—Roth.—On Sept. —, 1919, at the Baden A. M. Church, Ont., Bro. Allan Leis of Wellesley and Sister Mary Roth were joined in holy matrimony, Bro. D. H. Steinman officiating.

Lichty—Albrecht.—On Nov. 13, 1919, at the Wellesley Church, Ont., Bro. Chris Lichty and Sister Mary Albrecht were joined in holy matrimony, Bro. Chris B. Zehr officiating.

Wagler—Jutzi.—On Nov. 13, 1919, at the Zorra Church, Ont., Bro. Samuel Wagler and Sister Emma Jutzi were joined in holy matrimony, the bride's brother, Bishop D. S. Jutzi, officiating.

Zehr—Brenneman.—On Oct. 29, 1919, at the Zorra Church, Ont., Bro. Daniel Zehr, son of Deacon P. S. Zehr, and Sister Anna Brenneman were joined in holy matrimony, Bro. D. S. Jutzi officiating.

Egli—Zehr.—On Wednesday, Dec. 3, 1919, Bro. John Egli, Jr., and Sister Ella Zehr, both of Manson, Iowa, were united in marriage, Bro. D. D. Zehr officiating. May God's richest blessings attend them.

Hooley—Yoder.—On Dec. 24, 1919, at West Liberty, Ohio, Bro. John D. Hooley of Cable, Ohio, and Sister Fannie C. Yoder of West Liberty, Ohio, were united in marriage by Bro. Paul E. Whitmer. May God bless this union.

Zehr—Wendt.—On Dec. 10, 1919, at the home of the officiating bishop, Bro. D. D. Zehr near Manson, Iowa, Bro. John Zehr and Sister Marie Wendt were united in marriage. May God's richest blessings be with them.

Sutter—Zehr.—On Sunday, Dec. 21, 1919, Bro. Ceraneous Sutter of Hopedale, Ill., and Sister Ada Zehr of Manson, Iowa, were united in marriage, Bro. D. D. Zehr officiating. May God's richest blessings attend them thru life.

Stahl—Miller.—At the home of the bride's parents, Bro. and Sister Chancy J. Miller, Sister Pearl Miller of White Cloud, Mich., and Bro. Alvin Stahl of Bowne congregation, Bro. T. U. Nelson officiating.

Oesch—Bender.—On Nov. 26, 1919, at the Zorra Church, Ont., Bro. Albert Oesch of the Poole congregation and Sister Emma Bender of the Zorra congregation were joined in holy matrimony, Bro. D. S. Jutzi officiating.

Myer—Huber.—Bro. Benjamin R. Myer of the Mellinger congregation and Sister Fannie L. Huber of the East Petersburg congregation were united in the holy bonds of matrimony at the home of the officiating minister, Bro. Frank N. Kreider, near Lancaster, Pa. May their life be crowned with peace and joy in the fear of God.

Miller—Marner.—On Dec. 24, 1919, Bro. Murray S. Miller and Katie Marner were united in marriage at the home of the officiating bishop, Bro. John Y. Swartzendruber near Wellman, Iowa. May God richly bless them thru life.

Burkholder—Berkey.—On Jan. 1, 1920, at the home of the officiating Bishop, Bro. J. S. Gerig, Bro. Allen J. Burkholder and Sister Lemma M. Berkey were united in holy matrimony. May their married life be full of peace and happiness.

Gerber—Schlabach.—On Sept. —, 1919, at the home of the bride's parents, Bro. and Sister M. J. Schlabach, Petersburg, Ont., Bro. Emanuel Gerber and Sister Clara Ann Schlabach were joined in holy matrimony, Bro. D. H. Steinman officiating.

Peachey—Kanagy.—On Dec. 21, 1919, at the Allensville A. M. Church Bro. Orrie G. Peachey and Sister Mollie B. Kanagy, both of Belleville, Pa., were united in holy wedlock by Bishop E. H. Kanagy. May much joy and a happy Christian life be theirs.

Deter—Nice.—On Dec. 31, 1919, at the home of the bride's parents, William and Anna Nice near Morrison, Ill., Bro. Daniel S. Deter and Sister Violetta H. Nice were united in marriage, Bro. John Nice officiating. May the Lord's blessing be with them thru life.

Roeschley—Conrad.—On Dec. 25, 1919, at the home of the bride's parents near Sterling, Ohio, Bro. Harry Roeschley of Wayland, Iowa, and Sister Fannie Conrad of near Sterling, Ohio, were united in holy matrimony by Bro. Jacob S. Gerig. May God bless this union.

Miller—Mast.—On Dec. 23, 1919, at the home of the officiating bishop, Bro. E. A. Mast of Kokomo, Ind., Bro. Roy Miller of La Grange Co., Ind., and Nettie Mast of Howard Co., Ind., were united in marriage. May God bless them in their new relationship of life.

Stutzman—Miller.—On Dec. 26, 1919, Bro. Ralph Stutzman and Sister Irene Miller, both members of the Plainview congregation near Aurora, Ohio, were united in marriage at the home of the officiating minister, Bro. E. M. Detwiler near Columbiana, Ohio. May God bless them thru life.

Roth—Maurer.—On January 1, 1920, at the home of Bro. Simon Gingerich, the officiating bishop, Bro. N. N. Roth of Wayland, Iowa, and Sister Catharine Maurer of Harrisburg, Oreg., were united in marriage. May His rich blessings accompany them as long as life lasts.

Hochstetler—Hochstetler.—On Jan. 1, 1920, Bro. J. Ivan Hochstetler and Sister Katy Ann Hochstetler, both of Nappanee, Ind., were united in the bonds of matrimony at the home of the officiating minister, Bro. Silas Weldy of Wakarusa, Ind. May their pathway in life be one of peace and happiness.

Steckley—Hershberger.—On Dec. 7, 1919, Bro. Enos J. Steckley of Milverton, Ont., and Sister Amy Hershberger of Wellman, Iowa, were united in marriage at the Lower Deer Creek Church, Bro. John Y. Swartzendruber officiating. Many are the good wishes for a joyful and happy life.

Miller—Roth.—On December 30, 1919, at the home of the officiating bishop, Bro. Simon Gingerich of near Wayland, Iowa, Bro. David E. Miller of Millersburg, Ohio, Sister Ida Roth of Noble, Iowa, were united in the holy bonds of matrimony. May the Lord richly bless them thruout their married life.

Yoder—Wertz.—Bro. Rufus Yoder and Sister Mary Wertz, both members of the Mennonite congregation of Lower Deer Creek Church, were united in marriage Dec. 7, 1919, at the home of the officiating bishop, Bro. John Y. Swartzendruber near Wellman, Iowa. The Lord bless them thru life.

Miller—Yoder.—On Dec. 25, 1919, at the home of the bride's parents near Weillerville, Ohio, Bro. Howard D. Miller to Sister Vesta L. Yoder, Bro. J. S. Gerig officiating. Pray the Lord bless them on the journey of life.

Leis—Brunk.—On Nov. 12, 1919, at the home of the bride's parents, Bro. and Sister Chris Brunk, Gadshill, Ont., Bro. Joseph Leis of Wellesley, Ont., and Sister Laura Brunk were joined in holy matrimony, Bro. Peter Boshart officiating.

Schmucker—Krabill.—On Christmas Day (12-25-19), at 11:30 A. M., in the home of the bride's parents, Bro. David Schmucker, son of Bro. Eli Schmucker of Maximo, O., and Sister Clara Krabill, daughter of Sister Amanda (Krabill) Roth, Louisville, O., were married by J. A. Liechty, in the presence of immediate relatives. May God richly bless them and grant that their lives may readily blend together.

Obituary

Slagell.—Ivan Richard, infant son of Daniel N. and Lizzie Slagell, was born near Flanagan, Ill., Oct. 4, 1919; died Nov. 27, 1919. He leaves his parents, 2 brothers, 2 grandmothers, a grandfather, and many friends and relatives. Funeral services at the house Nov. 28 by the home ministers. Buried in the Waldo Cemetery.

Tschantz.—Sister Elizabeth Lehman Tschantz was born in Wayne Co., O., Dec. 5, 1828; died Dec. 15, 1919; aged 95 y. 10 d. Her husband John Tschantz, preceded her 6 years. One son (Abraham), 6 grandchildren, and 5 great-grandchildren survive her. Funeral services were held Dec. 18 at the Swiss Mennonite Church of which she had been a faithful member from her youth. Services were conducted by C. N. Amstutz and Jacob Nussbaum.

Herr.—Christian K. Herr was born Nov. 24, 1848, died very suddenly while at work near his home at New Danville, Pa., Nov. 28, 1919; aged 71 y. 4 d. He was a consistent member of the Mennonite Church and was never married. Death was caused by valvular disease of the heart. He is survived by three sisters and one brother. Funeral services Dec. 1 by Bro. Jacob Thomas at the home of his sister with whom he resided and at the New Danville Mennonite Church by Bro. Jacob Thomas and Bro. Aaron Harnish. Text, Matt. 24: 42-44. "Gone, but not forgotten."

Hensler.—Moses D., son of Lewis C. and Sarah Hensler, was born in Holmes Co., Ohio, Nov. 8, 1857; died in Miami Co., Ind., Dec. 18, 1919; aged 68 y. 1 m. 10 d. On April 11, 1875, he was united in marriage with Margrate Gearhart. To this union were born 12 children, 5 of whom preceded him to the spirit world. His aged wife, 6 sons, and one daughter, one brother, one sister and a large number of other relatives are left to mourn his departure. Funeral services were held on the 24th at the Mennonite Church where a very large crowd of people had gathered to pay the last tribute of respect. Services conducted by E. A. Mast and Ben Kendall from Phil. 1:23.

Stuckey.—Catherine Nafziger Stuckey was born in Huron Co., Canada, Sept. 28, 1841; died Dec. 10, 1919, in Cass Co., Mo., aged 78 y. 2 m. 12 d. She was married to Jacob J. Stuckey Nov. 7, 1869, who preceded her Jan. 7, 1915. To this union were born eight children, five of whom preceded her, three living (Joseph B., Mellie, and Drucilli). She united with the Mennonite Church at the age of 14 years and remained a faithful member to the end. She leaves 3 children, a brother (Benj. Naffziger), and a large number of nephews and nieces and two grandchildren. Funeral was held at Sycamore Church by L. J. Miller and I. G. Hartzler. Buried in the Clear Fork Cemetery.

Guengerich.—John P. Guengerich was born in Iowa Aug. 15, 1850; died at the home of Henry D. Miller in Stark Co., Ohio, Dec. 26, 1919; aged 68 y. 4 m. 11 d. He had cancer of the stomach, and was sick less than 4 weeks. He never complained of any severe pains. Funeral services were conducted at the Walnut Grove meeting house near Hartville, Ohio, by John Lapp and Josuah King. On Monday morning the body was shipped to Kalona, Ia., for burial (accompanied by Daniel B. Swartzendruber of that place). The deceased has never been married. He is survived by 2 brothers (Jacob D. and Samuel D.) and 1 sister (Mrs. John C. Gingerich).

E. C. Beachy.

Reeb.—Bro. Henry Reeb was born in Alsace-Lorraine March 19, 1853; died of a paralytic stroke at the home of his son Henry near Schickley, Neb., Dec. 31, 1919; aged 66 y. 9 m. 21 d. He was married to Catharine Bower. To this union were born 2 sons (Henry and Carl) who survive him. His wife preceded him to the spirit world 12 years. He leaves 2 sons, daughters-in-law, 2 grandchildren, 4 brothers, 2 sisters. In the year 1917 he united with the Mennonite Church, of which he was a faithful member until death. Funeral services were conducted by the home ministers.

"Dearest father, thou hast left us,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Brubaker.—J. Vernon, infant son of Bro. Allen and Sister Barbara G. Brubaker, was born Sept. 16, 1919; died suddenly at the home of his parents near Deodate, Pa., Jan. 2, 1920; aged 3 m. 16 d. Death was caused by convulsions. He leaves to mourn for his early departure, his father, mother and many other relatives and friends. Funeral services at the home of his parents Jan. 4, by Bro. Noah Risser with further services at Risser's Mennonite Church by Bro. John G. Ebersole. Text, Mark 10:13-16. Remains were laid to rest in the adjoining cemetery.

"Gone to heaven is our darling.
Gone to his bright home above
He has left us here so lonely
How we miss Vernon whom we loved."

Aunt Rhoda.

Wenger.—Emma May Rudy, oldest daughter of Jacob and Mary Rudy, was born Nov. 20, 1885; died at her home near Dalton, O., Dec. 25, 1919; aged 34 y. 1 m. 5 d. She was married to Samuel Wenger Nov. 26, 1908. To this union were born 5 children (Willis, Wilma, Ruth, Ward and an infant babe). She was a faithful member of the Mennonite Church and gave bright evidences of Christian fortitude. She leaves her kind and affectionate husband, five children, father, mother, 3 brothers, 3 sisters, and many relatives and friends. On account of a contagious disease in the home public funeral services could not be held. Short services were held at the home and at the Martin Cemetery Dec. 27 by I. J. Buchwalter in the presence of only a few relatives and friends. The grief-stricken family have the sympathy of the entire neighborhood.

Nussbaum.—Menas Nussbaum was born Sept. 26, 1894; died near Kidron, O., Dec. 18, 1919; aged 25 y. 2 m. 22 d. His death was caused by an accident while hauling logs. When unloading he slipped and fell and a log rolled from the wagon on him, striking his hip with such force that it was evident from the start that his recovery was doubtful. Altho he suffered great pain his mind was clear to the end and he earnestly prayed and bade good-bye to the family. At the age of 18 he joined the Swiss Mennonite Church. Altho young he went thru many trials and afflictions. He was buried Dec. 21, where a large concourse of people had gathered to show their last tribute of respect. Services were held by C. N. Amstutz (Text, Prov. 27:1) and Jacob Nussbaum (Text, Eccl. 12:1). He leaves parents, 6 brothers, 5 sisters, and a host of relatives and friends.

Items and Comments

New Zealand has decided to remain under liquor domination, according to a recount of the official ballots in a recent prohibition election.

The noted steel strike has finally been called off by the A. F. of L., after the strike had virtually been lost by the strikers. W. Z. Foster, the secretary, has resigned.

A Chicago expert finds that the world's supply of diamonds weighs just ten and a half tons and adds: "At \$300 a carat the world's supply of diamonds is worth \$13,906,642,200, which is quite a little monument to vanity at that."

The most ambitious program yet laid out for religious and world betterment work is that by the Interchurch World Movement of North America which has just gotten out a budget calling for \$500,000,000 for work in Latin America and other countries.

Ten men were indicted for manslaughter at Springfield, Mass., charged with having poisoned whiskey with wood alcohol which caused the death of 60 persons in Connecticut Valley. On the indictment of "poisoned" whiskey, every dealer in alcoholic drinks is guilty, since alcohol itself is a poison.

Mexico has suffered in the grip of a terrific earthquake, in the course of which much property has been destroyed and thousands of lives are lost. The people in many towns were terrified, even though the earthquake was small compared with the awful scourge of internal strife which this unhappy country has suffered during the past ten years. A touch from the Almighty can shake the mightiest nation.

The rights of Socialists to occupy seats in legislative assemblies is now a live question. Victor Berger has just been re-elected to a seat in the national house of representatives at Washington, and his right to the seat is again challenged by the house. Five Socialists were recently denied seats in the state assembly at Albany, N. Y., pending investigation. The issue of loyalty is the determining factor in these cases.

While the echoes of the World War are becoming more faint, the day of universal peace has not yet arrived.

Korea has been reported in revolt against Japan.

In Russia the Soviets are still making headway against their enemies, making important captures in Ukraine and elsewhere.

Ireland is making a heroic struggle for independence, champions of both sides of the Irish question continuing their propaganda in America.

The political situation in the United States has added fuel to the flames in the League of Nations controversy and "a league to enforce peace seems to be needed to put a quietus to the present war of words in political circles.

The Mexican question has again been revived by the killing of several Americans, but the indications are that war may be averted.

There is still great need that all lovers of peace continue to pray for peace.

ANNOUNCEMENT

In answer to the question whether the Mennonite Church should build a hospital under the auspices and control of the Mennonite Board of Missions and Charities a resolution was passed at the recent General Conference held at Harrisonburg, Va., asking for the appointment of a committee which should work with the Executive Committee of the Mennonite Board of Missions and Charities in making further investigations and present, if possible, workable plans to the Mennonite Board of Missions and Charities and to the next General Conference. This committee is now ready to receive any suggestions from any brother in the Church. We solicit a general response on this question as the committee wishes to know the conviction of the church at large. The following questions may be suggestive:

Reasons why the Church should or should not build hospitals.

Reasons why the church should or should not provide for nurses' training schools.

Do hospitals come under the class of missions, philanthropy, education, or business?

If missions, philanthropy, education or business under the auspices of what organization in the Church should such work be conducted?

What is the purpose of a church hospital?

What is the purpose of a nurses' training school?

What steps should the Church take now in anticipation of the proposed work.

Please mail your suggestions to any member of the committee.

The names and addresses of the committee are as follows:

J. M. Kreider, Chairman, Palmyra, Mo.
Allen H. Erb, Sec'y., La Junta, Colo.
J. D. Smith, Metamora, Ill.
M. C. Cressman, Kitchener, Ont.
E. C. Shank, Waynesboro, Va.

CORRESPONDENCE

(Continued from page 796)

every Sunday when weather is favorable. May the aim of each Christian worker be, a desire to glorify God and advance His kingdom. Remember us as little band of workers and pray for us that we may be ever faithful in the Master's service,

Jan. 1, 1920. Cor. Annie Reist.

Lebanon, Pa.

The Lord willing, a series of meetings will start at Gingrich's Church on Jan. 10. Bro. Joseph Boll, Jr., will conduct the meetings. May it be to the uplifting of Christ's kingdom and that saints may be more united together in love. A Sister.

Jan. 5, 1920.

Kokomo, Ind.

On Sunday, Dec. 21, 1919, we reorganized our Sunday school. The following officers were elected: Supts., Delbert Myers, Paul Myers; Sec-Treas., Effie Horner, Della Hensler. N.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Dakota, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
E. G. Reist, E. Treas., Mt. Joy, Pa.
S. E. Allgier, Field Worker, West Liberty, O.
M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va., Supt.

Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria.—(1919) 900 Garden St., Peoria, Ill. John Harnish, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(*1901) Marshallville, Ohio, Jos. M. Nissley, Supt.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, JAN. 22, 1920

(Established 1905)
Gospel Witness

No. 43

EDITORIAL

If "faith without works is dead," what must we say about works without faith?

Influence of Literature.—In this number of the Gospel Herald Bro. Bixler has a very forceful and timely message bearing on this subject. Those who have never given this subject thoughtful consideration can not grasp the full meaning of all that our brother aims to bring before our readers. Bro. Bixler has for years been in a position in which he learned the importance of the subject which he so faithfully sets forth, and we especially commend his message to the prayerful consideration of every one occupying a position of responsibility in the Church. Read it over several times.

Co-operation. — There are some questions that admit of no compromise. The Jewish Sanhedrim would have been perfectly willing to co-operate with Peter, John, and the rest of the apostles in work for the social uplift of the Hebrews, cripple beggars and all, as long as they did not mention the name of the despised Nazarine. But when it came to that point, Peter had fully enough of denying his Lord, with a view to gaining favor at the high priest's court. No more of that for him! "We ought to obey God rather than men," "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye," are the words with which Peter answers the suggestion of the High Court that they cease telling what they know of the resurrection. Oil and water won't mix. Sadducaic materialism and evangelical Christianity have no fellowship. They cannot travel together for they

go in opposite directions. Co-operation is a benefit where there is a common basis for interest and work. But lacking this it is idle to speak of it. —R.

Obedience.—One of the things which ought to be taught frequently and effectively is that of obedience to God. Few people realize how emphatically the Bible teaches this.

Sacrifice is a wonderful thing. Self denial lies at the gateway of Christian discipleship. "He that saveth his life shall lose it." "Without the shedding of blood there is no remission." And yet, "To obey is better than sacrifice."

Confession is very important. "With the mouth confession is made unto salvation." And yet, the final test is upon doing. "Not every one that saith unto me Lord, Lord, shall inherit the kingdom of heaven, but he that doeth the will of my Father."

When Jesus Christ will come to judge the world the vengeance of God will be visited upon them—

1. "That know not God."

2. "That obey not the Gospel of Jesus Christ."

These are weighty truths which no one can afford to ignore.

Nonresistance.—A phrenologist was making out a chart for a young man. Among other things he marked, "combativeness—very large." The young man protested: "You are mistaken, doctor, I am nonresistant." "Yes," replied the phrenologist, "you are nonresistant, even if you must fight for it."

This accurately describes the nonresistance of some people of the present day. They are opposed to war, and to stay out of it they resist the government, even if they must resort to violence to carry their point.

There is as much difference between this and Bible nonresistance as

day is from night. The nonresistance which the Bible teaches is love in action—love so arduous and sincere that it inflicts violence on no one, either friend or foe; love that returns kindness for insult, that suffers wrong rather than inflict injury upon others, that leaves all vengeance with the Lord, that glories in no victory save the victory of the cross. Such was the nonresistance practiced by our Savior, such may it be for all His followers.

IF.—This is a very small word; but it fills a very large place in the affairs of men. Volumes might be written upon it, but we have no notion of inflicting anything like that upon our readers. However, it might be profitable to meditate upon what might be IF the Golden Rule were everywhere observed:

1. It would put an immediate end to all conscienceless profiteering.

2. It would put an end to all quarrels between labor and capital.

3. It would bury all ambition, in the desire to promote the good of others.

4. It would put an immediate stop to all law suits.

5. It would bring about the cessation of all carnal warfare; armies and navies would disband, and peace and good will would everywhere prevail.

6. It would cause the Church to redouble her efforts to bring the Gospel to all people.

7. It would still the tongue of the gossip and put all such out of business.

8. It would bring peace and plenty to every home, for in the general efforts to promote each other's welfare none would be overlooked.

But—IF—that's it—why can't everybody see the wisdom of putting the Golden Rule into practice?

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

SAILING OR DRIFTING

By Otto J. Miller

For the Gospel Herald

Are you sailing, swiftly sailing
Toward the land of blissful love,
Thru the trials and temptations
To the happy home above?

Are you sailing, swiftly sailing?
Have you got your sails of prayer,
Ready for some strong offences,
Full of vile and and earthly care?

Are you drifting, slowly drifting,
With the tide of worldly things,
Toward the land of hell and fire
Which this road of drifting brings?

Are you drifting, sinner drifting?
Have you lost your sails of prayer?
Have you left the loving Savior
And are drifting in despair?

We are sailing or we're drifting
We can not two masters love;
We are doomed to hell and darkness
Or to dwell with Christ above.

Gap, Pa.

GLEANINGS

(Thoughts heard at the Bible Conference held at the Thomas Church, Nov. 25-30, 1919.)

Without the atonement man would be helpless and entirely separated from God. Through the atonement man and God became reconciled. God is just and yet a justifier of the ungodly.

There is **no ending** but a **continuation** of eternal life and eternal destruction.

The Gospel of Jesus Christ is perfect. It needs no addition nor subtraction. It is everlasting. It is a Gospel of loving obedience and of entire separation from the world.

The Old Testament portrays Christ as the "Suffering Messiah" (Isa. 5:3) and as the "Conquering King" (Jer. 23:5-8).

The world opposes Christ as much now as it did when He was crucified. There is no world betterment toward hastening "His Coming."

Three appearances in Heb. 9:24, 26, 28: (1) He appeared to put away sin by the sacrifice of Himself. (2) Now He appears in the presence of God as our Advocate. (3) He will appear the second time without sin unto salvation.

The Church should not look to the

world to dictate to her; but to Christ who is the Head. The Church should live in a realm apart from the world.

The Church is a local body of "called out ones." It has power to govern its members.

If we are not true to Christ's teaching we are not true to the Head.

The functions of the Church are to decide points of doctrine and practice, to observe the ordinances, to comfort saints and warn sinners.

Reasons for thanksgiving: (1) That God directed the rulers of our land to set a day apart for that purpose. (2) That we are allowed to worship according to the dictates of our conscience. (3) The glorious hope of some day seeing Jesus face to face, Who is the Originator of all our thanksgivings.

A true shepherd leads. True sheep follow. Result: love, peace, and harmony reigns.

A social club, some easy-going method, a business investment, etc., is not the Church.

The Church is the Bride of that pure, spotless Lamb of God. We as members are as close to Him as our natural members are to our natural head.

More Gospel thinking and teaching is necessary. Less time left for unsound teaching.

Our loyalty is measured by our attitude toward the world, to the Church,

A minister's preparation begins in his youth. He needs to follow Christ's example in prayer, humility, and obedience to God.

The minister must know God, and the Word, that he may rightly divide it and be an ensample to his flock.

The minister of the Gospel can say, like Paul, "I have wronged no man, corrupted no man, defrauded no man." But his interest in his flock is so great that he will willingly share with their joys and sorrows.

The consecrated laity will pray for and stand by their minister in all the workings and interests of the Church. They will lend a helping hand whenever it is needed, that the Gospel may be spread and God's name be glorified.

The parents of today are not exempt from this rule; for as the young people will be the future hope of the Church so, what is taught to them now will be a blessing or a curse to the Church, and to themselves.

A word to the sisters: The head dress of our sisters should be for service and protection, with a view to uniformity, not for ornamentation. In form it should be distinct from that worn by men. It should be of such material and appearance as conveys the idea of modesty and separation from the fashions of the world, of

such construction as to fit the head and that may be suitably tied and worn with the devotional covering and of sufficient size to protect the head.—Deut. 22:5; Rom. 12:2; I Tim. 2:9; I Pet. 3:3.

A. H. N.

THE CHURCH, THE HIDDEN MYSTERY OF GOD

By Silvanus Yoder

For the Gospel Herald.

That the Church is the home of God's elect and chosen ones called out from evil environments to a separate life hid in Christ is even verified by the world. It is said that in Germany the conscientious objectors numbered even hundreds of thousands.

This fact was kept from the public and was not known outside of the army and state officials. Each sufferer in prison thought himself alone and like Elijah might have said, "They have forsaken thy covenant and I alone am left;" but again, as in the case of Elijah, the answer has come, "I have yet in Israel 7000 who have not bowed their knees to Baal." So also in this time of trial and refinement the conscientious brother is not alone but is hidden back in the cleft of the Rock of Ages for a special purpose only fully known of God.

Is it strange that the public be not informed of its number of whole-hearted followers of the Prince of Peace? Why should it be, when the Church is the hidden mystery of God safely secured in the Rock of Ages predestinated from the foundation of the world to Himself to the praise and glory of his grace? What can be a greater honor to God and His people when at the proper time, according to His wisdom, His elect shall be brought forth and the espoused Bride of Christ shall be made manifest? Ah! glorious occasion when at the dawn of that morn we shall know that not we alone but many others hidden away in Christ shall be revealed as His followers whom Jesus Christ will not be ashamed to own as His disciples before the whole world of army and government officials and before the Father and His angels.

Goshen, Ind.

Then pealed the bells more loud and deep:

"God is not dead, nor doth He sleep!

The wrong shall fail,

The right prevail,

With peace on earth, good-will to men!"

—Longfellow.

SANCTIFICATION

(A sermon delivered by Allen H. Erb at the La Junta, Colo., Mennonite Church, Dec. 7, 1919, and reported by J. H. Shank.)

Ye are sanctified.—I Cor. 6:11.

(Concluded)

III. We are Sanctified in Body.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23). "For we know that the whole creation groaneth and travaileth together in pain until now. And not only they but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:22-23). No man dare stand in God's presence until he is also sanctified in body. The Bible teaches us that our redemption is not yet complete; our minds are renewed, our souls are cleansed, our hearts are made pure, but it also teaches that these temples of the Holy Ghost are also to be redeemed and that some day we shall stand in the presence of God in the likeness of His Son, Jesus Christ. "Beloved, now are we the sons of God and it doth not yet appear what we shall be but we know that when he shall appear we shall be like him for we shall see him as he is." No man dare say that today the body is a holy thing. "In my flesh," Paul says, "dwelleth no good thing." Jesus said, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Not until this body has been completely redeemed can we say that the body of sin has been completely removed. Until then, the way of victory over sin and the means of triumph over the flesh is at our disposal but the flesh itself remains a corrupt, unholy thing.

A certain minister had been a drunkard; he was converted and was ordained to the ministry. I heard him give this experience: He said that he was out in Western Kansas and found a man there who was addicted to the habit of drink and he tried to quit. The old habit would come back with such awful force that he could not control himself. During one of these temptations of appetite the folks sent for this minister to come and help him. He said he had to hold that man by force and hold him from going to town. He said, "I could sympathize with that man. I have been there myself. At this time God had completely taken away that

desire and I did not have it to fight, but if I would have taken one drink of the stuff the old appetite would have come back with all its force." As long as he was yielded to the Spirit of God, God gave him victory and he reckoned himself dead unto sin. He was dead to it but there existed in his body the old seed germ of flesh that was essentially corrupt and will remain so until lost in the glorification experience. So I say that the body shall some day be sanctified, this flesh, which in itself is an unholy thing, shall also be sanctified, but not until Jesus comes again and gives us a body patterned after his own likeness.

Sanctification is an experience that is wrought by the Spirit, by the blood, by the Word, and by union with Christ. As a man is in union with Christ, so he is separated from sin and from the world. Paul says, "I glory in the cross of Jesus Christ, whereby the world is crucified to me, and I to the world." That is the experience of separation and setting apart of God.

We are sanctified by the Spirit.

"Ye are sanctified, ye are justified.... and by the Spirit of our God." As already suggested, you are sanctified in conduct by the operation of the Spirit in your life and as you yield to that Spirit it produces sanctification in your conduct and living.

We are sanctified by the Word.

Jesus said, "Sanctify them through thy word: thy word is truth." As you read the Bible, the Bible will show you your life and as you follow its precepts, its commandments, its doctrines, and yield yourself to it, it will separate you from the world and separate you to righteous, holy living. The Bible will do it if we open our hearts to it, meditate upon it and yield ourselves to it.

Every man that is born again and has the Spirit of Christ in his soul, longs for holiness as a new born infant breathes the air that surrounds it. There is a desire and longing to be like God and a desire for holiness. "Follow peace with all men, and holiness, without which no man shall see the Lord."

La Junta, Colo.

THE FREE COURSE OF GOD'S WORD

By Silvanus Yoder

For the Gospel Herald

The effect upon the heart and character of man that God's Word has is nowhere more strikingly described than in Ps. 19:7, "The law of the Lord is perfect, converting the soul."

Have you ever meditated upon the first six verses of Ps. 19 in which the omniscient wisdom of God is so beautifully described and the beauty of His handiwork so picturesquely portrayed? What a picture of rare beauty is seen, knowing that our Father has and does still order it by His divine law. Yet this is not the crowning feature of God's handiwork but it is the soul whom the law of the Lord has converted. That soul who has and still becomes submissive to the law of the Lord and who in no way or manner resists or impedes the Spirit's promptings. That soul which is of a clean character and filled with the love of God and His Word, having in His heart the welfare of His fellow man is the crowning feature of God's handiwork, a rare beauty nowhere excelled.

Brother, have you attained to the fullness of God's blessings in store for the believer, or are there still some in the back ground? Why is it we can not enjoy all to the full? Why are they beyond our reach? Ah, brother, we have not and do not now allow the free course and action of God's Word upon our souls. We writhe and evade in numerous ways the effect of God's law upon our souls. We say its effect is not practical.

We quench the Spirit and seek all avenues possible to evade the full impression and stamp upon our lives and character which the "law of the Lord" would make, therefore we fall short of enjoying the blessing of God in full.

This violation does not seem so far out of way perhaps when we consider ourselves only who are shorn of happiness but such is not the case. Our children for whom we toil and live and the unsaved world about us are not only shorn of real happiness but they are the real sufferers and consequently the Church ekes out a bare livelihood and our evangelistic efforts are shorn of the power of God because we have intimated that the blessings of God are not worth the efforts it requires to attain them.

As we enter upon a series of evangelistic meetings in an effort to reach the unsaved, may we remove all obstacles that are a hindrance to the Holy Cause whether practical or not, and may we with an honest heart come before our Savior who has given His life for the work and say, Thy will be accomplished in us O Lord and may Thy law have its effect upon the souls of men to their conversion.

Goshen, Indiana.

The WISE USE of money is all the advantage there is in having money.—Benjamin Franklin.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Norristown, Pa.

(21 W. Marshall St.)

Not only during the Christmas season were we remembered by friends of the Mission, but especially during the last few months have articles of no small value to the place, been donated and put here in order to help those who are stationed here. Among some of the things placed here were, an electric washer and wringer also an electric iron and a number of cooking utensils, dishes, etc. These all mean much to us, some to lighten the work and also because these help to furnish the Mission home instead of requiring those who take up the work here to furnish it themselves.

The different sewing circles have also remembered us and helped us to help some who are in need of warmer garments.

The Salford S. S. remembered us with a number of beautiful cards, books, and mottoes which the children who attend our different services surely appreciate.

Thanking all for the interest shown in various ways, we ask an interest in your prayers. In His Service,
The Workers.

OUR JOURNEY TO THE PACIFIC COAST

By C. Z. Yoder

For the Gospel Herald

On Dec. 2, we left our home, and attended the Meeting of the Executive and Mission Committees at Elkhart, Ind. On the 4 and 5 we visited the Home and Gospel Missions in Chicago, on the 7, we had the privilege of attending the Dedicatory services of the new Church building at Yoder, Kansas, and assisted in the meetings which followed, Bible Normal and Evangelistic services, which were all well attended and good interest was manifested all thru the meetings altho the weather was mostly quite cold and stormy. A number of souls confessed their Savior, all honor be to the Lord.

On the 17 and 18 we visited the Mennonite Sanitarium at La Junta, Colo., and some of the brethren in

that vicinity. On the 20, we arrived at Upland, Cal. On the 21 we attended services at the River Brethren Church, and at the Church of the Russian Mennonites. On Dec. 23 I went to Los Angeles, where I remained with the brethren until the 29 attending religious services every day, assisting in the same. The services were in charge of Bro. J. P. Bontrager. On Sunday we had an all day meeting at the Mission Hall when a large number of our Churches were represented, from various states, viz., from Oregon, Montana, Alberta in Canada, Nebraska, Iowa, Ohio, and Penna., also members from Upland, and Pasadena, Cal. It is surprising how many of our people visit these parts from all our Churches in the many different states of the U. S. and Canada, which gives us an idea of the importance of having a church established here, where our people could have a church home.

Since there are continually some of our people coming here many of them because of their physical condition are in search of a healthier climate, some will remain and because they find no church home here they worship with other denominations, and by and by fellowship with them or become cold and indifferent. There are at present some faithful workers here and are making efforts to find a suitable location for erecting a church building and organizing a church here. But more workers are needed and means to build a Church, and since our Church in general from east to west, north and south is having members scattered around in several places in California, it behooves us as members of the various conferences and mission boards to assist the few members who are located here and of limited means to erect a suitable building and help to support the work, here with means and workers until a church is well established, both for the sake of the members who come here from time to time and because of the opportunity of doing aggressive work.

We hope that in the near future representative bodies as they meet may take action for said purpose. Other non-resistant churches are succeeding in building up a number of prosperous congregations, and I see no reason, why that we could not do the same. From Dec. 29 to 31 I visited the brethren at Terra Bella, Cal., about 250 miles north of Los Angeles. We had two meetings here with attentive audiences, but with the same conditions here, no organized Church. They have union services with other denominations, but experience and observation teaches us that

we can not successfully uphold and perpetuate the full Gospel as taught by Christ and His apostles under such conditions.

MENNONITE CHILDREN'S HOME

For the Gospel Herald

(1620 S. 37th St., Kansas City, Kans.)
Kansas)

To the Herald Readers: Christmas is past and we are well into a new year with all its possibilities and opportunities. With confidence we look forward to it here, because of the past blessings of our Lord.

The blessings the Christ Child brought to the earth were indeed called to mind here. The children learned the second Chapter of Luke and thus received the Biblical record of the Birth of Jesus, as well as having it in story form. Then too as the gifts came in from so many kind hearts we were reminded of what Christmas really means to the world, as every gift should typify the great Gift from the Father of Heaven.

We are rather tardy in replying to the many who made this Christmas such a happy one at the Children's Home. No need of Santa Claus and I am sure was not missed, because gifts in the shape of toys, candy, nuts, fruit, clothing and food were so kindly sent in from the country. Some kind friends in the city also remembered the children here.

The reason of our delay is: We are quarantined for diphtheria for after all our joy at Christmastide our hearts were saddened on New Years day, by death claiming one of our 3 year old boys by that dreadful disease. He was sick so short a time. We are glad to say none of the rest took it and the 35 children here are enjoying the best of health. We praise God for His care of us all the time.

In closing we again want to thank the dear people, who have made this Christmas, which has just passed one of the happiest the children and workers ever experienced. One of the enjoyable features of the day was the visitors from Hesston who by their presence and song as well as giving a talk to the children, made the day one to be remembered with real pleasure. May the reward of which Christ speaks be yours because you remembered the fatherless and the helpless and neglected. And may all of you realize it is "More blessed to give than to receive."

Yours for the little ones,
Bernice M. Devitt.

The Son of man came not to be ministered unto but to minister.

RELIEF WORK IN TURKEY

John H. Warye.

For the Gospel Herald

At the American Relief Station, Caesarea, Turkey.

The Caesarea Relief Station at which we are located is in the interior of Turkey 128 miles from the Bagdad R. R. Here we find an expression of the Christian people of America giving relief to the distressed and probably the most unfortunate people on the face of the earth. It is like an oasis in a desert. Think of your property destroyed, most of your relatives slain and your hopes in life all blasted and you will realize the situation of thousands of Armenians in Turkey.

Our work at this station is the oversight of the orphan boys' industrial school. The ages of the boys range from 13 to 16 years and are selected from the various orphanages and from those whom the Turk farmers are now discharging because the harvest work is over. Every boy has a terrible history of his own life to relate. The average one will answer as follows: Where is your father? He was taken and killed by the Turks. Where is your mother? She was sent away. When we ask about brothers and sisters they often say, "I don't know." We are trying to have them forget their past.

The number of boys at present in charge is 50 and we expect about 30 more. They spend one-half day in school and one-half of the day learning some trade. The various masters engaged are: tailor, tinsmith, plumber, carpenter, baker, and shoemaker. We find that this kind of relief is the more permanent because the orphans are not only kept from starving but will soon be self supporting and trained leaders for their race. We have started a dairy and are now using an European cream separator, churn and butter worker. Our agricultural land consists only of gardens and vineyards terraced upon the hill sides and which must be watered by mountain streams. Next spring we expect to take over some farming land connected with an old monastery. Orphans will be sent to this place and a great opportunity will be open there if another relief worker will be sent to help us out.

Not only are the physical, industrial, and educational phases of the boys cared for but the moral and religious as well. Every morning at breakfast time they have their prayer service and also chapel services at school conducted by native teachers. Bible is being placed in the course of study. On the Sabbath day we have Sunday school and song service. Also the school goes in a body to preaching services held at the compound.

The boys are very appreciative of what we do for them which makes one feel that our relief work in Turkey is not in vain.

However, not everything in Turkey is pleasant. Two months ago we had a political revolution and the present status of the government is hard to determine. The old regime which carried on the recent massacres seems to be in power. The Armenians have been fleeing to Adana Konig and to more safe places until just recently when the military authorities have stopped them. We are all anxiously awaiting for some decision from the Peace Conference. The fear of the sword is terrible for these people who have already passed thru one massacre. While the American newspapers talk of peace we here are made to say, "Peace, peace, but there is no peace."

Our relief station was formerly a mission station. Seven (or one-half of our present workers) are missionaries. Before the war they had succeeded in building up 22 Protestant churches, but now only two survive. They have sacrificed much for the Armenians and are willing to stand by their post of duty in spite of the fact that nearly all of their past work of many years has been swept away. Also we might say that most of the Armenians of this district, whether Protestant or Orthodox, when given the choice of turning Moslem or meeting death or exile they retained their faith in Jesus Christ and triumphantly escaped from this land of woe and misery into the glory world.

We feel sure that if our church at home could see all that her representatives in Turkey are doing in their feeble way she would feel that God's hand is in it. It is now very easy to see that "the harvest truly is great but that the laborers are few." May God speed the day when Christ shall reign supreme and mankind shall no longer be crushed by wars and massacres. We kindly thank you for your continued interest shown towards us in your prayers.

Oct. 31, 1919

Caesarea, Turkey.

A. C. R. N. E.

living." II Cor. 7:1, etc. The organized efforts and institutional activities of the Church are only of relative importance, and are blest of God in real Church Progress (which is the saving of the lost) to the extent that personal believers are indwelt by God in the person of The Holy Spirit and the richness of His Word (Eph. 5:18; II Cor. 3:17; Col. 3:16; Jno. 15:7) thus transforming lives into messengers of holiness unto God. Heb. 12:14. The great outstanding need of the Church is "Holy Living."

A. M.

The one thing which to my mind, stands more in the way of the progress of Christ's cause than any other is the lack of absolute faith in the Bible.

Man fell through unbelief, and he becomes reconciled to God only through faith.

We are so constituted that we act upon what we really believe. When the individual believer or body of believers cease to believe in such fundamentals as the fall of man, the awful doom of the unregenerate, the deity of Christ and the atonement, there is then nothing to spur them to activity and the cause of Christ suffers because of a lack of those whose heart and soul is wrapped up in the work of holding up Christ as the supreme need of man. A. I. Y.

What does the parable of the unjust steward (Luke 16:1-12) teach us? What can we get out of Verse 8? E. R.

The teaching of this parable is summed up in the following admonition: "Make unto yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." In other words: Make such use of the opportunities afforded in this present world, that when you are required to give up your stewardship, you will have made friends of those who are able to care for you in the world to come.

Verse 8 teaches us that the lord of that steward commended his wisdom in making provision for his safekeeping after his stewardship should be taken from him, and our Savior cites this as an illustration showing that we should be equally wise with reference to our heavenly interests.

This parable ought not to be tortured into a commendation for the steward's dishonesty. That is taken care of in a later verse with the significant question, "Who will entrust to you the true riches?" But the point of wisdom in improving present opportunities to prepare for safekeeping in the great beyond is a most impressive one.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

If you were to name the one thing which stands in the way of the Progress of the Church more than any other, what would it be? Give reason for your answer.

To my mind the greatest hindrance to Progress in Church work is the weakness in the 'Ministry of Holy

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

GLORY

Selected by E. Ruby

Some day when my toiling and trials shall
be o'er

Some day when my weary feet rest on the
shore

Some day when the King in His beauty I
see

That will be Glory yes Glory for me.

Some day in the future it will not be long
Some day with the loved ones I'll sing the
new song

Some day when the face of my Lord I
shall see

That will be glory, yes glory for me.

Some day in His presence a crown I shall
wear

Some day matchless beauty and grandeur
I'll share

That will be glory, yes glory for me.

Glory for me, Glory for me,
Wonderful Glory in Heaven for me,
Glory for me, Glory for me,
Wonderful Glory in Heaven for me.

Flagler, Colo.

HELP IN WORK WITH THE LITTLE ONES

The busy mother in the home is so apt to forget that her daily tasks, which seem so ordinary, are very important, both to herself and to the rapidly growing characters with which she is surrounded. The home atmosphere has a very strong influence on baby long before he is able to tell it, or even able to realize what home is.

We have heard busy mothers lament the fact that they were able to get so little accomplished because of their many cares with the growing families. It is a great help to realize that at this period of life this is the work. Nothing else can be so important, nothing else fraught with so great responsibility. Along these lines, would you appreciate a few lines clipped for your benefit? Here they are:

No two children are alike, not even twin sisters. Any effort to make them so is wicked and wasteful. Courses of study administered to all children in the same way are destructive of originality and initiative. Uniformity of treatment is deadly and deadening.

Every normal child has possibilities in some things. To help him to discover and develop them is the greatest service society can render him and itself.

To study about a child is not to know

the individual child. Traditions, customs, preconceived notions of habit and conduct must be subordinated if not eliminated, while studying the child. Fraternize with him, associate with him, be a good fellow with him and study him. But do not let him know you are doing this. There is no other study so fascinating, so absorbingly interesting. He will surprise you every day with what he knows and can do. Really he will teach you some things worth knowing, that is if you are in a mood to learn.

First of all the child is a little animal. He needs food fit to eat, clothes fit to wear and a house fit to live in. But he is also eminently spiritual and needs spirits fit to associate with.

The child learns as naturally as he eats or grows. Thus he needs mental food. If he does not thrive on that found in the home or school, change his mental diet. It will do him good and may help

Fear is one of the most withering curses of all ages. Don't try to scare him. Cultivate his hope, faith, and courage. He will need these qualities later. The fact that they are rare does not lessen their value.

Keep Trying

When first the child begins to initiate,
Do not the little effort under-rate.
Do thou the same, it will the more delight
him
And ever to renewed attempts invite him.

The way lay through a cheery part of the city, down a long hill. Grass plots and flower beds bordered the path and sometimes little children played among them.

The sunlight flashed an arrow of gold down the incline, and I could see a child alone, sitting upon the pavement. Apparently he was most intent. His hands were busy and his sunny head bent close over his undertaking.

As soon as I approached he seemed to realize my presence, though he was too busy to look up until I was quite close to him. He was very small, brown-eyed, and very winsome.

His hand grasped a piece of crayon, and as his eyes critically surveyed his drawing on the walk, he said, including me now within his glance.

I've made another kind of an S.

So you have, I replied, but the questioning look in his eyes made me inquire.

What troubles you?

It's-it's another kind, he replied uneasily. Before him was a well-drawn letter S about a foot high, executed with the swinging stroke of a strong and skillful arm: beside it his own imitation of the first half of the letter. He saw the difficult curve to the left, but he could not make it so turned to me for help.

Shall I finish it? I asked.

With a sigh of relief he yielded the crayon.

Who made this one for you?

A man, he answered. Evidently he was acquiring his instruction as the opportunity permitted.

There! he cried with satisfaction when I made the required stroke. There it is! How old are you? I ventured, for he looked too little to be concerned with difficult curves.

Most three, I think, he said.

Later I learned from his proud little mother that he knew nearly all of his letters, and that he had learned the letters, and that he had learned the letter S soon after he was two years old.

An unusual child? Yes, but with greater possibilities come graver responsibilities.

Parents sometimes fail to realize that the young child needs widely varied activity and constant direction to awaken and broaden his interest, rather than the over-stimulation which induces him to go far with some one kind of play.

The ordinary interests of a three-year-old boy lead him to convert the dining room chairs into horses, or the sofa into an automobile. He first takes an interest in things that move, then in things that make a noise. By imitating in his play the life about him, a child unconsciously develops some understanding of it; then when one phase of activity ceases to interest him, he turns to another to play that while his interest lasts.

The young child is tremendously alert, vital, experimenting at life firsthand: LIVING! For most of them experience must be the great educational factor. Froebel appreciated this fact and chose the wind mill with its attractive motion as a symbol of the child's experimental interest.

The wise parent always avoids extremes with even the most unusual three-year-old; but has care for his normal development, since that is the most urgent need for little folks.

Encourage the experiments of children, but never force them; let them keep trying.

When we are busy we are apt to feel that it is easier to do a task than to watch and help the little learner with suggestions. This is a mistake and may make him more dependent. A finished bit of work even tho it is not so perfect the first time is a step toward more perfectly completed tasks.

Happy the mother who sees the real traits of a true helpful character develop as the days go by. Hers is a God-given task, and the most sacred and important she can possibly do.

Humbly and lovingly let the sound of duties be gone over and by the grace and help of the great Friend of children her work shall count for His glory and the blessing of humanity.

BE HELPING SOMEBODY

"Is your father at home?" I asked a small child on our village doctor's doorstep. "No," he said, "he's away." "Where do you think I could find him?" "Well," he said, with a considering air, "you've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere." And I turned away with this little sermon in my heart. If you want to find the Lord Jesus, you've got to set out on a path of helping somewhere, or lifting somebody's burden, and lol straightway, One like unto the Son of Man will be found at your side.—Rest and Reaping.

Human life is a mission, of which
The aim is service,
The law sacrifice,
The strength fellowship with God.
—Bishop Westcott.

Be at war with your vices, at peace with your neighbors, and let every year find you a better man.—Benjamin Franklin.

Sunday School

For the Gospel Herald

Lesson for Feb. 1, 1920—Acts 8:4-39

PETER AND JOHN IN SAMARIA

Golden Text—Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Introductory.—A number of important events happened in the apostolic Church between the death of Ananias and Sapphira and events recorded in this lesson. The rapid growth of the Church and its attendant responsibilities had called for the ordination of seven deacons. Stephen, one of the seven, had succeeded so well in his work that opposition and persecution broke out afresh and this noble soldier of the cross died the death of a martyr. The blood of Stephen seemed to enrage the mob still more and many of the disciples were scattered far and wide, though the apostles braved the storm and remained at Jerusalem. The result was first depressing but soon it was found to be of great benefit to the cause of Christ. "They that were scattered abroad went everywhere preaching the word." Philip, one of the seven deacons, went to Samaria, where the events in the present lesson transpired.

Faithful Witnessing (4).—"They that were scattered abroad went everywhere preaching." This being true, we are not surprised at what followed. What a wonderful blessing it would be today, if the same could be said of us. At home or abroad, in business circles, in social life, wherever we are, we ought to be faithful witnesses for our Lord. The Lord help us to be faithful, and the brethren of the apostolic Church were faithful.

Philip in Samaria (5-8).—Among the many who scattered abroad "the glad tidings of salvation" was Philip who went to Samaria. Here is the language of inspiration describing what was done in that province: "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city."

Peter and John Sent to Samaria (14-17).—It was the apostolic custom to send experienced men to places where there was a great work accomplished. When tidings of the work in Samaria reached Jerusalem, the apostles sent two of their own number,

Peter and John, to Samaria to assist in the work. They went, witnessed what Philip had done, and prayed that the Holy Ghost might come upon the people. They laid their hands on the people, and they received the gift of the Holy Ghost.

The Case of Simon (18-24).—Among those who were baptized by Philip was a noted sorcerer by the name of Simon. This man proved to be a very queer specimen of a convert, though he has many imitators at the present time. The preaching of Philip took his converts away, so he decided to become a convert also. When Peter and John came and he beheld their wondrous power, he also coveted the gift and proposed to pay them well for it. "When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, 'Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.'" He belonged to that class of people who imagine that money will buy everything connected with the Christian religion. But Peter and John soon gave him to understand that here was at least one thing that money could buy, and at least two men of God who could not be corrupted with the filthy lucre. Simon was declared to be "in the gall of bitterness, and in the bond of iniquity," and exhorted to repent. It has long been a disputed question whether his request, "Pray ye to the Lord for me," was offered in sincerity and faith, or was simply the expression of a superstitious materialism that characterized his life before Philip came to Samaria. His case presents an object lesson which all may study with profit. Money consideration is always a corrupting influence in the work of the Church.

The Homeward Journey (25).—Their work in Samaria completed, Peter and John returned to Jerusalem. But they availed themselves of their opportunity to preach the Gospel in many of the villages of the Samaritans. In this they imitated the example of their Master, who never missed an opportunity to tell the people of His mission to earth. In this they set an example which we of the present age may well follow. The foremost message for all times is the message of the cross.

As for Philip, he was called of the Spirit to go to the south, where he had the privilege of bringing the light to the Ethiopian eunuch, through whom doubtless the Gospel of Christ became known to the people of that kingdom. After baptizing the Ethiopian, he continued preaching and finally found his way to Caesarea.—K.

Our Young People

DAY BY DAY.—II Cor. 4:7-18.

Topic for February 1

MOTTO

"Blessed be the Lord who daily loadeth us with benefits."

THE STUDY HOUR

I. Time Divisions.—"And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day and the darkness he called Night. And the evening and the morning were the first day."—Gen. 1:4, 5. This was the beginning of God's time division upon the earth. When God made all other living things, he created them with a nature subject to these time divisions of day and night. We live but a day at a time and a night at a time. Each day is a distinct dispensation of providence to itself. While there is much in each day like those just before it, there is nevertheless an individuality in each day peculiar to itself in the providences of God.

All life has learned to adjust itself to the provisions of each day and night. The chickens and flying creatures go to roost at dark and rouse up at the first indication of dawn to gather their living as God has provided. Animal life and plant life each have their own habits and live by the day as the provisions are made for them. Some work in the larger time divisions of the seasons and lay up for winter in the summer. Yet every creature is subject to the daily law of providence. Only man of all creation has ever learned to fret about the time and to concern himself in the things over which he has no control. It is the blessed privilege of God's children to live by the day according to the original plan of God without anxiety. He knows that the heavenly Father knows all his needs and will supply them according to His riches in glory.

II. The Text, II Cor. 4:7-18.—In these verses Paul gives the situation in the lives of God's children in the world. It is not an easy time world in which to live. Sin has brought its troubles on every side. Perplexities abound. Persecutions are not uncommon. Yet the Christian bears in his dying body a living treasure which daily sustains him and makes all afflictions seem light. The inward man is daily renewed even while the outward man perishes so that the glorious hope of heavenly treasures illuminate the soul.

III. Outline Study—

1. God sends daily benefits.—Psa. 68:19; Matt. 6:11, 33, 34.
2. We have a daily cross to take up.—Luke 9:23.
3. God gives grace and strength for each day.—II Cor. 4:16.
4. We owe God worship daily.—Psa. 145:2.
5. We should search God's Word daily.—Acts 17:10-12; Psa. 119:97.
6. It is blessed to watch daily at the gates of wisdom.—Prov. 8:34.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **Daily**.
2. God's Goodness Day by Day.

For Young People

1. The Life of Contentment and How to Enter It.
2. The Father's Knowledge of Our Needs Continually.
3. The Folly of Worry About Tomorrow.

For Older People

1. Our Daily Portion of Life.
2. Living by the Day.

Gospel Herald

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Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, JANUARY 22, 1920

Field Notes

Twenty-two ministers and deacons attended the Bible meeting at Chambersburg, Pa., last week.

Bro. Abram Metzler of Martinsburg, Pa., concluded eight days work with the little flock at Cedar Grove, Ont., on Jan. 14. Three souls decided for Christ and believers were edified and established.

Bro. Abram Metzler expects to labor at the Wideman and Bean churches during his stay in Ontario.

Bro. S. M. Kanagy of Toronto, Ont., gave several helpful Bible lessons at Cedar Grove during the Meetings conducted by Brother Metzler.

A series of meetings began at the Salem Church near Elida, Ohio, on Jan. 17 with Bro. C. D. Esch in charge. The meetings are to continue ten days.

Bro. C. D. Esch informs us that he has changed his address from West Liberty, Ohio, to Goshen, Indiana, R. F. D. No. 9, Box 1. His correspondents will kindly take notice.

Bro. J. F. Bressler and wife of Richfield, Pa., are spending some months in Lancaster Co., Pa., this winter. Sister Bressler's health is improving and Bro. B. is spending his time in the evangelistic field. He was one of the instructors in the Bible meeting at Chambersburg, Pa., on Tuesday and Wednesday of last week.

Bro. William Jennings of Concord, Tenn., has been allowing his talents to be used in the ministration of the Word among the congregations in Washington Co., Md., and Franklin Co., Pa. From the latter place he went to Lancaster Co., Pa., and is probably spending this week among the congregations in Franconia District.

The brethren, A. O. Histan and Doylestown, Pa., and Solomon Good of Spring City, Pa., were among those who attended the Bible meeting at Chambersburg, Pa., last week. In company with Bro. William Jennings of Concord, Tenn., they left for Lancaster Co., Pa., on Thursday morning, expecting to fill a number of appointments the latter part of the week.

Correspondence

Oronogo, Mo.,

Greeting to all Herald Readers:—Communion services were held yesterday at Jasper, at the residence of Bro. Daniel Buerge. Almost all the members were present and took part in the services. Bro. Buerge is far into the eighties and very feeble in body, but very bright in faith—an example to us who are younger, showing us that the glories of the Christian life do not fade as we go down the valley of the shadow.

Services were also held at the Union Valley school-house where one soul was received into church fellowship. We are hoping for more. Pray for the work at Jasper.

Myrtle Shenk.

Upland, Calif.

Greeting in Jesus' worthy name to all Herald Readers and to all the brothers and sisters in our home Church at Milford, Neb.

We all arrived safe at Upland, Saturday, Dec. 13, and are all well and had a nice trip. We thank the Lord for keeping power and for good health that we can enjoy and we can not praise God enough for it. Going thru Kansas City between train time father and I went to the Mission and visited the brothers and sisters there and found them all well. When we arrived at California what a great change there was! Starting from Milford in the snow storm, and in California found the flowers blooming and oranges and lemon trees blooming, and the nice palm trees and everything green and the weather very nice and warm—75 and 80. They have good roads in California. All main roads are paved. We found all the people well at Upland. On Saturday, Dec. 20, Bro. C. Z. Yoder arrived at Upland and Sunday evening Bro. Yoder preached to us in the Mennonite Church. We enjoyed the service and it was food for our souls. On Tuesday Dec. 23, taking Bro. C. Z. Yoder, we went to Los Angeles Mission by auto, which is 40 miles from Upland. They were having meetings at the Los Angeles Mission for a few weeks and on Sunday, Dec. 28, had an all day meeting at the Mission.

Bro. J. P. Bontrager preached in the morning and Bro. C. Z. Yoder in the afternoon gave us a talk on Missions. Monday, the 29, Bro. C. Z. Yoder started for Terra Bella, Calif., and from there to Oregon.

May God richly bless Bro. C. Z. Yoder on his trip and by bringing the Word to the needy ones and bringing the Gospel to the lost. Sunday, Jan. 4, 1920 at the Brethren Church at Upland, 2 Armenian missionaries gave a talk about the Armenians suffering and the condition of that land and how thousands of Armenians were killed by the Turks. The collection for the Armenian sufferers and mission work was \$768.00.

Emanuel Hauder.

Preston, Ont.

Sister Nellie Hagey, who has been working with the Lima, Ohio, Mission, returned to that place after spending a month's vacation with her parents here.

Our Sunday school was reorganized on Dec. 7 with the following officers: Supts., Ervin Shantz, Anson Hallman; Secy's, Floyd Shantz, Levi Rudy; Chor., Leslie D. Witmer.

On Jan. 4 Bro. Howard Stevanus, of Sherkston gave us an inspiring New Year's message on the subject of Faith, which was much appreciated. Pray for us that we may be kept in unity of faith and true Christian love.
Cor.

East Earl, Pa.

(Bowmansville congregation)

Dear Herald Readers, Greetings in the Master's holy name: Our church services on Christmas day were well attended. Bro. Moses Gehman preached. Sunday, Dec. 28, our Sunday school was reorganized for the following year as follows: Supts., Jacob M. Weber, David Burkhard; Sec., William Good; Treas., Noah Good; Chors., William Good, Henry Weber. May we pray for the Holy Spirit to lead and guide us thruout the year that the Church may be strengthened and souls won for Christ as never before. We need the prayers of God's children. May we often pray, as Jesus said when in Gethsemane, "Watch and pray, lest ye enter into temptation. The spirit truly is willing, but the flesh is weak."
Cor.

Ste. Elizabeth, Man.

(Fairview Sunday school)

Our Sunday school was reorganized on Dec. 28, with J. Byler, as Supt., S. S. Miller Assistant, Elsie Byler, Secy., Leslie E. Miller, Libr., and J. A. Byler Chor. Pray that the work may prosper, for the good of many.
Jan. 3, 1920. M. L. M.

Wakarusa, Ind.

(Holdemans' congregation)

On Sunday, Nov. 30, Bro. John W. Weaver of Union Grove, Pa., came into our midst and remained until Dec. 14. The first week was spent in visitation work, and the second week in Bible conference with a Gospel sermon every evening, Bro. David A. Yoder assisting in Bible Conference.

The subjects discussed were as follows:

Faith, Conversion, Justification, Sanctification, Adoption, The Ideal Christian Life, Nonconformity. In Business, and in Activities of the Church, The Church—Her Present Security and Future Glory, and Marriage.

Many good thoughts were brought out of these subjects. We feel that the brotherhood was strengthened in

the faith, nineteen precious souls confessed their Christ. We were very grateful to the brethren who so richly taught us from the Word of God. May the Lord bless their labors for the Master.
Amos Weldy.

Jan. 4, 1920.

Midland, Mich.

Dear Readers, Greeting in the Master's Name:—We have many reasons to be thankful to our heavenly Father.

As a visible result of the meetings held here by Bro. Henry Weldy, six souls were willing to stand on the Lord's side. Others who had confessed Him before expressed a desire to live more consecrated lives in His cause.

Sunday school and Y. P. M. were reorganized. The officers for S. S. are: Supts., Bro. Levi Yoder, Bro. Ora Troyer; Sec.-Treas., Bro. Nobel Kaufman; Chors., Sisters Myrtle Yoder and Mabel Miller.

Bro. Nobel Kaufman is Moderator of Y. P. M. and Bro. Ora Troyer Assistant.

We have at present nine classes in our Sunday school and the Church membership is seventy-one. We need the prayers of God's people that we might be faithful.

Yours in His Cause,
Jan. 5, 1920. Clara Miller

Kalona, Iowa

(Lower Deer Creek Cong.)

Greetings to all Herald Readers:—Sunday school was again reorganized for the New Year, as follows: Supts., Bros. George Reber and Loyd Brenne- man; Sec.-Treas., Bro. Henry Shetler; Chor., Wilbur Miller.

On Dec. 28 Bro. D. J. Fisher of the East Union congregation was with us and preached an inspiring sermon, using as a text Phil. 3:13. After the sermon he also gave an interesting talk in behalf of the proposed Church to be built at Manitou, Colo.

Jan. 4, a number of young brothers and sisters left for Hesston, Kans., to attend the six weeks Bible course and others to continue there studies at school.

May the Lord bless and guide them, is our prayer.

Yours in His service,
Mrs. C. E. Hershberger.
Jan. 5, 1920.

Los Angeles, Calif.

Greeting to the Herald Readers:—Yesterday was a day of rejoicing for the little band of worshipers at the Los Angeles Mission. We thank God for the privilege granted to us, that we again could partake of the broken

body of our Lord and Savior Jesus Christ. Communion services were held, and washing of the saints' feet. Services in the morning, and in the afternoon at 2:30. We also thank God for the privilege of receiving two more into our number and may God bless them and make them a blessing to others is our prayer. The meetings that have been in progress for two weeks will continue until Wednesday evening at least. Attendance and interest are both good, and some are under conviction. May they yield and make their calling and election sure. Pray for us at this place.

Fraternally,
Jan. 5, 1920. J. P. Bontrager.

Hubbard, Oreg.

(Hopewell Congregation)

Dear Herald Readers, Greetings:—Sunday school reorganization took place on Dec. 28, with the following officers: Supts., Bro. Henry Wolfer and J. M. Mishler, Sec., Sister Velma Burck, Treas., Bro. D. W. Hershberger, Choristers, Bro. A. G. Kaufman, Sisters Velma Burck and Rosella Bachman.

A meeting was held at this place on Christmas morning which was well attended and enjoyed by all. The program consisted mostly of recitations and songs.

We had some real winter weather a few weeks ago. There was about two feet of snow and the coldest morning it was 18 degrees below zero. It seemed quite severe as people here are not prepared for such weather, it being something very unusual. The spell lasted about a week and I think everybody was glad to again see rain and mud instead of the snow.

Wishing all God's blessings we remain,
Yours in the Faith,
Jan. 5, 1920. Cor.

Pigeon, Mich.

(Berne congregation)

Dear Herald readers, Greeting in Jesus' Name:—On Jan. 1 the officers of the Sunday school were elected as follows: Supts., Bro. Allen Wideman, Help Supt., Bro. Jonathan Roth; Sec., Bro. Albert Bechler; Chors., Sisters Luana Wideman, Mary Jane Wideman. Pray for the work at this place that we may not be weary in well doing.

Health is not very good at the present time.

Yours in Jesus' Name,
Jan. 6, 1920. Alice Wideman.

Goshen, Ind.

Dear Herald Readers, Greeting in His Name:—On Dec. 30 to Jan. 4 we had a Bible conference and series of meetings at the Clinton Frame Church, conducted by the Brethren, J. W. Hess of Iowa, and Eli Stoltzfus
(Continued on page 813)

Miscellaneous

BUT—

By S. A. Weaver

For the Gospel Herald

In these trying times in the history of God's people it behooves us all to keep sharp lookout for the turning points—the fine dividing lines,—between what is good and right and acceptable in the sight of God and that which is its direct opposite.

Away back in the beginning did God give to our first parents plain and accurate direction as to what they should, and what they should not, do; and soon Satan, came along and just introduced one little word (**not**)—Gen. 3:4,—and thereby succeeded in turning back the hands of the time-piece of righteousness for four thousand years. The remainder of Satan's story (Gen. 3:5) was truth—to mother Eve's sorrow and to the sorrow of every sane human being who ever came to the age of understanding.

In Song of Solomon 2:15 it is shown that "the little foxes spoil the vine" "for our vines have tender grapes." Oh! that the thoughts could be indelibly stamped upon each and every new convert to God's household that our heritage is such a priceless, such a beautiful, such a wonderfully satisfying one (and therewith, such a tender and such a delicate one) that it may be marred, made unproductive, or even entirely destroyed,—if we are not continually watchful—as would the faithful attendant of that vineyard have to be—just like the "little foxes spoil the vines" while the busy (?) attendant goes about watching for some larger enemy which may not appear at all.

"For our vines have tender grapes." The fruits of righteousness are so good (Gal. 5:22, 23; Eph. 5:9; 2 Cor. 9:13) and so needed by the worldly who do not possess them (I Jno. 5:19, cf. I John 2:3) to the extent that they often try to associate themselves and hold out the "glad hand" to the Christian—not because they love him so well, but because they know that if they can seduce him into their company or associations it will be safe to trust their worldly interests in his hands, for "he will be energetic and honest"—they know they can trust him. At any rate, they get the use of him in return for honors conferred upon him, and the Lord and the "household of faith"—the Church—are deprived of that much talent which should be used for the Lord; and the Christian is on the broad way to liberalism and compromise with

the god of this world, all because he evidently thinks that what God teaches concerning separation **from** the world in "Come ye out from among them" does not mean what it says, and that is all there can be to it.

In I Kings 13:18 we find these enticing words: "He said unto him, I am a prophet also & thou art, and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house that he may eat bread and drink water, **but**" (see, now, the difference it makes) "he lied."

Here was a real "man of God" who came out from Judah to warn that dread servant of the devil, Jeroboam, king of Israel, and to prophesy the coming of the good king Josiah, who appeared on the scene some hundreds of years later and literally fulfilled every word of this man's prophecy. To further establish the credentials of and ordered his arrest, "his hand this prophet as a real "man of God," when the wicked king stretched forth his hand in resentment of his reproof, which he put forth against him, dried up, so that he could not pull it in to him again." Thus this great king was unfitted for his kingdom in the twinkling of an eye because he withstood this "man of God." To further identify him as a real man of God he at once prayed, at the suggestion of the now pacified king, for his restoration, and immediately he was made whole. So great was this man of God that, without a name, has weathered the tides on the shores of the ocean of time all down thru these many centuries until today he still stands honored along with his named contemporaries.

The momentarily grateful king at once tempted him (verse 7) and in the next three verses we see how true the prophet was to the Lord who sent him and Who had thus far delivered him. In the ninth verse is the keynote of the whole narrative. (Similar commands and pronouncements upon violators thereof are found in Numbers 4:15 and John 13:4-17,—note well vs. 7 and 15, and 117—the sequel to Num. 4:15 is found recorded in I Chron. 13:9, 10, and that of John 13:4-17 will show forth at the final Judgment day). The word **why** has no business to enter into the case when it is a command of God's. He knows more than man does, and He knows best. It is simply a case for obedience.

Since this man of God could easily recognize, in this wicked king, a tempter, the temptation to disobey God's command was not so great, and more easily overcome; **but** here in our verse (18) comes an **unknown** wicked one in the guise of the most righteous. Having knowledge from his sons of

what this really righteous (so far) man had done that forenoon, and very probably jealous because in all his days as a posing prophet the king had not so offered to honor him nor had his work been so honored of God before the eyes of the people. Oh! Jealousy, what hast thou not already done? He had his boys to saddle his beast and he pursued the true "man of God" as fast as possible, and overtaking him, posed as a friend and benefactor when in reality he was enemy and servant of the evil one,—he asked the hungry traveler back "to eat and drink at his table." Seeing in this but another temptation to disobey God, the invitation was as promptly declined, with the reasons frankly given.

Now, how quickly the devil can mix in his seducing "stuff" with enough truth to catch the unwary! The kind (?) invitation had already been extended and as promptly declined. The **lie**, itself, had not worked by itself—for that friendly seeming invitation was a ruse to destroy and had all the marks of a lie already. Now some truth was woven in: "I am a prophet" (see vs. 11, first clause) "as thou art" (this is not proven), and this just worked like magic!

Had this happened on the way to Bethel I doubt if it had worked, but now the "great work" was accomplished! Had he not done wonderful deeds that day? And was not his story on the lips of thousands in Israel by this time? It was now over and he was "a great man now" and we see he felt his "greatness" too, by this time, for that was all his tempter had to add: "I too am a prophet as thou art"—"Well now—as good a man as I am!" he might easily have reasoned, "this **must** be true"—forgetting now what he had already twice told, how God had forbidden just these very things, and falling because he was this time confronted with the tenfold greater temptation of the man "in the same exalted station with himself"—**but** the man "lied." The reason for the command makes no difference. He disobeyed. He fell from grace. He paid the penalty, death, that very afternoon. The wily deceiver did not need to hear an angel say what his victim's doom would be, for if he was but well posted on Israel's history he knew that the disobedience of such a direct command as this man of God had told him he had received, **meant destruction**. The declaration and the invitation fitted so well and so successfully together, "**but he lied.**"

Had the Man of God kept on his way home, treating his adversary as did Nehemiah his (recorded in Neh. 6:2, 3) no impostor could have over-

taken him and no lion would have met him in the way to destroy him, and another **faithful** prophet could have gone down on the pages of sacred history. But his adversary mixed his lies with truth and it "got" him.

Friends, when one comes to us and asks us to do a thing contrary, in word or principle, to the teachings of the Word of God (be these anywhere between the two lids of the Bible) let us not look to "the person" one moment. And if he, or anyone else for that matter,—presses in upon us that he is "such and such" let us be doubly on our guard, for there is more than ever, in these last times, the danger that with Truth there may be mixed a "lie" with only "a but between," and in this there is exceedingly great danger of yielding.

There is prophesied to come in the last times—not a great wave of spiritual enlightenment, but "a falling away" II Thess. 2:3. In these latter days expressly shall the tempter come "not as a roaring lion" as in the days when infidels went about trying to teach that there is no God, or as it says in I Peter 5:8, but as a "wolf in sheep's clothing" (Matt. 7:15, 16).

"Ye shall know them by their fruits," may also safely be applied. The very fact that the **false** prophet, (in our verse in I Kings 13) had so far neglected his duty as to neglect to warn King Jeroboam and all Israel against their prevailing gross sinfulness and idolatry should have been evidence enough that he was not a prophet "also as thou art," and **should have** made the man of God question the truthfulness of the impostor and should only have had the effect of **speeding him the faster on his way home!** but it did not, and how much stronger are we of ourselves?

In the first place, we have no business doing that which God's Word forbids us to do, no matter how "humanly **reasonable**" the thing we are asked to do appears to be; and conversely,—we are not one whit justified in neglecting to do EVERYTHING that God's New Testament, or His Last Will,"—says we **should** do, no matter how humanly "unreasonable" this may appear, for is **not** the Creator above the creature? Hasn't He a right to be? What a lesson along this line is to be found in the Book of Job, especially in young Elihu's message (Job 32 chap. to the end of Job, especially the 38th to the 42nd chapters and 40:2).

In the second place we should be exceedingly particular not to accept any suggestion to do anything semi-conscientiously merely because that the one suggesting the same, or justifying the same, is a "somebody"

whom we consider "ought to know." It is up to us—sinning is an individual matter. It will not ease our guilt when once we have yielded and the thing is done. Who knows but that this same tempter may be waiting, as did the man who "lied" to pronounce our doom upon us the moment we have yielded. Searching the Scriptures and praying are the greatest safeguards at our disposal. May we use them more and more.

When a so-called "prophet" invites us to do, or tries to justify, a thing we have hitherto been taught to question, let us go at once to "proving things" (I Thess. 5:21) for that "ugly little word" may, too, apply.

"Truth, crushed to earth, shall rise again.
Truth, mixed with Error, shall remain
Error, still more deadly; and retain
Of stifled Truth, not e'en a grain."

Duchess, Alta.

LITERATURE AND WORLDLINESS

By Jacob K. Bixler

For the Gospel Herald

Someone has said, "Be careful of the books that you read, as of the company you keep; for your habits and character will be as much influenced by the former as by the latter." Following this expression with the old adage, "One is known by the company that he keeps," brings us directly to the thought of our subject, that there is a vital relation between the character of the books we read and our spiritual relation to the world, to the Church, to God.

It is needless in this article to discuss the relations to crime of reading books of adventure, especially of the "dare devil" type; that is already well known. The many amateurish attempts at robbery and other crimes are evidence sufficient to prove that. Nor need we trace the relation of novel reading to Sunday school teaching, for they are as irreconcilable as oil and water. But we wish especially to consider the relation between the so-called religious, missionary, and theological books read and studied by our own Mennonite people, and their conduct towards the world and the Church. We were never more impressed with this than a few years ago while reading and selecting books for the mission study course. Our spirit was stirred within us when we beheld the definite trend of the world-spirit manifested in nearly all of the books examined.

Some of the errors, influences and teachings upheld directly or indirectly in these books are the following:—

1. Many are unsound on the inspiration of the Bible. Attending such a view is the spirit of irreverence for the Word, and ultimately a disrespect for Christ as Savior and for every one and everything that teaches right doctrine. To one who fully believes that the Bible is the Word of God, it matters not whether doctrines are Pauline, Petrine, or Johannine, but he considers them all as God's inspired message to man, regardless of the messenger. While not all authors come out openly with their liberal views; and in so many words deny the inspiration, such expressions as, "It is more necessary to be evangelistic than orthodox," and "No matter how much Christians may differ as to other things, they will become more and more agreed as to the imperative duty and the inspiring privilege of preaching Jesus Christ to the whole world," clearly indicate the trend of their personal views, and views become fathers to messages. By no system of logic can a lack of belief in the plenary and verbal inspiration of the Bible, regardless under what name the belief parades, be proven to be anything less than rank skepticism.

2. Many writers of this kind of books are believers of the current, super-optimistic teaching that the world is getting better spiritually, that we are progressively approaching the golden age, and that civilization is on the upward trend. In brief, it is but a revamped teaching of the theory of physical evolution or Darwinism. Such writers speak a great deal of Christian nations, Christian civilization, Christian politics, etc. Many of them seemingly have a very vague conception of what the term "Christian" includes when applied to individuals or to nations. A nation, like an individual, is Christian only when it accepts as its rule of life the teaching and example of Christ. No nation ever was Christian, for the terms "Church" and "Christian," strictly speaking, are used only of the body of saints or of individual believers in Christ, and both are terms of this dispensation. When Christ was upon earth, He was despised, abused, crucified, suffering Savior and He told His followers that "the disciple is not above the Master, nor the servant above his lord." Christ never promised His disciples an easy time, but trials and persecutions, yet withal a bright hope within. Evidently, neither He, nor the apostles, considered it the sphere of Christians to be world-citizens, for He told them plainly that while they might receive "an hundred fold now in this time" of material or physical blessings, it would be attended "with persecution."

And yet in spite of this, men claiming to be ministers of the grace of God, servants and prophets of the Most High, accept the views of unscriptural teachers and proclaim a doctrine of world fellowship and brotherhood, world salvation, and almost anything else that has the word "world" connected with it to make it sound broad and inclusive.

3. Many place as much, or more, stress upon social service as upon the regeneration of souls; more is taught concerning the betterment of the physical, mental, and moral man than the saving of that man's soul through the blood of Christ. Many authors have more to say about base ball clubs, athletics, dances, literary clubs, and a host of kindred methods than about the teaching and preaching of the old fashioned Gospel of Christ. Having read a number of books upon the rural Church problem, we have failed to find one yet that we could conscientiously endorse and advise others to read and accept. The methods employed by many churches, and advocated by these authors, to draw men and women to their services are such that appeal far more to the physical, even sensual, than to the spiritual. The whole thing is worldly in nature, therefore the worldly, unspiritual being enjoys its teachings; it appeals to him. Yet some of these methods we are told, in milder forms must be adopted by us to **hold our young people in the Church!** What kind of soothing syrup will the succeeding generations need to hold them? Will we come to the place related of a man that no longer attended a certain church because at the church supper he had only a very few oysters in his bowl of soup? Faith in the Lord Jesus Christ does not have its root in sensual or earthly things, and a religion using for a foundation these things will in its superstructure be like its foundation, and be worldly.

4. World betterment through politics and reforms is strongly advocated. Many think far more of their citizenship in this world than of their citizenship in heaven, and yet the Scriptures speak of the people of God as being "strangers and pilgrims" on the earth "seeking a better country, that is, an heavenly." We have been puzzled the last few years to see Bible expositors forgetting some of these plain teachings. They taught a separation of Church and state, that the Church is not the kingdom, and not vested with authority to rule the world, and then in the next breath taught that as individuals we should exercise our authority as citizens at the polls in reform movements and in

the ranks of the army. Some of our brethren fell into the army-trap, but a greater number fell into the reform-snare, and yet the link from bullets to ballots is not near as long in principle as Darwinism's so-called "missing link." The fact that these teachers present a partial truth makes it all the more dangerous. This is certainly a trick of Satan to bring about the delusion of saints. We do not blame the world for trying to advance its civilization; by the looks of things the last few years, it can stand some advancement. Were we of that class—that is, of the world—we too would try to make these earthly nations as nice a place to live in as possible; for unless they repent and accept Christ, this earth will be the best place they ever get. But the saint, the follower of Christ, the individual born from above, and a partaker of the divine nature will have his goal set on higher ground and every effort on his part is either to advance himself, or others, towards that goal.

What have these teachings in our literature to do with worldliness? Worldliness, summed up and simply stated, is the unregenerated being's viewpoint. This as we know emphasizes the creature instead of the Creator, human intelligence and ingenuity are placed before the Divine will, and exaltation and honor are preferred before submission and a lowly spirit. No one can accept, either partially or wholly, these teachings without losing his grip on God and becoming worldly minded. This precedes worldly actions. The constant reading of, or meditating upon, such literature without the errors being pointed out finally overpowers us and we accept it as truth. Then, we begin to think of our Church's position as narrow and galling and hope for a day when we will get rid of such fanatical notions. We no longer give credit to our leaders in the Church, however able they may be, and we see only the good in other churches. We fail to teach the principles of separation from the world; we leave the matter of Church discipline go, or crowd it upon some one else; we wink at violations of the faith and practices of the Church, and, there you are, as liberal as any liberal denomination, and, as worldly. That is the way they left the path of separation, not by taking those teachings out of their creeds but by neglect of abiding by them. And all started with the acceptance of men's views instead of the Gospel of Christ. For our youths, whose minds are plastic, to be furnished such literature to read or as text books in school, must necessarily leave bad impressions upon their minds, and does them a great

injustice. Either they will accept it and go wrong at once, or it will mean the taxing of their minds later to get rid of it. Dieticians inform us that every ounce of food taken into the body in excess of its actual needs, or wrong kinds of food, becomes a burden to the body which is taxed to throw it off or to store it as fat. Even if a false doctrine is later overcome, it is through the bringing in of better teaching, and the previous false instruction only makes it more difficult to accept the right. Good food given in the first place would have fortified against the false and not left a number of weak spots to be patched up later. But if it remains in the life, as it is very apt to do, a very perverted view of Christianity is entertained all through life and the soul never enjoys that sweet fellowship attending simple faith in Christ, or the soul is lost altogether, and becomes an apostate from the faith.

The present drifting of the Church towards worldliness in apparel is simply the result of worldly mindedness. We read the books and journals of the world, we think the world's thoughts, we love the things of the world, and why should we not dress and act like the world? And, is it not logical to do the latter if we do everything else the world does? Brethren, we can never expect to hold to the doctrines on which we are considered peculiar and which are Scriptural, unless we keep our people, especially our youth, supplied by the right kind of food. True, we cannot isolate them from all these environments, and they must try the spirits and discern a great deal for themselves, but are we as leaders in the Church putting forth an honest effort to protect our flocks as shepherds should? A brother in speaking of a minister not long ago, "He is bound to go wrong, the kind of books that he studies." What a charge! The ones set apart of God as watchmen on Zion themselves emissaries of evil! They may be so unconsciously, but if the watchmen sleep, what becomes of the flock?

Elkhart, Indiana.

You cannot run away from a weakness; you must sometime fight it out or perish, and if that be so, why not now and where you stand?—Robert Louis Stevenson.

The glory of life is

To love—not to be loved,
To give—not to get,
To serve—not to be served.

As one people we should walk as one body.—C. R. Strite.

CORRESPONDENCE

(Continued from page 809)

of Ohio. The Word was taught and preached in its purity and we believe the church strengthened as the result of the brethren's hard labor.

Among the many things discussed were the following:

The Birth of Christ.
The Word Inspired
Discipleship
The Unequal Yoke
Reverence
Young People in the Present age
Life Insurance
Church Federation, and nearly the entire book of I Cor. studied and explained. Also a special sermon by Bro. Hess on Courtship and Marriage.

May we put to practice what was taught, and live closer to Him.

Bro. Hess leaves here for a series of meetings at the Maple Grove Church, near Topeka, and Bro. Stoltzfus for Fort Wayne. May God richly bless them.

J. E. S.

Jan. 6, 1920.

Bloomington, Ont.

(Snyder's congregation)

A Happy New Year's greeting to all Herald Readers:—Jan. 1 and 2 were days that we should long remember as a season of refreshing. Under the blessing of our kind heavenly Father we were permitted to meet in Bible conference, and many and precious were the truths that were presented to us. Nearly all the subjects on the program were assigned to the brethren, Lewis Burkholder and Howard Stevanus, excepting the ten minute talks by a number of brethren, which were very helpful. We also had an hour for the children in which they had some songs and recitations. Sister Etta Brubaker gave a talk to the children about her experience with the children in Chicago which was very interesting. The conference was fairly well attended, considering the stormy weather.

Jan. 4 we reorganized our Sunday school for the coming year. Very few changes were made.

We beg an interest in your prayers.
Jan. 6, 1920. Cor.

Limon, Colo.

A greeting in the Master's name to all Herald readers. A few lines from this place may be of interest to some. We have had very nice weather for nearly four weeks but is a little stormy today with a little snow. We feel grateful to the Giver of all good gifts for the blessings bestowed upon us inasmuch as we again have had the privilege to feed upon His Word. On Saturday, Jan. 3, Bro. and Sister J. B. Brunk of Quinter, Kans., came here and delivered two inspiring messages unto us, one on Saturday evening and

one on Sunday morning after Sunday school. We would have been glad to have them with us longer but duties at home called them away in the afternoon of the 4th. May God bless them is our prayer. We would appreciate it very much if more of the visiting ministers would pay us a visit as we have no resident minister here. Not only ministers but others are welcome too. We would be glad to see more move in. There is plenty of room and land is reasonable in price. Crops were fair considering the season. Some wheat made 30 bu. per acre. We wish God's blessings to all. We crave an interest in your prayer.

J. M. Troyer, Cor.

Jan. 6, 1920.

Imlay City, Mich.

Dear Herald Readers, Greeting:—On Dec. 20, Bro. Silas Weldy came and preached to us till Dec. 29. On Dec. — Bro. B. B. King also came and preached a few very interesting sermons. We believe the Lord has strengthened the spiritual life of all who heard the brethren speak.

On Jan. 1, we reorganized our Sunday school: Supts., Bros. David Ropp and Isaac Kennel; Secy., Bro. J. S. Roth; Chors., Sister Anna Ropp and Sister Sommers. May the Lord ever bless and strengthen His children wherever they may be, is our prayer.

Remember us at the throne of grace.

Cor.

Jan. 7, 1920.

MINUTES

Of Seventh Quarterly Mission Meeting,
Held at Warwick River Mennonite
Church, January 4, 1920.

For the Gospel Herald

Moderator, Amos Brenneman. Secretary, Phebe Shenk. Chor. Perry Shank.

Afternoon Session—South America.

I. Devotional—Reading Acts 11:17-30 and Prayer—Jacob Hahn.

II. Moral and Spiritual Condition of South America.

III. Obstacles to Missionary Work.

Some obstacles mentioned were neglect on the part of the church in the past, ignorance, wickedness and immorality of the people of S. A., misrepresentation of Christianity by unprincipled white people among them, Romanism and race prejudice.

IV. Our Mission Station, Past, Present, and Prospective.

We are sure that it was God's will for someone to go—I. Funds were ready. II. Someone willing to go and III. Back of this the great commission—go. The prospect is reported to be good.

V. Our Responsibility and Opportunity.

General Discussion. The Church has been very slow to action. Has been blest richly. It is her duty to give and go.

Evening Session—The Local Field

I. Devotional. George Hostetler.

II. Spiritual Condition of Our Home Community.

There has been a great decline in the religious world. Spirituality cannot thrive

where worldliness holds sway. We should live in a way to inspire others.

III. What Can We Do, What Should We do and What Are We Doing?

We must adorn the doctrine of God. We can do personal work, Mission—city or rural—and must have the Holy Ghost power.

IV. Our Individual Responsibility Concerning Personal Work.

V. Sermon — "The King's Business." J. M. Shenk.

It requires haste. We should be true to our convictions in order to be led by God. As long as we are striving upward, God will impute to us the righteousness of Jesus Christ.

REPORT

Of the Mennonite Home, Lancaster, Pa.

For the Gospel Herald

(November—December)

Donations. — Those giving vegetables, clothing, and other things that pertain to a Home: C. F. Hostetter, Benjamin Garber, Bro. and Sister David H. Harnish; Bro. and Sister Isaac Miller, John Hollinger, John Shreiner, Edward Shaffer, Gunzenhauser Baking Co. The following sisters helped to clean house on day: Mable E. Book; Maude C. Herr, Fannie M. Groff, Annie E. and Esther M. Witmer from the Brick or Willow St. Church; M. Esther Hershey, F. Ruth Hostetter, Annie K. Hostetter, Mrs. Monroe H. Hostetter, Mrs. S. H. Lehman, Mrs. B. B. Stauffer, Annie E. Bair, Lizzie W. Bomberger, and Lizzie F. Moyer from the Manheim district.

Cash.—David Miller, \$1.00; John Herr Shenk, \$2.00; John W. Kolb, \$2.00; Amos Wolgemuth, \$1.00; Amos Sherer, \$1.00; Lizzie Sauder, \$1.00; Lydia Buckwalter, \$1.00; W. W. Oberholtzer, \$3.00; Abraham Gall, \$1.00; David Gehman, 50c; Jacob Gehman, 50c; Mrs. Phares Thomas, \$1.00; Christ Frank, \$1.00; Sisters Good and Bean, \$1.50; Christ Brenneman, \$1.00; Moses Hershey, \$10.00; Contribution Box, \$2.75.

Services.—Nov. 9: Regular services were conducted today by Bros. John Lefever and Amos G. Kauffman. Text, Rom. 8: 1-3.

Nov. 18: This evening we held the funeral services over the remains of Sister Susan Musselman who died on the 17th. Conducted by Bro. Frank Kreider. Text, Isa. 35:8-10. She was aged 72 y. 5 d. She was buried at Landisville Mennonite Cemetery.

Nov. 23: Regular services were conducted today by Bros. D. N. Gish and Abram Benner. Text, II Cor. 2:17, 18.

Nov. 24: Today we were visited by Bro. S. H. Miller of Sugar Creek, Ohio, who preached for us. Text, Phil. 4:1-13.

Dec. 7: Regular services were conducted today by Bros. B. Lehman Kraybill, Hiram Strickler, and Daniel Metzler. Text, II Cor. 9:15.

Dec. 21: Regular services were conducted today by Bros. Simon Landis and Amos G. Kauffman. Text, Jno. 8:29, latter clause.

This is the last report for 1919 and another holiday season laid behind. We were kindly remembered with gifts and well wishes but are still short of help. We often hear our young sisters say they want to do mission work. Why does this work suffer? These aged pilgrims have ministered to the needy ones and their strength is now gone. They must have help and be ministered to. Pray for this work. If there is a dear sister able to do the work as cook, let us hear from you. Do not be afraid you must do it all alone. There are two besides in the kitchen to help.

Yours for the needy,
T. E. Moyer, Supt.

RELIEF NOTES

For the Gospel Herald

"Our Medical Department will shortly be further depleted by the departure of Dr. Maris, our only remaining dentist. During the year in France, he has treated about five hundred mission members, over eight hundred French patients, and two hundred German prisoners, a total of over one thousand five hundred. He has worked in about thirty-five towns and villages and received contributions to the amount of six hundred francs."

* * * * *

"A number of German prisoners come for medical treatment and we have frequent requests from the French officers in charge of the camps, to visit bed patients. As the medical attention provided for them is very scanty, we have been doing this and also supplying drugs and dressings from our store in Varennes for use in the prison camps."

* * * * *

"During the past summer, the Building Department has been responsible for the erection of over seven hundred houses in the Meuse and over eighty in the Aisne, totaling thus far about eight hundred. This does not mean however, that we have helped that many families, as in a few of the villages two houses have been erected together for one family. The number of families helped is about six hundred twenty-five. Counting four persons to a family, which we believe is a fair estimate, this would make 2500 people housed. We have not built stables as was at first contemplated, nor have we furnished them. Once having houses, these courageous people soon have stables of one sort or another and their work in the fields soon begins."

* * * * *

"On a trip to the Somme not long ago, any idea that we had not been able to help our region was absolutely dispelled. On all of this trip of about one hundred fifty miles of the battle front, we saw no place at all where a small village had been built. A village of about three or four hundred inhabitants before the war would have five or six families back instead of seventy or eighty as in our villages. Two cities of probably twenty thousand or thirty thousand inhabitants which had been razed to the ground and which we passed thru, had possibly one hundred or one hundred and fifty houses each. In one of these cases the houses had been built by a big company, evidently to house its own workmen. There is no doubt but that in the districts where we have done building, we have advanced the return of the refugees enmasse by at least one year."

* * * * *

"The Agricultural Department expects to close its work about the first of December. The chief lines of work for the last six months have been plowing: almost three hundred acres in nine different communes. Mowing: eight hundred to one thousand acres is a fair estimate for the mowing done by thirty-nine machines, in thirty communes. Harvesting: four hundred and eighty acres of grain were cut by our workers. Thrashing figures are already up to two hundred tons of grain and unless we can make other arrangements with our machines, will go on till spring. Distribution of seeds, implements, live stock, etc., by sale."

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"Speaking of the work of Agricultural Department, It is gratifying to realize that in these areas of our work, the people have been able to get a large proportion of the things they most needed. This

(Continued on next page)

MENNONITE RELIEF COMMISSION FOR WAR SUFFERERS

To All Members of the Relief Commission;—Greeting.

We take this opportunity of informing you of the plans, and the work we have been doing since we had our last meeting at Kalona, Iowa.

Four brethren have been sent to the Near East for relief work, namely A. M. Eash, J. H. Wayre, Christ Augsburg and E. E. Miller. These, with the eleven brethren sent in January and February, 1919, are now on the field rendering faithful service in behalf of the suffering. There is a call for six men to be sent in February next to the same field and we are now working to get the number ready.

The report of the Committee appointed by the last meeting of the Commission to consider the advisability of disbanding the organization according to the provisions of the constitution and report to the Executive Committee was as follows:

Article XII. Duration of this Commission.

After the conditions which call for the organization of this Commission shall have ceased to exist, this organization shall be disbanded.

"We recommend that these provisions be carried out. According to present conditions it is hoped that its mission will have been fulfilled by the next annual meeting of the Commission: And we therefore recommend that the matter of future action of this character be submitted to the coming General Conference to be held at Harrisonburg, Va., August 27-29."

The question was considered by the General Conference and the following action was taken:

"Resolved, that we ask the Commission to remain in existence for at least two years more and report to the next General Conference."

At a special meeting of the Executive Committee held at Harrisonburg, Va., Brother S. E. Allgyer presented a written report of investigations made in company with Brother Vernon Smucker of their work in France. After some discussion of conditions in Central Europe and Russia it was decided that a committee of three brethren be appointed out of the workers now in France, to make further investigations and if found favorable to open relief work under our direction. The brethren A. J. Miller and J. R. Allgyer were appointed and they to appoint a third member to act as an investigating Committee. A cablegram was sent from Harrisonburg, Va., to the brethren in France informing them of the action taken and a letter followed giving details of what the Executive Committee had in mind as to these investigations. The committee at once began work of arranging for credentials, passports, visas, and left Paris on October 9. A brief report of their itinerary is given in the Gospel Herald of January 8.

Brother Allgyer arrived in Scottdale on December 21 and reported the results of their investigations. In order to act upon the report and the recommendations which their committee made, an Executive Committee meeting was called to be held at Elida, Ohio, Friday December 26. A copy of the report of this and subsequent meetings held at Elida is enclosed herewith.

In accordance with the action taken that the Relief Commission send a unit to Russia to do relief work, the Brethren Levi Mumaw and J. R. Allgyer made a trip to Washington, New York and Philadelphia in the interests of that work. It developed that in order to expedite the sending of a unit to Russia under present conditions it will be necessary to do this work under the Friends' organization as the Red Cross organization does not desire to establish any further connections of the kind they have already established with the Friends. The Red Cross has exceptional facilities for transporting and securing supplies so that their cooperation is a tremendous advantage. Mr. Wilbur K. Thomas, the executive secretary of the Friends' Service Committee says that they do not desire to take up the work themselves but that they will give us every help and encouragement possible for carrying out our plans for work in Russia.

The Friends also referred us to a proposition of the Ukrainian Committee which is very much interested in getting relief and supplies to their fellow countrymen. These Ukrainians have definitely promised the Friends that if they will take charge of their supplies for medical and general relief work, of which they (the Ukrainians) have from four to seven million dollars worth practically assured and already at Bordeaux, France, they will turn the whole amount over to them in addition to a sufficient sum of money to finance a group of at least ten workers, pay all transportation, equipment, and maintenance expense of the unit.

The American Friends' Service Committee felt that they could not take up the Ukrainian proposition, but state that if we are going to open up work in Russia they will turn it over to us and will do all they can to assist us and that they would very much like to have the Mennonites take the larger share of the burden of this great work. Moreover, they state that they are very anxious to show in some way their desire to help us to establish this as a relief agency. Their proposition is that they furnish three workers and we select seven of the first unit.

Negotiation is not yet complete with the Ukrainians but there is every reason to believe that there will be no further difficulties unless the political situation in the Ukraine should become so acute that it would be impossible to get workers in at an early date.

After getting the report from the brethren we decided to call a meeting of the Executive and Personnel Committee to meet at Scottdale on Jan. 12. After having discussed the whole situation the following resolution was adopted: "That the proposition from the American Friends' Service Committee to open cooperative work in Russia be accepted, subject to further investigation."

The present plans are to proceed with communications relative to the Ukranian proposition, find two or three brethren here who will be qualified for that work, and arrange for about four brethren who are now in France who would be willing to go to Russia, to go there as soon as arrangements for beginning the work can be completed. We keenly feel the responsibility of assuming the burden of this new task but we believe that one soul is as precious in the sight of God as another, and that we should do good to all men as we have opportunity. Will you definitely pray that God may direct us in all our work that we may only do His bidding?

Mennonite Relief Commission,
Aaron Loucks.

(Continued from preceding page)

does not mean that they are well off, it merely indicates that in destroyed areas the inhabitants have had the opportunity to get nearly all the tools and most of the small animals that the shattered state of their houses and their lack of covered space and their destroyed land will allow them to keep; in other words, it would seem that we have done all we can to give them the first start. Just as the land is less than one-tenth cultivated, so can the people keep only one-tenth of the farm they did before. The Agricultural Department has accomplished, as I believe the rest of the mission has, about twice as much as the old program originally laid down, with the single exception of the failure to carry out the experimental farm scheme which we hoped to leave as a permanent gift. This would certainly have been considered if some of its creators had been able to stay in France; perhaps they will be equally useful in other countries."

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Address given by the acting Mayor of Montblainville at a meeting held for the inhabitants of Montblainville the evening of November 6, 1919:

In the name of the commune of Montblainville, the municipality of which I am the actual representative, in my personal name as local agent—allow me to briefly say what has been done for us by the Mission des Amis; sixty houses ready for habitation, the Mairie, the schoolhouse and all its furniture, are the work of the Mission. There are still five or six houses to put up. When that is finished, if it is not abusing your kindness, I shall ask you to build us a church.

Since your arrival you have rendered continual service to all the inhabitants. Up to these last days you have provided us with bread, and, an almost unbelievable thing, you have deprived yourselves of bread necessary for your meals to give to us and I have been the witness of it.

I thank you, the admirable directors, I thank the valuable indefatigable helpers of Montblainville for the zeal and devotion with which you have restored our dear village. I have only to congratulate you on the good feeling that has existed between us.

Thanks to you all that the inhabitants will be able to start work again. They are much privileged compared to much of the neighboring country.

When you return to your own country, your memory will remain with us. All the works of your hands will be here to remind us of your benefactions.

Once more, thank you, in the name of us all. We shall never forget what you have done for us. Honor to "Les Amis."

Married

Stevanus—Yoder.—On Dec. 26, 1919, at the home of the bride's parents near Springs, Pa., Bro. Ira J. Stevanus to Sister Elizabeth Yoder, Bro. N. E. Miller officiating.

Shue—Neff.—On Jan. 1, 1920, at the home of the officiating bishop, Bro. J. K. Charles near Lancaster, Pa., Bro. Norman Shue and Sister Elizabeth Neff were united in holy marriage.

Swartzendruber—Keim.—On Wed. eve. Bro. Geo. Swartzendruber and Sister Lena Keim were married at the Pigeon River Church near Pigeon, Mich., Bish. S. J. Swartzendruber officiating. May God's blessings attend them.

Hooley—Yoder.—Bro. John D. Hooley of Champaign County, Ohio, and Sister Fannie C. Yoder of West Liberty, Ohio, were united in matrimony December 24, 1919, Bro. P. E. Whitmer of Bluffton, Ohio, officiating.

Graybill—Brubaker.—At the home of the bride's parents, William Brubaker, Mifflintown, Pa., Bro. Ira Graybill, Thompsontown, Pa., and Sister Lucy Brubaker were married Dec. 11, 1919. May the Lord bless this union with long life.

Zimmerman—Lauver.—On Jan. 6, 1920, at the home of the officiating minister, W. W. Graybill, Richfield, Pa., Bro. Adam Zimmerman, Mechanicsburg, Pa., and Mary Elizabeth Lauver, Richfield, Pa., were united in the holy bonds of matrimony.

Kratzer—Graybill.—On Dec. 24, 1919, at the home of the officiating minister, L. S. Drumheller, Selinsgrove, Pa., Harry P. Kratzer and Mary E. Graybill both of Richfield, Pa., were united in matrimony. May the Lord bless them with a long and happy life.

Gunden—Grieser.—On December 23, 1919, at the home of the officiating Bishop, Bro. E. L. Frey, Wauseon, Ohio, Bro. Joe Gunden of Bay Port, Mich., and Sister Sylvia Grieser of Archbold, Ohio, were united in marriage. May God's richest blessings accompany them thru life.

Graber—Stutzman.—On Dec. 25, 1919, at the home of the bride's parents, M. J. Stutzman, near Archbold, O., Bro. Ira Graber of Stryker, O., and Sister Florence Stutzman of Archbold, O., were united in marriage, Bro. E. L. Frey officiating. May their married life be one of joy and happiness.

Detrow—Metzler.—On Jan. 10, 1920, at the home of the bride's parents near Leetonia, Ohio, Bro. Harvey A. Detrow and Sister Vertie E. Metzler, both of the Leetonia Cong., were united in the holy bonds of matrimony, Bro. I. B. Witmer officiating. May the rich blessings of God attend them thru life.

Obituary

Dosch.—Sister Mamie, wife of Henry Dosch, daughter of Benjamin Keen, died Dec. 31, 1919. Besides husband and father, she is survived by two children, (Benjamin and Fern), also a step-sister (Ruth), and a step-brother (Clair). She was 38 years of age. Funeral services were held January 3, at the home conducted by Bro. J. C. Habecker. Burial at Paradise, Pa. Deceased was the teacher of the girls' primary department and will be missed by some 30 pupils whom she loved.

Supt. Columbia Mission.

Brunk.—Mary Shank Brunk died at her home in Waynesboro, Va., Nov. 30, 1919, of a complication of diseases. She was confined to her bed nine weeks. She was 68 years of age. For several years she was almost blind. Her husband preceded her in death thirteen years. One daughter and four sons survive. She was a member of the Mennonite Church since her youth. Funeral services at the Springdale Church, Dec. 2, by the brethren, J. R. Driver and E. F. Heatwole. Text, Phil. 3:1. Interment in River View cemetery, Waynesboro.

Wenger.—Bro. David S. Wenger was born July 28, 1859, in Earl Township, Lanc. Co., Pa.; died Dec. 16, 1919; aged 60 y. He was never married and since about thirteen years of age he always lived on the same farm till the time of his death, where he was conducting a small store for many years. Altho bodily afflicted from childhood which left him in a weakened condition, he bore his sufferings with Christian fortitude. He was of a quiet but cheerful disposition, kind-hearted and upright, and was loved by all who knew him. He will be sadly missed in the home and community as well as in the church and Sunday school at Weaverland, where he was a faithful member for many years. He was sick only a very short time and very calmly passed away. One brother and three sisters survive him and a number of nieces and nephews. Funeral services at the house by Bishop Benjamin Weaver and Pre. John Souder. Burial in Sensenig's Cemetery.

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

Wenger.—Benedict Wenger was born in Ontario, Canada, on August 7, 1848. He died at the home of his son, P. P. Wenger, Jan. 5, 1920, at the age of 71 y. 4 m. and 29 d. At the age of three years he came to Iowa with his parents and lived in Washington and Henry counties in the vicinity of Wayland all his life with the exception of one and one-half years spent in Colorado. On May 13, 1869, he was united in marriage to Magdalena Gingerich. To this union 7 children were born. Three children, two sons and one daughter, and their mother preceded him in death. The mother died on Dec. 2, 1903. He was married to Catherine Boshart on Jan. 15, 1905, who died Dec. 8, 1917. He leaves to mourn their loss three sons, one daughter, ten grandchildren, one sister, Mrs. Katie Miller, of Pulaski, Iowa, and a host of relatives and friends.

He united with the Amish Mennonite Church in his youth and remained a faithful member to the end. The funeral was held Jan. 7, 1920, at the Sugar Creek Church and interment was made in the adjoining cemetery. The services were conducted by brethren Graber, Gerig, and Musselman.

Friends, is it not true that many have been so loaded down with the cares of this life that we have neglected the study of the Bible? In our struggles with the great things of life we have lost our daily food.—I. W. R.

Freely ye have received, freely give.

Items and Comments

Indiana is the twenty-sixth state to ratify woman suffrage.

During the year 1918 Spain had four totally different governments. There were ten political crises and forty-four changes in the cabinet.

At a recent caucus in the French senate and chamber of deputies, Premier Clemenceau was defeated as a candidate for the presidency of the republic. Paul Deschanel, president of the chamber led the Premier by 19 votes. Clemenceau announces his intentions of withdrawing from official positions.

Though not signing the peace treaty, Canada has repealed most of the war-time measures existing there, on the grounds that while technically at war the country is proceeding on a peace-basis again. The Mennonitische Rundschau is again permitted to reach its subscribers in the Dominion. The restrictions on coal and sugar still remain, because of the scarcity of these articles.

During a recent survey in an Ohio town it was found that only six pupils in a high school of 106 pupils were attendants at a Sunday school. In the same town there were two pool-rooms, a moving picture show, and a public dancing pavilion—all liberally patronized. How do these figures compare with those in your community? What is being done to increase the Sunday school enrollment?

On January 16 the prohibition amendment to the constitution became effective. The transition from war-time prohibition was unattended by serious events. A number took occasion to replenish their "private stock." While most of the decisions rendered by the various courts applied to the war-time act, it is not supposed that the "wets" will succeed in their attempts to have the amendment declared unconstitutional. In New Jersey, proceedings were taken against the amendment on the grounds that the government could not interfere with a state's laws, raising the old question of states' rights. In some instances distilleries are being turned into food producing firms.

CHURCH AND SUNDAY SCHOOL HYMNALS

A Change in prices for our leather bound hymnals has recently been made necessary on account of heavy advances in the price of leather. We therefore wish to announce that our former prices are hereby withdrawn and a new schedule is now in effect as follows:

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Mennonite Publishing House,
Scottsdale, Pa.

"There is no quicker way of losing God than to trifle with duty."

ANNOUNCEMENT

In answer to the question whether the Mennonite Church should build a hospital under the auspices and control of the Mennonite Board of Missions and Charities a resolution was passed at the recent General Conference held at Harrisonburg, Va., asking for the appointment of a committee which should work with the Executive Committee of the Mennonite Board of Missions and Charities in making further investigations and present, if possible, workable plans to the Mennonite Board of Missions and Charities and to the next General Conference. This committee is now ready to receive any suggestions from any brother in the Church. We solicit a general response on this question as the committee wishes to know the conviction of the church at large. The following questions may be suggestive:

Reasons why the Church should or should not build hospitals.

Reasons why the church should or should not provide for nurses' training schools.

Do hospitals come under the class of missions, philanthropy, education, or business?

If missions, philanthropy, education or business under the auspices of what organization in the Church should such work be conducted?

What is the purpose of a church hospital?

What is the purpose of a nurses' training school?

What steps should the Church take now in anticipation of the proposed work.

Please mail your suggestions to any member of the committee.

The names and addresses of the committee are as follows:

J. M. Kreider, Chairman, Palmyra, Mo.
Allen H. Erb, Sec'y., La Junta, Colo.
J. D. Smith, Metamora, Ill.
M. C. Cressman, Kitchener, Ont.
E. C. Shank, Waynesboro, Va.

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God has two dwellings—one in heaven, and the other in the meek and thankful heart.—Izaak Walton.

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhantari, C. P., India, P. A. Friesen, Supt.
Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(*1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.

Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(*1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va., _____ Supt.

Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

Knoxville.—(*1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(*1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria.—(*1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sander, Supt.

Old People's Home.—(*1901) Marshallville, Ohio, Jos. M. Nissley, Supt.

Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(*1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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SCOTSDALE, PA., THURSDAY, JAN. 29, 1920

(Established 1905)
Gospel Witness

No. 44

EDITORIAL

"He that goeth about as a tale-bearer revealeth secrets: therefore meddle not with him that flattereth with his lips."

You will be doing a good thing for your children if you encourage them to form the habit of Bible reading before some other reading habits absorb their time.

Though in the midst of winter, spring time is not far away. Your long evenings should be spent, at least in part, in searching God's Word diligently and preparing for more active service to follow.

An unusual amount of space is occupied this week in reports; and several reports that should have been printed this week were crowded out for want of room. Fortunately these reports are of a kind that is of general interest to our readers.

The article on "God's Word," written by Bro. D. J. Johns and published elsewhere in this issue, deserves careful reading. There are several points in that article which deserve special notice, chief among them being the necessity of being Spirit-guided if we would understand the Word aright.

"No Name."—This is what we usually write upon envelopes of unsigned letters or articles. After a reasonable time, if we fail to learn the name of the writer, the envelope with its contents is cast into the waste basket. We mention this at this time because there have been a number of such articles sent to this office during the past few weeks, and we have noticed that in the past the "no name" articles were greatly reduced in num-

ber after editorial notice similar to this.

Elsewhere in this issue will be found a message from the pen of Bro. S. C. Yoder. We also have several later articles from his pen, but will print only one article in each issue. Brethren Yoder and Musselman are now in South America and in company with the missionaries on the field are planning for permanent work, the present outlook being quite favorable. It is probable that we will be able to print weekly messages from these brethren for some time to come. If they will carry out their original plan of being on the ground six months, it will be several months before they will resume their journey homeward. May the Lord bless and direct their efforts.

Our Proposed "Teen-age Paper."—For several years it was the intention of the Publishing House to publish a paper of this kind. Two years ago, upon the recommendation of the General Sunday School Committee and the Mennonite Publishing Committee, the Mennonite Publication Board ordered the publication of this paper. But about that time war conditions came upon us and it was decided to postpone the beginning of publication until conditions became more normal. At the last Board meeting it was decided to go ahead with the enterprise and steps have been taken to launch the paper by April 1. Bro. Clayton F. Yake, formerly of Lancaster Co., Pa., but more recently of West Liberty, Ohio, has been appointed first editor of the paper. It is to be an 8-page weekly, designed to fill in the gap between Words of Cheer and Christian Monitor. Fuller particulars later. Your suggestions desired, both as to the name of the proposed paper, and the nature of its contents.

CONSERVATISM, CONSERVATION

These two words mean practically the same thing—to save, to reclaim, to hold, to build. Naturally, we expect conservative people to practice conservation.

The applications of these two words are numerous. They are used frequently with reference to business, sometimes heard in educational circles, and form a large part of the discussions and labors in religious activities. It is in this latter sense that we wish to apply the terms, with special reference to how they affect the Mennonite Church.

One of the necessary things to bear in mind, as we consider the subject before us, is to remember the definition. And this definition is not of our own manufacture, being found (in substance) in every reliable dictionary. Conservatism does not mean stagnation, neither is it antagonistic to progression. But if we should be careful to be exact in our views as to what conservatism means, so should we also be exact in our views on progression. The Turks are conservative and the Bolsheviks progressive; but we have only to examine what it is that the Turks are conserving and what is the direction and nature of Bolshevik progress, to be convinced that we want to have part in neither. The apostolic Church was both conservative and progressive; and we fully endorse it in both, in that it was the Christian faith and life and service that were being conserved, and the progress was in a heavenward direction.

The question before all churches today is, What may we do in the way of conservation of the Christian faith, of the Church for this faith, of all people, young and old, for the

Church? Since most of our readers are Mennonites, we shall consider the question from that standpoint.

We are living in an age of progress. Unfortunately, the drift of this progress is away from the solid Gospel faith. Progressive in this sense, means a rowing against the current, a growing in grace and holiness, a rising in the realms of spiritual life, an overcoming life as we continue our heavenward march. This is possible only as we keep on the Gospel ground, and this ground we shall now endeavor to describe. It includes—

1. Faith in the living God as Creator and Lord of all.
2. Faith in the Bible as the Word of God, all given by inspiration of God, all absolutely authoritative and inerrant.
3. Faith in Jesus Christ as the Son of God, born of a virgin, the Savior and Redeemer of man, in whom "dwelleth all the fullness of the Godhead bodily."
4. Faith in the New Testament as the Gospel of Christ, all the commandments of Christ to be literally obeyed.
5. Faith in the Church as the body of Christ, the spiritual home of God's people on earth, the organism through which the Lord carries on His work among men.
6. Faith in the many promises of God, which faith gives rise to a faithful life and service in time and a hope of a glorious resurrection and eternity of glory to follow.

To build on this platform—to win souls for the Master, bring them to Christ, build them up in Christ, to strengthen the brotherhood and keep the Church pure in doctrine, proof against the many attacks from without and within—is the problem before us. This platform is not only Gospel high and deep and glorious, but it is also worldwide, comprehensive enough to take in all who will accept Christ and His salvation by faith. What can we do as a Church? What can we do as congregations? What can we do as individuals?

(To be continued)

God commendeth His love toward us, in that while we were yet sinners, CHRIST DIED FOR US (Rom. 5:8).

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

GOD'S WORD

By D. J. Johns

For the Gospel Herald

Thy testimonies are wonderful; therefore doth my soul keep them.—Psa. 119:129.

The testimony of the Lord is sure; making wise the simple.—Psa. 19:7.

God's Word is wonderful in many ways. In this short article we can mention only a few of these. It is wonderful in its harmony tho given thru different men living in different places and at different times and under varied circumstances and surroundings. The sixty-six parts are written so harmoniously that they form one great volume—the Book, in which is revealed the great Jehovah, His works, will and purpose, without contradiction or error. By its pre-written history (prophecy) which is constantly being fulfilled shows that He who is the Author of it all knew the end from the beginning.

It is wonderful in its applicability. Tho given centuries ago, yet it is applicable in every nation, people, kindred and tongue. No people so learned and wise that they need not the instruction of this all-wise Counsellor and Teacher, and none so ignorant that they need to despair if they are willing to give heed to the simple teachings of the testimonies of our God.

It is wonderful in power and wisdom—a power unto salvation to all them that believe, whether Jew or Gentile, (Rom. 1:16). A transforming power by which the wicked may be made righteous, the sinner a saint.

It is able to make wise unto the greatest need of all mankind—**salvation from sin** thru faith which is in Christ Jesus; able to deliver us from the power of darkness, and translate us into the kingdom of His dear Son, Col. 1:13.

The Word of God is wonderful in being its own teacher and interpreter. "Of his own will begat he us by the word of truth" (Jas. 1:18). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23). Only by being thus born again can we be translated into the kingdom of the dear Son of God, for He Himself said, "Verily,

verily I say unto thee, except a man be born again, he can not see the kingdom of God" (Jno. 3:5). By the new birth is our nature changed from the natural to the spiritual that we are no longer carnally minded which is death but spiritually minded which is life and peace. Rom. 8:6. This is the only condition in which God will reveal the things spiritual. "For the natural man receiveth not the things of the spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned" (I Cor. 2:14). The world cannot receive the spirit of truth, but He dwelleth with and in His followers (Jno. 14:17). Neither does the world by wisdom know God. (I Cor. 1:21), neither the things of God. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things; yea, the deep things of God" (I Cor. 2:9, 10). "The things of God knoweth no man but the spirit of God. Now we have received not the spirit of the world but the spirit which is of God, that we might know the things that are freely given to us of God" (I Cor. 2:11, 12). May we earnestly seek after the things which God has so wondrously revealed in His Word to those who receive them by faith. Read diligently the sacred pages with the prayer of the psalmist in the heart: "Open thou mine eyes, that I may behold wondrous things out of thy law."

Lean not on thine own understanding or the knowledge thou hast acquired of many things. "Study to show thyself approved of God, rightly dividing the word of truth." If you lack wisdom, ask of God. The promise is He will give and not upbraid. Believe, "repent, and be baptized every one in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." Thank God, this promise is to us tho we were afar off. Yea, "even to as many as the Lord our God shall call." The Holy Ghost abiding with the believer (Jno. 14:16) He shall teach him all things and bring things to remembrance. Jno. 14:26 He shall guide into all truth and shew things to come. Jno. 16:13. Would you know the doctrine of Christ? Do His will. Jno. 7:17. Would you have the light of life? Follow Jesus, and you shall not walk in darkness, Jno. 8:12. Would you know Jesus? In loving obedience keep His words and He will manifest Himself unto thee. Jno. 14:21. Would you have right to the tree of life? Do His commandments

and you shall enter in thru the gate into the city. Rev. 22:14.

Wonderful are the testimonies of the Lord to deliver the believing trusting soul. Study and accept it, for thereon hangs your soul's eternal welfare.

"Trust in God at all times, ye people, pour out your heart before him. God is a refuge for us. Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity" (Psa. 62:9).

"It is better to trust in the Lord than to put confidence in man" (Psa. 118:8).

Goshen, Ind.

THE CHARACTER OF GOD'S FAMILY

There is also involved in the New Testament teaching of the Fatherhood of God and the brotherhood of men in Christ, the honor, rights and dignity of the heavenly family. I want no one to tell me that John Smith is my brother, for I know who are my brothers, as I also know who is my father. To say that Smith is my brother would be an incrimination of the character of my father. And as human families have their lines of demarkation, and clearly defined laws and characteristics, so likewise has the great redeemed family of God. There is here the logical, and may we say, the natural exclusiveness of the new moral type of man in Christ, of that which the Apostle Paul calls the "new creation;"—"If any man be in Christ he is a new creature," a distinct new type in which he finds himself a real brother to every member of the mystical Body of Christ, be he black, white, or yellow. They are all one. They are brothers in Christ and can address God, as, "Our Father." They have all been baptized by the Holy Spirit into one Body, and hence, are now fully entitled to the privileges and honors of the new brotherhood of the Kingdom of God. No proper interpretation of the parable of the prodigal son and the disciples' prayer will deny these facts. The latter was intended for disciples, obedient children only, while the former illustrates how a wayward son may be restored, one who was already a son, and the superabundance of the forgiving love of God. A world baptized in human blood does not present the true brotherhood, that God's Son came to create, but rather the type of brotherhood He came to destroy, and in its place to build up the new brotherhood of man—the Kingdom of God. Let social reformers, statesmen, writers, yes, and let preachers

also put the emphasis here, and rally sinning, selfish, unbrotherly men to Jesus Christ. This is the shortest and only route to social, as it is to individual happiness and peace.

—By G. W. McPherson.

SIGNS OF CHRIST'S SECOND COMING

By A. W. Kuhns

For the Gospel Herald

Christ tells us that many shall come in His name, saying, "I am Christ," and shall deceive many. We have indeed had many in the last century that have laid great claim to having divine authority—such as Joseph Smith, Alexander Dowie, Pastor Russell, Ellen White, and others—who have deceived and led away many from their simple faith in Christ and have fallen into a delusion of the devil and were lulled to sleep. But Christ tells us to go not forth to them and "believe them not." He also tells us that His second coming will not be as the coming of mortal man but "as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of Man be" (Matt. 24:27). By this we see that His coming will be instantaneous with power and great glory. Enoch says that He (Christ) "will come with ten thousand of His saints to execute judgment on all the ungodly for their ungodly deeds and hard speeches that they have spoken against Him" (Jude 14,15).

Some say that God is love and is too merciful to punish one of His creatures with eternal punishment. To illustrate: In a certain state where capital punishment was the law a district judge was walking by the river-side and came to where a man was struggling in the water. He at once helped to rescue him. Sometime after this same man was brought before the judge for trial, charged with murder. He was tried, convicted, and sentenced to death. The man was then permitted to speak. He asked the judge, "How is it a short time ago you saved my life and now you sentence me to death?" The Judge answered, "I was then your savior, now I am your judge. I must deal out justice to all who come before me."

Dear unsaved soul, so it is with Jesus. He stands now, merciful and loving pleading with you thru the Holy Spirit to give Him your heart and life, but some day the door of mercy will be closed. He then will be a stern Judge, dealing justice to all. Will you accept Him now as your Savior, or then as your Judge?

Christ tells us, We shall hear of

"wars and rumors of wars, famines, pestilence and earthquakes in divers places; but the end is not yet"—"when the Gospel of the kingdom is preached in all the world, for a witness unto all nations and then shall the end be" (Matt. 24:14).

The Gospel is now being preached in almost every nation and language of the world and we surely have reason to believe that we are living now in the evening of time. Let us consider the first eight verses of James 5.

Fifty years ago millionaires were almost unknown; today they number by the thousands. James prophesies of a crisis coming upon this class of people because of their oppression upon the poor when their riches instead of being a blessing to them, will become a curse and will cause them to "weep and howl for the miseries that shall come upon them." This prophecy has been partly fulfilled in Russia and other nations, where this class of people were persecuted. James tells us "their riches have been heaped together for the last days." He speaks also of the "cry of the laborers."

After showing us all this struggle that is coming upon the world he then turns to the brethren in Christ and admonishes us "to be patient and establish our hearts, for the coming of the Lord draweth nigh." So let us follow the admonition of James and stand firm for the principles of God's Word while we are brought face to face with these evils that are confronting us on every side, and "contend earnestly for the faith that was once delivered to the saints."

La Junta, Colo.

ENEMIES

1. We are commanded to love them (Luke 6:27,28).
2. It is our duty to pray for them (Luke 23:34; Acts 7:60).
3. We should bless them (Matt. 5:44; Rom. 12:14).
4. We are not to recompense evil for evil (Rom. 12:17).
5. We should heap coals of fire on their heads by having compassion on them when in need (Rom. 12:20).—The Gospel Message.

"Be still, my soul! thy God doth undertake

To guide the future as He has the past;
Thy hope, thy confidence, let nothing shake,

All now mysterious shall be bright at last."

—The Christian's Helper.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

The past few weeks have been marked with special blessings from the Lord. Bro. Eli Stoltzfus came and labored with us nearly two weeks, proclaiming the Word in its old time power and simplicity. It brought joy to many hearts to see heads of families turn to the Lord. There were fourteen who made the good choice in a new life. One mother who has been seriously afflicted with a cancer for some months accepted the Lord and was baptized and received into Church fellowship in her home. It was the joy of her life to have found the Lord in the evening of her life.

B. B. King.

Jan. 23, 1920.

NOTES FROM SUNDERGANJ

(October and November)

By Lydia Lehman

For the Gospel Herald

The time is so full and the days pass so rapidly even here where things are supposed to move slow that the months change their names before we have time to tell our friends at home what is taking place, for which we ask pardon.

Oct. 10, was a happy day for our sister, Chiraiya, who died a beautiful death. Ever since she had been sick with influenza last year she never fully recovered from the effects of it and finally developed tuberculosis which caused her death. All possible was done for her in a medical way and her many friends helped in various ways, but it was not hers to remain longer with her family. Money that had been sent for this particular family was used in getting nourishing food and warm clothing for them. The husband is blind and has two children, but he is always happy and smiles and is grateful for every help he gets.

Three weeks of this month were taken up with the Bible Normal which was held here at Sunderganj. Bro. Kaufman was responsible for the Normal and with the help of several other missionaries and Indian people

the classes and lectures were carried on. The interest and attendance was good and the workers we believe received much help which we trust they will carry with them thru life. One sad feature of the Normal was the death of one of the workers' children. Simeon's little girl—a sweet plump healthy child just learning to walk—made her way to a water hole and drowned before any one saw her. They searched for hours and not until the body came to the surface was she found. Having lost all their other children, added to the sadness of this.

Oct. 26, our communion services were held at this place. At this time seven souls were added to the Church by baptism. Bro. M. C. Lapp was with the congregation. I can not give the exact number that communed but the Church was full on both sides of the house and the service was very impressive.

It is encouraging to note that the crops are now safe so far as rain is concerned and to know that poor people will soon be able to live and not simply exist. People are still coming for help but not so much as before and at the time of this writing the suffering has decreased materially even though the prices are yet very high.

October-March spell work, work, hard work for the European people in India. Do not think for one second that that is the only time that they do work hard. No, but it is the time when they can do about three times as much work with about one-third the energy and for that reason they feel as if they had to work day and night to accomplish as much for the Master as possible. In these months come annual house cleaning—no small thing in India,—Touring in the villages with the workers and among schools, special effort along evangelistic lines, Christmas, holiday meetings, conferences, annual reports of various kinds, reorganization of the work, getting children ready for school at the hills, etc., etc.

Early in November as a mission we had the privilege of having Bro. and Sister Smith and Sister Smart—all of the River Brethren Mission—and Bro. and Sister Wood of the Hephzibah Mission in our midst. The above are familiar to many of you. Their visit was an inspiration to us and we trust they too received help. As usual our Thanksgiving meeting was held in November at which time all the Christians come together and bring their thank offering which goes to support the Home Mission at Mogra-gahan. It is always touching to see those who have hardly enough in

hand for the next meal to bring chickens or vegetables from the garden or rice or money or tools or some hand-made article and consecrate it for the Lord's work. Besides this it is a great time of rejoicing—they are happy because they have given.

Bro. M. C. Lapp is just recovering from an attack of malaria fever after a hard siege of several days. Due to the shortage of missionaries, Bro. Lapp lives in one bungalow and Sister Lapp in another bungalow in order to look after the Girls' Orphanage and the work of the village and Widows' Home. WE NEED WORKERS. ONLY NINE NOW—AT ONE TIME WE WERE TWENTY. We are glad that people are ready to come as soon as the way opens and we know too that in due time the Lord will open the way. He no doubt has had a purpose in allowing matters to be as they are. We are not discouraged, but we ask you to continue to pray with us that His Cause may not suffer.

Dhamtari, C. P., India.

THE FIRST STOP ON THE VOYAGE

By S. C. Yoder

For the Gospel Herald

Our first stop on the way to South America, was at the Isle of Barbados, an English Possession, about 2060 miles southeast of New York and 200 miles northeast of Venezuela. It is about 17 miles in length and about 7 in width, and contains a population of about 70,000 inhabitants, of whom they say 95% are colored and the rest made up of English officials and business men.

Our ship drew up in front of the city about four o'clock in the afternoon and was met by a host of darkies of all descriptions in boats, that were equally as varied. Some were there for the purpose of taking passengers from the ship to the city and were making all kinds of demonstrations and noises for the purpose of attracting one's attention and obtaining a promise of patronage; others, with just a little more clothing on their bodies than Adam and Eve wore before the fall, had come to beg and handled their crude little boats with a skill that was amazing. If a coin was thrown into the sea, a number would dive for it and never failed to get it. For one dollar they would dive under the ship, which meant going down 30 feet at least. For fifty cents they would climb to the highest part of the ship and dive from that place into the sea. Such a clamor, confusion, noise, disorder, and disregard for

authority I have never seen anywhere, and men who have sailed in many seas, say that it exists in this extreme only at Barbados. Darkness finally put a stop to the confusion but early the next morning they were all on hand and in addition to the crowd of the evening before, there were fruit and curio venders and several orchestras who had come to entertain and in spite of their rags, they played their banjos and guitars as only negroes can, expecting of course that the passengers would drop some coins into the boat for their benefit.

The high cost of living does not seem to give these people nearly as much concern as their abnormal craving and desire to satisfy their sinful lusts. Liquor and tobacco are things they can not get without money. Clothing, they don't need nor want much. For food, an orange, banana, or cocoanut will do; so they live by doing nothing they can get out of doing, and revel in their sin to the utmost. All of this is strangely novel, and many things are amusing. At the same time it is sad to see men and women fall so low that they have utterly no regard for honor, industry, virtue, or decency, and, sadder yet, the fact that men and women who know better, in passing this way encourage them in their sin by giving heed to their appeals and make such a life possible.

From the ship the city looks beautiful with its groves of trees and cocoanut palm and large buildings, but on getting ashore, one will likely not get far till he has occasion to change his mind. The streets are very narrow and winding and remind one of descriptions that we have read of the old towns of Spain. While they are kept fairly clean yet there is a musty smell everywhere. Stores are not kept like stores in America. All, or nearly so, are open in front and have very high ceilings and thick walls on account of the heat. Dwelling houses are large and enclosed with high walls to guard against thieves, which precaution I have reason to believe is very timely at this place. There are a few churches scattered throughout the city, but judging from appearances they have but little effect on the lives of the people, as one sees the effect of sin on every hand.

We returned to our ship in time to take dinner on board and as we sailed out of the harbor we thanked God for the influence of the religion of Christ on the lives of people, and that we have the privilege of living in a country and community where its power has reached—but we are saddened to think of all these benighted souls that were on the way to perdi-

tion with no one to tell them the story of Jesus and His power to save.

Dec. 5, 1919.

On Board S. S. Vauban, Rio de Janerio, Brazil.

RELIGIOUS DEGENERACY IN MEXICO

If the papers of Mexico should publish a program of a Protestant Church Convention somewhat along the following line, it would be characteristic of the order of events at a great festival of the Virgin of Guadalupe, the Feast of the Conception, or of any of the religious festivals of Mexico.

"Morning Worship, Bible Study, Quiet Hour, Discussion on Sunday School Methods, Christian Endeavor, Bible Work, Missions, and Evangelism.

"There will also be Horse Races, Cockfighting, Bullfighting, Balls, Raffles, Roulette, Monte Games, Lotteries and Open Air Saloons.

"Drunkards, gamblers, sharpers, women of bad life are welcome. There will be special trains running."

The same customs prevail in Panama and farther south. The local priest often arranges for the bull fights, cheap vaudeville and the gambling resorts.—Record of Christian Work.

In this matter of mixing up the "good, bad, and indifferent:" and labeling it all "religion" Mexico is but a few steps ahead of some North American meetings.—Editor.

TESTING OUR LOYALTY

Do not hinder His work. He may put you into the furnace of pain heated sevenfold, or allow you to be tested by the searching winds of doubt. He may probe your very soul by a thrice-plied question concerning your love to Him, as one ground of confidence after another fails you, one disappointment after another daunts and baffles you. He may let the sunshine of success and prosperity shine on you, to draw out your gifts and graces, and try the simplicity and thoroughness of your allegiance. But let that divine grace which first called you, and which alone can fit you for this service and maintain you in it, do its own work.

Fear self and the world; fear routine and the mechanical performance of duty; fear cant and hypocrisy and unreality. Keep the skylights of the soul clear; kneel often with your window open and your face toward the Jerusalem which is above.—W. T. Davison.

CAN MEXICANS BE TRUSTED?

By J. A. Hilty

For the Gospel Herald

Several years ago a ragged Mexican boy who had just finished his high school course appeared at the large department store in Phoenix, Ariz., known as the New York Store and applied for a job. He was given a job as delivery boy. His work consisted of running errands, and delivering packages with a bicycle, in fact making himself useful in any way possible. He filled this place so well that the firm decided that he was fitted for a better position. The same thing was true of every place they tried him in, so they soon put him in a cashier's box and the result of that trial was that when we learned to know him he was a well-dressed clean-looking business man occupying the position of head cashier and all the money of the firm passed through Alfred's hands. He did all the banking and paying of bills and salaries. There were a number of American men, old and young, in the store when Alfred came, but none made the advancement that he did; and even though there is quite often a little feeling between the two races there was no one who seemed to have any feeling against Alfred, for every one felt that he deserved what he had gotten. And I know that personally we were very glad to see him so successful and always thought a great deal of Alf.

Benjamin P. Clark, vice president of the Plymouth Cordage Co., has the following to say of his own experience with them. He says that the application of Christian principles works fine with Mexicans. During the eight and one-half years of revolution his mines and mills worked uninterruptedly. Of the 7000 employed, less than 1 per cent (just 57) are Americans. Mexicans hold responsible positions in the concern. For eight months Mexicans had sole charge of the works during the required absence of Americans) and everything went on smoothly. When the Americans came back they found everything in good condition, and nothing lost.

"On another occasion \$250,000 in bullion was stolen from the company. Over 6000 miners of their own motion, when they heard of this, saw to it that that bullion was returned within twenty-four hours. Within forty-eight hours it was on the way to Liverpool. Do you wonder that I trust them?"

What this company has found to be true, we feel sure that others will find the same way, if they will just apply the same principles.

West Liberty, Ohio.

REPORT

Of the Second General Missionary Conference Held under the Auspices of the Mennonite Board of Missions and Charities at the Salem Church near Elida, Ohio, Dec. 27-29, 1919

For the Gospel Herald

Saturday Evening Session

Song Service, conducted by John L. Yoder, West Liberty, O. Devotional by G. J. Lapp. Scripture reading (II Cor. 6:1-10) and prayer.

"Missionary Conferences; Purposes and Benefits." Discussed by H. F. Reist, Goshen, Ind. Following are a few of the thoughts presented:

1. **Purposes.** They are a means of missionary inspiration. They give us a larger knowledge of the world's needs. They bring to us a larger and clearer vision of the Christian life, of humanity's needs, and of Jesus Christ.

2. **Benefits.** Enables us to face the demands of present opportunities. Brings to us a demand for life and self-sacrifice. Presents to us some of the problems of world evangelization. Tends to unify the working forces of the Church. Helps to better understand one another. This conference should impress us with the reality of the world's present needs, and prompt us to render immediate service.

"Consecration of the Entire Church the Supreme Need of the Hour." By A. C. Good, Sterling, Ill.

What consecration is, What it does, and the need of the entire Church being consecrated were emphasized by the speaker. It is the surrendering our entire life to Christ. The placing of all upon the altar for His service, reserving nothing for self, and in the language of Paul, saying, "For me to live is Christ."

It works wonders in the Church and in the lives of individuals. It makes us of one mind in Christ Jesus. It unifies the body, the Church. It manifests itself in the spirit of submission, consistency, and loyalty to God and the Church. It brings all our diversified gifts into the service of Christ.

Prayer by Daniel Kauffman, Scottdale, Pa.

Sunday Morning Session

Special prayer service, led by J. D. Mininger, Kansas City, Kan. Song, "Tis the Blessed Hour of Prayer." Scripture references on the subject of prayer. **Thoughts:** The importance of prayer. Conditions upon which prayers are answered. Hindrances to prayers being answered. Things we should pray for. How, when and where to pray. A number responded with short intercessory prayers.

The session proper opened with singing "Bless Jehovah," and "Have Thine Own Way, Lord!" Scripture reading, Psalms 103, and prayer, by E. L. Frey, Wauseon, Ohio.

"The Sunday School and Missions: Missionary Education of Children." Paper written by Crissie Shank, Creston, O. Sister Shank not being present, the paper was read by her husband, Charles Shank. We herewith give a few of the thoughts presented:

Prayer should be offered definitely for the children and for the missionaries in the presence of the children. Give missionary talks once a month, and whenever available secure a returned missionary to give talks. Hold monthly missionary offerings. Read letters received from the missionaries in India. Provide the children with mission literature, such as

"Miracles of Missions," etc., etc. Inform the children as to what is being done by the Church along missionary lines. Have them do practical mission work such as sewing for the needy, visiting the sick, Giving birth-day and other offerings for the support of mission work, etc.

"Every Christian Studying the Bible," by I. W., Royer, Orrville, O.

Why study the Bible? Jesus saith, "Search the Scriptures," and again, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Bible is the Word of God, those who feed upon it cannot fail. Every Christian should make a diligent study of the Book of books, the Bible. There we get a vision of God, of ourselves, of the world and its needs. Seeing God we always are led to see our nothingness; then we will be getting ready for missionary activity as did the prophet Isaiah. A careful study of the Book will constrain us to say with David, "O how love I thy law." It has "made me wiser than mine enemies." "I have more understanding than all my teachers." "I understand more than the ancients, because I keep thy precepts." It keeps us from sinning. It imparts life. It strengthens us. It gives us a vision of God and our duty toward Him and humanity.

We should urge men to read the divine message. Boys and girls should be led to study the Book. Every home should encourage its study. Many of us have neglected our daily spiritual food, it is very necessary to get back to the Good Old Book. Men and Mission Boards will not qualify for effective service, but a knowledge of God's Word will. "Mother's Book is the Book."

"Finding Our Place in God's Program." Was discussed by O. B. Gerig, Smithville, O., and N. E. Miller, Springs, Pa. Many striking points were presented, of which we here give a few:

We must have a knowledge of the world's evident need. Things do not simply happen, God has a plan for every man. Every member of the body has its office. The eyes, ears, hands, feet, and every member of the body have their particular place to fill. We need to become familiar with God's program for us if we would be successful workers for Him. We need to study, (1) God's method of calling workers, (2) the qualifications required, (3) what line of work He expects to take up.

Nehemiah, Gideon, Daniel, Peter, Paul, and many others found their place in God's program. The Scriptures make it clear how we may find ours.

Prayer by John Blosser, Rawson, O.

Sunday Afternoon Session

Singing led by Maude Byler, West Liberty, O. Devotional led by J. W. Hess, Manson, Ia. Scripture read, I Cor. 4, followed with prayer.

An hour was given to the Mennonite Relief Commission, with Aaron Loucks in charge. After giving an introductory talk, J. Roy Allgyer gave a report of their investigations and observations in Europe, speaking especially of the conditions and needs of Germany, Austria, and Russia.

D. D. Miller followed, giving a report of the work of the Relief Commission from the time of its organization up to the present. At the close of his talk the order of the program was again taken up.

India: Present Needs and Opportunities. By A. C. Brunk, Dhamtari, C. P., India. Note the few points here presented:

1. **Conditions.** The field is not so ripe as some suppose. The people have a darkened understanding. They have been alienated for many generations. India seems to be Satan's empire. The Brahman's desire is that the people remain ignorant. The Indians are very superstitious. The caste system is the strongest ally of evil. Many are not willing to pay the price to become a Christian.

2. **Needs.** The children need primary education, the work is important. More faithful workers are needed to prepare the soil and sow the seed. It is necessary to win the confidence of the people. The youth of India and the workers also need the prayers of the Church in America. India needs the simple Gospel of Jesus, and help in her economical relief. Help along industrial lines and more soul saving stations are needed. Give the best—your life, your all.

Hindi Song: By eight returned missionaries.

"South America; Its Prospects for Missions and Colonization." Discussed by J. S. Hartzler, Goshen, Ind.

The topic was ably discussed by the speaker, and illustrated with a map of South America. The talk with the points made will be published later.

Prayer, by A. I. Yoder, West Liberty, O.

Sunday Evening Session

Song Service, Sister Maude Byler in charge.

Devotional and Fellowship Service: E. F. Hartzler, Marshallville, O., in charge. Scripture reading, John 17. After a number of scripture quotations were given, a prayer service was held during which a number of short prayers were offered up.

"Opportunities Among the Mexicans." Discussed by J. A. Hilty, West Liberty, O. Rom. 1:14; Acts 1:8; and 26:19, were read by the speaker, after which he gave a very vivid description of the conditions in Mexico, and the great need of missionary effort among the Mexican people.

"The Claims of Missions in Deciding Our Life Work." By D. H. Bender, Hesston, Kans.

Every one, some time or other, chooses a life work. This choice should be made in the light of missions. In having a definite aim we have something to work toward, and something to enjoy at the other end. Whatever the nature of our calling, profession, or avocation in life the same should be carried on with a definite missionary aim.

"Contending Earnestly for the Faith." Discussed by S. G. Shetler, Johnstown, Pa. We herewith give a few of the thoughts presented:

We are living in perilous times. What was true in the apostolic age is more true in this age. Many deny the faith, others err from the faith, the faith of many is overthrown, and many others have departed from the faith. It is the mission of every Christian to exemplify the doctrines of Christ and earnestly contend for the Faith.

Prayer by J. B. Smith, Harrisonburg, Va.

Monday Morning Session

Morning Watch: N. E. Troyer, Canton, O., in charge. Singing led by S. R. Good, Sterling, Ill. Devotional led by D. A. Yoder, Elkhart, Ind. Scripture reading Eph. 2. Followed with prayer.

A short sermon by A. C. Brunk in the Hindi language, and interpreted by G. J. Lapp.

"The Foreign Problem in our City Missions," by Ruth E. Buckwalter, Chicago, Ill.

(Continued on page 830)

Sunday School

For the Gospel Herald.

Lesson for Feb. 8, 1920—Acts 9:32-43

PETER AT LYDDA AND JOPPA

Golden Text—The prayer of faith shall save the sick, and the Lord shall raise him up.—Jas. 5:15.

Lesson Story.—Our lesson today is a recital of two miracles, in both of which Peter performed an important service. The first of these was the healing of Aeneas, who had been a cripple for eight years, and his restoration was the means of causing many to turn to the Lord. The second was the raising of Dorcas to life. This is the first recorded instance in the lives of the apostles in which the dead were brought to life. The raising of Dorcas was the means of producing a marked and widespread impression, both because of the prominence of the character as well as the noteworthiness of the miracle. It was the means of winning many souls for Christ.

Lessons for Us.—1. In restoring Aeneas to his former health Peter used the words, "Jesus Christ maketh thee whole." There was no assumption of extraordinary power or honor—all credit was given to Christ. It is a most important example for us to follow. All honor belongs to God. We are but weak vessels in His hands. Peter, leaning upon himself, had proven himself very weak and vile; leaning upon the all-powerful arm of God, he was able to preach the Word with power and perform mighty miracles. "I can do all things through Christ which strengtheneth me," might have been said by him as well as by Paul. It may be said by us also, provided we lean fully on Him.

2. There is nothing that so powerfully and favorably impresses people as to see that workers for the Lord are sincere in their work and have real power with God. Peter's miracles were no make-believe performances. Aeneas actually did walk, and Dorcas actually did rise from the dead. The people could see for themselves. And this is what caused them to turn to the Lord. Brother, whatever your profession is, be sure that you back it up with actual life. Let your profession of piety be made real in works. Let your claim to spirituality be made manifest in a real Spirit-filled life. Your life linked up with God means the power of God made manifest in your life. We may be mighty workers for the Lord by being "hid with Christ in God." What people want to see to be convinced is evidences of power. These evidences will be forthcoming provid-

ed we give the mighty God a chance to work in us and through us.

3. The prominence of Dorcas is one of the many proofs showing the falsity of the claim that in the early Christian Church woman was regarded as little better than a slave. Dorcas was by no means alone among women who held a prominent place in the affairs of the Church. In this class we may name the Mary's, Lydia, Phoebe, Salome, Priscilla, Philip's daughters, and other "chief women not a few." But this does not prove that woman worked out of her sphere. Though prominent in the work of the Church, there were no women evangelists, bishops, or church executives in the early Church. That was left for churches of a later day.

4. You win your way into the hearts of fellow men by being a real servant to them. When the widows held out Peter the garments which Dorcas had made for them, they testified loudly to the fact that Dorcas had been of real service to them and through this service had won their hearts. Prove yourself a real friend to the common people, if you would wend your way to their hearts.

5. "It was known throughout all Joppa," is the way the inspired writer puts it. Somebody had testified. So may the fact of our Savior's life and death and common salvation be "made known throughout all" the world. Somebody must testify. Somebody must spread the news. What part are you minded to take in this matter?

6. Many opportunities come to the faithful worker for the Lord. Peter was in a position to do mighty works for the Lord, for he was a tireless worker in His service. His contact with Aeneas gave him an opportunity to give him something better than "silver and gold." His willingness to be used made him the natural one to whom to turn in the dark hour of Tabitha's death. So the life of this great man is crowded with noble deeds for each opportunity was seized upon to work to the glory of God and the good of fellow men. "As we have therefore opportunity, let us do good."

7. In telling about the noble deeds of Peter, let us not forget the labor of love on the part of that other Simon—the tanner. By giving Peter shelter, he was the means of helping along the cause of Christ. In telling about the great works of the preacher we sometimes overlook the works of those who make it possible for preachers to carry on their work. Thank God for Simon the tanners.—K.

There is none righteous, no, not one. All have sinned, and come short of the glory of God (Rom. 3:10, 23).

Our Young People

HOW GOD CARES FOR US (Jr.).—

Psa. 23

Topic for February 8

MOTTO

"Casting all your care upon Him, for He careth for you."

THE STUDY HOUR

I. Like a Father.—"Like as a father pitieth his children, so the Lord pitieth them that fear Him." We all know what a loving father does for his children. He cannot bear to see his little ones suffer. He delights to have them happy and free. He provides a way that they can have food to eat and clothing to wear. In winter, he wants a warm place for them and in time of storm he wants them all in the shelter. He likes to have them come to him, and he talks with them and wants them to talk with him. When they are sick he will watch over them and provide for them until they are well again. When they are sad he pities them and tries to comfort them and make them happy again. A loving father will do everything that love can do to do his children good.

God is like a father. He is much greater and much more able to do something for His children than any earthly father. He is wise and will not make a mistake. He is powerful and is able to help in any trouble much more than any earthly father could. Even the things that our earthly father gives to us are first provided by God. So that our earthly parents are only God's servants giving to us the things which the great heavenly Father has given to them. God cares for us by giving us the sun to shine by day to warm the earth and make the things of earth grow for the food of man and beast. He sends showers of rain to water the ground and give drink for every living thing. He sends winter and summer in the right time so that everything is provided in the right time for our wellbeing.

II. Like a Shepherd.—Psa. 23.—"The Lord is my shepherd, I shall not want." A shepherd goes out with the sheep to find pasture. He watches over them all day long. When one gets tired he carries it. When one gets hurt he helps it and binds up its wounds. When any go astray, he seeks for them until he finds them. He watches for enemies and keeps the sheep from all harm. He leads them in the right way and brings them safe to the fold at night. The Lord is just like that to His children. He feeds their souls with heavenly pastures and makes them drink of the water of life. He leads them in the way of righteousness and protects them from all danger. They have no need to be afraid because the Lord is ever near to help and save.

SUGGESTIVE ASSIGNMENTS

1. Text word, "Care"
2. God is like a Father.
3. God is like a Shepherd.
4. How God Feeds Us.
5. How God Keeps Us From Dangers.
6. Our Love to God and His Love to Us.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? (Mark 8:36).

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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THURSDAY, JANUARY 29, 1920

Field Notes

"Sixty new students have registered since the holidays," writes a correspondent from Hesston, Kans.

Bro. Abner G. Yoder of Parnell, Iowa, labored with the brotherhood at Alpha, Minn., in a series of meetings last week.

Bro. J. C. Clemens of Lansdale, Pa., is expected soon to begin a series of meetings at Dry River Church near Dayton, Va.

Twenty-three persons were received into fellowship at Hesston, Kans., on Sunday, Jan. 18. Brethren D. H. Bender and T. M. Erb had charge of the services.

Bro. J. A. Ressler of this office was at Altoona Mission over last Sunday, filling regular appointments. There are a number of applicants for baptism at that place.

The little flock at Lewistown, Mich., has finally received an answer to their prayers for continued meetings, and Bro. Eli Bontrager is probably holding meetings there at this time. Pray for the work.

Bro. J. W. Hess of Manson, Iowa, closed a meeting at Maple Grove Church near Topeka, Ind., on Sunday night, Jan. 18. There were 26 public confessions of Christ, and the brotherhood greatly strengthened. From this place Bro. H. went to Nappanee, Ind., to continue the work there.

Bro. J. R. Shank of Carver, Mo., conducted baptismal services at West Liberty Church near Inman, Kans., on Sunday, Jan. 18, at which time six young people were received into fellowship.

Bro. David Garber of Waynesboro, Va., closed a series of meetings at Bank Church near Harrisonburg, Va., on Monday evening, Jan. 19, with eight public confessions as one of the visible results.

The brotherhood at Scottdale, Pa., is looking forward to a series of meetings, to begin about the middle of February, in charge of Bro. J. W. Hess of Manson, Iowa. The prayers of the brotherhood are solicited.

Bro. John Lichti of Deer Creek, Okla., spent a few hours at the Mennonite Publishing House one day last week. He had been in Philadelphia to consult with the Friends relative to doing relief work in Russia.

A letter from Albany, Oreg., dated Jan. 20, informs us that Bro. C. Z. Yoder of Wooster, Ohio, began meetings there the day before. Two precious souls had already confessed their Savior, and prospects were bright for a good spiritual harvest.

Eighty students are enrolled in the special Bible course at the Eastern Mennonite School at Harrisonburg, Va. This makes a total enrollment of 330 (including correspondence students) in all the departments of the school.

Sisters Amanda Dettwiler and Katie Kile of the Mennonite Children's Home, West Liberty, Ohio, spent two days last week with friends at Scottdale, Pa. They have spent the past few weeks in different parts of Pennsylvania, taking a needed rest and looking after orphan children placed in Christian homes by their institution. They left for their home on Friday afternoon, Jan. 23.

Sanitarium Purchased.—From an article published in the Jan. 21 number of "The Daily Pantagraph," Bloomington, Ill., we learn that The Mennonite Sanitarium Association, composed of members of the Central Illinois Conference of Mennonites and Defenceless Mennonites, has purchased the Kelso Sanitarium at Bloomington, Ill. It is announced that the sanitarium is to be in charge of Dr. E. P. Sloan as chief of staff.

Correspondence

Nampa, Idaho

Hearty Greeting to Gospel Herald Readers:—We as a small group of members at this place were very glad when Bro. J. A. Heatwole of La Junta, Colorado, came into our midst on Dec. 3 and stayed with us until the 15th. While here he conducted a series of Bible lectures and revival services which were very much enjoyed by the congregation. On Sunday, Dec. 14, our communion services were held and also three sisters received into the church by water baptism and one brother renewed his covenant with God.

On Dec. 9, the returned missionaries, Bro. and Sister Brunk from India stopped here. They remained a few days holding a number of very instructive and interesting meetings. Their visit was greatly appreciated.

The officers for our S. S. for this year are:—Supt. Bro. David Kauffman; Asst. Supt., Bro. Lewis Hilty; Sec. & Treas., Bro. Leo Hostetler; Chorister, Sister Anna Kauffman.

Sisters Malinda Wenger of Hesston, Kansas, and Matilda Umble of West Liberty, Ohio, who were with us about two months have gone on to places farther west. We enjoyed their stay and appreciated their help in S. S. and church very much. We hope that others may see fit to visit the western churches.

We are glad to know that Bro. and Sister Abe Good of La Junta, Colo., are expecting to be here in the near future.

Jan. 6 our Mission building, in which we hold our services, caught fire. The cause of the fire was an overheated stove in one of the living rooms on the second floor. Practically all the second floor was damaged. The exact cost of damage is hard to estimate, but the cost of repairing the building is estimated at about \$1,500.

If there is anyone wishes to help us in our loss, the donation will be gratefully received.

Pray for the work at this place.

Cor.

Versailles, Mo.

As nothing has been heard from this place for some time I thought some might be glad to hear from this place again.

Bro. and Sister A. C. Brunk are here at this time and we all enjoy the talks they give about India.

Bro. Joe C. Driver of Garden City, was with us Saturday, Jan. 10, at which time Bro. John Dettwiler was chosen as deacon.

The following Sunday he was or-

dained to that office, Bro. Driver officiating.

Monday, Jan. 12, Uncle Dan Driver disposed of his personal effects at public auction. He is now living with Bro. John Dettwiler.

Several families from this place moved away last fall, which left us fewer in number but we are glad that part of the vacancy will be filled in the near future.

Remember us at this place that we may ever be faithful in His Service.
John S. Kauffman.

Morrison, Ill.

Dear Herald Readers, Greetings:—Met at Bro. H. T. Nice's for a business meeting at which Bro. Abner Nice was re-elected trustee and Sister Carrie Nice correspondent. Cor.
Jan. 6, 1920.

Souderton, Pa.

Bro. J. C. Clemens of Lansdale, Pa., conducted services at the "Home" Sunday P. M. (11) and at the church in the evening, assisted by the Bro. Moyer. Sunday previous (4th) Bro. Jacob Moyer gave a forcible message on keeping the "Lord's Day" holy. Our Sewing Circle for the month of January met on the 13th, with a fair attendance. We were encouraged by having some of the Perkasio circle meet with us.

We enjoyed the short visits of Sisters Elizabeth Myers and Fannie Buckwalter of Lancaster City, Pa., and Katie Kile and Amanda Dettwiler of the Orphan's Home, West Liberty, Ohio.

Twelve sisters are finding the correspondence course on Gospels from the Eastern Mennonite School quite beneficial, with Bro. Clarence F. Derstine as leader.

We are saddened to learn of the death of Bro. Wm. Cressman at the Hamburg State Hospital of tuberculosis. While young in years he was called to his reward.

Bro. Wm. Jennings of Concord, Tenn., will fill an appointment at Norristown, Pa., Jan. 18, D. V.

We are having real winter weather for several weeks. Whooping-cough and mumps are the children's troubles at present. Cor.

Jan. 13, 1920.

Alto, Mich.

Dear Herald Readers, Greeting:—Our annual business meeting was held at the Bowne Church Dec. 30, 1919. The S. S. was also reorganized for another year with the following officers: Supt., Bro. E. L. Shaffer; Asst. Supt., Bro. Mose Hoffman; Sec. & Treas., Sister Dora Stahl; Chorister, Bro. Murl Hostetler; Librarian, Sister Pearl Hoffman.

We have been having a lot of sickness in this community for the last seven weeks, with a few deaths. Bro. David Schloneger, Jr., has been very sick with pneumonia for seven weeks and the chances for his recovery seem to be very small. He has suffered a great deal, but bears it well with Christian patience.

Jan. 14, 1920. S. J. Speicher.

Lima, Ohio

(Pike and Salem congregations)

Dear Herald Readers:—The Missionary Conference held at the Salem Church recently was largely attended and the interest good throughout the entire meeting. Two of the commendable features of this conference were, the presence of nearly all whose names appeared upon the program, and the well prepared and practical discussions of the subjects assigned them.

Our Sunday schools and young people's meetings were reorganized before the beginning of the new year, and the interest is quite encouraging.

On New Year's Day we held our annual business meetings at the Salem Church.

We are expecting to hold a series of meetings at the Salem Church beginning Friday evening, Jan. 16, with Bro. C. D. Esch in charge. Cor.

Jan. 15, 1920.

Middlebury, Ind.

Dear Herald readers, Greeting:—As we have the privilege to present the Sunday school work of the Clinton Brick Mennonite Church, we believe it would be interesting to some other community.

On Jan. 1, 1920, we reorganized as follows:

Sunday School: Bro. Jacob Eash, Supt.; Bro. Len Kauffman, Assistant; Sec.-Treas., Bro. Melvin Nusbaum; Sister Verda Honderich, Assistant; Chor., Sister Elma Kauffman; Libr., Sister Levina Miller.

Church Chor., Bro. Amasa Kauffman.

Young People's Meeting: Moderators, Bros. Ervie Mishler, and Henry Kauffman. Cor.

Jan. 16, 1920.

Strasburg, Pa.

Greetings in Jesus' Name:—Bro. John F. Bressler is to begin a series of meetings at New Providence Mennonite Church, Lancaster Co., Pa., Jan. 25, 1920. A Sister.

Jan. 19, 1920.

Wolf Trap, Va.

Dear Herald Readers, Greetings:—The little church at this place has

undergone quite a change. We are again without ministerial help. The S. S. and Y. P. B. M. are still carried on; also a prayer meeting each Thursday night. Those who are left here who are interested in the Lord's work, crave an interest in the prayers of God's children. There are yet many lost souls in this community, and there are some of our brethren who are willing to remain here and render their services at this place. Our sincere desire is, that the Lord's name may be honored, and much good be done for the souls of men.

Jan. 19, 1920.

Cor.

Orrville, Ohio

(Mennonite Mission)

To all Herald Readers, Greetings:—We appreciate the kindness of our heavenly Father in permitting us to enter upon another year with health and strength. May we prove faithful in His service, loyal to the cause, for the extending of Christ's kingdom on earth. Our Sunday school was organized for the following year: Supts., J. M. Kropf, C. B. Geiser; Chors., M. D. Moser, C. J. King; Secys., Truman Yoder, Welker Smucker. Primary department: Supts., Tina Royer, Sadie Kropf; Secy., Lydia Wenger.

On Jan. 18 we had the pleasure of Bro. G. J. Lapp and Sister Fannie Hershey worshiping with us, Bro. Lapp preaching from latter part of Acts 4:13. Sister Hershey gave an interesting talk about Sunday schools in India. Anyone passing thru Orrville will receive a hearty welcome to come and worship with us for the promoting of Christ's kingdom here below. Cor.

Jan. 21, 1920.

Chambersburg, Pa.

Greeting to all Herald Readers:—We feel grateful unto God for the many blessings which He has bestowed upon us. The brotherhood and surrounding community enjoyed a rich spiritual feast in the form of a Bible meeting on Jan. 13, 14. The evangelistic meetings conducted by Bro. Daniel Kauffman began Jan. 10 and continued until Jan. 18, during which time twelve precious souls turned their backs to the world and confessed Christ. Our prayer is that many more who are counting the cost may yet become willing to do likewise. A fair attendance and good interest were manifest thruout the week and well can we say with the psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." In His name,

Jan. 21, 1920.

J. H. S.

(Continued on page 827)

Miscellaneous

CHRIST'S PRESENCE IN SERVICE

By Amanda Dettwiler

For the Gospel Herald

A servant is one who cares for the work and interest of his master, ready to let his master see that he only seeks to do what will please or profit him.

All service costs. In the Savior's life it cost His life blood. "The Son of man came not to be ministered unto but to minister, and to give his life as a ransom for many." All Christ-like service must bear the same burden—the burden of soul and the consciousness that the price of life is life must, be with us. With that thought and motive Paul went forth with great power in winning others to Christ.

In all worldly service men try to associate with men whose minds run along the same channel of service as their own. So likewise should we in our service for others associate and commune and be always in the presence of the One who has gone the way before us. Then we can say with David, "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore."

We become like those with whom we associate. Being in the presence of Jesus makes us look and act like Him. Being in personal contact with Him, we catch the contagion of His spirit for others and there is a fine fragrance of love, a gentle warmth about service that grows out of being with Him. "He that abideth in Christ ought himself also so to walk" (I Jno. 2:6).

"Abide in me," has often been a source of rich instruction and comfort. Even though we have but very imperfectly learned the lesson of abiding in Him, yet we have tasted something of the joy that comes with the assurance that we are abiding in Him.

The walking like Christ in service is the natural result that follows the abiding in Him. The two are inseparable.

We all know the branch bears fruit of the same kind as the vine to which it belongs. When the Lord Jesus redeemed us with His blood He did not leave us in our old nature. No, but in Him dwelt the eternal life and every one who is in Him receives from Him that eternal life in its holy heavenly form. Nothing can be more natural than the claims that he that abides in Him continually receives life from Him and must also walk as He walked.

If we walk and serve in Christ's presence His spirit will shine thru us. It is not really our service but Christ serving thru us.

When Jesus gave His farewell words to His followers He closed by saying, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world. All we need to do is to accept His presence. He has all power. He went to the Father but His work of evangelizing the world is still going on—not by human power but by Christ working thru us. Had He given the first part of the command only our service would be hopeless and our life a life of bondage; but when He ends with the comforting words, "Lo, I am with you alway, even unto the end of the world," our part is but to submit to serve where He wills us and abide in Him that He can work thru us. His presence changes everything for us. It removes the common place out of one's life. There is no drudgery or hardship because He is with us.

Whatever comes in our pathway or wherever we may be called to serve is gladdest joy because He is there—whether in the home, shop, store, or in a far away land all is pleasure and joy because we can feel that we are abiding in His presence and "in His presence is fullness of joy."

In the thick of the crowd or overwhelmed with duties on every hand, we can feel in Him fullness and grace. O wondrous grace, which calls us to be like our Lord in that which constitutes His highest glory and which fits us for the calling, by Himself first being to us and in us what we are to be to others. Should not our heart and life joyously respond to His command of "Go ye" wherever that may be?

The world today sadly needs men and women of Christ-like lives who prove that they are in the world as He was in the world and that the one object of their existence is none other than was Christ's object—the glorifying of the Father and the saving of men.

Many souls are filling Christless graves because we are not serving and loving and sacrificing for others, because we do not abide in Him and let Him work thru us! We should all feel like the old Scottish preacher who humbly and earnestly offered this prayer:

"Oh, turn me, mold me, mellow me,

for use; pervade my being with Thy vital force that this inexpressive life of mine may become eloquent and full of power, impregnated with life and strength divine.

"Put the bright torch of heaven into my hand that I may carry aloft and win the eye of weary wanderers here below, to guide their feet into the paths of peace. I cannot raise the dead, nor from this soil pluck precious dust, nor bid the sleeper wake, nor still the storm, nor bend the lightning back, nor bid the chains fall from off creation's long enfeathered limbs; but I can live a life that tells on others' lives and makes this world less full of anguish and pain. A life that like the pebble dropped upon the sea sends its wide circles, to hundreds shores. May such a life be mine. Creator of true life, Thyself the life, Thou gavest, give Thyself that Thou mayst dwell in me and I in Thee."

West Liberty, Ohio.

THE EXCELLENCY OF GOD'S PRESENCE

By Alice D. Bachman.

For the Gospel Herald

What can be of greater value to man in the journey of life than the presence of God with him? Life spent in the presence of God is a life of victory, a life of safety, a life of joy and peace.

God is always present with us, wherever we go or whatever we do. His children need never fear that they might be left alone in this sinful world. As we go thru life we are sometimes met with tasks to be done that we think we perhaps are not able to do. Then let us not forget that God is ever near and always ready to help if we but ask Him.

In Josh. 1:9 we read, "Have not I commanded thee, Be strong and of good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whither so ever thou goest." Few realize that every small act we do and every word we say is heard by our God. No matter what we do He is always near. If we but follow the path that Christ has taken, we'll have joy ever more. In Psa. 16:11 we read, "Thou wilt show me the path of life, in thy presence is fullness of joy; at thy right hand there are pleasures ever more." The Lord is our protector and our guide. We as Christians need never fear, for He has said, "Lo, I am with you alway, even unto the end."

Our life is a joy if we always allow God's presence to be realized. Happiness tells the story of cheer, of sunshine and of gladness. Let us ever be faithful unto the end, as it means a Home in heaven.

This world is but a stepping stone

to the better world above. When God sets us apart to His service, to Himself, to a holy life, He lays claim on us for Eternity, as well as for time. We must understand our mission with God, and to do this we must study His Word more.

Let us not forget that He is present at every step taken and knows just where we stand. May we then so live that God can pronounce His heavenly benediction upon us in all our dealings while remaining in this house of clay.

Tiskilwa, Ill.

CORRESPONDENCE

(Continued from page 825)

Pigeon, Mich.

(Pigeon River Cong.)

Dear Herald Readers: Greeting:—Bro. Christian Nafzinger of Lowville, New York, came in to our midst the beginning of December and preached several interesting sermons while here.

Bros. Gideon Yoder of Wellman, Ia., and A. C. Swartzendruber of Parnell, Iowa, were with us from Dec. 27 to Jan. 2, as instructors for our Bible Conference. The topics taught were Faith, Repentance, Conversion, Justification, Redemption, Regeneration, and Sanctification. Many precious truths were presented. May the Lord bless the efforts put forth.

Five young souls confessed Christ as their Saviour during the meetings. May they prove faithful to their Master.

Bro. Mose Nofzinger is at present a patient in the Bad Axe hospital. He expects to have an operation this week. Otherwise health is fair. We are having mild weather at present, with some snow on the ground.

Jan. 7, 1920. Agnes B. Byler.

Harper, Kansas

(Crystal Springs Cong.)

Dear Herald Readers, Greetings:—Bro. Noah Oyer of Hesston, Kans., conducted a Bible class during Christmas vacation. We studied the first epistle of John. He also gave us several interesting talks, on the Tabernacle, Prayer, A Believer's Standing and A Believer's State, Second Coming of Christ, and the Inspiration of the Bible.

On Sunday, Dec. 28, we reorganized our Sunday school. Bro. E. J. Shetler was chosen as Supt.; Bro. J. J. Reber, Asst.; Sister Bertha Schindler as Chorister. At present we are having beautiful winter weather. Pray for us at this place.

Bertha Zimmerman.

Jan. 9, 1920.

Lancaster, Pa.

Dear Herald readers, Greeting in the Master's Name:—We are still thankful for the Lord who is mindful of us at all times. On Sunday, Dec. 21, Bro. William Lauver of Juniata Co., Pa., closed a series of meetings at the Mennonite Mission, 112 E. Vine St., Lancaster, Pa., with 5 confessions as one of the visible results. We ask an interest in your prayers that they may be faithful to Him who has called them. The Bro. preached the Word in sincerity and in truth. On Dec. 25-28, a Bible Meeting was held at the Mennonite Mission and the East Chest. St. Church, Lancaster, Pa. The meeting was well attended making it necessary to have overflow meetings on Thursday and Sunday evenings. It was a spiritual feast to all who had the privilege to attend. Sister Ella Shenk and Bro. Paul Mosemann both of Lancaster, Pa.; but who are at present attending school at Harrisonburg, Va., were with us during the meetings. We were glad for their presence. On Sunday, Jan. 11, we organized our S. S. at Chest. St., as follows: Bros. Harry Godshalk and Ray Myer Supts. The other officers will be appointed by them. The S. S. at the Mennonite Mission was also organized as follows: Bros. Abram Eby and Joseph Lehman Supts. May we not cease praying for each other and not faint by the way. Happy New Year to all.

Your Bro. till He comes,
Jan. 11, 1920. L. S. K.

Wood River, Neb.

Dear Gospel Herald readers, Greeting in Jesus' name:—We reorganized our S. S. Jan. 4, with Joe Stutzman, Supt.; Dave Lehman, Asst.; Abe Stutzman, Chorister; John B. Jantzi, Sec.-Treas.

On Nov. 28, 29, and 30 we held our Bible Conference with Chauncey A. Hartzler and John W. Hess as instructors. Bro. Hartzler gave the 5 chapters of James and Bro. Hess gave lessons on Prayer, Nonconformity, Practical Christianity, Social Life. Good attendance and good interest were manifested throughout.

Quite a number of confessions were one of the visible results, and saints were greatly encouraged. May God have all the honor, and bless the brethren thru which His work was accomplished. Pray for us.

Jan. 11, 1920.

Landisville, Pa.

To the Gospel Herald:—We had with us last evening Sunday, Jan. 11, at Landisville, Bro. John Lefever from Landis Valley and Bro. John Bressler from Juniata County. Bro.

Bressler had for his text Phil. 3:3. He gave us lots of spiritual food. May God bless him. The Landisville and Salunga S. S. Workers' Meeting will be held at Landisville, Jan. 28, 1920.

Program

Lesson for Feb. 1st assigned to Bro. Abraham Brenneman.

Lesson for Feb. 8th assigned to Bro. I. B. Good.

Lesson for Feb. 15th assigned to Bro. Harry L. Herr.

Lesson for Feb. 22nd assigned to Bro. Amos F. Eby.

Everybody invited.

Yours in the work,

Jacob W. Kreider, Secy.

Jan. 12, 1920.

LaGrange, Ind.

I will give the number of death notices that appear in the Gospel Herald for the year 1919 and the number for each ten years. Less than a year old, 37; one year to ten, 53; from ten to twenty, 37; in the twenties, 77; in the thirties, 58; in forties, 36; in the fifties, 38; in the sixties, 71; in the seventies, 106; in the eighties, 69; in the nineties, 7; in all 589. Among them were 6 deacons, 9 ministers, and 2 bishops. There were ordained 17 ministers, 5 bishops, and 19 deacons.

Two hundred sixty-nine couples were reported as having been married.

There were a few death notices given in which there was nothing by which the age could be known.

D. J. Miller.

Archbold, O.

A. M. Central, West Clinton, and Lockport Congregations were favored Dec. 15 by having Bros. D. H. Bender and John W. Weaver come into our midst to be engaged in five days' Bible Conference work. A number of live topics were discussed and every evening impressive sermons were preached, great interest was manifested by largely attended meetings. Another visible result of these meetings was that a number of souls confessed Christ. May God bless them richly in this choice that they have made for the Lord, and may the Lord richly bless the brethren in their calling as they go to other fields of labor.

Jan. 12, 1920.

Cor.

Larned, Kansas

Again we are beginning a New Year, and perhaps the thought comes to many of us, "What will the year 1920 have in store for us." Let us pray for strength and courage to press onward and upward, so that the record for the year will be one we are not ashamed of.

We as a little band of workers were permitted to receive special blessings from Dec. 21 to Dec. 31, when Bro. J. M. Kreider of Palmyra, Mo., was with us in a series of meetings, also doing Bible normal work. Altho there were no confessions, we as a small band of Christian workers were strengthened and encouraged to go on in the work of the Lord. We were especially glad for the Bible normal work, as it has been some years since we had such a privilege.

We ask an interest in the prayers of God's children that we may be faithful. In Christian love,

Elizabeth Zook.

REPORT

Of Receipts of Eastern Mennonite Board of Missions and Charities for December 1919

For the Gospel Herald

Altoona Mission

Kraybills Cong. (Furniture)	\$ 34.15
Children's Home Millersville Pa	
Kraybills & Mt. Joy Congs.	\$ 34.92
Brick Mennonite Cong	60.85
Strasburg Cong.	70.26
Goods Cong.	38.00
Mount Joy Pa S. S.	27.11
Kraybills & Mt. Joy Congs.	43.51
Willow Street Cong.	50.00
Mellingers Cong.	124.70
Two Classes Mellingers S. S. for Childrens use	3.65
Chestnut Hill Cong.	42.50
Paradise Cong.	76.15
Kinzers Cong.	9.55
	<hr/>
	\$581.20

General Mission Fund

Slate Hill S. S.	\$ 16.00
Metzlers Cong.	16.60
Slate Hill B. M.	6.51
East Petersburg S. S.	71.16
A Bro. Bowmansville Cong	100.00
Maria Ressler	50.00
In His Name	10.00
In His Name	3.25
Byerland Cong.	104.00
	<hr/>
	\$377.52

German Children Relief

Stony Brook S. S. Meeting	\$ 12.75
Willow Street S. S.	10.00
E. Petersburg Cong.	997.00
E. Chestnut St Cong Lanc Pa	140.00
Lititz Hess & Hammer Creek Congs.	653.25
Union National Mount Joy Bank	100.00
Stony Brook Cong	79.00
Mrs Weaver Terie Hill Pa	15.00
Cash	4.25
Chestnut Hill Cong.	123.00
New Danville Cong.	371.35
Elizabethtown Cong.	169.10
Lauvers S. S.	15.00
Goods Cong.	156.50
Salunga S. S.	10.00
Landisville & Salunga Cong.	286.00
Erismans Cong.	145.00
Weaverland Cong.	126.00
A. B. Rutt	5.00
Bosslers Cong.	291.75
Slate Hill Cong.	74.11
Kraybills & Mount Joy Cong	25.00
Walter W. Moper	50.00
Stumptown Cong.	310.90
Gantz Cong.	60.00

(Continued on last page)

WAR SUFFERERS' RELIEF FUND

Received by the Mennonite Relief
Commission for War Sufferers
during the month of
December 1919

For the Gospel Herald

General

A Bro & Sister, Tremont Ill	\$100.00
Brotherhood, Thurman, Colo	36.50
Upper Deer Creek Cong Ia	16.50
Gortner S S Md	10.00
Thanksgiving offering Warwick River Cong Va	87.10
Liberty Cong Ia	.25
Cherry Box Cong Mo	1.00
White Hall Cong Mo	1.00
Mt Zion Cong Mo	7.00
Mrs Catharine Nafziger	50.00
Jacob R. Liechty	25.00
Eleanor Rudy	2.00
Noah J. Kinsinger	10.00
E A Nissly & Wife	25.00
Pigeon River Cong Mich	53.41
Stone S S Mich	23.10
Oak Grove S S Champaign Co O	30.63
A Friend, Lancaster Co Pa	12.50
A Brother Foosland Ill	15.00
M T Yoder & family	25.00
S J P Va	100.00
N E Hershberger	60.00
Walnut Creek Cong Ohio	16.00
Tuleta S S Texas	10.00
Frank Lauver & Wife	10.00
West Center Cong O O Amish Reno County Kans	235.00
Two Sisters, Shelbyville Ill	4.00
D E Wittrig	5.00
A Brother Millersburg Ohio	20.00
John P Zook & J B Peachey Congs Belleville Pa	48.95
Christmas Offering, Canton Mission Cong Ohio	24.57
A Griend Danvers, Ill	100.00
Mrs D D Kauffman and Mrs. Geo. Hoylman (footwear)	10.00
East Center O O Amish Cong Kans	30.00
Mr & Mrs. C M Burckhart	3.00
Longenecker S S Ont	8.00
Kolb Cong Ont	6.00
North Clinton Cong Middlebury Ind	250.00
East Barns Cong Middlebury, Ind	75.00
Bethel S S Logan County Ohio	55.00
Yoder Cong Lagrange County Amos Yoder, Bishop, Ind	186.00
S J Kemp & Wife	50.00
O O Amish Cong., South Dist. Okla	85.00
per Shem Schlabach, Thomas Okla	51.29
Simon Brunk Va	12.50
Matt. 6:3 Kans	5.00
Rundschau Readers (clothing)	210.00
C B Brenneman	2.00
Willing Worker's Class Metamora S S Ill	7.56
A Mennonite family Ochiltree, Texas	25.00
Gortner S S Md	5.00
Louisville A M Cong Stark County Ohio	138.00
9 Brother Milford Nebr	200.00
Scottdale S S Pa	106.67
Weaver S S Pa	20.00
Liberty Cong Ia	12.00
Carver Cong Mo	8.75
Cherry Box Cong Mo	2.00
Mt Zion Cong Mo	11.50
A Bro & Sister Salem Cong Ind	25.00
J D Miller	2.50
Clinton Brick Cong Ind	11.08
Leo Cong Ind	18.09
A R Miller	3.00
Salem Cong & S S Ind	18.10
Class No 4 Forks S S Ind	5.00

E K Grennawalt & Wife	100.00
Middlebury Cong Ind	75.00
Bowne S S Mich	50.00
Sylvester J Miller	10.00
Clinton Frame Cong Ind	121.20
Jacob M Miller	10.00

\$3,188.75

Near East

Lula Wenger & S S Class	\$ 5.00
Girls of Martin's S S Ohio	5.00
Thanksgiving Offering Manson Cong Ia	55.41
Jonathan Conrad	5.00
Mrs Simon Lehman & S S Class	5.00
Hesston College S S Kans	10.00
Upper Deer Creek Cong Ia	70.00
Coalridge Cong Mont	10.00
Liberty Cong Ia	35.00
Berea Cong Mo	6.05
Bethel Cong Mo	6.50
Mt Zion Cong Mo	93.75
Bethel Cong Mo	34.95
Spring Field Cong Pa	10.00
Katie Souder	1.00
Springdale S S Classes	20.00
A Friend N Y	15.00
Mt Pleasant Cong Va	17.50
H V Albrecht	5.00
John A Albrecht	5.00
J W Yoder	5.00
Vernon Eigsti	5.00
Primary Dept Willow Springs S S Ill	5.00
Canton Mission S S Ohio Champaign County	5.00
Oak Grove S S Cable Ohio	120.00
Adult Bible Class Martins S S Ohio	5.00
Pleasant Grove S S Ill	40.00
Andy Schertz & Wife	50.00
Aaron Steiner	5.00
M T Yoder & Family	50.00
Mary Hershberger	20.00
Belleville A M S S Pa	50.00
Mt View S S Alta	20.00
Bethel Cong Logan Co. Ohio	23.76
A Bro & Sister Pa	5.00
Tuleta S S Texas	5.00
M D Stutzman	5.00
L D Ebersole	4.00
J Z & Emma Birky	5.00
Manson Cong Ia	3.00
A Bro & Sister Pa	10.00
S E Sharon S S Kalona Ia	123.04
Bellevue S S Kansas	7.00
Warwick River Cong Va	1.00
Plum Creek S S Nebr	19.39
Plum Creek S S Nebr	34.13
Plum Creek S S Nebr	25.00
Lincoln Public School Ia	15.00
H J Kauffman	10.00
J M Kurtz	25.00
Sycamore Grove S S Mo	104.82
A D Hartzler & Class	5.00
S R Yoder & S S Class	5.00
Mrs S R Yoder & S S Clas	5.00
Sarah Miller & S S Class	5.00
Levi Miller & S S Class	5.00
Lydia Kauffman & S S Class	5.00
Class No. 5 Sycamore Grove S S Mo	5.00
F P Kauffman & Family	5.00
D S Nafziger	5.00
Willow Springs Cong Ill	150.00
Christmas Offering	10.00
L S Miller	5.00
Sylvia King (Christmas Offering)	5.00
Cedar Grove Cong Pa	48.35
Cedar Grove S S Pa	60.00
Manson Cong Ia	32.50
David Brecheisen (Christmas)	25.00
S J Kemp & Wife	50.00
Thurman Cong Thurman Colo	158.08
A Sister McCauley W Va	5.00
Stauffer S S Md	12.75
A Brother & Sister	2.00
Brethren Reiff Cong Md	45.00
John L Frey	5.00

Hesston College Y P C A Kans	140.00
Protection Cong Kans	19.75
LaJunta S S Colo	40.00
Penna Cong Kans	8.00
Spring Valley Cong Kans	34.00
A Sister Pa	30.00
Int & Sr Classes Martins S S O	5.00
Adult Bible Class Martins S S Ohio	5.00
Catlin S S Kans	25.00
East Fairview Cong Nebr	116.65
Concord S S Tenn	5.00
C D Heiser	5.00
Christmas Offering Woodriver	
A M S S Nebr	17.17
Cedar Grove S S Pa	7.00
Sugar Creek Cong Ia	298.26
D E Wittrig	5.00
Lena M Schertz	5.00
Palmyra Cong Mo	24.85
Liberty Cong Ia	35.00
Coalridge Cong Mont	10.00
Berea Cong Mo	2.65
Surrey Cong N D	5.00
Mt Zion Cong Mo	46.75
Bethany S S Mich	5.00
Monroe J Hostetler	8.42
Elkhart S S Ind	
Good Samaritans Class	5.00
Willing Workers Class	5.00
Busy B's & Young Disciples	5.00
Helping Hand Class	5.00
Timekeepers & Helping Others	10.00
Classes	5.00
C A Shantz & Wife	5.00
Trout Creek Union S S Mich	24.00
J Wm Hoover	50.00
Mrs N S Hoover	20.00
White Cloud Cong Mich	6.46
Clinton Frame S S Ind	10.00
Albert Wyse	5.00
Jake Emmert	5.00
Ora Troyer	5.00
Class No. 3 Midland S S Mich	5.00
Class No. 4 Midland S S Mich	5.00
Olive S S & Individuals	67.40
Elkhart Literary Society	5.00
Hopewell Cong Ind	57.30
H F Reist & Wife	10.00
Shore S S Ind	46.40
Christmas Offering	
Junior Dept Middlebury Ind	15.00
Clinton Brick Cong Ind	8.48
Casselman S S Md	10.00
Springs S S Classes Pa	50.00
Weaver S S Pa	17.68
Ray F Bender	5.00
Ernest Miller	5.00
Rockton S S Pa	5.00
Blough S S Pa	30.00
Effie Hoover	5.00
Scottsdale S S Class Pa	5.00
Springs Sister's Aid Society Pa	5.00
Stahl S S Pa	70.00
Stahl S S Pa	32.44
Scottsdale S S Pa	1.75
Waterloo S S Ont	20.00
Rainham S S Ont	10.00
Wanner S S Ont	5.00
Norman Shantz & Eph Kinzie	5.00
Herbert Groh	20.00
Norman Martin & Ervin Liechty	5.00
Wideman S S Ont	15.00
Ed Shantz	5.00
Elvin Snider's S S Class Ont	2.50
J W Witmer	70.00
Eliza Snider	5.00
First Mennonite S S Children's	
quarter fund	98.20
Nora Weber	10.00

\$3,670.09

For France

Mr & Mrs Simon D Hershberger	\$ 10.00
A Bro Reiff Cong Md	20.00
R S Burkholder	10.00
Howard Springer (Belgium)	3.75
	\$ 43.75

For Germany

Ezra Mullett	\$ 5.00
Rundschau Readers	69.20
Maple Glen Cong Pa	13.50
Fisher East Bend Cong Ill	155.15
Scottdale S S (Ingolstadt) Pa	.75
Holdeman Cong Ind	100.00
Plain Cong Pa	440.47
Plain S S Pa	130.05
Line Lexington Cong Pa	400.00
Lower Salford Cong Pa	248.19
Doylestown Cong Pa	164.00
Souderton Cong Pa	309.00
Spring City Cong Pa	177.35
Skippack Cong Pa	60.00
Providence Cong Pa	60.00
Boyertown & Hereford Congs Pa	18.56
Norristown Mission Pa	13.00

\$2,364.22

For Austria

Rundschau Readers	\$ 69.20
Scottdale S S Pa (Vienna)	1.50

\$ 70.70

Total amount received during	
month of December	\$9,337.51
Previously reported	338,706.06

Total	\$348,043.57
Previously reported by E. M. B.	
of M. & C.	107,320.54
Grand Total	\$455,364.11

Gratefully acknowledged,

Mennonite Relief Commission for War
Sufferers,
G. L. Bender, Treas.,
1711 Prairie St.,
Elkhart, Ind.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Our Relief Commission is busily engaged in working out the problems in connection with sending a relief unit to Russia. Only those who have had some experience along this line can really realize just what such an undertaking means. The brethren who are charged with the actual execution of the work feel the burden very keenly and crave a deep interest in the prayers of the Church that they may be given wisdom and strength for the task. Negotiations are proceeding as rapidly as possible.

The Commission is making an effort to supply the call for six more Mennonite workers to be sent to the Near East. Three of these brethren are expected to sail in the not distant future and the names of three others have been accepted and will probably sail a month or two later. Undoubtedly there will be calls for more men a little later.

Bro. Eli Stoltzfus is one of the new Mennonite workers in the Near East. He completed his service in France under the Friends' Reconstruction Unit and transferred from there to the Near East where he is located in the Beirut district. It is to be expected that Bro. B. B. Stoltzfus and family of the Lima Mission are especially interested in any news from that place, as they now have three sons engaged in relief work under the Near East Committee.

The following are extracts from the report of Adelaide Dwight, who recently returned to New York after a six months' tour of the Near East undertaken for the purpose of studying the orphan problem;

"As I bucked along in a box car from station to station on the way to Erivan I began to realize that there were thousands of homeless and wretched children wandering from place to place. At every station ragged urchins, who seem to be merely skin and bones, would beg for food. At Alexandropol, where the children stopped for several hours, a little fellow, apparently dying of starvation, was picked up and taken to the hospital. He was barely conscious and had to be carried on an improvised stretcher. When I came back I heard that it had been too late to save him."

"It was at Erivan, however, that I found the most appalling conditions. The first place I saw was the shelter house, where hundreds of grown people and children find a place to sleep and were given bread and one hot meal a day. The children were mere ragged skeletons—some of them too ill to walk. Here the nurses and orphanage workers came every day to pick up the children to carry them to the hospital or orphanage."

"The horrible skin diseases that all these children had contracted made it very difficult to clean them up, and it was often weeks before a child could be put in with other children. In the baby's hospital I saw twenty or thirty dying, and seventy or eighty older children being cared for. It was a delight to see how clean and wholesome they looked, and to find them beginning to take an interest in their surroundings. The older ones were having their supper and were sitting on the floor, four or five around one nurse, being fed from an earthen bowl with an enormous wooden spoon. They opened their little mouths like birds, each one waiting his turn more patiently than the birds would have done."

"The apathy of these little children was one of the most pathetic things about them. In one of the larger orphanages at Erivan I saw Nvart, a very attractive girl, who looked rather delicate. She told me that she was threatened with tuberculosis, and that her father and mother had been killed in 1915, and she with her brother and two sisters were taken into a Turkish home. There they were treated fairly well, but last spring when the British came to Trebizond, their home, they were rescued; the older boy and girl were sent to Constantinople, but it was impossible for the relatives to care for all of the children, so that Nvart and her little sister were in Erivan. Nvart needed special care and must be sent to the mountains if she was to recover. The orphanage where Nvart was, has been carried on all through the war by a very fine Armenian woman, and the children were in splendid condition."

"In contrast to this orphanage was one that had been just opened. It was barely more than a shelter—in some places the walls had fallen in so that only a part of the rooms could be used. But even though the children here were still in their rags, they were better off than in the awful shelter house. As soon as they could be cleaned up they were dressed, like the other children, in grey homespun; but funds would not allow new clothes at present."

REPORT

(Continued from page 822)

Thoughts: Catholicism is the leading religion in many cities, and one of the greatest hindrances to the true religion of Jesus Christ. Whole sections in some of our cities are given over to that class of people. A very low state of morals exists among them. The religious atmosphere is tainted and shaded so as to harmonize with the low standards of living.

A paper written by C. K. Hostetler, of Youngstown, O., covering the same topic, was read by Ralph Smucker, of Goshen, Ind. The same will appear in print later.

"Experiences and Observations in the Rural Field," by J. R. Shank, Carver, Mo.

Texts: "Look on the fields." "A great door, and effectual is opened unto me." **Thoughts:** Many doors are open to enter the rural districts. We need to look on the ripe fields. We often look the wrong way, and for great results. We need to sow and wait for the harvest. Sow that others may reap. God has entrusted to us a message and called us to be witnesses for Him, hence we need to be faithful in discharging our duty in the particular work to which we have been called.

"Relief Work as a Factor in Missions," by J. C. Meyer, Goshen, Ind.

Biblical interpretations of relief, Acts 11:21-30; Lev. 25:35, 36; Isa. 1:15, 16; I Tim. 5:6. **Thoughts:** Mission work and relief work cannot be separated. No use to give spiritual food without first giving physical food. A missionary should be prepared to supply both the physical and spiritual needs of the famishing. For the Mennonite Church to launch a relief program is not a very easy task.

Levi Mumaw, of Scottsdale, Pa., gave a report of the Mennonite Relief Commission.

Prayer by A. W. Geigley, of Gettysburg, Pa.

Monday Afternoon Session

Song Service conducted by J. I. Weldy, Wakarusa, Ind. Devotional: Led by Ray F. Yoder, Wakarusa, Ind. Scripture, Eph. 4 followed with prayer.

"Extent and Effects of Medical Missions," by C. D. Esch, Dhamtari, C. P., India.

"As ye go, preach, heal the sick, cast out devils." We must reach the spiritual thru the physical. Help the helpless. Christ came not only to save the lost, but to heal all manner of sicknesses as well. The life of Christ must be demonstrated in the lives of the missionaries. Many facts and figures were given by the speaker showing the great need of more medical missionaries in the foreign lands.

"Our Available Resources—A Challenge to the Church," by Abner G. Yoder, Parnell, Ia. **Thoughts:** The past 25 years have wrought a marvelous change in the Mennonite Church in the way of resources. Many of our young men and women are preparing for missionary activities. The great host of children that are in the various Mennonite families, if rightly taught and trained, will mean a great resource in the way of mission workers in a few years hence. A great number of volunteers both in our schools and rural localities will soon be available for service.

An offering was taken for general mission work, amounting to \$158.59.

"Plans and Preparation for Meeting the New World Conditions," by Daniel Kauffman, Scottsdale, Pa.

There has been a radical change in world conditions. This has been brought on by the scourge of war. New lines of work, and other fields of labor are opening

to us as a Church. Preparation for service, and the disseminating of missionary intelligence are necessary in order to meet our obligations in rescuing the perishing. The key note is, that we stand together as a unit, with both our pocketbooks and efforts.

Prayer by D. G. Lapp, Roseland, Neb.

Monday Evening Session

Workers' Meeting. Subject, "Messages that Affected My Life," R. M. Smucker, Goshen, Ind., in charge. Many inspiring thoughts were given by various workers. Nellie Yoder of West Liberty, O., in charge of the singing.

"The Responsibility of the Church for World-Wide Evangelism." By I. R. Detweiler, Goshen, Ind.

Thoughts: We need more men and women who will stay on their jobs in spite of the difficulties which they encounter. The responsibilities of every Christian are exceedingly great. Many accept the responsibility assigned to them in a general way. The war has greatly diminished the number of foreign missionaries. God has enlarged our vocabulary, knowledge, and responsibilities. We as a Church have heard the call to service. Will we respond?

"A Lost World—A Waiting Saviour—A Sleeping Church."

A paper was written on the Subject and sent in by S. F. Coffman, Vineland, Ont., which was read by Geo. J. Lapp. Bro. Lapp followed with a short pointed talk.

Resolutions

Since this Missionary Conference assembled at Elida, Ohio, Dec. 27-29, 1919, recognizes that our brethren and sisters engaged in mission, reconstruction, and relief work abroad are ambassadors for Christ and representing the Church, and since we have every assurance that they are faithful to their every trust; also, since they are burdened with duties such as in every case are over taxing them:

Therefore, be it

Resolved: 1. That we hereby give them every assurance that their looking to us for prayer and support are not in vain.

2. That this Conference send to our missionaries in India and South America and to our Reconstruction and Relief workers in Europe and Asia our hearty greetings of love and good will and that we ask the secretary to include a copy of these resolutions in his communication.

Resolved, that we unitedly express our gratitude to God for the fellowship and the rich inspiring spiritual feast we have enjoyed during the past few days, and that we commit ourselves together to a greater unity and fellowship with each other and our heavenly Father in order to more effectively promote the cause of evangelism as fostered and promoted by our own beloved Church.

Resolved, That this General Missionary Conference expresses its appreciation for the kind hospitality of, and entertainment by the brotherhood of this place and thank them for the same.

Song: "Faith of Our Fathers."

Closing remarks by the Moderator, S. E. Allgyer.

Song: "I Am Coming Home." Prayer by J. S. Gerig. Benediction.

(Note. We are planning to have all the talks given at the Conference printed in full and published in booklet form for free distribution, at the earliest possible date.)

—J. S. Shoemaker, Secy.

For the Son of Man is come to seek and to save that which was lost (Luke 19:10).

Married

Schwartzentruber—Witmer.—On Aug. 27, 1919, at the home of the officiating minister near Waterloo, Ont., Bro. Emanuel Schwartzentruber and Sister Etta Witmer, of the Latschar Cong., Mannheim, Ont., were united in marriage.

Eby—Diefenbacher.—At the home of the bride's parents near Wallenstein, Ont., Bro. Edwin S. Eby and Ida Diefenbacher, both of Kitchener, Ont., were joined in matrimony, on Oct. 15, 1919, Bro. Jonas Snider officiating.

Frick—Shantz.—On Jan. 1, 1920, at the bride's home Bro. Edwin Frick of the Weber Cong. and Leota Lucele Shantz of the Latschar Cong., Mannheim, Ont., were joined in the bonds of matrimony, Bro. Jonas Snider officiating.

Harnish—Schertz.—On Jan. 1, 1920, at the bride's home, Bro. David Schertz, Bro. Frank Harnish and Sister Mae Schertz were united in marriage, Bro. A. A. Schrock officiating. May their married life be one of joy and happiness.

Charles—Hartman.—On Jan. 15, 1920, at the bride's home near Millersville, Pa., Bro. Omer Charles and Marie Miller Hartman, both of the Millersville Mennonite Church, were united in marriage by Bro. John K. Charles.

Sauder—Shantz.—On Nov. 12, 1919, at the home of the officiating bishop, Bro. Jonas Snider, near Waterloo, Ont., Bro. Aaron Sauder of the St. Jacobs Cong. and Susanna Shantz of the Waterloo Cong. were united in marriage by Jonas Snider.

Gimbel—Cressman.—On Jan. 14, 1920, at the home of the bride's parents, New Hamburg, Ont., Bro. Irvin Gimbel, Breslau, Ont., to Sister Ada Cressman, Bro. Oscar Burkholder officiating. May God's rich blessings accompany them thru life.

Bechler—Gascho.—Bro. Sidney Beckler and Sister Minnie Gascho were united in holy matrimony on Dec. 25, 1919, Bro. J. E. Zimmerman officiating, at the home of the bride's parents, Joe and Phebe Gascho. May God lead and direct them thru life.

Roth—Roth.—On Jan. 15, 1920, at the bride's home, Bro. Amos Roth of Beaver Crossing, Neb., and Sister Phoebe Z. Roth of the Roanoke, Ill., congregation, were united in marriage, Bro. A. A. Schrock officiating. May God bless them thru life.

Herr—Lehman.—On Dec. 25, 1919, at the home of the bride's parents, Bro. and Sister D. A. Lehman, Bro. Oscar Herr and Sister Martha Lehman were united in marriage, Bro. E. S. Mullet officiating. May the Lord grant them a long and happy life.

Stoltzfus—King.—On Dec. 18, 1919, Bro. Samuel N. Stoltzfus and Sister Anna Mary King, both of Atglen, Pa., were united in holy matrimony. At Maple Grove, Pa., Bro. John S. Mast officiating. May God's richest blessings attend them in life and give them strength to do His will.

Horst—Frey.—On Jan. 18, 1920, at the home of the officiating bishop, Bro. John S. Burkholder, near Chambersburg, Pa., Bro. John W. Horst and Sister Alice E. Frey were united in holy matrimony. May their married life be one of happiness and joy and peace in the Lord.

Stutzman—Yoder.—Bro. Lee Stutzman and Sister Sadie Yoder, both members of the Mennonite congregation of Chappell, Nebr., were united in marriage Nov. 5, 1919, at the home of the officiating minister, Bro. Nick C. Roth of Chappell, Nebr. May the Lord bless and direct them thru life.

Lefever—Gerlach.—At the residence of Bro. J. C. Habecker, Jan. 6, 1920, Bro. Martin M. Lefever of Strasburg congregation and Sister Elizabeth M. Gerlach of Masonville congregation (Lancaster Co., Pa.) were united in holy matrimony. May God's rich blessings, both temporal and spiritual, attend them thru life.

Schiedel—Horst.—On Oct. 29, 1919, Bro. Allen Schiedel and Salome Horst, both of Kitchener, Ont., were united in marriage at the home of the bride's parents by Bro. Jonas Snider.

Ruby—Kropf.—On Dec. 16, 1919, at the home of the officiating bishop, Bro. Jonas Snider near Waterloo, Ont., Bro. Noah Ruby and Fannie Kropf of the Waterloo Cong. were united in marriage.

Bean—Eby.—On Dec. 20, 1919, at the home of the bride's brother near Drake, Sask., Bro. Alvin Bean to Sister Edna Eby, Bro. M. H. Schmidt officiating. May God richly bless these young people thru life.

Schrock—Stutzman.—On Dec. 31, 1919, Bro. Perry S. Schrock and Sister Mamie Stutzman, both members of the Chappell Mennonite congregation near Chappell, Nebr., were united in holy bonds of matrimony. Bro. John Roth officiating. May God richly bless them on the voyage of life.

Mast—Stoltzfus.—On Dec. 30, 1919, Bro. Isaac C. Mast and Sister Lydia N. Stoltzfus, both of Atglen, Pa., were united in holy matrimony at Maple Grove, Pa., Bro. John S. Mast officiating. God bless them, that their married life may be lived out for His service.

Byler—Kauffman.—On Jan. 15, 1920, at the home of the bride, Bro. Jesse J. Byler and Sister Elsie M. Kauffman, both of the Maple Grove congregation, Atglen, Pa., were united in holy matrimony. Bro. John S. Mast officiating. May God's richest blessings accompany them through life.

Maust—Nofziger.—On Thursday, Oct. 30, 1919, at the home of the bride's parents, Bro. Menno Maust of Bay Port, Mich., and Sister Cora Nofziger of Archbold, Ohio, were united in marriage by Bro. Eli Rupp. May their pathway in life be one of peace and happiness.

Obituary

Yantzi.—Murial, infant daughter of John and Katie B. Yantzi, was born Jan. 15, 1920; died Jan. 16, 1920. She is survived by father, mother and one brother. Interment in the Amish Mennonite Cemetery near Thurman, Colo.

Figus.—George Figus was born May 12, 1858, in Laporte Co., Ind., where he lived till 1903, when he moved to Elkhart Co., Ind. On Mar. 3, 1880, he was married to Sarah Fletcher. To this union was born one son (Irvin). He spent his life on the farm, a good neighbor and a congenial friend. On Dec. 18, he was stricken with paralysis to which he succumbed Dec. 27; aged 61 y. 7 m. 15 d. He leaves his companion, son, 1 brother and many other relatives and friends. Funeral services held at the Olive Church conducted by D. A. Yoder and C. A. Shank.

Stahl.—Angeline Stahl (nee Bleam) was born in Canada, Sept. 28, 1854; died of pneumonia Dec. 16, 1919; aged 65 y. 2 m. 18 d. She was married to Samuel Stahl Jan. 16, 1881, and lived in Michigan near Elmdale until death. She united with the Mennonite Church a number of years ago and remained faithful ever since. She leaves husband, a foster daughter, 2 brothers, 1 sister, and a great number of relatives and friends. She was of a quiet, unassuming disposition, always interested in the welfare of others. Funeral services held at the Mennonite Church near Elmdale conducted by D. A. Yoder and Aldus Brackbill.

Cressman.—William R., son of Horace G. and Sallie (Springer) Cressman, died at the Sanitarium, at Hamburg, Jan. 13, 1920; aged 19 y. 1 m. 13 d. For some time the young man had been suffering with tuberculosis and his removal to the institution proved of no avail, and he passed peacefully away. Besides the parents, there survive the following brothers and sisters—Claude, Leroy, Catharine, Elura, Viola and Anna. The funeral was held Jan. 19 at the parents' residence. Further services and interment at the Souderton, Pa., Mennonite meetinghouse at 2 o'clock, where he had been a member

for a few years. Services conducted by the home ministers, Jacob Moyer and Elmer Moyer.

Zimmerman.—Esther Jane, daughter of Bro. Jonas M. and Mary A. Zimmerman, was born near Mechanicsburg, Pa., Aug. 25, 1902; died Dec. 29, 1919; aged 17 y. 4 m. 4 d. Death was due to an abscess in her head. She is survived by her parents, three sisters. Three brothers preceded her to her heavenly home. She was a member of the Mennonite Church about 4 years. She was a regular attendant of Slate Hill Sunday school and we shall miss her very much also in Church and home as she was always active in her duties. Funeral services at Slate Hill Church Jan. 1 conducted by Simon B. Landis assisted by Ben. Zimmerman and Samuel Hess. Interment in the adjoining cemetery.

Landis.—Catharine H. Landis was born in Lancaster Co., Pa., June 16, 1843; died at her late home in Mechanicsburg, Pa., Jan. 8, 1920, of a complication of diseases; aged 76 y. 6 m. 23 d. Her husband, David N. Landis, preceded her in death 6 years. She leaves 2 sons, 1 step-daughter, and a number of grandchildren. She also leaves 2 sisters and one brother. She united with the Mennonite Church in early life and remained faithful until death. She was of a quiet unassuming disposition always concerned about the welfare of her children. Funeral services Jan. 10 at the Stumptown Church by Bros. Sanford B. Landis and David L. Landis. Interment in adjoining cemetery.

Stauffer.—Henry H. Stauffer was born in Lancaster Co., Pa., Feb. 2, 1843; died at his home in Lititz, Pa., Dec. 30, 1919; aged 76 y. 10 m. 28 d. Oct. 14, 1879, he was married to Susan B. Harnish. To this union were born 3 sons and 1 daughter. One son preceded him in death. Death was caused by dilatation of the heart. He was the last of a family of 13 children. He was of a quiet, unassuming disposition, a kind father, a good husband, and a good neighbor. He leaves his widow, 2 sons and a daughter and 6 grandchildren. Funeral services in East Petersburg Mennonite Church Jan. 5 by Jacob Hershey, Noah Landis, and Frank Kreider. Texts, Rev. 3:11 and Jas. 4:14. Interment in the adjoining cemetery.

Shank.—Sophia, daughter of Pre. Michael W. and Nancy (Ramer) Shank, was born in Elkhart Co., Ind., Jan. 15, 1864; died at the City Hospital in La Junta, Colo., of bronchial pneumonia, Jan. 15, 1920; aged 56 years. In 1884 she came to Kansas and soon afterwards located with her parents near Garden City, Kans., where she remained until 1904, when she came to La Junta where she remained until her death. She was of an unusually mild and retiring disposition, but was ever ready to help those who were in need. She united with the Mennonite Church in 1885, and remained a faithful and consistent member until called to her reward. She leaves to mourn her departure, two brothers and four sisters, besides a number of other relatives and many friends. Funeral services were held Jan. 17 from the La Junta Mennonite Church, conducted by the Brethren, Allen H. Erb and Jacob A. Heatwole. Text, II Cor. 5:10. Burial in the East Holbrook cemetery. A Nephew.

Kennel.—Two brothers, Norman and Clarence, sons of Isaac and Priscilla, of Atglen, Pa. Norman died Dec. 20, 1919; aged 5 y. 3 m. 22 d. Funeral services at Maple Grove A. M. Church Dec. 23, conducted by Bro. A. B. Stoltzfus. Texts, II Sam. 2:23; Matt. 19:14. Clarence died Dec. 25, aged 2 y. 8 m. 13 d. The last week he suffered much but as he passed away he opened his eyes and smiled.

Now their pains are all over. They leave to mourn their early departure parents and one little brother, Aquila. Funeral Dec. 27. Text, Isa. 11:6, latter clause.

"Yes happy are these little lambs
Of such the kingdom is;
The Lord our praise and thanks demands
Who made them heirs of bliss
He takes them home where pain and woe
Will ne'er disturb them more;
The thought is sweet that we may see
Them in that heavenly home."

Myers.—Samuel W. Myers was born in Putnam Co., Ohio, Dec. 6, 1855; died at his old home where he was born and always lived Jan. 11, 1920; aged 64 y. 1 m. 5 d. He retired in the eve in usual health and in the morning was found sleeping in the cold embrace of death. He leaves 3 brothers, 1 sister and many other relatives and friends. His parents, 2 brothers, and 2 sisters preceded him in death. He united with the Mennonite Church at about 15 and was a faithful member of the Blanchard River Church until death. Bro. Myers was a man of a very quiet and unassuming disposition. Funeral services at the Forest Grove U. B. Church Jan. 14 by Moses Brenneman and Simon Sherk. Text, I Pet. 1:3, 4. Buried near the old home in the Myers Cemetery.

Stutzman.—Joseph Stutzman was born in Fairfield Co., Ohio, June 22, 1848; died Jan. 9, 1920, after a two weeks' illness of capillary bronchitis; aged 71 y. 6 m. 18 d. On Jan. 25, 1876, he was married to Anna Kurtz, who preceded him in death seventeen years. He is survived by 2 daughters (Ella Hartzler and Lydia Belle Miller), 7 grandchildren and two sisters (Lydia King and Sallie Byler). He was a faithful member of the Amish Mennonite Church, a kind father, a good neighbor, and an unselfish friend. During his sickness he left evidence of his hope beyond the grave and expressed a trust in his Savior. Funeral services conducted by J. J. Warye and S. E. Allgyer at Oak Grove Church. Interment in Hooley graveyard.

Greenwood.—Francis M. Lefever was born near Neffsville, Pa., June 12, 1851; died at her home near Norton, Kans., Jan. 13, 1920; aged 68 y. 7 m. 1 d. She was married to Lee Greenwood July 10, 1888. To this union were born 5 children (Lee, Noah, Frank, Grace, and an infant babe). She was baptized in the spring of 1874 at East Petersburg, Pa., Mennonite Church. She leaves a sorrowing husband, 1 daughter, 2 sons, brother, sister, and many relatives and friends. Funeral at the Brethren Church assisted by Bro. A. P. Becker, where the remains were laid to rest to await the resurrection. Although away from the church of her choice her desire was to walk in the old paths faithful to the end. She peacefully fell asleep in Jesus. Funeral conducted by J. F. Brunk, Peabody, Kans.

Rohrer.—Isaac H. Rohrer was born in Lancaster Co., Pa., Feb. 3, 1834; died Jan. 8, 1920; aged 85 y. 11 m. 5 d. He was a member of the Mennonite Church at Strasburg for many years, and as long as strength permitted his seat there was seldom vacant during church services. He leaves a sorrowing wife, 3 daughters, 4 grandchildren and 6 great-grandchildren; also one brother now in his ninety-first year. Altho blind for several years, and his mind at times gone, yet God revealed unto him that his end was near, and in his rational moments he prayed earnestly and longed for the time when he could go home to glory where sorrow and pain are not known. Funeral services at the home of his youngest daughter Jan. 10, by Bro. Christian Brubaker, and at Strasburg Church by Bro. Frank Herr. J. A. M.

Martin.—Barbara (Streicher) Martin was born Oct. 8, 1880, in Wellesley, Ont., died Dec. 27, 1919; aged 39 y. 2 m. 18 d. Dec. 10, 1903, she was married to Andrew Martin who with 5 children (Bertha, Grace, Gertrude, Christian, Christina), 2 sisters (Mrs. M. M. Zehr and Mrs. Herbert Pueblo), father, 4 brothers (Noah, Leonard, Joe and Dave) and a host of friends are left to mourn her departure. One year ago she had an attack of influenza which developed into tuberculosis and was the cause of her death. She often exclaimed, "Oh, I am so tired, but I must also have my share of suffering but oh, how thankful I can be to the Lord that it is just a feeling of tiredness." She spent her hours in praying for her family and the last morning before she died she was very much concerned about them and the multitude in this world for which she loudly prayed. Funeral services at the church Dec. 30 by C. Nofztier in German (Text, Matt. 25—Her favorite chapter) and in English by Joe Zehr. Interment in Kirshnerville Cemetery.

REPORT

(Continued from page 828)

Hernley's Cong.	64.50
Mount Pleasant Cong.	23.00
Erb's Cong.	217.50
A brother Weaverlanr	75.00
Sisters A and K. H.	3.00
Weaverland & Martindale S. S.	147.00
X. Y. Z. Weaverland	5.00
U. U. Sauder	100.00
Strasburg Pa Cong.	83.86
Willow Street Cong.	80.40
Landis Valley Cong.	208.60
Paradise Pa Cong.	159.60
Amish Brethren	77.75

\$5,465.27

India Mission

John Wendling	\$ 5.00
Hanover Bible Class	20.00
Anna Fridys Class Elizabethtown S. S.	5.00
Lichty Mennonite S. S.	60.00
Mary A. Buckwalter	4.00

\$ 94.00

Native Workers' Support India

E. Petersburg S. S. Y. M. B. C.	\$ 5.00
Manheim Bible Study Class	5.00

\$ 10.00

India Famine Sufferers

Landisville Bible Meeting	\$ 22.93
Mellingers Cong.	2.00
Millersville & Rohrerstown Cong.	312.52
Vine St. Mission S. S. Lanc Pa	77.01
I. S. Stauffer	3.00

\$417.46

Boys' Orphanage India

Rissers Cong.	\$ 40.05
Kraybills & Mt Joy Cong	2.00
C. L. Shank from Belleville	51.50
Hernley's Cong.	48.00
Chestnut Hill Cong.	63.90
New Holland S. S.	120.00
Ephrata Cong.	25.40
Metzlers Cong.	56.50
Gantz Cong.	15.00
Wm Graybills district	45.00
E. Petersburg Cong.	180.61
Gingrichs Cong. Leb. Co	15.00
Wm. Smoker	10.00
David Mast	5.00
Isaac Mast	5.00
Aaron Mast	10.00
Erbs Cong.	77.00
Old Order Amish of Conestoga	50.00
Lauvers & Cross Roads Cong	27.02
W. G. Gingrich	5.00
J. G. Gingrich	15.00
Manor Cong.	413.55
E. Petersburg Y. M. B. C.	5.00
H. Reist Landis	5.00
Forwarded by D. N. Lehman	123.00
A Sister Florin Pa	2.00
Forwarded by Sem Eby	203.83
A brother Bowmansville Cong	150.00

\$1,769.36

Knoxville, Tenn. Mission

Stoner Kready's Class	
Elizabethtown S. S.	\$ 5.00
Stauffers S. S.	8.00
Anna Fridys Class Elizabethtown S. S.	5.00

\$ 18.00

Lancaster Pa Mission

Annville Pa Sewing Circle	\$ 5.00
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Total receipts for month \$8,771.96

Gratefully acknowledged,

Eli G. Reist.

REPORT

Of Money Received by The Finance
Committee of the Mennonite
Board of Education to
Dec. 15, 1919

For the Gospel Herald

Wm. E Kandel	\$ 40.00
Sam J Heiser	43.20
A M Brenneman	17.28
L K Stover	86.40
Sol Kauffman	5.07
Fulton County Congs Ohio	770.00
Jos B Weaver	25.00
Samuel Blosser	50.00
Ezra S Bowman	5.00
J H Lehman	200.00
J Oliver Yoder	100.00
J C Oesch	25.00
Oliver R Byler	86.60
Andrew Birky	21.05
G A Birky	8.42
H E Moore	20.00
P P Swartzendruber	20.00
Dan Hershberger	5.00
M L Frey	106.00
Jonas Litwiler	25.98
E J Hershberger	10.00
John J Fisher	200.00
J B Yoder	5.00
Alva Miller	25.00
Abner M Miller	10.00
Lee Neffenegger	25.00
Milo J Miller	5.00
Omer Gingerich	10.00
J F Gingerich	10.00
Mahlon T Yoder	100.00
Chris Gingerich	15.00
Jacob C Brenneman	50.00
Eli Hochstetler	25.00
Emery Kauffman	10.00
Geo P Yoder	25.00
John A Hochstetler	10.00
M S Bontrager	10.00
L O Gingerich	5.00
Aaron S Hochstetler	20.00
C E Yoder	10.00
Cornelius Gingerich	5.00
P D Shetler	5.00
Sebastian Gerig	5.00
C C Miller	10.00
J S Gingerich	10.00
I G Marner	3.00
Dan E Gascho	10.00
Ben J Kauffman	25.00
John B Miller	5.00
S C Swartzendruber	100.00
Sarah Brenneman	5.00
Erlis Brenneman	1.00
Geo Eash	5.00
Lewis J Gingerich	5.00
S M Bender	50.00
N J Schrock	5.00
Roy Rensberger	5.00
M E Kinsinger	25.00
John Yoder	3.00
Omer Yoder	5.00
A E Kinsinger	25.00
G W Reade	2.00
Ida Hershberger	5.00
Kores Kinsinger	5.00
Simon Kinsinger	5.00
J G Roth	5.00
Mary Egli	1.00
David Schlatter	5.00
John Schlatter	50.00
Joseph Nebel	25.00
J J Zook	10.00
J K Leichty	5.00
Ben Leichty	5.00
J E Bachman	25.00
Chris Orendorff	50.00
O D Boshart	5.00
C E Christner	15.00
P J Roth	10.00
D W Orendorff	25.00
D F Myers	10.00
J J Roth	5.00

C G Widmer	5.00
P H Conrad	10.00
Simon Gingerich	25.00
Daniel Graber	25.00
C M Schrock	2.00
Harris Boese	10.00
Ben R Roth	25.00
Joseph Graber	15.00
Jos Alliman	5.00
J B Huber	25.00
David Good	50.00
J C Eigsti	151.55
Joe Reschly Jr	34.65
H R Kreider	100.00
Daniel Graber	20.00
C J King	50.00
Geo Reber	5.00
Mrs Florence Brubaker	50.00
J A Boller	10.00
S S Hochstetler	50.00
John Gingerich	50.00
W C Brenneman	25.00
Moses H Brenneman	86.80
A F Troyer	26.04
W O Hershberger	100.00
J A Springer	86.60
S M Bender	5.00
Jacob L Detweiler	86.80
Joseph Zook	5.00
Jake K Yoder	20.00
Menno Gingerich	10.00
D B Swartzendruber	25.00
Eli J Stutzman	2.00
Melvin Gingerich	8.70
Mayme Conrad	10.00
Anna Conrad	10.00
Peter R Garber	5.00
John C Roth	5.00
Mary N Conrad	5.00
John R Wenger	5.00
Fannie & Mary Mast	5.00
Jacob R Leichty	5.00
Elmer T Boshart	10.00
J G Wenger	10.00
Harvey M Yoder	10.00
J M Byler	23.00
J A Hostetler	100.00
Harmon Rupp	50.00
D B Hochstetler	50.00

Total \$4,353.14

Amount previously reported 105,863.54

Grand Total \$110,216.68

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
(Established 1864)

SCOTSDALE, PA., THURSDAY, FEB. 5, 1920

(Established 1905)
Gospel Witness

No. 45

EDITORIAL

Then shall the righteous shine forth as the sun in the kingdom of their Father.

"Blessed is he that readeth.....He that hath an ear, let him hear what the Spirit saith."

An interesting discussion of the genealogy of Christ is offered this week in an article by Bro. Ressler. It is one of many illustrations which show that the so-called "contradictions" of the Bible exist wholly in the minds of the critics.

Encouraging reports come from many of our congregations where continued meetings are being held. Scarcely a series of meetings is reported but that a number of public confessions of Christ and accessions to the Church are among the results. The brotherhood is greatly strengthened, and this means prospects of still greater numbers won for Christ later on. But let us not consider the work done when the meetings close. In fact, these meetings should be but part of a continual effort to build up the Church by strengthening the members and winning souls for Christ. May God help us to press forward, and never weary in well doing.

Renewal slips were placed in several hundred Gospel Heralds last week. During the months of December and January our subscribers were remarkably prompt in bringing their subscriptions up-to-date; but there are still a few that were not heard from. We would be glad to have them all continue with us. But if for any cause the paper should be discontin-

ued, please drop us a card. Our subscription list being now above 12,000 we trust that there may be enough new subscribers to keep the list above that number, even though there may be several hundred dropped from the list. Subscription price, since Jan. 1, 1920, \$1.50 per year. Any one sending in the names of two new subscribers, accompanied by \$3.00, will receive a year's credit on his Gospel Herald. Sample copies sent upon request.

A Shrewd Advertisement.—The Manager had tossed it into the waste basket—he had seen the like before. But one of the other workers saw it and rescued it. It had some pretty pictures and had rather interesting reading matter on "nature" subjects, so we took a look at it. We had to leaf thru a good part of the seventy-six pages before we discovered that it was a clever paper advertisement. Shrewd it was to hide its propaganda in behalf of certain printing papers in a mass of matter on entirely different subjects. But this was but preparatory to the shock we got as we looked at an announcement of a "Combination Offer." The combination consisted of a year's subscription to the paper advertising magazine and "An American Bible." And the "American Bible," so it was said, consisted of selections from the writings of Franklin, Jefferson, Lincoln, Emerson, Paine, Ingersoll, Whitman, and—the president of the paper company and editor of the magazine! Truly a wonderful book, called a Bible, and made up of the writings of five well-known opponents of the Bible and two whose Christianity is at least doubtful, together with an Unknown. The Old Serpent is still very subtle. Beware as to the "Bibles" you buy. —R.

CONSERVATISM, CONSERVATION

(Continued)

Conservative Christians have two things upon which to practice conservation: (1) the true Christian faith; (2) the Church. The latter includes two things: (1) holding the Church solid for the true Gospel faith; (2) winning the greatest possible number of souls for Christ and holding them and building them up in Christ. What may we as individual members, and as a church, do to accomplish these results? is the question now before us.

1. **We must be satisfied with nothing short of a complete surrender to God and a complete separation from the world.** Anything short of this means a stumbling life, a failure as a worker for the Lord. A divided service means defeat, so far as Christian service is concerned, for "no man can serve two masters." "A double-minded man is unstable in all his ways." To do our best for the Lord we must obey God fully, and have such an attitude before men that we are recognized everywhere as men of God. Half church and half world is a load which no man can carry.

2. **We must have a clear vision of what is proposed to be attained or accomplished.** As church builders it will help us to know what kind of a building it is proposed to be erected. As conservative Christians we can think of nothing but to work according to the design of the great Master Workman and to preserve all the material which He designed as the component parts in the building, "fitly framed and joined together," and to this end we want to practice conservation along this line. We need a clear vision of God as the Creator of all things visible and invisible, as the Author of our eternal salvation, as

the Guide who leads us into all truth; a clear vision of the Bible as the book of God, given to us through men who wrote "as they were moved by the Holy Ghost," absolutely reliable and authoritative in every sense of the word, bringing to man, by direct revelation from God, the will of God concerning man; a clear vision of the Christian Church as the body of Christ, subject to Him as its Head, having His Gospel as her confession of faith, composed of members who have been born again and as Spirit-filled workers for the Lord and lives of righteousness and true holiness. Having this conception of our relations, duties, and opportunities, let us be true to our vision.

It means much to us and to the cause if we keep in mind what the Bible asks of us as a Church and as individuals. It depends largely as to the kind of a Church we want as to the kind of a church we will work for. So the question at once arises, What do we want our church to be?

Do we want it to be filled with members who are "white hot for God," or members who are cold, careless, indifferent, self-seekers?

Do we want it to be a church that measures up to what the Bible teaches that the Church of Christ should be, or a church patterned after world ideals?

Do we want a church that is in business for the King, or a church that is little better than a social club?

Do we want a church composed of members who believe in the verbal inspiration of the Word from Genesis to Revelation, or who believe that the Bible, like all other books, contains errors which modern scholarship should correct?

Do we want a church composed of plain and modest people who obey the scriptural teachings on dress, or members who ignore Bible teaching and shape their clothing to fit the fashions of the world?

Do we want a church that is nonresistant in the Gospel sense, or a church that opposes war in general but makes an exception in favor of "this war?"

Do we want a church that stands as a beacon light in the world, clear of all affiliations with secret societies, life insurance, politics, worldly amuse-

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

CONSECRATION

By J. P. Brubaker

For the Gospel Herald

What lack I yet? That favorite dream
Of a free, uncurbed and self-manned will,
Must fade, and darken and die away,
And before Omnipotence hold quite still.

What lack I yet? That pleasant dream
Of home and friends and fire-side bright
Must tear away from a cherished heart,
And be lost, as day is lost in night.

What lack I yet? That dream of ease,
Of social pleasure, and word of praise
Must change to the lot of a wiser choice,
And start on a path of unknown ways.

What lack I yet? That sweet, sweet dream
Of life's most cherished claim, must sever
The ties that bind it to our heart
And be gone as if 'twere gone forever.

What lack I yet? That sweetest dream
Of service in some needy field,
Perchance, must quench its burning soul
And to a waiting service yield.

What lack I yet? Ah, nothing now.
When all my dreams have passed away,
Then soul may dwell in endless joy
And feet be guided in God's way.

Hesston, Kans.

THE GENEALOGIES OF JESUS

By J. A. Ressler

For the Gospel Herald

"Have you ever read the New Testament thru?"

"Yes, I have read it a number of times?"

"All of it?"

"Yes, I think so."

"The first chapter of Matthew? and the third chapter of Luke?"

ments, etc., or a church that admits and tolerates all these things?

Do we want a church that makes an honest, self, sacrificing effort to make Christ and His Gospel and His salvation known to all the world, or a church that looks no farther than the interests of its own members?

Having a clear vision of what (in the light of God's Word we want our church to be, let us apply ourselves diligently and devotedly and intelligently to the work of building it up after this heavenly pattern.

(To be continued)

"Let me see! I'm not so sure of having read all of those hard names, but I don't think they amount to much anyhow."

And there are many who would agree with this last sentence.

But the lists of hard names are a part of God's sacred record and a very important and interesting part. And as to their amounting to anything, Paul, and every other Jew of his day for that matter, regarded them as extremely important, for he refers to the lineage of Christ (Heb. 7:14) and if those lists had not been correct the Jews of the time of Christ, and in the stormy days that immediately followed His ascension, would most certainly have attacked the Messianic claims made by and for Him. That these genealogies were and are correct is proven by the fact that the Jews from that day to this have never assailed them nor denied the Davidic lineage of Jesus Christ. Soon after the time of Christ, at the time of the destruction of Jerusalem in A. D. 70, the Jewish records were destroyed, so that the Jews could not now, even if they wished to do so, establish the lineage of any one they wished to set up with Messianic claims.

In order that we may see the two lists in comparison let us place them side by side:

Matthew

Luke (Reversed)

Abraham, Isaac, Jacob, Judas, Phares (of Thamar), Esrom, Aram, Aminadab, Naasson, Salmon, Booz (of Rachab), Obed (of Ruth), Jesse, David, Solomon (of Bathsheba), Roboam, Abia, Asa, Josaphat, Joram, Ozias, Joatham, Achaz, Ezekias, Manasses, Amon, Josias, Jechonias (or Coniah), Salathiel, Zorobabel, Abiud, Eliakim, Azor, Sadoc, Achim, Eliud, Eleazar, Matthan, Jacob, Joseph the husband of Mary.	Adam, Seth, Enos, Cainan, Maleleel, Jared, Enoch, Mathusala, Lamech, Noe, Sem, Arphaxad, Cainan, Sala, Heber, Phalec, Ragau, Saruch, Nachor, Thara, Abraham, Isaac, Jacob, Juda, Phares, Esrom, Aram, Aminadab, Naasson, Salmon, Booz, Obed, Jesse, David, Nathan, Mattatha, Menan, Melea, Eliakim, Jonan, Joseph, Juda, Simeon, Levi, Matthat, Jorim, Eleazer, Jose, Er, Elmodam, Cosam, Addi, Melchi, Neri, Salathiel, Zorobabel, Rhesa, Joanna, Juda, Joseph, Sem-ei, Mattathias, Maath, Nagge, Esli, Naum, Amos, Mattathias, Joseph, Janna, Melchi, Levi, Matthat, Heli, Joseph, — And Jesus Himself.
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In comparing these lists we see several important differences. Infidels, noticing these differences, have thought to discredit the divine record, and say that both cannot be correct and thus the Bible is false. On the other hand, these lists are in an

agreement so perfect that they establish several very important and fundamental truths (in connection with other Scriptures) regarding the Messiah.

It will be seen that Luke carries the line back to Adam as the head of the human race, while Matthew stops at Abraham, the head of the Hebrew race. Matthew was showing that Christ is the Messiah of Israel, Luke that He is the Savior of the world.

Matthew has the names of four women. One of these is of Hittite, another of Moabite, a third of Canaanite, and the fourth probably of non-Hebrew extraction. So far does grace transcend law that the strict provision against outside alliances is set aside and these women are specially mentioned in this sacred lineage.

From Abraham to David the line is the same. There the line divides. Matthew follows the line of Jewish kings to Jeconias (otherwise known by the names of Jeconiah, Jehoiachin, and Coniah) and then the line of Coniah's descendants to Joseph the husband of Mary. Luke takes Nathan the son of David (full brother to Solomon, see I Chr. 3:5) and traces his line to Heli. The translators supplied the words "son of" in Luke's list, so we must find out from other Bible sources in what sense Joseph was "son of" Heli.

Let us note with care: First, Matthew shows that Joseph is literally descended from Solomon. The word "begat" shows this all thru the line.

Second, Jesus is not the son of Joseph (Luke 1:35). Upon this assertion all evangelical Christians unalterably take their stand. Hence Jesus was not descended from Solomon according to the flesh.

Third, Jesus was descended from David according to the flesh (Acts 2:39). From this it is positive that Jesus was descended from Nathan and that the list of Luke is the line of Mary, the only parent thru which He could have descended from David in human, earthly parentage.

But how does Joseph come into the relationship of Heli? Here, again, the Scripture does not leave us in doubt. In Numbers 27:1-11 and Numbers 36:1-13 is cited a case in which a certain man had no sons, but had daughters. It is the voice of God Himself that decides such a case. The inheritance then goes to the daughter and her children. If Heli, the father of Mary had had a son the inheritance would have gone on down the male line of descent. But the fact that the inheritance is traced to Jesus shows that Heli had no sons but had daughters, and Jesus, the grandson of Heli, is Heli's direct heir according to the

law given to Moses. Joseph, as the husband of Mary, is the heir of Heli at law, and so is spoken of in the record as "of" Heli.

Another very interesting feature of the inheritance to which Jesus is entitled is found by examining Jer. 22:24-30.

Verse 29 says, "O earth, earth, earth, hear the word of the Lord," a very solemn introduction to the sentence that follows: "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." The reference is, of course, to Coniah, mentioned in v. 24.

Coniah had children, but the solemn pronouncement does not say that he shall be childless, but that he shall be written childless—childless so far as legally possessing the throne of David is concerned.

Now, Joseph the husband of Mary was descended from Coniah, hence he was not eligible to the throne of Judah—the curse rested upon him. Jesus was not the son of Joseph, hence the curse had no effect upon Him.

The other children of Mary, James and his brethren, would not they also claim the heirship thru Heli? No; for they were sons of Joseph and the curse of Coniah rested upon them, just as much as upon Joseph himself.

Hence it is that Jesus was not only the heir of the throne of David, but during His earth-life **Jesus Christ of Nazareth was the only legal heir to David's earthly throne of Judah.** Jesus was crucified in the prime of His early manhood, He rose again, and ascended to heaven, taking with Him all the legal right, title, and claim to the throne of David on earth.

So, by unanswerable words of Scripture, it is proved that while Jesus is in heaven, there can be no legal king of the Jews on earth. The blessed hope of the coming again of Jesus to earth rests not on a few isolated texts, but also upon the "more sure word of prophecy" (II Pet. 1:19) and the very nature of the whole plan of redemption, as revealed in the Bible.

"Heaven and earth shall pass away: but my word shall not pass away."

Scottdale, Pa.

ETERNITY

By Claude C. Swartz

For the Gospel Herald

When we think of eternity we think of a time that will never cease. Eternity in heaven is sweet to the one that

has his sins forgiven and washed by the blood of the Lamb, who has made his "calling and election sure."

On the other hand, how sad it will be for those who will have to spend eternity where "there shall be weeping and gnashing of teeth."

The Bible speaks of those who will not repent and believe and who will have their portion in the lake of fire, that burneth with fire and brimstone, where their worm never dieth, separated from the presence of the Lord throughout eternity. Where we will spend eternity should concern us most. There are many that are careless and unconcerned, who do not stop and think for a moment where they will spend their future after they leave this earthly home. Let us strive to enter in through the pearly gates. It is our blessed privilege to be among that happy number that will be caught up to meet the Lord in the air, "and so shall we ever be with the Lord."

Harrisonburg, Va.

FINDING THE WAY TO AN ETERNAL HOME

By Vernon Gerig

For the Gospel Herald

All of us have already thought of an eternal home and of finding the way. There are two ways in life. If we consider these two ways soberly and earnestly before moving onward, and choose the one that truth and reason tell us that leads to our eternal home, we have wisely chosen the right way.

Thomas ased, "How can we know the way?" Hear the answer from the lips of our Lord (Jno. 14:6): "I am the way, the truth, and the life. No man cometh unto the Father but by me."

Turning the light of God's Word upon this subject, we find that the little children have the promise, "For of such is the Kingdom of Heaven." In Matt. 7:13 we read, "Straight is the gate, and narrow is the way which leadeth unto life." So we find the way to our eternal home is too narrow to take the world with us. We want to receive the garments of righteousness and true holiness. For at God's right hand are pleasures forever more. Well has the poet said:

"When we've been there ten thousand years,

Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

Wayland, Iowa.

I will say unto the Lord, He is my refuge and my fortress; my God, in him will I trust. Psalms 91, 2.

Preacher's Page

GLEANINGS FROM COL. 3

By D. S. King

For the Gospel Herald

I. Our Condition.

Ye are dead (v 3).
Christ our life (v 4).
Have put on the new man (v 10).

II. Our Privilege.

Risen with Christ (v 1).
Hid with Christ in God (v 8).
May appear with Him in glory (v 4).
May be God's elect (v 12).
Have God's peace ruling in our hearts (v 15).

III. Commanded to—

Seek those things above (v 1).
Set our affections on things above (v 2).
Mortify our members (v 5).
Put off all these things (v 8).
Put on therefore— (v 12).
Be forbearing and forgiving (v 13).
Put on Charity (v 14).
Be thankful (v 15).

IV. Conclusion:

And let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (vs 16, 17).

Harrisonville, Mo.

God's love toward us, Christ's death for us, and our faith in Him brings justification and peace, Rom. 8:1, 8.

—D. S. King.

TO BE A MINISTER

When I hear some of the things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think that they are talking of another profession. Their motive is to do something. You do not have to be anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything, nor undergo any strong spiritual change in order to be a merchant. The only profession which consists in BEING something is the ministry of our Lord and Savior—and it does not consist of anything else. And that conception of the ministry which rubs all the marks off and mixes him in the crowd so that you cannot pick him out, is a process of eliminating the ministry itself.—Woodrow Wilson.

(The last observation would be equally true if it would be made by way of comparison between the Christian and the world. Eliminate the idea of distinct peculiarity, and the "salt" is gone.—Ed.)

I have heard of Latter-day Saints;
I far more admire Every-day Saints.
—Spurgeon.

PRAY FOR YOUR PREACHER

John Watson, better known to many as Ian Maclaren, in the early years of his ministry determined to preach without manuscript. He took into the pulpit a single sheet of paper containing a few notes. Sometimes his memory failed, and he would say: "Friends, this is not very clear. It was clear in my study on Saturday, but now I will begin again." The people never showed any impatience. After a sermon one Sabbath morning a gaunt Highlander elder went to him, and said: "When you are not remembering your sermon, just give out a psalm, and we will be singing while you are taking a rest, for we all are loving you and praying for you." In after years Dr. Watson said: "I am in the ministry today because of the tenderness and charity of those country folk, those perfect gentlemen and Christians." The generous behavior of the people to whom he ministered acted upon his nature as spring sunshine and showers act upon all vegetable life; it called out all that was best in him.—Selected.

JESUS, HIS FAME AS A PREACHER

Jesus had been on a long Journey, had passed thru many experiences in going about among the towns and cities; but He returns full as ever of the divine power. His spirituality was not periodical or spasmodic, It did not waste and die out as He went about. Temptation, and contact with the world in all its hardness and coldness did not quench the Spirit in him. Some one has said that "there is a good deal of religion that cannot travel." It does well enough in a quiet home, but when it goes abroad it fails. A good many people's spiritual life is such a hothouse plant that it cannot stand a breath of winter. The moment the chill of this evil world touches it, it wilts. It is a poor kind of religion. Bible religion is a hardy plant, which grows alike well in all kinds of climate. It is just as staunch and beautiful in the midst of unfriendly influences as in a cloistered cell. Nothing wastes its life. This is the kind of religion Jesus had, and so he came back from His long journey with as intense a zeal as when He went away. This is the kind of religion all his followers should have. The secret of it in Him was the Holy Spirit filled his heart. And that is the secret of all true religious life. It is a well of water in us springing up into everlasting life. If we have this well of life in us, we shall be Christians wherever we are, at home as abroad.

Then our religion can travel, and we shall return "in the power of the Spirit."

Jesus came to Nazareth, where He had been brought up. It was a hard place for him to visit and to preach. He had lived there from infancy. The young people know Him as play-fellow, and as the village carpenter. One day He went away from home and soon there began to come back strange reports about Him. Up in Jerusalem and in other places it was said that He was performing miracles and preaching with wonderful power, and the people everywhere were thronging to hear Him, and bringing out their sick to be healed by Him. It requires no deep insight into human nature to know how His old neighbors would regard all this. Then one day He came home again, and on the Sabbath went to the village church and preached. How they treated Him we learn from this same chapter vs. 28, 29; but there are some lessons which we ought to gather from this visit of Jesus to His old home. One is, that we ought to seek the salvation of our own neighbors and friends, not turning our back upon our old home, tho we may have grown famous elsewhere. Another is that as young people, we ought to live so carefully that when we grow up we may be able to stand up in the midst of those who have always known us and bear testimony for Christ. There are some good men now, whose preaching would have but little effect where they were brought up, because of the way they lived when at home in youth. But Jesus' life had been so pure and blameless that He had no need to blush when He looked His old neighbors in the face and began to preach to them.

You will notice that the book was part of the Old Testament, v. 37. A great many people imagine that the Old Testament is very dry and uninteresting. But see what precious things our Lord found in it that day. How this passage which he quoted drips with the sweetness and tenderness of divine love! It is a great honeycomb of Gospel grace. I once read that some men about to tear down an old frame house, long unoccupied, when they began to remove the weather-boarding, found a great mass of rich honey. They were amazed to find honey in such a strange place; but as they removed boards at different points, they discovered that the whole side of the house, between the weather-boarding and the plastering was filled with honey. So it is with the Old Testament. People think it is an old ruin, a relic merely of ceremonial days, but when they open it they find honey, and as they go on and look in at other points, they find that the iterstices in among the his-

tories and wars and ceremonial laws, are full of sweetest honey. Here is one rich bit of honeycomb, but there are hundreds more just as rich. We lose much when we do not search the Old Testament.

Jesus came—to preach the Gospel to the poor; to heal the broken-hearted; to bring deliverance to the captives, recovering of sight to the blind, to give liberty to the bruised. These are the classes of people to whom Jesus was sent. What a picture this is of humanity! He sees in all these sad ruins something that by his grace He can save, make anew, make beautiful enough for heaven. — George Switzer in *The Evangelical Messenger*.

INCONSIDERATE MARRIAGES

A brother sends us the following and adds, "Brethren, sound the warning." It seems to us that the message carries with it warning enough. All that we need to do is to give it careful reading, then think of similar cases in actual life that have come to our notice, and the lesson ought to be deeply impressed.

MARRIED AT SIXTEEN

I am sixteen years of age, and was married, on my birthday. I don't feel as though I am married, because my husband will come home from his work, and maybe he will speak to me, and maybe he won't. He pouts most of the time. I am not at all satisfied with married life. A good many of my friends have told me that he said he was going to leave me. I know I have done nothing to cause him to feel that way. Shall I stay with him, or leave him first?

BROWN EYES.

Marriage is for better and for worse. You are too young to be married, but since you are into it, it will be better for you to make the most of it. You should not talk about your husband, or your domestic troubles with your neighbors. Be loyal to your husband, and stand up for him against the world, no matter what he does, as long as you live with him. He will soon feel your loyalty and it will bind him to you more quickly than anything else. Be loving and sweet and do not let him regret the marriage, for any reason. Just show him that you are a real wife—a partner, and a friend, and you two will be happy, and prosperous yet.

Here are three rules that will protect all who follow them against such unhappy marriages:

1. Wait until a mature age before you begin courtship or think of marriage.

2. Choose your associates—for social company or for life—from among those whose ideals and aims in life are in harmony with those of your own, and whose character corresponds with the Christian model.

3. "Marry, only in the Lord."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Has the bishop any right to refuse letters of membership to members moving away when no charges have been brought against them in council or at other times? J. O. M.

Church letters are simply testimonials showing what a member's standing is in his home congregation. All members are either in good standing or they are not. If in full standing or fellowship, and no member having any charges to bring, the only thing to do is to give a letter stating that much whenever a letter is desired. Certainly no overseer who fills his place as leader and servant of his flock will do anything else but write out a letter showing good standing. But it sometimes happens that a member, while no one has any special charges of a personal nature to bring against him, is so manifestly indifferent and spiritually cold that a letter indicating full fellowship would not express the truth. In that case, whatever is done in the way of granting letters, the proper thing to do is to state exact conditions to the overseers of the congregation where the member desiring a letter expects to unite.

Where there are a number of members living at a place, and no minister near there, is it necessary to call one when they wish to organize a Sunday school? J. O. M.

Not necessary; that is, not ceremoniously so. However, if it is a mission Sunday school within reaching distance of the congregation, all such work should be done in co-operation and under the oversight of the bishop or minister in charge. If it is the beginning of work in an entirely new field, organize the Sunday school, minister or no minister, at the first opportunity.

Please explain Col. 2:14. What does the hand-writing of ordinances refer to? A Sister.

The burden of Paul's epistle at this point is the new life and consequent freedom from the curse of the law. When Christ was nailed to the cross, the law was being fulfilled. Henceforth we look not to the law but to Christ for our justification.

The word "ordinances" here means the ceremonial law, not the New Testament commandments which are commonly called church ordinances.

Give me the scriptural idea of open communion. A Sister.

The words "open" and "close" communion must be defined before they can be intelligently discussed, as there are few people who believe in either, in the strictest sense of these words. The most eloquent defenders of open communion favor some restrictions, as no self-respecting person would willingly commune with a murderer or a whoremonger, and those advocating close communion allow more or less of latitude when it comes to laying down requirements for communicants. Open communion, as commonly understood, throws the doors open to members of all churches, or non-churchmembers even who profess themselves to be Christians, on the ground that since this is "the Lord's table," the Church should not forbid any one professing Christianity to have a part. The idea seems very inviting, when considered from a social viewpoint, but in the light of Scripture it is very weak. In the first place, it ignores the responsibility of the Church to see that all things are kept in proper order by a pre-examination of communicants. "I would not that ye should have fellowship with devils," says Paul; yet a church which admits to communion those who do not acknowledge the jurisdiction of such church is without power to ascertain the standing of its communicants. It admits to the communion those of opposite faiths on almost all questions of doctrine. It is noticeable also, that those who practice open communion are less careful about admitting people to the table of the Lord than they are about admitting them to their own denominational table. Take baptism, for example. They insist that unless a man is baptized a certain way he can not be admitted to their church, but this is no bar to such person's admission to the communion table. The only churches which can consistently practice open communion are the wide open churches that admit as members all kinds of people who are willing to unite with them regardless of faith or life. Here is a safe rule to practice: Admit to the communion such persons only as are near enough one with your church in faith to unite with you in fellowship, pass thru your council, and acknowledge the jurisdiction of your church, being in accord with its rules and regulations.

Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.
John 14: 27.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A HOME WHERE JESUS DWELLS

By a Young Sister

For the Gospel Herald

A home where Jesus dwells is one where the husband and wife abide in each other's love and the children are raised "in the nurture and admonition of the Lord."

The home is patterned after the direction given to man in the Book of all books. The father and mother are in authority, with loving, obedient children. They all have each other's welfare at heart and endeavor to make the home more cheerful for all who enter.

The Bible receives first place in the heart and life of the members. Its pages are read daily and meditated upon. The Christian religion is the governing power; the law of love the ruling principle; peace and harmony the prevailing condition between members; honesty and truthfulness are the crowning virtues; the spirit of true worship the energizing influence; the Holy Spirit the constant Guide and Comforter; and the spirit of self-sacrifice the underlying principle manifested daily in the conduct of each member in the home.

There is true happiness and heaven is already begun in the home.

Did we ever think of the Christian home as a type of heaven? It is the sweetest, dearest, and most sacred place that we have on earth to prepare for our heavenly home.

The family altar becomes a sacred part in the home where Jesus dwells. Too often do the cares of this life bar out this most sacred part and much of that sweet communion with our Saviour is lost by not having time to give a few minutes to spend in worship with the members of the family. Jesus, though a busy man, always had time for prayer and devotion—and He is our high Ideal. Would not our homes be more Christ-like if family worship were established? Christ in the home is an untold blessing where every member enjoys the sweet communion with Him who has become their Saviour.

The children are taught to pray; and very often if they are taught to pray in their younger years they will

grow up to be prayerful men and women and workers for the Master.

Life in our homes may sweetly flow,
And daily more attractive grow,
If in our hearts we keep in view
The Good, the Beautiful and True:
Each laboring for the good of all;
Heeding with pleasure duty's call.

Be kind to all who chance to come
Across the threshold of your home,
Not only friends but strangers too
Will in return be kind to you.
Where love prompts actions good and true
A recompense is ever due.

A kindly word—a little thing
From which the happiest feelings spring.
Yet not the spoken word alone,
But how expressed—its key or tone—
Decides the influence it may bring—
A healing balm—a painful sting.

Surroundings they have much to do
With feelings and with actions too;
Then let our homes be beautified,
And harmless pleasures not denied.
Both what we hear and what we see
Help to decide what we shall be.

Let flowers adorn and beautify;
With healthful books your shelves supply.
Plant vines and trees around your home
When happy singing birds may come;
And when you hear their joyful lays
Lift heart and voice to God in praise.

As virtue is its own reward,
Where families dwell in sweet accord
With heavenly things—God's holy will
In love's grand symphony fulfill—
There may our homes a foretaste give
Of that blest home where angels live.

Vineland, Ont.

PACKING UP FOR HEAVEN

A little child was playing with its mother, and they were talking about heaven. The mother had been telling the child of the joy and glories of that happy world, the beauty and glory of the angels, the streets of gold, the gates of pearl, the golden crowns, and the harps, and the white robes, and the song of redemption.—There is no sickness there, no pain, no death, nor sorrow, nor sighing, for God shall wipe away all the tears from every eye, and there is no sin, that makes all the grief and trouble here, but perfect holiness. All will be holy just as the Lord Jesus is holy, and all will be perfectly happy in Him. All good children will be there; and He Himself has said, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." O what a happy world! There shall we see God, and love Him, and rejoice in Him, and God Himself will be with us, and be our God.

"There we shall see His face,
And never, never sin,
And from the rivers of His grace,
Drink endless pleasures in."

O what a happy world! And how happy shall we all be when we once get there!

"O dear mother," said the little child, jumping up at the thought of such a bright happy place, and such happy company. "Let us all go now, let us start now! I long to be there. Let us go right away, to-night."

"O, but we can't get ready to-night, we must wait a little; and besides, God is not ready for us to come yet, but when we must come He will let us know."

"But why can't we get ready now? O I should like to go now, right up to heaven. Dear mother, let us go to-morrow."

"But my dear child, we are not ready yet, and we must wait God's time, and when He is ready, He will send for us."

"Well, dear mother, let us begin to pack up now, at any rate."

This dear little child's eagerness to go to heaven now, was a very instructive commentary upon our unwillingness, our desire to stay longer upon earth. The little child had faith, undoubting faith, in all that the mother had said about heaven, and if we had the same faith in what God has said about heaven, and in all His promises to those that believe, we should be just as eager to depart. We should long to set out upon the journey, now! And at any rate, knowing that God might call us at any moment, we should begin to pack up at once; we should lose no time in getting ready. Alas! how many talk about heaven, that have never taken one step toward getting ready for an entrance there! How many mothers talk to their children of the angels and the golden streets, whose affections have never yet been set upon the things that are above, where Christ sitteth at the right hand of God! O, many talk of heaven, who have no true desire to go thither, and have made no preparation for death and eternity.

"Dear mother, let us pack up to-night!"

That child's word is a good watchword. It is always well to have packed up, over night, for a journey. Besides, there are cases when the warning and the summons fall like lightning from heaven, and there is no time to pack up, no time left for getting ready. "Thou fool! this night thy soul shall be required of thee!" We must all stand, said the apostle, before the judgment-seat of Christ, that every one may receive the things done in the body, according to that He hath done, whether good or bad. And what was the apostle's practical conclusion of a little child in the matter? Why, just this little child's conclusion about packing up to-night. "Wherefore we labor, that whether present or absent, we may be accepted of Him."—Adv. and Guardian.

Sunday School

For the Gospel Herald.

Lesson for Feb. 15, 1920—Acts 10:30-48

PETER AND CORNELIUS

Golden Text.—The same Lord over all is rich unto all that call upon him.—Rom. 10:12.

Introductory.—In our last lesson we left Peter at Joppa. It was here, while upon the housetop praying, that he fell into a trance during which he received a vision which prepared him for a mission to Caesarea which proved to be of far-reaching importance. There was a man by the name of Cornelius, a Roman centurion who had learned to worship the God of Israel and was a very devout man. Having a vision from the Lord to send for Peter, he sent a delegation to Joppa that arrived there about the time that Peter's vision had ended. Our lesson deals with the results of these visions.

Cornelius Relates His Experience (30-33).—When Peter arrived at the house of the centurion he found Cornelius ready to receive and to hear the truth. The facts connected with his experience were related as follows: Four days previous to this he was fasting and praying in his own house. He beheld a man in a vision who informed him that his prayer was heard; that he should send to Joppa for one called Simon who was lodged in the house of one Simon the tanner; that when this man of God reached him he would tell him what the will of the Lord was; that he immediately obeyed this vision, sent men to Joppa, and was now ready to hear what the will of the Lord was.

Peter's Sermon (34-43).—When Peter had heard the story of Cornelius he began to speak. He began with the remark that God is no respecter of persons; that favor with God rested not upon nationality but on faith and obedience to God; that the Word of God abundantly taught that there was salvation alone in Jesus of Nazareth, whom the Jews slew but whom God raised up the third day, and that the disciples as the eye witnesses of the things which Jesus both did and taught were commanded to preach unto the people that it is this same Jesus whom God has appointed the Judge of the quick and the dead.

The Baptism (44-48).—Marvelous were the results. This message being received by Cornelius and his whole house, the Holy Ghost fell upon them as in the case of the Jews at Pentecost. They of the circumcision were astonished at this, as they had not yet gotten wholly over the idea that the

gift of the Holy Ghost was for the Jews only. But the evidences were too clear to admit of any doubt. The Gentiles, as well as Jews, spoke with other tongues and magnified God. "Can any man forbid water," said Peter, "that these should not be baptized, which have received the Holy Ghost as well as we?" They had experienced the Spirit baptism; they were now ready for the baptism with water.

Practical Lessons. 1. "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."

2. God works through human instrumentalities. He might have revealed His entire will to Cornelius, but He saw it wise to direct Cornelius to send for the man of God who would reveal unto him the will of God. It emphasizes at once both the opportunities and responsibilities with which Christian people are confronted.

3. Every sincere seeker after truth finds it sooner or later if he goes to the right source for it. The prayers of Cornelius, being directed heavenward in faith, reached the ear of Him whose ears are always open to the cry of the needy.

4. God is able to break down the strongest prejudice which sincere but prejudiced people may hold. Peter's staunch Pharisaism was voiced in the assertion that he never touched anything unclean. But when God assured him that "what God hath cleansed that call thou not unclean," his Pharisaism was gone and he was willing to do the whole will of God. Likewise it is probable that Cornelius, unaided, would never have sent for one of the despised sect of the Nazarenes for spiritual advice. But the honest Gentile and the honest Jew were brought together in Christ.

5. People who have experienced the baptism of the Spirit are fit subjects for the baptism with water.

6. Because men have attained the favor of God to the extent that they are filled with the Spirit is no reason why they should not also be baptized with water. Water baptism is commanded. And while it can not take the place of Spirit baptism, neither can Spirit baptism take the place of water baptism. Both are needed, and both are commanded.

7. Sincere prayer not only calls down the heavenly blessings upon yourself but also upon others. Because there was a praying man in this house the light from heaven not only illuminated his own soul but also the souls of all who were with him. Let us pray God for a Cornelius in every community, in every home.—K.

Our Young People

SINGING IN YOUR HEART TO THE LORD.—Eph. 5:19; Psalms 138:1-8.

Topic for Feb. 15

MOTTO

"Be glad and rejoice with all the heart."

THE STUDY HOUR

I. Songs in the Heart.—The heart is that part of our being which contains the affections and desires and purposes. If our affections are set upon things above (Col. 3:1-3) it is evident that our heart is there. Our Savior said, "Where your treasure is, there will your heart be also." And because He knew this, He exhorted the disciples to lay up for themselves treasures in heaven. It is but natural then that the Christian should sing to the Lord in his heart because the Lord is the treasure of his life. A song in the heart is a sentiment there of worship in some way. It may express itself in words or it may only find expression in thought and emotions. Some one else may be doing the expressing by the lips while our hearts may be responding in thought and emotion and in real adoration and praise in our being. In the absence of one or the other forms of worship the song in the heart is to be preferred before the mere words and musical sounds. But the most edifying of all is that heart emotion which can be truly expressed in words and musical sounds of real adoration and praise to the Lord.

There are indeed songs in the heart of ungodly men. The drunkard has his songs of sensuality. The giddy and foolish have their sentiments expressed in songs which come from the heart. But the songs of the ungodly do not go out to the living God. When the Christian sings in his heart, he sings to the Lord. We may sing to the edification of men, but we cannot truly edify men unless our songs are in some way a worship to the Lord.

II. The Text.—a. Eph. 5:19.—This passage contains the gist of the subject before us. Songs of praise of edification of different kinds are a part of our Gospel services and are to be entered into in the right spirit to the edification of one another and to the strengthening of ourselves.

b. Psalms 138:1-8.—Here is a Psalm that is typical of what singing may express. It recalls the loving kindness of the Lord and puts it in words and expressions of praise and worship.

III. Outline Study

1. Songs of hypocrisy are abominable.—Amos 5:21-24; Isaiah 5:12; Amos 6:1-6.
2. Songs of the sincere worshiper are acceptable.—Matt. 21:16; Heb. 13:15; Psalms 50:14-23; James 5:13.
3. When the Heart Sings in God's Children and in Heaven.
 - a. In Heaven.—Luke 16:10; Zeph. 3:17.
 - b. In the Church.—Acts 2:46, 47.
 - c. In the newly saved.—Rom. 5:11; Zeph. 3:14, 15.
 - d. By bounties given by God's children.—Job 29:13; II Cor. 9:12, 13.
 - e. To the Watchman who sees it in his flock.—II Cor. 9:14, 15.
 - f. To the giver himself.—Acts 20:35.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text-word, "Sing."
2. Sing Some Songs Adapted to the Mind of Children.

For Young People

1. When to Sing
2. How to Sing
3. Heart Songs

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, FEBRUARY 5, 1920

Field Notes

Bro. C. Z. Yoder was at Terra Bella, Calif., recently and preached the Word of Life to an appreciative audience.

Change of Address. — Bro. John Zimmerman, from Crystal Springs, Kans., to Argonia, Kans. Persons desiring to write him will please note the change.

A recent report of the Federal Council of Churches, covering all religious bodies in the U. S., whether affiliated with the Council or not, credits the 17 bodies of Mennonites with 82,722 members.

Last week was the time set by the brotherhood at West Liberty, Ohio, for Bible normal work at Walnut Grove and South Union churches. Brethren J. S. Shoemaker and S. E. Allgyer were in charge of the meeting.

A Correction.—In the Jan. 15 number of the Gospel Herald we published an article from the pen of Bro. S. G. Shenk. The article, "Profit in Writing, is worthy a re-reading. One correction we wish to make in that article. Where the brother says, "To be full of the Lord's Gospel positively does mean assurance," etc., the type made him say, "does not mean," completely reversing the meaning.

Bro. Daniel Kauffman, our Senior Editor, is again in the field. This time he started from Scottsdale for Goshen, Indiana, where he is to take an active part in the Short Bible Term at the College. From Goshen he is to go farther west. His habitual absence of late is beginning to cause some of us to wonder whether it might not be wise to revive the column that was once suggested for the Gospel Herald in which the temporary addresses of our evangelists and other migratory brethren might be chronicled from time to time. Bro. Kauffman has our best wishes, and if the Lord can use him to greater advantage for a time in other fields we shall try to bear cheerfully the added burdens at home. The day of his home-coming is always hailed with pleasure.

Near East Relief.—Eight brethren are preparing to go out under the Mennonite Relief Commission for work in the Near East in the near future. Five of these brethren have recently been in Scottsdale making arrangements for the trip. It had been intended that the first contingent of this party should sail February 4, but later it was decided to postpone the sailing to Feb. 15, thus giving time to collect the whole company, and incidentally allowing some of the young men to visit in Scottsdale for a time. Bro. Roy Myers of Lancaster, Pa., was here a few days last week. Brethren Martin L. Weaver of La Junta, Colo.; Roy Kauffman of West Liberty, O.; Ray Bender of Springs, Pa.; and Daniel D. Stoltzfus of Martinsburg, Pa., spent last Sunday with the Scottsdale congregation, taking active part in the Sunday school and the young people's meeting. The remaining members of the proposed expedition

are Brethren Milo Zimmerman of Crystal Springs, Kansas; Menno Nussbaum of Orrville, Ohio; and Fred Swartzendruber of Wayland, Iowa.

Correspondence

Elizabethtown, Pa.

The Elizabethtown Sunday school Workers' meeting will be held Jan. 29, 1920.

Lesson for Feb. 1, assigned to Bro. Jacob Rutt.

Lesson for Feb. 8 assigned to Bro. Henry Lutz.

Lesson for Feb. 15 assigned to Bro. Isaac Herr.

Lesson for Feb. 22 assigned to Bro. Jacob Shotzberger.

Ada E. Garber, Sec'y.

Jan. 16, 1920.

Albany, Oreg.

Dear Herald Readers, Greeting:—On Sunday Dec. 28, the Albany Mennonite Sunday school was reorganized by re-electing Bro. G. R. Bebb Supt. and electing Bro. Joe Birky Asst. Supt.

On Monday, Jan. 5, our annual business meeting was held. Bro. John Whitaker was elected trustee, Bro. U. E. Kenagy secretary, Bro. Milton Martin chorister, Bro. Geo. Kenagy Supt. of Y. P. B. M., Bro. John B. Yoder Supt. of children's meeting.

Sunday school reorganization was completed by electing Bro. Geo. Kenagy chorister and reelecting Sister Amanda Brennehan Sec.-Treas. and Bro. G. R. Bebb as our first librarian.

At present Bro. C. Z. Yoder is holding meetings for us, having started on Sunday, Jan. 18. Interest is good, the Spirit is working and already a goodly number of young people have come out for the Lord. Pray for them. Pray for the work at this place.

In Jesus' Name,
U. E. Kenagy.

Cootes Store, Va.

Greetings in Jesus' name:—At the present time we are having a little winter which the Lord has seen fit to send. The interest in our neighborhood is not very good concerning spiritual things, as we are all inclined to follow after the things of the world. Bro. Jos. Geil of Broadway was up last Sunday and preached two impressive sermons. May the Lord bless him. Remember us in your prayers.
M. D. E.

Fairview, Mich.

From Dec. 15 to Dec. 20 the congregation enjoyed a rich spiritual feast in the form of a Bible conference. A sermon was preached each

evening thruout the week during which time 17 souls became willing to turn their backs to the world and follow Christ. The brethren, Silas Yoder and C. D. Esch, were the instructors. The lessons taught were:

Christians' Joy; How to study the Bible; Why I attend Church; Parents Duty to Children; Children's Duty to Parents; Why a Church Member; Spiritual Blindness; Missionary Calling; Second coming of Christ; Bible as a Missionary Book; Book of Ephesians.

Our sincere prayer is that we will be doers of the Word. Pray for us at this place. May our only aim be to glorify God and advance his Kingdom. Secretary.

Protection, Kans.

To all Herald readers, Greeting:—Bro. J. M. Kreider of Palmyra, Mo., held very instructive meetings for us one week, commencing on Jan. 1. May the Lord bless the brother wherever he goes. One of the visible results was fifteen confessions. May God bless those young people that made a step toward the heavenly kingdom, also those who had grown careless, and again made a new promise to serve the Lord, and bless them with the Holy Ghost power. Pray for us at this place, that He might keep us at this place, that He might keep us all from being turned back.

Jan. 12, 1920. John Schrock.

Mazeppa, Alta.

(Mt. View congregation)

Dear Herald Readers:—On Dec. 28, we reorganized our Sunday school as follows: Supts., Bro. John Snyder and Bro. Menno Gingrich.

We also have our young people's meeting every other Sunday evening.

Bro. Allan Good of Carstairs was here and held a Bible study or two weeks. He organized a correspondence Bible study course for the winter months. Bro. Good also had a week of revival meetings, with about twelve confessions. Pray for the work at this place that we may be ever found faithful.

L. G. W.

Jan. 18, 1920.

Yoder, Kans.

(Yoder congregation)

Bro. Chris Reiff of Newton, Kans., gave us a very noteworthy sermon telling us that a Christian is not expected to be sinning a little every day. The church here was organized on Good Friday and the new church dedicated Dec. 7, 1919.

R. J. Heatwole.

Jan. 18, 1920.

Windom, Kans.

(West Liberty congregation)

Our bishops at Hesston sent us Bro. J. R. Shank of Carver, Mo., who gave us three very interesting sermons and by baptism received six young souls into church fellowship with us.

R. J. H.

Jan. 18, 1920.

Suver, Oreg.

(Firdale congregation)

Dear Herald readers, Greeting:—Altho few in number, we have been encouraged to press on in the Lord's work. On the evening of Dec. 2 Bro. J. P. Bontrager came to hold communion. Bro. and Sister Albert Steckley and Sister Matilda Steckley were also with us. We were all encouraged and feel that the Lord is with us.

On Dec. 21 we reorganized our Sunday school as follows: Supts., Bros. M. B. Weaver and Luke Weaver; Sec.-Treas., Sisters Martha Glick and Ruth Weaver; Chors., Bro. O. S. Kilmer and Sister Laura Evers; Libr., Bro. Tillman Good and Myrta Glick.

On Jan. 11, Bro. Wm. Bond of Hubbard came and preached two inspiring sermons. We pray that God may send more workers into this field.

We are looking for Bro. C. Z. Yoder to be with us in the near future. Sometimes we become discouraged and think that God is not with us, but then He sends the Holy Spirit to encourage us.

Yours in the Master's Name,
Mary C. Glick.

Jan. 20, 1920.

La Junta, Colo.

(Holbrook congregation)

Greetings to all Herald Readers:—Our annual business meeting was held Jan. 6 at which time it was decided to install an electric lighting system in the church building. Thus we hope to be better equipped to hold the various services.

Three families of this congregation are expecting to move to other localities in the near future. J. H. Shank and his father will go to La Junta, J. R. and E. E. Ebersole's to La Junta and the Fairmont Valley and F. M. Shank to Harrisonburg, Va. However, the latter expects to visit among friends and relatives in Montana and Idaho first. Bro. J. L. Driver's have left on an extended visit to eastern states. We are glad to have Bro. C. T. Kauffman and family are with us again, they having resided at Hesston, Kans., part of last year. Bro. Harvey Snyder is attending short Bible term at Hesston.

The work of cleaning, scrubbing, and repairing of the La Junta City Hospital, now in charge of the Sanitarium force, was helped along by a

number of the brethren and sisters from here. We expect soon to perfect an organization for mission study having sent an order for 22 "The Message and the Message-Bearer." We anticipate to study the "all things" which the all powerful Savior made all His followers responsible to teach all nations and then added the encouraging promise "and, lo, I am with you alway, even unto the end of the world.

In His Name,

Wm. N. Nunemaker.

Jan. 21, 1920.

Lebanon, Pa.

(Gingerich's congregation)

On Jan. 10 meetings were opened at Gingerich's Church and closed Jan. 20. Bro. Jos. Boll, Jr., labored faithfully, preaching the Word of life, and earnestly warning the unsaved. There were no confessions. May we all "pray without ceasing" for the salvation of the lost.

Mary K. Umberger.

Jan. 21, 1920.

Chambersburg, Pa.

(Marion congregation)

Bro. Wm. Jennings of Concord, Tenn., has visited nearly all of the churches in this conference district recently. He preached three practical spirit-filled sermons for us at this place. From the Chambersburg Bible meeting he went with Bro. A. O. Histan to visit in the Franconia district. We wish him God-speed in his labors of love.

A mission study class has been organized here with Bro. W. W. Hege as teacher. Good interest is being manifested in the study of His Word. Bro. Daniel Kauffman taught the class last Sunday (the 18th) and also gave an outline of the course as arranged by the Mission Committee. The class appreciated his presence and help very much.

May 24 and 25 has been selected for the date to hold the annual S. S. conference here by the committee elected to arrange for the program. We crave an interest in your prayers in behalf of the work at this place.

Jan. 22, 1920

J. E. M.

Ephrata, Pa.

Dear Readers of the Herald:—On Jan. 4 Bro. John W. Weaver of Union Grove opened a series of meetings at this place, which continued for two weeks. Eight precious souls were made willing to step out on the Lord's side, many sinners were convicted, and the whole Church built up and edified by the strong Gospel sermons which were delivered each night. Great crowds attended and the inter-

(Continued on page 844)

Miscellaneous

WINTER

(Sel. by H. C. Hess)

Behold! the winter's icy breath,*
Hazy and dull has grown the sky;
Upon our every hand lies death
And lingering flowers breathe a sigh,
Feeling the cold harsh blast,
Telling to them that Summer's past
To come again,—if not the last.

Oh what a vivid change is made!
How many long for that past heat,
When for a time they sought the shade
And breathed the air of flowers, sweet,
Vanished from sight have all these—
Nature appears to be at ease—
Just a short time, if you please.

Icy, indeed are the wintry winds;
The trees are murmuring weird tones
Which sound the more in some poor
homes.
These ghostly giants haunt the kins
Whose bins are bare; their cupboards' fare
Bespeak of want and misery there.
Their cries fill all the frozen air.

How vastly different are the sounds
That sing down the rich man's chimney
throats,
They sing to him no tune that wounds,
But rather those of sweeter notes
As round the hearth's bright golden glow
He sits protected from the snow,
To tell the rest where they might go.

Of fairy whiteness is the snow,
Giving to us the silvery dale,
Covering the earth with one white veil
And as the flakes fall to and fro,
We think of winter, ice and snow,
With old Jack Frost, our gray-haired foe,
Covering the great wide world below.

Search here, or there, where'er you please
And find the man who feign would be
Ignorant of the ice storm's scenery,
The crackling sounds of ice-clad trees,
As the sun through their ice garbs reflect
Showing the forests with gems bedecked
Leaving again without a speck.

May this poor world grow less and less,
Be Thou our life and aim.
Lord, make us daily, through Thy grace
More worthy of Thy name.

THE CALL OF THE NEEDY

By W. E. Spriggle.

For the Gospel Herald

During the past few years people have been called upon so many times to help "win the war,"—buy more bonds, more stamps, save food, coal, clothing and many other things,—that we forgot some of them and now since the war is over we may get the idea that the work is done.

Looking over the various reports of those now engaged in relief work, we are brought to see that the work is by no means over, nor is the call no more heard.

History teaches us that one of the greatest benefits (?) to the conqueror is the destruction of property, private or public, the ruining of homes, and the devastation of farms and crops,

and the results are plainly seen among the remaining inhabitants of the war-torn lands.

In the first place we would notice that war is carnal, and its causes are selfishness; hence we look for no spirit of brotherliness to be shown and such being the case, we know that someone or some body of people must act the Good Samaritan.

We as Christian professing people, blessed with all the natural resources, having escaped the ravages of war, blessed with plenty of the temporal things and, above all, having a knowledge of Christ's teachings, can not sit at ease while millions of human beings are hungry, naked, and cold.

In the first place we must supply the natural, or temporal things to keep them alive until the time of harvest, and by so doing a greater opportunity is at hand to impress the real meaning of our help.

There is a time of sowing and a time of harvesting, and now is the time to sow the good seed, and the time of harvesting will be revealed by the Master.

We notice, and particularly in our own Church and Sunday schools, that we as a people (Mennonites) are very much interested in the welfare of such war sufferers.

Our ministering brethren are teaching along these lines, and our offerings shown that there is a desire on the part of the Church in general to help. We are not giving—simply lending of the things God has given us. May we say here that perchance the money that we gave today will rescue and keep alive a soul that may be saved for eternity and just think for a moment that you or I in our humble station in life have been the means of saving one precious soul for heaven.

What would we do if our boys and girls were in such circumstances? Would we, if we knew not God, appeal to other sources of help? If help would come, would we heed their instruction? Would we believe those who so kindly ministered to our need? And would we not follow them to the fountain of their joy—to Jesus, the great forgiver of sins, the One who supplies all our needs?

The writer, as an humble follower of the lowly Nazarene, believes that now is the time to give of our means, and with each dollar that we give, send an earnest, sincere prayer to God that He will direct the dollar to the place where the most good will be done, and where the highest praise of His name will be heard in heaven.

God forbid that we should give our mite in the spirit of self-exaltation. Let us give as the Master commands, "Let not thy right hand know what thy left hand doeth."

Our home Sunday school has again adopted two orphans for the coming year, and it is a pleasure for us to announce before the classes that on such certain Sundays we will use the offering for that purpose. And while we think of the many homeless in foreign lands, we reflect, and see we have in our homeland many little lambs to feed and clothe in our different children's homes. And we also have those who have advanced in years, and fortune (earthly) has not smiled upon them. They too, must have our support, our comfort, and our prayers.

While we journey in this land for a short time, let each one realize that earth is nothing more than a place of preparation for eternity, and the worth of our lives will not be measured by the amount of money we accumulate or the title of fame we attain to, but we shall be "Only remembered by what we have done." Let us be ever ready to drop our mite into the treasury of God, resting assured that there is no bank in the world that can give an amount of interest equal to the smallest fraction of His grace.

To history's page we turn and read,
Of many a cruel and heartless deed;
Of homes destroyed and parents slain,
For nothing else but selfish gain.

Yet such a thing the world can see
And applaud, and call the guilty free;
Then Christians on the earth below
Must help the orphans bear their woe.

Let food and clothing, money, aid,
Be given at once and not delayed;
And let our prayers ascend to a throne of
grace,
In behalf of those who starvation face.

The day will come when all the world
Will see the works of man unfurled;
When God upon His righteous throne,
Will call His faithful for His own.

And if we then our means will lend,
And help to save the starving friends,
His words to us that day will be
"Inasmuch as ye did it unto me."

And Oh, the joys of heaven then,
When our glad eyes His face will scan;
Our souls His praises then will sing,
Until the courts of heaven ring.

Richfield, Pa.

THE PROMISES OF RELIGION

By Hiram G. Kauffman

For the Gospel Herald

In every part of Scripture it is remarkable with what singular tenderness the season of youth is always mentioned, and what hopes are offered to the devotion of the young. It was at that age that He visited the infant Samuel, while he ministered in the temple of the Lord, "in days when the word of the Lord was precious, and

when there was no open vision." It was at that age that His spirit fell upon David, while he was among the mountains of Bethlehem he fed his father's sheep. It was at that age, also, that they brought young children unto Christ that He should touch them. His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased and said to them, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." If these, then, are the effects and promises of youth and piety, "Rejoice, O young man, in thy youth!"

If already devotion hath taught thee her secret pleasures; if, when Nature meets thee in all its beauty, thy heart humbleth itself in adoration before the Hand which made it, and rejoiceth in the contemplation of the wisdom by which it is maintained; if when Revelation unveils her mercies, and the Son of God comes forth to give peace and hope to fallen man, if thy soul accompanieth Him in His triumph over the grave; and entereth on the wings of faith into that heaven "where He sat down at the right hand of the Majesty on High," and seeth the "society of angels and of the spirits of just men made perfect," and listeneth to the "everlasting song which is sung before the throne;" if such are the mediations in which thy youthful hours are passed, renounce not, for all that life and offer thee in exchange, these solitary joys.

The world which is before thee—the world which thine imagination paints in such brightness—has no pleasures to bestow which can compare with these. All that its boasted wisdom can produce has nothing so acceptable in the sight of heaven as this pure offering of thy infant soul. In these days the Lord Himself is thy shepherd, and thou dost not want. Amid the green pastures, and by the still waters of youth He now makes thy soul to repose.

But the years draw nigh, when life shall call thee to its trials. The evil days are on the wing, when thou shalt say, "I have no pleasure in them;" and as thy step advance, the valley of the shadow of death opens, through which thou must pass at last. It is then thou shall know what it is to remember thy Creator in the days of thy youth.

In these days of trial His spirit shall be with thee, and thou shall fear no ill; and, amid every evil that surrounds thee, He shall restore thy soul. His goodness and mercy shall follow thee all the days of thy life; and when at last the silver cord is loosed, thy spirit shall return to the God who

gave it, and thou shalt dwell in the house of the Lord forever.

Berkeley, Cal.

SOCIABILITY

By Mary Herr Rutt

For the Gospel Herald

Sociability should be practiced by every Christian, not to strangers only (as we are so apt to think) but the real test of our sociability is to those with whom we often come in contact—in the Church, in the home and in the community. Only when we lead souls nearer to Christ can we say that our sociability is such as God can approve.

We are created social beings. We are never satisfied to be shut off by ourselves, nor can we fully enjoy ourselves or anything unless some one enjoys it with us. Even if we are alone we store up our enjoyment in hope of sharing it hereafter with those we love.

Every Christian should be happy, but our own happiness should not be our main object. We are to be helpful to those who are in need; for there is nothing selfish in the Gospel, Jesus Himself being our best example of a life lived for others.

If we would follow Christ's example of a social life we must have a loving disposition, be given to kindness, be able to sympathize and have confidence in all men. With either of these lacking we can be of little help to others.

"A crowd is not company
Faces are like pictures
And talk like a tinkling cymbal
Where there is no love."

Love is that within a man which causes him to respond willingly to the wishes of others.

When love reigns we are able to see the good in our fellowman and all with whom we come in contact will feel its warming and life-giving power. If however our life is filled with hatred or envy the evil effects will be felt as well. Love, envy, and hatred cannot dwell in the same heart. Will we, because someone is given what we consider a more honorable place than we, treat them unkindly, criticize them harshly, discourage or do anything to prevent them from doing their best? We should consider well lest we hinder the Gospel of Christ. "By this shall all men know that ye are my disciples because ye have love one for another" (Jno. 13:35). No man liveth unto himself, for his influence is for or against Christ. Many times a willing helper is an unconscious hinderer. If we allow little annoyances to cause us to become

impatient, express fear or discouragement, though done only by looks we are sure to leave an impression on someone. "What man is fearful among you, let him go and return unto his house lest his brethren's heart faint as well" (Deut. 20:8). Yielding in some doubtful matter; saying an unkind word; passing a critical remark about a minister or Sunday school leader; missing an opportunity to speak a word for Jesus, needless chatting about earthly things after family prayer or public worship are all things through which it may be said of us "Them that were entering in ye hindered."

When we once realize that we are one with each other, we can then do no harm to anyone for we are all members of one great body and no part of the body can be harmed without all suffering.

"Kindness is the golden chain by which society is bound together." It is by little acts of kindness that we often gain an entrance into lives and so are able to draw them nearer to Jesus.

"One little act of kindness done,
One little kind word spoken,
Hath power to make a thrill of joy,
E'en in a heart that is broken."

There should be kindness shown to all, even if they do seem awkward, stupid, or indifferent. No sneering laugh, harsh or mocking words should ever be heard about anyone from a Christian. Think of the unkindness shown by some people who go into homes to help relieve the burden whatever that may be and then without any reason whatever tell almost everybody they speak with how they found conditions "As ye would that men should do unto you do ye even so to them."

"It is the secret sympathy
The silver link the silken tie
Which heart to heart and mind to mind
In body and in soul can bind."

Sympathy is an important part of our social life. The Bible says, "Weep with them that weep, and rejoice with them that do rejoice." If there ever was a time in your life when all the world seemed to turn against you—your motives were misunderstood, your works misrepresented or through an unkind word or act you learned of the bitter feeling toward you of one who should have been your comfort—you then can realize better than words can express how much a sympathetic word or kind deed means.

"How a word of love can cheer
Kindle hope or banish fear
Soothe a pain or take away the sting of
guile

Oh, how much we all may do
In the world we travel through."

These are things which cost nothing, yet often are withheld.

The sight of suffering always touched our Saviour. He was always touched by the presence of a crowd. He had not learned that kind of sociability that is so common today, that people can look on a helpless, suffering multitude without being moved. "Whosoever hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (I John 3:17)? Christ never once said it is man's own fault he is in a condition such as he is, but He did all in His power to better such conditions. Jesus always first cared for the multitude, even though His needs were greater than theirs. How unlike our Saviour the perfect pattern we are. We must first count carefully our possessions and see that we are well supplied with luxuries and necessities and a big sum besides for unseen expenses. Then perhaps an amount which we are apt to think big but in the sight of God is indeed very small can be given with more than ten times that amount kept for ourselves.

Even when Christ was on the cross he forgot His own suffering and looked with compassion on those who were about Him.

When Jesus left this world He gave the spreading of the Gospel to His followers. He never showed any doubt of their ability but often gave the assurance that He will be with them and that to bless. To suspicion any one about His character or motives prevents sociability. There is nothing that will so soon discourage and take away the desire from any one as suspicion. If some one has made a mistake can we not let him know that we believe him able to do better and so help him aright?

"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Every stranger that meets with us, whether in the home, or in the church should be given a hearty welcome and made to feel at home. We are apt to go to two extremes, either hardly notice a stranger or else make an undue amount of fuss with them for a little while. We should always be natural, never show that we are making a special effort to speak with them lest they feel that everyone is taking notice of their actions. Even though their customs differ greatly from ours we should be as though they were a common occurrence with us. When once we can get strangers to feel as though they were one of our number

we will have reached the goal. This however does not mean familiarity with strangers. We must always be sociable to them, but we must not forget that not all strangers are angels.

If all lived a sociable life such as Christ would have us live we would be gaining a great victory for ourselves and at the same time we would be doing a great service to those whom we meet, for we become a part of each of their lives. We need more gentleness, sympathy, and compassion in our common every day life then we will neither blame nor condemn and all the more, we will

Comfort one another
For the way is often dreary,
And the feet are often weary,
And the heart is often sad,
There is a heavy burden bearing
When it seems that none are caring
And we half forget that ever we were glad.

Comfort one another
With the hand clasp close and tender,
With the sweetness love can render,
And the look of friendly eyes,
Do not wait with grace unspoken
While life's daily bread is broken,
Gentle speech is oft like manna from the skies.

Elizabethtown, Pa.

CONCERNING IMPRISONED C. O.'s

For the Gospel Herald.

The following letter from Bro. J. D. Mininger of the Kansas City Missions explains itself. It is an answer to a question which is being asked quite frequently. Bro. Mininger has devoted a large share of his time to cheer the hearts of those who were imprisoned for conscience' sake, and his assurance that there are no Mennonites, to his knowledge, in prison at the present time will be read with satisfaction by many. Let us continue our prayers to the end that the day may speedily come when all others who are imprisoned for conscience' sake may be freed and when there will be a general recognition of the right of a free conscience and free speech and action. But whatever comes, let us make sure of two things: (1) That the Word of God be made and kept the supreme guide of our lives and in complete control of our consciences; (2) that we keep our conscience clear before God and man at all times and in all kinds of trial.—Editor.

Greeting in Jesus' Worthy Name: I receive many inquiries wanting to know if there are any C. O.'s imprisoned either in Fort Leavenworth or elsewhere.

Since many of these inquiries come from readers of the Gospel Herald, will you please inform Herald readers that to the best of my knowledge there are no more

Mennonite boys in prison that I know of. But there is a nice young Christian man by the name of James W. Livenstone, whose home is Boston, Mass., who is still in prison at Fort Douglas, Salt Lake City, Utah.

Since prisoners are not restricted from receiving letters I would kindly urge especially those young brethren who have gone thru camp experiences to remember them in prayer and occasionally send a letter of encouragement.

In His Name,
J. D. Mininger.

CORRESPONDENCE

(Continued from page 841)

est was good. Our brother had similar services here five years ago.

A number of young brethren and sisters are away attending the short term at Harrisonburg, Va., school.

Bro. A. S. Horst, our home minister, is at present holding a series of meetings in the Union Church at Hinkletown a few miles from here. Pray for the work.

Our recent election of officers in the Sunday school were the following: Supts., Bro. Simon Hess, Bro. A. A. Landis; Sec.-Treas., Bro. Jacob Burkholder; Chor. Bro. A. N. Wolf. Teachers were retained in the same places.
Jan. 24, 1920. Lizzie Mengle.

Strasburg, Pa.

Bro. Noah H. Mack of New Holland, Pa., conducted a series of meetings of two weeks at the Strasburg Mennonite Church. The interest and attendance were good. The discourses were instructive and helpful to believers as well as the unsaved, of which latter class fifteen expressed a willingness to live the consecrated life. Several are members of the Sunday school, one having come before these meetings.
A. C. H.

Jan. 25, 1920.

Lititz, Pa.

(Hammercreek congregation)

On Sunday, Jan. 25, the Hammercreek congregation before God and many witnesses, observed baptismal services conducted by Bishop Noah Landis with a small class of four in number.

In correspondence with the Eastern Mennonite Bible school, Harrisonburg, Va., a Bible class of twenty-five has been organized to learn more about the Word of God. For the efforts of those at the head of this work we are very thankful for.

Jan. 26, 1920.

Cor.

New Holland, Pa.

Praise the Lord for His work among the children of men. As the result of the meetings held by Bro. Sanford Landis with the Groffdale Mennonite Church in November

twelve precious souls were received into the Church on Sunday, Jan. 25. One who is attending the special Bible term at Harrisonburg, Va., will be baptized later. This will make an addition to the church of thirteen members. Our prayers are that these young people become active workers. Meetings began at the Hinkletown Union Church on Jan. 19, with Bro. Amos S. Horst in charge. The Lord willing, they may continue till Feb. 1. Up to this time there have been two confessions. We are looking and praying for more. W. H. Benner.
Jan. 26, 1920.

Wadsworth, Ohio

Greeting in Jesus' name:—In looking over the year past we can see many good things God has done for us. But what have we done for Him?

On Dec. 28, Bro. Allen Rickert preached for us in both morning and evening service. On Jan. 3 our annual business meeting of the Bethel and Guilford churches was held and Jan. 11, our Sunday school reorganized as follows: For Bethel: Supts., Bros. Lloyd Kreider, John Snyder; Sec.-Treas., Ward Kreider. For Guilford: Supts., Bros. W. K. Stover, Clayton Rohrer; Secy., Ivan Dewiler.

We wish God's blessing on the work everywhere. Cor.
Jan. 26, 1920.

Fentress, Va.

Dear Herald Readers, Greeting:—Our Sunday school organization recently resulted in the same officers being elected for the coming year: Supts., Clayton Bergey, Clarence Miller; Sec., Ida Wenger; Treas., Marvin Miller; Chors., Ella Miller, Maude Miller. At the same time the following officers were appointed: Chors., T. J. Wenger, S. D. Kurtz; Correspondent, Ella Miller. Bro. Wenger at this time took occasion to emphasize the wishes of the Conference that all those holding any office in Sunday school or church are especially urged to conform to the regulation dress as outlined by Conference.

Bro. John Showalter of Kansas is spending some time at this place. His help in the services is appreciated.

Bro. Marvin Miller and Sister Leslie Wenger are attending school at Harrisonburg, Va.

Bro. J. M. Shenk and daughter Rebecca of Elida, Ohio, spent Sunday, Jan. 25, in our midst. Bro. Shenk preached two edifying sermons.

Bro. John H. Mosemann is expected to hold a series of meetings at this place, to begin about the middle of February. Cor.

Jan. 27, 1920.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

A new cutting room has been acquired by the Friends' Women's Committee in Philadelphia, which marks a big step forward in the work of the committee. The entire outfit, costing about \$7,000, consists of a supply of uncut material, cut garments, yarn, and considerable equipment consisting of patterns, dyes, electric cutter, etc.

The sewing clubs throughout the country will continue their work this winter on the same scale as in war times, as it is now definitely known that conditions in many sections of Europe are worse than in any winter during the war. Russia, Serbia, and the most needy portions of the Central Powers will be the beneficiaries of this labor of love.

* * * * *

The five shops still belonging to the Mission in France did a business amounting to 242,995 francs during the month of November. No new goods are being purchased except food.

Grange has sold 1346 garments made at the ateliers. Feather goods have been manufactured by the workers during the month as follows: 219 pillows, 175 bolsters and 269 eiderdowns. Over 340 mattresses have been made in five centers.

* * * * *

Other departments may be closing down but Relief, with new families always returning and a hard winter on, finds its work as extensive and necessary as ever.

The Meuse centers are busy with the distribution of building supplies. One hundred seventy are employed in sewing and brush making; work with children exists in every village and two cooking classes have been started at Les Illettes.

* * * * *

The workers at Buzancy have visited 107 new families in seven villages, and visiting is also going steadily on at Grand Pre. The Marne shops are busy with new stocks.

* * * * *

In the Marne the shops have been especially busy as their long awaited stocks have been received. One of the several interesting sales was at Nanteuil to which only the mothers of large families were invited. Children's clothes were sold at very low rates and an A. R. C. blanket given to each family. Eighty-seven mothers attended the sale. No one was allowed to come who had not at least three children under twelve years of age.

* * * * *

The first shipment of goods for distribution in Germany under the arrangements with the Hoover commission consisted of seventy-two tons of lard, one hundred fifty-six tons of milk, fourteen tons cocoa powder, eighteen tons rice, and two hundred twenty tons of beans.

Following is an extract from a letter written by Brother Orie Miller:

"Yesterday morning at 7:30 Mrs. Nichol and I took a small boat in the harbor here and were rowed out to the ship which brought Major Nichol from Constantinople with the brethren Augsburg, Miller, and Eli Stoltzfus. Major Nichol had gone to Constantinople on a business trip and the way in which he found these boys so soon after their landing there, and had brought with him, seems almost Providential. Augsburg and Miller I had never met, but before night we felt as though we had known each other all our lives. As I wrote you before, these three boys will spend the first few months of their stay in Syria, right here in Beirut, working in the transport department. With the rains on, and the mountain roads treacherously slippery, and with such sharp curves, steady careful drivers are necessary. Most of the Syrian drivers are still too new with machinery of any kind to fill the bill properly. Some of them are quite good though, but not good enough to keep the three thousand boys and girls who are scattered about the hills of Beirut properly supplied with food, clothing and the other things needed in an orphanage. Today Will (Stoltzfus) and Silas (Hertzler) were up from Sidon, which brought a group of seven Mennonites together, which is an unusual occurrence lately."

* * * * *

Bro. Chris Graber, who returned from Aleppo to Beirut on account of ill health, has been sent to Latakia, a town on the coast of Syria opposite the island of Cyprus and two days horse-back ride from Antioch, where he will assist in relief work at present being carried on by Dr. and Mrs. Balf, missionaries who have been there for some time. He writes that there is great need of industrial work and probably three hundred or more orphans who need to be taken care of. He is very much handicapped by a lack of suitable buildings for orphanages. Bro. Graber is also responsible for starting and overseeing relief in Antioch and the surrounding cities and country.

FINANCIAL REPORT

Of the Welsh Mt Ind Mission for Fourth quarter, Oct 1—Dec 31, 1919

For the Gospel Herald

Contributions

Bro Eby Ontario Canada	\$ 1.00
A Friend	100.00
A Brother	2.00
Walter Shank	2.00
Bro Warfel	1.00
David Shank	2.00
Jonas Shank	1.00
Per S H Mussleman	5.00
Bro Menno B Brubaker	1.00
A Sister	1.00
S O Martin	5.00
Eastern M B M & Ch	300.00
Henry Hershey	12.27
Mr Harry Killian	.50
A Brother	1.00
Two Brethren	5.00
A Brother	5.00

Total \$444.77

Cash Oct 1st	63.52
Rec'd for Mdse	2729.47
Previous receipts	9552.13

Total receipts \$12789.89

Expenditures

Paid for Mdse	\$2162.88
Labor	224.53
General Expense	716.38

Machinery & Fixtures	91.75
Borrowed Money returned	80.00
Previous Expenditures	9488.61
Cash Dec 31 1919	25.74
	<hr/>
	\$12789.89

Gratefully Acknowledged,
S. H. Mussleman, Treas.

Superintendent's Report

New Holland Sewing circle	\$ 8.56
Millersville Sewing circle clothing	23.75
Goodville Sewing circle clothing	13.00
Rohrerstown Sewing circle clothing	8.11
	<hr/>
	\$53.42

Gratefully Acknowledged,
Arthur T Moyer.

REPORT

Of Woman's Home and Foreign Missionary Committee for Oct. Nov. Dec.

For the Gospel Herald

Foreign Missionary Support Fund (New Missionaries)

Sisters Walnut Grove and South Union West Liberty O	\$ 45.00
Pleasant Grove Sewing Circle Ill	17.87
Sisters Oak Grove Cong West Liberty O	7.50
Md Branch per Susan Stauffer	19.25
East Bend Sewing Circle Fisher Ill	26.65
Howard Miami Sewing Circle, Kokomo, Ind	10.00
Fairview Sewing Circle, Fairview, Mich	8.00
East Union Sewing Circle, Kalona, Iowa	60.00
Sisters Bethel Cong West Liberty O	7.50
Hopewell Aid Society, Hubbard, Ore.	16.35
Sewing Circle, Goshen, Ind.	4.00
	<hr/>
	\$222.12

General Foreign Missionary Fund

Howard Miami Sewing Circles Kokomo, Ind.	\$6.00
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Bible Woman Support Fund

Dorcas Band, Alpha, Minn.	\$ 13.46
Sewing Circle, Alto, Mich.	5.00
	<hr/>
	\$ 18.46

Expense Fund

West Union Sewing Circle, Kalona, Ia.	\$ 5.00
Ruth A. Yoder	10.00
Int.	12.00
	<hr/>
	\$ 27.00

MISCELLANEOUS FUNDS

Dr. Coopriders Medical Dispensary

Sewing Circle, Goshen, Ind.	\$ 12.00
Sarah Weidman, Pigeon, Mich.	1.00
Lena Brenneman (In memory of Margaret Kehr	5.00
	<hr/>
	\$ 18.00

Sanitarium Fund

(For Mattress Pads)

Clinton Frame Sewing Circle, Goshen, Ind.	\$ 6.00
Emma Sewing Circle, Topeka, Ind.	3.00
Topeka Sewing Circle, Topeka, Ind.	3.00
Sonnenberg Sewing Circle, Orrville, O.	3.00
Mrs. Lewis Kulp, Elkhart, Ind.	5.00
Mrs. J. B. Moyer, Elkhart, Ind.	1.00
Mrs. J. C. Steffan, New Carlisle, O.	5.00
Mrs. Neff, Osborne, O.	5.00
Sewing Circle, Flanagan, Ill.	60.00
	<hr/>
	\$ 91.00

Summary of Funds

Foreign Missionary Support Fund (new missionaries)	\$ 222.12
General Foreign Missionary Fund	6.00

Bible Woman Support Fund	18.46
Expense Fund	27.00
Miscellaneous Funds	
Dr. Coopriders Medical Dispensary	18.00
Sanitarium Fund (Mattress Pads)	91.00
	<hr/>
Total	\$ 382.58

Gratefully acknowledged,
Ruth A. Yoder, Treas.
Bellefontaine, O.

SPECIAL MEETINGS

For the Gospel Herald.

Creston, Mont.

Report of the fifth quarterly Sunday school meeting, held at Mt. View Church near Creston, Mont., Dec. 28, 1919.

Topics considered: What we have accomplished in the Sunday school; How may we know that our teaching is effective? What has the Sunday school done for the Church? What we hope to accomplish in the future.

Meeting closed with singing and prayer by Bro. D. B. Kauffman.

Daniel Lapp, Secy.

Canton, Ohio.

Report of ministers' meeting and ministers' and Sunday school superintendents' conference held at Canton Mission Church, Canton, O., Jan. 8-10, 1920.

Organization (Ministers' meeting) Mods., J. S. Gerig, A. J. Steiner; Secy., D. M. Friedt. (Sunday school superintendents' conference) Mods., A. W. Hershberger, A. J. Steiner; Secy., D. M. Friedt.

Subjects considered: How marshal our forces so as to conserve and unify the Church; How far should we encourage federation? Difficulties of our young people (1) Morally, (2) Religiously; Ministers' necessary qualifications to meet present day demands (1) Evangelization, (2) Pastoral duties; What methods should we employ to elect various Church officers? The urgent need of the Church to meet the problems of the day; The need of co-operation between pastors and superintendents in planning the work of the Sunday school; Our aim—Phil. 3:14; Things to be promoted in our Sunday school during the year 1920; Our standard—I Cor. 15:58.

There was an open conference on Sunday school problems from the angle of superintendents and pastors.

Speakers: G. J. Lapp, E. F. Hartzler, S. H. Miller, N. E. Troyer, I. W. Royer, P. R. Lantz, J. S. Gerig, A. W. Hershberger, Lester Hostetler, A. J. Steiner, E. M. Detweiler.

Secretary.

Harrisonburg, Va.

Report of Sunday school meeting held at Weaver's Church near Harrisonburg, Va., Dec. 28, 1919.

Organization: Mod., J. D. Hartman; Secy., J. E. Suter.

Subjects considered: The Minister's relation to the Sunday School; How to secure more workers who are willing to teach; What can the Sunday School do to reach those who absent themselves from Sunday School or take no part? Disadvantage of getting to Sunday School late; What can I do to improve the Sunday School? What the Sunday School has done in our Rural Mission work; The Sunday School as a Training School for Christian workers; Evils that hinder the Sunday School cause; The Influence and Blessing of those who are faithful in Sunday School work.

Speakers: Henry Blosser, H. B. Keener, F. B. Showalter, S. H. Rhodes, D. J. Blosser, Elmo Showalter, Lewis Good, Harry Brunk, Laura E. Suter, W. M. Heatwole, H. N. Troyer, Lawrence Suter, J. R. Driver.

Secretary.

Mummasburg, Pa.

Report of fifth Bible meeting held at Mummasburg, Pa., Dec. 13, 14, 1919.

Organization: Mods., — Lehman, Amos Myer; Secy., Frank Yoder, Chor., Noah Burkhart.

Subjects considered: Christian fellowship, Work of the Holy Spirit, The home, Social life, The lure of the world, The three-fold nature of man as related to Christian life and service, The spiritual harvest.

Instructors: Abram Metzler, J. F. Bressler.
Secretary.

Leetonia, Ohio.

Report of the eleventh annual Sunday school meeting held at Leetonia Mennonite Church Dec. 25, 1919.

Organization: Mods., A. J. Steiner, Elban Lehman; Chors., C. K. Hostetler, Otis Johns; Secys., John Cullar, Earl Brubaker. The opening sermon was delivered by Bro. A. J. Steiner.

Subjects considered: Christmas in foreign lands, Joy of Christian living, Bible study classes in our Sunday school (1) Why? (2) How? How make Sunday school more attractive and yet more spiritual?

Speakers: A. J. Steiner, C. K. Hostetler, H. F. Lehman, D. S. Lehman, Amanda Wisler, Margaret Johns, Mabel Riehl, Ezra Bowman, Otis Johns, Mayme Yoder, John Riehl.

Secretaries.

Married

Smoker—Smoker.—On Dec. 9, 1919, Bro. David Smoker and Sister Priscilla Smoker both of Christiana, Pa., at the home of the bride's parents at Christiana, were united in marriage by Bro. John S. Mast of Elverson Pa. May the Lord bless and direct them through life.

Short—Rufenacht.—On Jan. 20, 1920, at the home of the officiating bishop, Bro. E. L. Frey. Bro. Seth Short of Archbold, O., and Sister Lillian Rufenacht of Stryker, O., were united in marriage. May their life be crowned with peace, joy, and happiness in the fear of the Lord.

Springer—Nyce.—On Jan. 24, 1920, at the home of the officiating bishop, Bro. A. G. Clemmer at Franconia, Pa., Bro. Lester L. Springer and Sister Mamie S. Nyce, both of the Franconia congregation were united in holy matrimony. May God's Holy Spirit be their guide through life.

Short—Wyse.—On Jan. 20, 1920, at the home of Bro. Albert Nafziger, Bro. Dennis Short and Sister Laura Wyse, both members of the Central A. M. church near Archbold, O., were united in marriage, Bro. E. L. Frey officiating. May God's richest blessing attend them thru life.

Ringenberg—Smucker.—At the home of E. F. Culp near Tiskilwa, Ill., on Thanksgiving eve, Bro. Wm. Ringenberg and Sister Edna Smucker were united in the holy bonds of matrimony, Bro. Simon Gingerich of Wayland, Iowa, officiating. May the Lord's rich blessings accompany them thru life.

Stuckey—Christner.—Bro. Daniel S. Stuckey of Stryker, Ohio, was united in marriage with Sister Velma Christner of Aurora, Ohio, on Jan. 14, 1920, at the home of the bride's parents, Bro. and Sister William J. Christner, Aurora, Ohio, Bro. I. W. Royer officiating. May the blessings of heaven attend our brother and sister through life.

To make a "profession", of Christianity has become popular in some localities these days, but to be out and out for God, and stand "pat" for the fourfold Gospel of Christ, is just as unpopular as it ever was, and will undoubtedly be more so with the passing of this age.—R.

Obituary

Lichty.—Magdalena Lichty, widow of Isaac Lichty, died at the home of her daughter, Mrs. Martin Rutt of Paradise, Pa., of the infirmities of old age in her 91st year. She was a member of the Mennonite Church. She was born Dec. 14, 1829 and died Dec. 6, 1919. She was buried at Paradise Dec. 10. Funeral services in Paradise Mennonite Church in charge of Bros. C. M. Brackbill and J. B. Senger.

Hostetler.—Sister Barbara (Peachy) Hostetler was born April 1, 1830, near Belleville, Pa., died Dec. 24, 1919, at the ripe old age of 89 y. 8 m. 23 d. She was married to Levi Hostetler, who died July, 1907. To this union were born 8 sons and 1 daughter. Three sons died in infancy and David died about a year ago. Funeral services at her home Dec. 26 by John B. and Samuel W. Peachy. She was a member of the Amish Mennonite Church.

Thomas.—David Thomas of near Holsopple, Pa., was born May 14, 1843; died Jan. 9, 1920; aged 76 y. 7 m. 25 d. His wife died Dec. 16, 1917. He is survived by 2 brothers, 1 sister, 2 sons, 1 daughter, and other relatives and friends. He had been a faithful member of the Mennonite Church for many years. Funeral services on the 11th at the Thomas Church conducted by S. G. Shetler, James Saylor, Simon Layman, and L. A. Blough. Buried in the cemetery near church.—L. A. B.

Rittenhouse.—George R. Rittenhouse died at his home in Souderton, Pa., Dec. 28, 1919; aged 70 y. 9 m. Death was due to internal cancer. He was married to Catherine Freed, with whom he lived in wedlock over fifty years. He leaves a deeply bereaved widow and one son (Henry F.), and two brothers. One son and one daughter preceded him in death. Funeral services at the late home and at Franconia Mennonite Church, Jan. 3, conducted by Bros. Abram Clemmer, Menno Souder, Abram Derstine, and Jacob Moyer. Text, Isa. 40:31.

Binder.—Andrew Binder was born Jan. 22, 1849; died at his home in Breslau, Ont., Jan. 16, 1920; aged 70 y. 11 m. 25 d. In 1870 he was married to Rachel Dedels, living in wedlock nearly 50 years. To this union were born 8 daughters, 4 preceding the father to the spirit world. There are left to mourn his sudden departure, wife, 4 daughters, one brother, and 2 half-brothers. Funeral on Tuesday, Jan. 20, from his late home, to Cressman Church for service and adjoining cemetery for burial. Services were conducted by J. S. Woolner and Oscar Burkholder.

Hershberger.—Christian J. Hershberger was born June 25, 1840; died Jan. 12, 1920; Age 79 y. 6 m. 17 d. He was married to Gertrude Miller. To this union were born ten children. His wife, two sons and one daughter preceded him in death. He leaves 3 sons and 4 daughters, 36 grandchildren, and 13 great-grandchildren. He joined the Old Order Amish Church in his youth and was a faithful member to the end. Funeral services at the home of his son Isaac (where he was staying) Jan. 15, conducted by Bros. Noah Beachy and Benj. Troyer. Burial in the family burial ground. A grand child

Cressman.—Bro. William R., son of Horace and Sallie Cressman, was born Nov. 30, 1900; died at Hamburg Sanitarium Jan. 13, 1920; aged 19 y. 1 m. 13 d. He is survived by sorrowing parents, 4 sisters and 2 brothers. His death was not unexpected, as he was afflicted with tuberculosis for a few years, altho as a last resort he went to the sanitarium but received no relief. He united with the Mennonite church a few years ago. Having failed a few times he was always ready to confess his errors and wished to be in fellowship with His God. Funeral services were held on Jan. 12, conducted by Elmer Moyer, using as a text I Sam. 20:3—latter clause) and Jacob Moyer and Warren Nickel. Remains were laid to rest in the adjoining cemetery in the presence of many surviving friends and relatives.

Roth.—Rebecca Swartzendruber, wife of Daniel S. Roth, was born Oct. 14, 1863; dies at Baden, Ont., Jan. 12, 1920; aged 57 y. 2 m. 22 d. She lived in matrimony over 34 years and was mother to 5 sons and 5 daughters. She leaves husband, 1 son, and 3 daughters. Funeral services conducted by C. Litwiller, C. Gascho, D. H. Steinman, and M. H. Shantz. Texts, Rev. 14:13 and Rom. 8:1-14.

"Well, the delightful day has come
When my dear Lord hath brought me home,
And I can see His face.
There with my Savior, Brother, Friend,
A blest eternity I'll spend,
Triumphant in His grace."

Miller.—Mary (Troyer) Miller was born March 1, 1839, and died Jan. 11, 1920; aged 80 y. 10 m. 10 d. She was married to Daniel B. Miller March 19, 1858. They lived nearly 62 years in matrimony. To this union were born 13 children. Two preceded her in infancy. She leaves husband, 4 sons, 7 daughters, 71 grandchildren, 32 great-grandchildren, 3 brothers and a host of relatives and friends. She used crutches for a few years. At different times she had strokes of paralysis. She united with the Walnut Creek Amish Mennonite Church in her youth and was a faithful member unto the end. She was buried at the Walnut Creek Church. Service by S. H. Miller in German and Lester Hostetler in English. Text, Rev. 22:10-15.

Yoder.—Sister Saloma, wife of Bro. Jacob Yoder, died Jan. 17, 1920, after an illness of about two weeks. She was born Feb. 1, 1892 and was the daughter of Pre. Samuel W. and Sadie Peachy, a member of a family of seven. She was the mother of two sons, and a baby daughter only two weeks old. Why these sudden deaths occur we cannot understand, but some day our spiritual eyes will be opened and learn that God doeth all things well. She possessed the qualities of a good mother, a good companion, and lived a consistent Christian life. Her age was 27 y. 11 m. 17 d. Text, I Thes. 4:15. Services from the Locust Grove Church, Belleville, Pa., by John L. Mast and Jonas D. Yoder. They based their remarks on Psalms 23. Peace to her ashes.—S. F. Y.

Smith.—Adda Lena Smith was born in South Dakota May 19, 1896; died near Topeka, Ind. Jan. 12, 1920; aged 23 y. 7 m. 24 d.

She was the oldest of 5 children of John and Susie Smith.

When 9 month old she was stricken with infantile paralysis and since that time was entirely helpless—being deaf, speechless, and unable to walk—but thru it all was exceedingly patient.

She leaves a devoted mother, two brothers, and two sisters (Simon, Samuel, Eva and Mary).

While her place will be vacant at home, we rejoice to know that she can leave this wrecked body and occupy the place prepared for her in heaven.

Funeral services conducted by J. W. Hess.

Weber.—Catherine Weber died at the home of her son, Henry, near Maugansville, Md., Jan. 6, 1920; aged 74 y. 8 m. 25 d. For a number of years she has been a sufferer from the effects of a leaky heart and hardening of the arteries. The same was the cause of her death. She leaves 3 sons, 4 grand-sons and one great-granddaughter. Her husband and one son preceded her 16 years ago. She was a faithful and consistent member of the Mennonite Church for many years and loved to be at the services whenever her health permitted. Funeral services and burial at the Ruffs church. Services conducted by the brethren, Geo. S. Keener, C. R. Strite and David Leshar. Text, Heb. 4:3.

"Death has robbed us of our mother,
Whom we loved and cherished dear;
It was mother, yes, dear mother,
Can we help but shed a tear?"

Crossgrove.—Mary, only daughter of Daniel J. Wyse, Archbold, Ohio, was born Oct. 19, 1880; died Jan. 19, 1920; aged 39 y. 3 m. She was united in marriage with Charles F. Crossgrove Jan. 21, 1908. To this union were born 3 sons and 3 daughters, one being an infant 2 days old. She leaves a sorrowing husband, six children, one

step child, father, step-mother, three brothers, and many relatives and friends. Sister Mary accepted Christ as her personal Saviour at the age of 19. She lived a devoted Christian life, was a loving wife and a kind mother. She had great faith in prayer and the power of prayer and remained loyal to her Master until death. Funeral services Jan. 22 at the Central A. M. Church conducted by E. L. Frey and S. D. Grieser. Texts, Rev. 14:13; I Thes. 4:18. Interment in Pettisville Clinton A. M. Cemetery.

Bollinger.—Almira Topper Bollinger was born in Stark Co., Ohio, April 4, 1850. At the age of 3 years she moved with her parents to St. Joseph Co., Ind., where she grew to womanhood. On October 6, 1867, she was united in marriage to Michael Bollinger. To this union were born 8 children. She united with the Mennonite Church about 35 years ago and remained true to her profession until death. She was preceded in death by two daughters (both dying in infancy) and her husband who died Mar. 12, 1912. For a number of years her home was with her daughter, Mrs. Margaret Schultz, where she died. Sister Bollinger's health had been failing for about a year but she was bedfast only three days. When she was finishing her breakfast the messenger of death called her hence on Jan. 18, 1920; aged 69 y. 9 m. 14 d. She leaves 6 children (Charles, Mrs. Martha Schultz, Mrs. Nettie Schultz, Mrs. Alice Metzler, Mrs. Caroline Schultz, and Alvin), 19 grandchildren, 1 great-grandchild, besides relatives and friends. Funeral services at Olive Church, Elkhart Co., Ind., by Brethren D. A. Yoder and Silas Weldy. Text Psalms 116:15. Burial in adjoining cemetery.

Kreider.—Margaret Kreider widow of Adam R. Kreider, was born Oct. 6, 1860, died Jan. 18, 1920., at her home in Paradise, Pa., aged 59 y. 3 m. 12 d. To this union were born 11 children. Her husband, 4 sons, and 2 daughters preceded her to the spirit world. There remain 4 daughters, and 1 son (Benjamin H. Margie D., Bessie R., Ruth H., and Esther Mae) 2 grandchildren, 3 sisters, 1 brother, and many relatives and friends. Death was due to a complication of diseases after a long illness. She was a faithful member of the Mennonite Church, lived a devoted Christian life, and endured her affliction with Christian patience. Funeral services conducted at Paradise Mennonite Church by John Senger (Text, Isa. 40:31) and Christian Brackbill (Text, I Peter 5:10) Burial in Hershey cemetery.

"Mother thou art sweetly resting,
Here thy toils and cares are O'er;
Pain and sickness, death, and sorrow
Never can distress thee more.
Yet again we hope to meet thee
When the day of life is fled;
Then in heaven with Joy to greet thee
Where no farewell tear is shed."

Kennel.—Norman Benjamin Kennel was born Aug. 28, 1914; died Dec. 20, 1919; aged 5 y. 3 m. 22 d.

John Clarence Kennel was born April 12, 1917; died Dec. 25, 1919; aged 2 y. 8 m. 22 d.

Can we fully understand what a sad Christmas this was for this bereaved family? Little Norman was a bright child. Not long before he died he reached out his hand to his brother a little older than himself and said, "Goodbye." His last words were, "Yes, I am coming." He was sick about 5 days, Clarence about 7 days—both died of bronchial pneumonia. Both funerals were held at Maple Grove Church, Lancaster Co., Pa. Norman's funeral services were conducted by Aaron Mast and A. B. Stoltzfus (Texts, II Sam. 12:23 and Gen. 37:34) and Clarence's by J. M. Stoltzfus and A. B. Stoltzfus (Texts, Psalms 23 and Isa. 11:6). Interment in adjoining cemetery.

"Two little angels now on high,
They hand in hand together roam;
Two links now bind us to the sky,
Two fingers beckon us to come.
Lord give us strength our loss to bear,
And lead us in the heavenly way;
Oh, may we meet our children there,
In realms of everlasting day."

L. Z. S.

Items and Comments

A Pittsburgh, Pa., theater was destroyed by fire recently. The fire of heaven, if allowed to enter, would have a similar effect upon all theaters—only in that case the property would still be left to be used for better purposes.

The U. S. Bureau of Internal Revenue made a wise ruling when it restricted the power of physicians to prescribe alcoholic stimulants to their own patients. This will probably have the effect of multiplying the number of patients of some whiskey-dispensing physicians. People who really want to get well will avoid such prescriptions.

While the larger cities report a decrease in the number of influenza patients at the beginning of this week, the country as a whole seems to be still increasingly susceptible to the dread disease. Pittsburgh showed an increase in the number of cases, but there were no deaths in the state of Pennsylvania reported in the papers of Monday morning.

Notwithstanding the fact that at different times it was officially announced that prices were coming down, statistics show them to be going up. The U. S. bureau of statistics shows that during the past six years there has been an advance in wholesale prices on foodstuffs ranging from 70 to 200 per cent and retail prices from 50 to 200 per cent. Wholesale clothing prices showed an increase of 235 per cent.

That was an important point raised by the prosecution in the trial of the five Socialist members of the New York legislature who were suspended from membership pending further investigations. It was contended that they could not possibly be true to their oath to defend the Constitution of the United States and of the state, as their oath binding them to Socialism compelled them to violate their oath of loyalty to state and nation in all cases where they were called upon to vote on proposed laws that were in opposition to the tenets of Socialism. It strikes at the very vitals of loyalty and of the stability of government. In this connection we have heard the same point raised against labor unionism, against Catholicism, against Mormonism. Loyalty to Government is second only to loyalty to Christ.

A new factor in the matter of the ratification of the pending treaty of peace is a letter from Earl Grey, Ambassador of Great Britain to the United States, in which he expresses the opinion that the governments of Great Britain and France would welcome the ratification of the treaty even with the Lodge reservations. It is possible that this will remove one of the chief obstacles to the reservations, since it had been the contention of the opposition to any modifications in the treaty that the European governments would not sanction any changes in the pact as originally drawn. While the letter claims only to speak for the private opinion of the Viscount himself the impression made is of considerable importance. The conclusion of peace with the nations of Europe is to be welcomed, tho we well know that no peace can be permanent that is not headed and confirmed by the Prince of Peace.

Friends, is it not true that many have been so loaded down with the cares of this life that we have neglected the study of the Bible? In our struggles with the great things of life we have lost our daily food.—I. W. R.

DO NOT DELAY

We are glad to report that all but three have to date answered the letter of explanation sent to the various brethren selected by the Peace Committee to prepare a mailing list of their respective conference districts.

The answers show that is a general interest among the brotherhood in regard to the subject of Universal Military Training.

Will letters from individuals be of any value? Yes, for several reasons. Petitions to Congress are so many that they sometimes do not receive special attention. Remember that this is not true of all petitions. In these strenuous times the members of Congress are kept extremely busy and can not always consider petitions. A personal letter from a constituent direct to the Congressman of his district will reflect the public sentiment of the people whom he represents. It also shows the Congressman that some one is concerned about the laws to be passed and the welfare of those whom it will affect.

The mailing list sent in is very representative. Some one might wish to write whose name was not sent in. If so, be sure to send in at once for a copy of the petitions signed by the brotherhood.

May we again emphasize the importance of writing these individual letters? Delay may mean much. Just take enough of your time at once and write to your two U. S. Senators and the U. S. Representative from your district. The letters should be short to receive proper attention.

Some very valuable suggestions have been sent in, and we shall be very thankful for additional ones.

Petitions to the Author of Peace is the greatest factor in all of this work.

S. G. Shetler,
Secretary of Peace Committee.

CALENDARS FOR 1920

We are pleased to announce that we have a small stock of each of the following calendars which we are offering as long as they last at the prices given with each.

English editions

Gospel Text Calendar Each	\$.25
Five copies	1.00
Scripture Text Calendar Each	.30
Five copies	1.25
Scripture Block Calendar Each	.40
Four copies	1.50
Blessed Word Calendar Each	.15
Four copies	.50
Daily Talks Block Calendar Each	.50
Two copies	.90

German editions

German Scrip. Text Calendar Each	.30
Five copies	1.25
Abreiskalendar (Block) Each	.50
Two copies	.90
Bibel Kalender each	.25
Five copies	1.00

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OUR MISSIONS

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

Outward as well as inward cleanliness are bound to follow in the path of missions.

India is a mission problem in more than one sense. Her eight widely separated religions, her one hundred forty-seven different languages, and her two thousand castes may not be the greatest factors in the problem, but in the final solution they all come in for their share of consideration.

A number of Mission Boards have chosen February 20, 1920, as a day of prayer for missions, home and foreign. You may not see your way clear to take part in all the various movements that are afloat, but surely here is something into which you can enter heartily. Read in this issue what Thomas a Kempis said about unselfishness in prayer, and pray at all times for missions, but especially on Friday, February 20.

For the last several months nearly all the articles were from the pens of the younger element in the Church. We must have that element, but we are glad also to give room for two good articles from two of our older brethren, C. Z. Yoder and J. S. Shoemaker, the president and secretary of the Mennonite Board of Missions and Charities. You will also notice from the general subject of Bro. Yoder's article that there are two more articles to follow on the same subject. Watch for them; they will be both interesting and instructive.

We usually think of the Koreans as being far back in the scale of civilization—an undeveloped, ignorant people, but listen:

"The first suspension bridge in the world was made by a Korean engineer one hundred years before Columbus discovered America.

The man who invented movable printing type was a Korean.

Korea was trying out prohibition two hundred years ago.

America's Merrimac was not the first ironclad battleship. A Korean built one three centuries earlier."

Foreigners coming to the American city are crowded into small tenement rooms—too close to promote morality or Christianity. There is no need for them to go to Church, for they could not understand the preaching, the prayers nor the songs, and if perchance they do go once for want of some other place to pass the time they are not made to feel welcome. When they "go down to town," they see the displays in the show-windows; they hear much about free America, and their desire for the things they see associated with the information received from some agitator filled with anarchistic views, many of them soon find their way into jails and prisons. Very often this is not because they are maliciously bad, but rather that they are bewildered and have been directed by wrong leaders. The Church is their only avenue to better standards, but so long as she gives this no attention we can not expect better conditions. She should get first influence over them instead of waiting until they have gone wrong then try to reform them.

There are still a great many people who expect to see great revivals sweep over the war-ridden countries as a result of the war; a revival in which people will turn to the Lord in great numbers. Pulpit and press are trying to keep this before the people. It may be an advantage to look at the other side of this question also. The Missionary Review of the World has the following to say, editorially:

What nations have learned the lesson that God would have them learn from the war? In America national prohibition of

intoxicating drink has been established, money is given more freely, but there is still the same extravagance, unrest and selfishness. France has suffered and at first turned her thoughts Godward, but now is again becoming thoughtless in religious matters; Russia has overthrown the Czar's autocracy but knows nothing of law and freedom; Italy and the Balkan States are turbulent and self-seeking; Turkey is dismembered but unrepentant, and is uninstructed in righteousness; Germany and Austria are defeated but are hoping some day to retaliate. England, with problems almost too great for her to grapple with, is torn by factions and disputes.

These are not conditions which point to a great turning to the Lord and a deepening of the spiritual life in those who are already Christians.

Notice the aim and purpose which the National Missionary Society of India has: "With India men, India money and India management, but in co-operation with all missionary societies, founding no new denomination, but preserving loyalty to the churches, soliciting no funds outside of India, but laying the burden of India's evangelization upon our own sons and daughters." This society has worked for more than a dozen years and is accomplishing much good. But this is not the part which should impress us most just now. "With India men," then remember that only about one in a hundred of India's men are Christians and many of these can neither read nor write; and yet the condition is that it is to carry on the evangelization of India with its own men. It is to be done with "India money." Now draw on your mathematical imagination. As a rule it is the poorer classes of India who become Christians. Their wage is from two to ten percent of the wage of the ordinary American; with this they expect to keep their families and pay the expenses of evangelizing their fellow-countrymen. It is to be done by "India management," and that regardless of the fact that it is generally said that while India can teach

America along lines of devotion, America will probably always have to teach India leadership or may always have to assume leadership there. Here is a case where American leadership is not asked for, nor wanted. In spite of this in the thirteen or fourteen years since this movement was thus organized, it has proven itself quite successful. Good! May the Indian prove that he does not only have devotion but has the powers of leadership when they are properly developed. In the meantime may he also prove that he can be a good subject of the British empire.

GO YE INTO ALL THE WORLD

Great is our God above all gods.
II Chron. 2:5.

Only be thou strong and very courageous.
Josh. 1:7.

Ye are the salt of the earth.
Matt. 5:13.
Every one that asketh receiveth.
Matt. 7:8.

I am the resurrection and the life.
John 11:25.
Neither is there salvation in any other.
Acts 4:12.
The field is the world.
Matt. 13:38.
Other sheep have I which are not of this fold.
John 10:16.

All that are in the graves shall come forth.
John 5:28.
Lo, I am with you alway, even unto the end.
Matt. 28:20.
Lift up your heads, O, ye gates.
Ps. 24:7.

The joy of the Lord is your strength.
Neh. 8:10.
How excellent is thy name in all the earth.
Ps. 8:1.
Ever more give us this bread.
John 6:34.

What shall be the sign of thy coming?
Matt. 24:3.
O Lord, our Lord, how excellent is thy name.
Ps. 8:9.
Righteousness delivereth from death.
Prov. 10:2.
Lord our God, I beseech thee, save thou.
II Kings 19:19.
Draw nigh to God and He will draw nigh to you.
Jas. 4:8.

—Sel.

Oft unknowingly the tongue
Touches on a chord so aching
That a word or accent wrong
Pains the heart almost to breaking.
Many a tear of wounded pride,
Many a fault of human blindness,
Has been soothed or turned aside
By a voice of quiet kindness.

—Hannah Moore.

"There is no quicker way of losing God than to trifle with duty."

OUR FIRST EVANGELISTIC TRIP

By T. K. Hershey

For the Gospel Herald.

About two months ago, very early one Sunday morning, a man came to our door inquiring if I was the Protestant minister in this town. On learning that I was, he said that he had one time received an Evangelical paper which gave him much light on the Protestant people; also that he had purchased a Bible many years ago, but this he gave to a neighbor to read, who moved away taking it with him. On passing the mission hall he noticed our display of Bibles, New Testaments, tracts, etc., in the window. At once he began to inquire from whom he could purchase another Bible and subscribe for a Protestant periodical. This was his mission that Sunday morning.

Having received a Bible, a number of good tracts, and subscribed for the Testigo (Witness) evangelical paper, he left pleading with me to come to his home town Nueva Plata with the Gospel. Two weeks later appeared our friend again, saying that he had distributed all the tracts and that more wanted them. Again I gave him about 400 tracts, several Bibles, New Testaments, and booklets containing select portions of the Bible. These he promised to distribute among his many awakened friends. A little later he returns, and again says that he is out of tracts, and that he has sold two Bibles, and gotten some subscribers for the Protestant paper. This time he urges that we come to his town with the Gospel message as there seems to be much interest among the people.

The following week, Bro. Shank and the writer, with a grip well packed with several hundred tracts, and portions of the Word of God, went to this town. Our friend however was not home. Now knowing of our coming, he had gone to the country to work on a farm. We arrived at 8:00 in the morning, and until 6:30 in the evening we were engaged in distributing tracts and telling the people the simple way to the cross of Christ. Before leaving the town we dropped a letter to our friend, saying that we would return the following Sunday to hold Gospel services, and that he was to advertise the meetings. The following two Sundays it rained so that we could not go. Nov. 3 our man appeared again, asking us if we were still in the notion of coming to Nueva Plata, saying that the people are asking him when we are coming. We assured him that if it did not rain we would be there November 9, which marks the date of the first evangelistic trip.

It was a beautiful morning, and with the writer at the wheel of a hired Ford, Bro. Shank, Sister Hershey, two of our native sisters, and a girl formerly from this town left for Nueva Plata at 8:00 in the morning.

On arriving we found that our man had been sick and could not advertise the meetings. After deciding to hold the services in the open plaza, we started out in every direction announcing the meeting to be held at 10 A. M. When this hour arrived, it had become too windy to have them in the open plaza, so we began them on the east side of a large building. Here it was so hot that both the enthusiastic crowd that had gathered and the workers could not stand it. We were then invited in to the "Patio" or yard of a hotel to conclude our services. We entered very willingly for where we were the sun must have been about a 100 Fahrenheit.

There in the hotel yard we spoke and sang the Word of God to a very large and appreciative audience of men, women and children. After the writer spoke briefly on who we were, our mission to their town, and what the Bible is and its power to save, Bro. Shank told the Prodigal Son story. Sister Santina Cavadore then told her native friends what the Gospel has done for her. Following this Sister Aurelia Zapico told the story of the lost sheep, and the ninety and nine saved ones. The last speaker was our friend Lezcano. He is quite a gifted speaker. After sailing into the false and corrupt teaching of the Catholic Church, he held up the evangelical teaching as being ideal. He plead with his friends and neighbors to read the Book of all books.

At the close of the meetings several called for Bibles and song books. After supplying them with these and distributing a couple hundred or more tracts, and promising to return the following Sunday, we mounted our Ford, returning to Pehuajo at 1:00 P. M.

We were all well pleased with our efforts, especially so on receiving so many invitations to return. We are praying that the seed sown may take root, and spring up and bear fruit to His honor and glory. When you pray for the work at Pehuajo, remember the work at Nueva Plata as our first out station.

This evangelistic trip has proven to us that there are many open doors before us. There are many, many other towns near us that are crying out for the spiritual bread. Will you, brother, sister, help us feed this hungry multitude? You can do so by giving of your means and praying for the workers.

Pehuajo, Argentina.

MISSIONARY PROPAGANDA OF THE MENNONITE CHURCH OF AMERICA—PAST, PRESENT, AND FUTURE

By C. Z. Yoder

For the Gospel Herald

I. Past.

Organized efforts for active mission work began in 1893, when the first mission station was established in Chicago. But we understand that the foundation for missionary activity was laid many years before. While our ancestors in Europe were sorely oppressed and persecuted because of their implicit faith in God and His Words and became willing to leave home and friends and their earthly possessions, and cross the briny deep to enter into a strange land among strange people to face hardships and danger, seen and unseen, for the sake of religious freedom, we can realize that they made greater sacrifice by far than we are making now in our efforts to extend the borders of Christ's kingdom. And after they had settled in Eastern Pennsylvania, with their limited means, with poor facilities to obtain an education, with very slow methods of transportation, they would travel on foot and horse-back to organize churches and preach the Word where opportunity afforded, traveling through dense forests, crossing threatening streams, and dangerous places, unknown to us in this age of prosperity, ease, and comfort; thus laying the foundation for more progressive work with the view of carrying out the great commission of Matt. 28:19, 20.

The Franconia District of Pennsylvania, the oldest conference of Mennonites of America, had its origin in the settlement of Germantown, Pa., in 1683. At an early date they manifested by their works that their prime object in coming to this country was not for an earthly gain. Their first public service was held in a private house without a minister. Five years later they had Wm. Rittenhouse as a minister. In 1701 steps were taken to organize a school. Requests were sent to Europe for a supply of Testaments, catechisms, and confessions of faith. A committee was appointed to translate the Martyrs' Mirror from the Dutch to the German language. In 1708 the first Mennonite church was built at Germantown, with a membership of 44. During the time of the revolutionary war the faith of these brethren was severely tried, as also in all later wars in this country.

By request Bro. L. J. Heatwole has kindly furnished us with an interesting letter which if space would permit would be profitable to publish in full. It is relative to the early missionary activities of the brethren in

Virginia. Here as well as elsewhere, beginnings of great works were small. Here the preaching of the Gospel began in new places as the Mennonite ministers were called upon to preach funeral sermons for non-members, which they did free of charge. The calls from the rural districts and towns increased and became numerous, so that because of the distance, friends would postpone funerals for weeks and even months after the death of their loved ones.

This gave rise to the first missionary impulse among the brethren here as they saw the needs of these people who were without the Gospel. Between 1845 and 1852 Bishop Martin Burkholder and other ministers crossed the Shenandoah Mountains on such errands, preaching the Word as opportunity afforded, which resulted in gathering in several members into the kingdom of Christ. These journeys across these mountains by these pioneer ministers required the elements of primitive adventure and Christian fortitude, which prompted them to sacrifice time and talents and the comforts of home to bring the Gospel to the people they never had known before. And while many yielded to the requirements of the Gospel in times of peace, in times of war some would weaken on the doctrine of nonresistance and other Gospel principles, so that during the time of the Mexican and the Civil wars the preaching of the plain Gospel was greatly hindered and the Church suffered much. Thus we can see the need of taking heed to the admonition of Paul: I Tim. 2:1-8.

Following the return of peace, Bishop Samuel Coffman and Pre. Christian Brunk were called a distance of 150 miles to preach a funeral sermon, and on their return they held meetings on the eastern slope of the Alleghany Mts., which resulted in receiving 25 members. In 1885 the first house of worship in these parts was built, later followed by others. In 1895, a district Mission Board was organized. Under its auspices mission stations are being established, Churches have been built and the work is reaching into remote fields.

In the year 1895 the brethren in Lancaster Co. Pa., organized a Sunday School Mission Board, by which a number of mission Sunday schools were established. This organization developed into the Eastern Board of Missions and Charities. In 1898 the industrial mission at the Welsh Mt. was established. Bro. Noah Mack and wife were the first workers appointed for this place. This mission and other city missions in Eastern Pennsylvania are under the control of this Eastern Board.

The oldest Board of the Mennonites of America of a general nature was

the Evangelizing Board, organized in 1882. The Home Mission of Chicago and the American Mennonite Mission in India were established and supported by this Board during its existence.

In 1898, immediately after the General Conference held at the Holdeman Church, Elkhart Co., Ind., a meeting was held at the Mennonite Church in Elkhart, when the Spirit of God had moved upon the hearts of a number of brethren who urged that direct mission work should follow up the relief work that was done in famine-stricken India. An examining committee was appointed by the Evangelizing Board, who also called in a number of bishops to witness and to assist in selecting workers for the foreign field, when Bro. J. A. Ressler and Dr. Page and wife were appointed. They sailed from New York for India on Feb. 22, 1899, and landed in Bombay March 24, 1899. Dr. Page and family, on account of sickness, only remained 17 months and one day in India, and again returned to America.

In October 1900 Bro. Jacob Burkhardt and wife, Mary, arrived in India as missionaries, and later were followed by Bro. M. C. Lapp and others.

The Lord has been greatly blessing the work in India with workers and means to carry on His work. Hundreds of souls have gladly received the Word and were baptized and added to the Church; while it is also true that the workers had to pass through trying times, many disappointments, and sad bereavements, which was undoubtedly a means of drawing them closer to God.

Our first city mission, established in Chicago in 1893, also had passed through severe trials and for a lack of support in workers and means was closed a short time; but it again revived and has been the means of winning many souls into the kingdom of God.

In 1899 The Mennonite Board of Charitable Homes and Missions was organized, and in 1906 this with the Evangelizing Board was merged and is now known as the Mennonite Board of Missions and Charities. Of its present work as well as the several district Mission Boards that have been organized as auxiliary to the General Board, as also the City Missions under this Board and the mission that is being established in South America, and one contemplated for the Mexicans, we shall mention in our next article.

Wooster, Ohio.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:36).

LIGHTS AND SHADES IN RURAL MISSION WORK

By John M. Yoder

For the Gospel Herald

In all our mission work in the rural field one of the greatest sources of comfort and consolation is the realization that **the Lord knows all**. He knows our hearts, our needs, our longings, our efforts, our sorrows, and our joys. To Him be praise and glory for His blessings, His guidance, His protection, His chastisements, His help, and His care.

Another source of encouragement is **the help of the brotherhood**. When we realize that the brotherhood is interested in the work, that they have the mind of Christ, that they are willing to work, that they are willing to sacrifice and that they appreciate our efforts, it buoys us up in spirit and lightens our load.

Among the greatest of our joys is **the genuine conversion of sinners and seeing them develop into Spirit-filled workers**. Though some of our efforts seem fruitless, and some good results apparently fade away, yet when we think of what the Master has said, in substance, that one soul is worth more than the whole world, and that a number of souls have been saved in this community through God blessing the efforts of His children, it surely is worth while to engage in the work. These brethren and sisters are not only a source of encouragement to the brotherhood, but their influence is helping to win others.

The hopeful prospect of the future of our congregation is another source of joy and gladness. The gradual ingathering of children into our Sunday school and the influence that this brings to their homes is gratifying. Our own children are also growing up and becoming interested in the Sunday school. The fact that we now have a church house also adds to the permanency of the work. It gives the people of the community more confidence in us and our work and serves as an incentive to brethren and sisters seeking homes to locate with us.

Taking all these things into consideration, our prospects for a stronger congregation are brightening.

The shadows or sorrows in the work are never so welcome or enjoyable, but nevertheless they are also in evidence. **Distracting rumors and misunderstandings** have, at times, so discouraged us that we hardly knew what to say or do. We realize that mistakes have been made and we are sorry for them, but praise the Lord, He knows our hearts and through His sustaining grace the work has been

carried on and better understandings and more confidence have been developed.

In this work, also, we realize the fulfillment of the Scripture that, **"In the latter times some shall depart from the faith."** A number that had been received into the church, have withdrawn from it, some have been excommunicated, and others, I am sorry to say, need to be reminded of their wayward condition.

It is **difficult to interest some people in the welfare of their souls**. Some are so taken up with the affairs of this life and the pleasures of this world that they give very little thought to the things of God.

There is in evidence also **a lack of awakening among the people of God to missionary interests and activities**. Some are so interested in and devoted to their material things that they do not attend services as often as they should.

Some of our new rural congregations are somewhat conglomerate. That is, they are composed of members formerly belonging to several different branches of the Mennonite Church, some to other denominations and others have been won from the world. To get all to agree to methods of church work is quite a problem.

McBrides, Mich.

THE VOLUNTEERS

IV. Waiting on God.

(Continued)

By R. R. Smucker

For the Gospel Herald

Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.—Psa. 27:14.

Lead me in thy truth, and teach me; for thou art the God of my salvation, on thee do I wait all the day.—Psa. 25:5.

These words, found in the Psalms, express an idea that applies to every Christian in every walk of life. It not only applies to them as they study the world choosing their life vocation, but applies as well, if not more so, to the individual's life as he struggles to carry out the plans of his life work. While what we have to say may apply to the Volunteer, yet not more to him than to any other being who is trying to do God's will as he knows it. Some people accomplish great things in this world. Other people wonder just wherein lies the secret of their lives and why they are able to accomplish so much. Take Livingstone, Mackey, the apostle Paul, and some we could name who are active in the Mennonite Church today, just why were they so successful in their Christian activities? Because they were continually living close to God, waiting on His messag-

es and blessings and help. Without this waiting on God, no one will get very far in this world. Relying on self instead of God will never accomplish any great task.

When a person who is willing to follow God is trying to find out just what God's plans are for him, there is no better way than to wait before the Lord in prayer and meditation. Not wait, however, with folded and idle hands, but with a prayerful heart and a consecrated life. Paul, after he was stricken blind, was meditating in prayer. "And he was three days without sight, and neither did eat nor drink" (Acts 9:9). While we are not told how he spent these three days, we can imagine he spent them in prayer, since he fasted. Later on, when he received his commission, he was ready for it thru his waiting on the Lord.

A little different idea is brought out in the early experience of Moses. We cite this because it is so very true to the life experience of some volunteers today. Moses in a certain sense volunteered to help his brothers in distress. Without considering whether he was fitted for the place, or was the right one to do the work, or had the best methods, he slew the Egyptian, who was smiting a Hebrew. Ex. 2:11, 12. Then he had to flee and was in preparation for forty years in the wilderness before God could use him.

Sometimes a person who has volunteered for a certain line of work thinks he should be put into a certain place at once. He does not stop to consider whether or not he is fitted for the place; or, if he does consider it, he looks at it with his own interests at heart, and so gets a prejudiced view-point. Then when the Board or those in authority see best to withhold him for a season, he becomes impatient and discouraged. What is wrong? The chances are that he did not wait on the Lord in prayer and serious thought to any great extent. The result was, that he put his own judgment ahead of God. Instead of recognizing the divine judgment working through the Board's decision, he thought the Board was prejudiced against him.

Jeremiah, before his call, must have been in an attitude of close companionship with God. God evidently spoke to him more directly than He did to most of the other prophets. (See first chapter of Jeremiah.) This close companionship, in my opinion, is the result of "waiting before the Lord."

After Paul had received his commission, in modern terms, decided on his life work or vocation, his course is a splendid illustration of waiting on God. For fourteen years Paul was in semi-retirement from the people

who knew him. In these years we think he was studying God's principles and getting into closer touch with the Master. All thruout his life and active work he was always relying on God and doing what he could. Even while in prison he was teaching and writing letters to those who needed him. He was surely living close to God all these years. When on his second missionary journey he wanted to go into the region called Asia, and found the way barred, and then again into Bithynia to the north, finding the way closed, he realized in the call at Troas that God had a purpose in closing those other channels. God may close doors before us at various times, but we feel that He always knows what is best and what He has for us to do, and the thing for us to do is to wait on God and find out His plans for us thru prayer and in the working out of the ordinary affairs of our environment. Paul took the one way open to him and with constant help from the Higher Power, established churches in a new country and for a new people. God may close the doors for a number of reasons. Probably He wants us to cultivate patience and a fuller sense of dependence on Him. Or we may need years of training, preparation, and waiting.

How very important it is for us to let God have His way with us. Too often we want to push ahead and not wait for Him to give us the necessary help and blessings. Not only is it important to wait before Him in choosing our work and in getting our preparation for that work, but also in the carrying out of that work. If God helps us choose and prepare, shouldn't He be allowed to help us carry out the work and do the duties as He wants them done?

One of our returned missionaries said, "If I don't take time every day to get off by myself and have communion with God, I feel that I am losing out in my spiritual life." No matter how spiritual we are by nature, or how spiritual our work is, we need daily waiting before the Lord in prayer, letting him talk to us. Another of our ministers once remarked that it has been his experience to be so busy, seemingly, in an evangelistic tour, that he did not have as much time for reading and prayer as he would have liked. Afterward he felt that the meetings were not so successful as they might have been and one cause was his lack of spiritual connection with the Heavenly Powers.

No matter what our position is or what our environment, let us always remember and bear in mind the following: "For this cause I bow my knees unto the Father of our Lord, Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the

riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:14-19).

Goshen, Ind.

THE DUTY OF MISSIONS

By J. S. Shoemaker

For the Gospel Herald

The establishing of mission activities is the Church at work in world evangelization. The paramount duty of the Church is to carry out the Master's last commission, "Go ye into all the world and preach the Gospel to every creature." In speaking of "Missions" we have in mind institutions that have been established by the Church, either in home or foreign lands, for the extension of Christ's Kingdom, thru the preaching of the Gospel, propagating Christian doctrines and principles, relieving the needy, helping the helpless, giving medical aid to the afflicted, and giving mental, moral and religious training to those who have been neglected.

There can be no mission without one or more missionaries, and there can be no true Christian missionary except the individual is called of God for that special work. Christian missions are divinely established and their duties are many and sacred. We shall briefly speak of a few of these duties as follows:

1. To Preach the Gospel.—The one great need of lost humanity, both in home and foreign lands, is the Gospel of Jesus Christ, which is "The power of God unto salvation to every one that believeth." Lost souls cannot believe except they hear. They cannot hear except the Gospel message is either preached or taught. Hence it is the highest duty of missions to preach, not science or ethics, but the Gospel of Christ as the only means of salvation.

The missionary should with Paul be constrained thru love to say, "I determined to know nothing among you, save Jesus Christ and him crucified." He needs to emphasize the fact that "all have sinned and come short of the glory of God," and he needs to preach the doctrine of Christ's death as the only atonement for sin, and the resurrection of Christ as the only hope of future blessedness, and His ascension to heaven the only assurance of an omniscient intercessor in behalf of the believer. The ministry of the Word is the most sacred duty of missions.

2. To Exemplify the Teachings and Principles of the Gospel.—The Gospel preached and taught thru the instrumentality of missions is indeed a sacred duty, but to exemplify its teachings is infinitely more effective in winning souls for Christ. Every mission worker should be able to say with Paul, "Be ye followers of me, as I also am of Christ."

The spirit of Christ and His Gospel reflected in the lives of missionaries is the unquestionable proof of the infinite value and unlimited power of divine grace in the heart, and will have a powerful effect upon the lives of those who are yet in their sins.

The Master hath said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is the duty of every mission to be a beacon light in the world.

3. To Indoctrinate those who have Accepted Christ as their Savior.—When souls are led to repent and believe the Gospel, they will then need to be taught and indoctrinated, in order to safeguard them from sin and its allurements, qualify them for usefulness in the Church, and be a blessing to the world. Our Lord hath said, "Teaching them to observe all things whatsoever I have commanded you."

It is the missions' duty to instil into the minds and hearts of all converts the "All things" of the Scriptures; viz., the doctrine of Christian ordinances; the principles of non-resistance and nonconformity to the world relative to its questionable customs, and sinful indulgences; separation from all things that have the effect in deadening spirituality. The following graces and virtues need also to be strongly emphasized: love, humility, meekness, forbearance, long-suffering, truthfulness, honesty, submission, self-sacrifice, and a willingness to render absolute obedience to the Master.

4. Adapting the Work to Meet the Existing Conditions.—A mission is not awake to its opportunities and obligations unless the workers are conscious of the needs of the people, and know how to adapt the work to meet existing conditions. A stereotyped plan or method of work can not be followed by the various missions. The people, and conditions are vastly different in the various rural districts, cities, and foreign fields. The mission needs to make a careful study of the characteristics, peculiarities, and the physical, mental, moral, and spiritual needs of the people among whom it is laboring, and work accordingly.

It would be wise for the missionaries, and missions as well, to adopt Paul's method which is applicable at any time, and anywhere (See I Cor. 9:19-22) to be "Made all things to all

men, that I might by all means save some." This spells "success," both to individuals and missions.

5. To Administer to Humanity's Physical Needs.—To feed the hungry, clothe the naked, visit the sick, and relieve the needy is a divine command given to the Christian Church and her missions, in obeying the command we are ministering to Christ. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me" (Matt. 25:40).

It is the duty of Christian missions to provide for orphans in giving them shelter, food, raiment, and such mental, moral, and religious training as is needed, and to care for widows, the aged, infirm, and all such as are not otherwise provided for; also to administer medical aid in every way possible to those who are physically afflicted. Administering to lost humanity's needs is one of the most successful means in gaining the confidence of individuals, thus opening the way to apply the remedies which bring spiritual blessings to the soul.

It is difficult for any mission to fulfill her duty along medical lines unless provision is made in the way of doctors and medical equipment.

6. To Educate and Prepare the Rising Generations for Usefulness in the Master's Service.—In countries where educational facilities are not otherwise provided for, it is the duty of missions to educate and train the children and young people, in order to equip them for usefulness in the world, and prepare them for Christian activities in the Church, that they may prove a blessing to humanity.

Education is a power for service; if it is the right kind, and rightly used. It should be that which enlightens the mind, heart, and soul. It is said of the great emancipator of the Children of Israel, "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."

7. To Manifest the Spirit of Submission to Those in Authority.—The Christian Church is divinely instituted, and vested with more than ordinary authority. She is authorized to call, appoint, and ordain workers and Gospel ministers; to organize, establish, propagate, and extend its work, and to bind and release according to the inspired Word. "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:18).

For a mission or any of its workers to manifest the spirit of insubordination to those who have been placed in authority by the Church, gives positive evidence of a serious disqualification as a worker for the meek and lowly Master, who in the Garden of

Gethsemane said to the Father while agonizing in prayer, "Not my will, but thine, be done."

The spirit of submission should not only be taught to the converts that have been reached thru the instrumentality of the mission, but also exemplified by the mission forces.

8. To Labor together in the Spirit of Love and Unity.—Where the spirit of love is lacking, unity is also lacking; and where unity is absent, peace is a stranger; and where peace is a minus grace, gifts and talents will profit nothing, and all efforts will be a spiritual failure. "Though I should speak with the tongues of men and of angels, and have not love, I am become as sounding brass and a tinkling symbol" (I Cor. Chap. 13).

Where there is a lack of love and unity, the spirit of envy, hatred, and strife exists to a greater or less degree, and James says, "Where envying and strife is, there is confusion and every evil work."

Regardless as to the number of workers, and how complete the equipment of a mission may be, if love and unity is lacking, their labor availeth little in building up Christ's kingdom. Every vestige of ill feeling and disunion must be eliminated from the hearts and lives of mission workers if their work is to count for God and the Church. Grace and peace should "be multiplied" within the walls of every mission station, that the Gospel of grace and peace may shine forth continually from its courts.

9. To be in Constant Touch with the Throne of Grace.—Prayer is the arm that reaches to the throne; the key that unlocks God's storehouse of grace; the highway that leads to His presence. A successful mission is not only a preaching, teaching, and working force, but a praying mission, keeping in constant touch with God, and needy souls thru the avenue of prayer. To evangelize the world, the supremely important thing is not a great host of missionaries, nor an unlimited amount of finances for the support of the work, but spiritual power, thru the effectual prayers of the righteous. Pentecost was preceded by a united, praying Church.

When it comes to the salvation of souls it is not eloquence nor rhetoric that is so much needed, but spiritual power bestowed upon the worker thru intercessory prayer.

It is the duty of all who are interested in the salvation of souls, and the world-wide extension of Christ's cause and kingdom to pray believingly, unceasingly, and expectantly, having the assurance that God in His own way and time will answer the prayers which have been offered according to His Word and will.

"If ye abide in me, and my words

abide in you, ye shall ask what ye will and it shall be done unto you." Dakota Ill.

THE MISSIONARY'S RELATION TO THE BOARD

By N. E. Troyer

For the Gospel Herald

The "Missionary" and the "Board" are terms not to be found on sacred pages, and yet mean so much to us who have espoused the cause of the blessed Master—that of assisting to "seek and to save that which was lost." As was also voiced in the Great Commission on Mt. Olivet—"Go ye therefore".... (Matt. 28:19, 20), and of the twelve in the organization of the primitive church, "Wherefore brethren look ye out (seven) men of honest report full of the Holy Ghost and wisdom whom we may appoint".... (Acts 6:3), and of the direct working of the Holy Spirit when first impressing men who were yielded to, and imbued with the Spirit, who, giving themselves to fasting and prayer, "the Holy Ghost said **separate** me Barnabas and Saul for the work whereunto I have called them: and when they had fasted and prayed, they laid hands on them and sent them away, so they being sent forth by the Holy Ghost departed" (Acts 13:2-4).

Some one has said, Pentecost was the theological and missionary training school of the primitive Church; and what a glorious and sanctified training it was indeed, such that made the "Father's business" the first consideration absolutely, and other things secondary. And we rejoice to see of the same spirit manifest in the Board and the missionary today, and not only they, but in many in the home ranks; the same Spirit at work, the same cause advanced, the same end striven for. The terms, "Board," "missionary" and "laity" are only modern language for some of the principles and subjects of the primitive Church. We do well to hold ourselves in constant and complete readiness for our little part in the great program of the Lord of the harvest.

We would not attempt to define the duty of the Board, but feel the Board has a tremendous responsibility in beholding the "field" to observe the particular place where the Church may spend her God-given energies to the best of advantage, and also to behold the Church to ascertain or determine the available, as well as the qualified material for the various parts of the field and besides to keep the mission interests fresh and alive with the home elements who are compelled to have to do with the material side of life so very largely, and on whom we must needs depend quite largely

for our backing by way of the throne and the provision and pocket book line.

The missionary also has the great responsibility of teaching the "all things" and preaching the "all the counsel," not giving in on some of the latter-day liberalism, and abominable heresies which are so prevalent. "Taking heed to ourselves and to the doctrine." It is a great source of encouragement to us on the field to know the Mission Board is composed of brethren staunch in the faith, who are standing, and have been standing for the same Gospel principles which many a hero indeed has lived and died for.

May God help every member of the Board, every brother and sister on the field—and may I add every brother and sister in the home ranks—be so united in our efforts of upholding the whole Gospel to the whole world, the efficacious Blood to every son of Adam, and the Holy Ghost be given proper recognition and such full right of way, that there may be no reproach brought on Him whose name we bear.

Canton, O.

HOME AGAIN

(Letter by Irene Lehman, soon after her arrival at home after a term at school. It furnishes a glimpse into the child life among missionaries' children.)

Dhamtari, C. P., India.

At the beginning of the year, when I was in school, it seemed as if the days would never end. But the time went so quickly that we did not notice it. The last few days we were in school, the teachers took the girls out for teas and all sorts of nice things. The day before we went down, Mrs. Penman took all her pupils out to a big hotel where one of her friends used to stay, and we all had a tea. After we had had our tea we went outside and played games and had such fun. The next day some of the children began to cry because they were not going down with the school party, but the rest were all shouting for joy. When we got to Silagury we all got out of the little toy train and went into the waiting room and had our dinner. When we had had our dinner we went to our compartments and made our beds. In the morning we got up at half past three and did up our bedding and got out of the train and went over the bridge to the waiting room and had our choti-hazri. When we had finished our choti-hazri we went and got into another train and waited in there until we got to Calcutta where we were to meet our mothers and fathers. Mamma and

Waldo were there to meet us at the station. When we had all our luggage we went to the Lee Memorial in Calcutta, as we were staying there over night. Mr. and Mrs. Lee are such dear old people. They lost six children, all at one time, in the Darjeeling Disaster. It was very sad for Mr. and Mrs. Lee, because the telegraph wires were broken and news came to them very late. They had to go by horse-back, and Dandy and all sorts of ways. Miss Stahl, who is now the Principal in Queen's Hill, was in this Darjeeling Disaster. They have two boys at home who are planning to come out medical missionaries. On the 30th of last month we arrived home. My little sister, Carolyn, nearly jumped out of the window because she was so happy to see her papa. It is so nice to be home again among our Indian friends.

Irene Lehman.

THE STORY OF THE "LONE STAR" MISSION (INDIA)

In 1835 Amos Sutton, an English Baptist missionary of Orissa, was in this country and spoke before the Triennial Convention at Richmond. His earnest appeal to American Baptists to establish a mission among the Telugus received a favorable response. Samuel Day, the first missionary who was sent out, settled at Nellore, which for 26 years was the only station of the Mission.

The Telugus did not receive the Gospel readily. Year after year went by, and scarcely a convert was gained. Of the little Church of seven members in 1846, only two were Telugus, and Mr. Day compelled to leave them and come to America on account of illness. A wonderful thing in the story of this Mission is the way the missionaries loved the Telugus "while they were yet sinners." "Do not give up the Mission," pleaded Mr. Day, "but give me a man to return with me," and in response Lyman Jewett went with him in 1848.

But those at home had not the faith of those on the field. A deputation from America, which visited Nellore, found such meager results that they were inclined to consider discontinuing the Mission. The question came up for decision at Albany in 1853. One speaker said, pointing to a map where the stations were marked by stars "There are many to care for the brilliant constellation in Burma, but who will care for the lone star of Nellore? That phrase stirred the faith and poetic vision of Samuel F. Smith, and that night he wrote the hymn "Lone Star:"

Shine on, "Lone Star," thy radiance bright
Shall spread o'er all the eastern sky.

It was then decided to reinforce the Telugu Mission.

Wonderful was the faith of those laborers! In 1854 Mr. Jewett and his wife visited Ongole with some native helpers. Upon the hill above the town they knelt in prayer. "Julia," said Mr. Jewett to his Bible woman, pointing to a spot near by, "would not that be a good place for a mission house?" In 1861 a house on that very place came into Mr. Jewett's possession, and Dr. Clough lived there when, later, he went to Ongole. Still the Mission did not prosper, and in 1862 it was again proposed to abandon it. Mr. Jewett, then in this country, said that he would never abandon the Telegus, but would return and die there. "Well then," said the secretary, "we must send somebody with you, to give you Christian burial." John E. Clough was appointed in 1864 and returned with Mr. Jewett.

Mr. Clough remained a short time in Nellore, but his particular destination was Ongole. There he organized the little Church on January 1, 1876, with eight members. At first the caste people showed much interest, but they said, "If the outcastes are received, we must go away." A crisis was at hand, but in a providential manner the attention of the missionary was called to the words of Paul, "Ye see your calling, brethren, how that not many wise men, after the flesh, not many mighty, not many noble are called;" and so he decided to preach to all who would listen, regardless of class.

In 1875 came the beginning of the great ingathering of the Telugus and the Gospel seed which had been sown faithfully for so many years began to bear fruit. In 1876 a great famine fell upon the land which caused untold suffering among these people. When the famine was over Dr. Clough discovered that there were actually thousands of converts who were ready to be baptized, and on July 3, 1878, 2,222 were baptized in the Gundlakamma River. Large numbers of baptisms continued every year until 1890, when another great revival occurred. On December 28, 1890, 1,671 converts were baptized at Ongole, and nearly 10,000 altogether in various parts of the field in five months.

The people of the great Sudra caste, the middle class, are showing remarkable friendliness in many places, not only towards the missionaries, but also towards the hitherto despised native Christians. At several stations Sudras are openly becoming disciples and entering the Churches, while

large numbers have privately acknowledged themselves Christians, but fear to break their caste relationships. Even the Brahmans in several places are laying aside their supercilious air of superiority and are showing respect and friendliness to the Christians. Large ingatherings from the caste peoples may be expected before long.

The large ingatherings have necessitated careful division of the field, the opening of many new stations and the sending of a large number of missionaries. Educational, industrial and medical work have been the natural outgrowth of the great harvest. The Ramapatnam Theological Seminary and the high schools are doing a great work among our young people, while schools of lower grades for both boys and girls are laying broad foundations. Industrial work is yet in the experimental stage, and ways and means for promoting self-support call for much prayerful consideration. That they in their poverty support a Home Mission Society and a foreign Mission in Natal is inspiring to us, and proves how God has rewarded the faith of the early missionaries and the efforts of those laboring there in later years.—Outlook of Missions.

NOTES FROM THE S. S. VAUBAN

By S. C. Yoder

For the Gospel Herald

Our last letter for the Herald was written after we had left Barbados and begun the second stage of our voyage, with Rio de Janeiro Brazil, as our destination. This run required from Wednesday evening Nov. 26, to Dec. 7, when we entered the beautiful harbor of the above city, said by men who have traveled in many seas to be the most magnificent in the world, with Sidney Australia a close second.

It was about noon Sunday when our ship was docked along the pier and began the work of transferring her cargo to the little Brazilian cars that were drawn up alongside of the vessel. Toward evening, after it had become a little cooler, we stepped for the first time on the soil of South America and realized at once that we were in a land of many wonders. As we look toward the entrance of the harbor, we see mountain peaks rising abruptly out of the water and almost enclosing the same. All around the city we see mountains, many of which are so high that their peaks are lost in the clouds a good part of the time. Before us is the city, with its rows of palms and other tropical trees along the streets that make it one of the most beautiful cities that we have

ever seen. One thing that we especially notice is the absence of the American "sky scrapers," not many of the buildings being over three stories high.

From the mountains, coffee and other products are brought, and from the plains beyond, wheat, corn and other cereals as well as pork, beef and other meat products. Farther back they say lies the greatest and one of the richest undeveloped regions in the world, where wild horses and cattle roam untouched and where the Indian lives in savagery untouched by the marks of civilization.

While the city is one of the cleanest and most sanitary that we have ever seen, there is nothing that would indicate that it is above the average North American city in spiritual attainments. There are many churches, most of them of the Roman Catholic faith, and the priests, friars and nuns are a very familiar sight on the street and the forms are closely observed, but on the other hand the evidences of sin are just as marked. Some one has remarked that the difference between the North and South American cities is this: In the North American city they keep sin back from the public view and in the South American they let it have its place wherever it can find sustenance and grow. Everywhere the liquor shops are open and men sitting at little tables sipping their beer or wine; and not the men alone but women too, and from their appearance, the best from a social standpoint that they have. To sit in the drinking booths is not a mark of social inferiority but rather distinction as only the wealthy and better classes among them can afford this.

We attended a service at the Seaman's Mission, Sunday evening, conducted by the Church of England and found it to be a very formal affair. When the meeting began there were only about five present. Later on some sailors came in and swelled the attendance to about twelve, if I remember correctly.

The Presbyterians have probably the largest congregation, conducted by the evangelical denominations, in the city and are doing good work. The Plymouth Brethren have Missions in many of the large cities in the continent and are doing very aggressive work.

We left Rio de Janeiro Tuesday evening and arrived at Santos Wednesday noon and the next morning at 5 o'clock we started on the way for Montevideo where we hope to arrive sometime Sunday.

Dec. 11, 1919, On Board S. S. Vauban.

Freely ye have received, freely give.

MEXICO FROM A MISSIONARY POINT OF VIEW

II. Present Conditions

By J. S. Hartzler

For the Gospel Herald

Some one has said, "Good training is necessary but with the best that can be given, we must not forget that blood tells." The blood of Mexico is somewhat of a mixture. About twenty percent are pure Indians and forty percent are mixed races. However the Indians, before the Europeans came to America, had developed to near civilization. They raised crops, made cloth, did mining, built temples, and showed by their activities that they were an intelligent race; and with proper cultivation would have been capable of great development. With their blood running in the veins of four-fifths of the people of the present day, it is evident that under favorable circumstances the Mexicans could be made to grow into a great and powerful nation.

The Indians of Mexico had a degree of civilization equal to that of the Assyrians; a system of astronomy which in some points rivaled that of Greece, a method of government equal to that of Rome, and a priesthood which surpassed any other nation found on the American continent. Their civilization was crushed, their knowledge of astronomy blotted out as far as possible, their government taken away, and their priesthood reduced to slaves by their rivals, the Spaniards. In spite of this they have retained to a remarkable degree their intellectual powers.

For four centuries the Mexicans lived under an oppression that had few equals. It was considered terrible under Spain, but one writer, speaking of a later period, says, "They were a people in subjection to a rule of arms, more oppressive than the rule of Spain ever was." Now the pendulum has swung to the other extreme. They have traded the rule of tyrants for no rule. Today any one who can influence a number of men to place themselves under his direction can get a sufficient following to become a band of pillagers. Villa's troops are but a combination of a number of such bands. This means extreme poverty.

But social conditions are even worse than the governmental. Eighty-five percent of the population are said to be illiterate. Only about two percent of the population have any influence in government. An authority no less than Prof. Hart of Harvard University says, "They are a group of human beings the greater part of whom are as much shut out from any share of public life and activity of the country as though they lived in

the moon." Life and property are in danger. Some one on being asked whether life was safe said, "It is never safe in the country and in the city only in daylight on the principal streets. This prevents rural schools, because neither the teacher nor the pupils could be assured of any protection. We quote from a recent debate in reference to Mexico in which the party said: "The suffering of women, girls, and children could not be tallied if Belgium's record were multiplied by seven instead of four years of war. Think of a condition where girls are carried into mountain retreats by a mob of ruffian bandits, to be retained, you know not how long, in a condition you know not how, and finally to be returned home, but alas, only to die of disease." With these conditions ignorance, superstition, and a living death are bound to increase instead of diminish. David Starr Jordan of Leland Stanford University refers to Mexico as follows: "It admits no exaggeration. Lawlessness, murder, robbery, starvation, ignorance, hatred, national bankruptcy, military arrogance, priestly domination, intemperance, disease, lust, and vice are rampant and unchecked. Conditions could grow worse only by intensification of these evils."

From the above conditions one may well understand that all kinds of industries are at a standstill. Many of the laboring class do not want to fight, but these leaders control the food supply to the extent that even if the laborers had food stored it would be confiscated and they would be deprived of food for themselves and families until they realized that their only way of providing for their families was to join the army. As a rule it is not so much because they believe one of these leaders to be better than the others, but because he is the most convenient; and it is very common for large numbers to desert one leader and go to another simply because he is in a better position to supply their needs than the other, or because the first leader was not able to pay them for the service they were rendering. Even generals are not to be trusted. At least one case is known where the general lost confidence in the Carranza government and believing that Villa would ultimately win, he joined Villa's forces with his whole army. Support, not principle, is what most of the people are fighting for. Food and clothes are almost impossible to get outside of being connected with the army.

Financial conditions in Mexico beggar description. This applies to the government as well as to the individuals. The Diaz government, in its short existence, succeeded in getting thirty million dollars into the national

treasury; but that is all gone, and loans have been made from other governments until no country will make further loans without substantial security, and this she can not give. Her national debt is already five hundred million dollars and very recently the president of that country has asked the United States for another loan of one hundred millions. Added to this, two billion dollars of foreign capital have been invested in manufacturing, mining and herding, and these industries are being deprived of their reasonable income because of the unsettled conditions. One billion of this belongs to French and Spanish capitalists, and their governments have given notice that thirty million dollars will be demanded as an indemnity. United States capitalists have furnished the balance and they will also want a reimbursement for their loss.

The Missionary Review of the World for March 1917, says: "The withdrawal of American troops from Mexico and the appointment of Mr. Fletcher as United States representative to the *de facto* government of Carranza is the result of the joint deliberation of the American-Mexican Commission. What will be the ultimate effect is yet to be seen. The Mexicans should recognize in these concessions the helpful spirit of the United States.... It is unfortunately true that the United States has spent some two hundred million dollars in the unsuccessful pursuit of Villa and in the protection of the Mexican border from armed raids.

"Many in the United States are working to preserve the peace and create confidence in the Carranza government. The Mexican League, under the lead of David Starr Jordan, has recently issued a pamphlet to explain the progress which Mexico has made since the outbreak of the Revolution. The pamphlet says:

"Communal lands have been restored to the Indians, a sixteen-year factory limit for children established, arbitration courts, minimum wage, eight-hour day, and needed divorce legislation, are all in running order. There are in Latin-America twenty times as many schools in existence as five years ago. President Carranza has sent to the United States five hundred teachers for advanced normal instruction. Laws have been passed against bull-fights, cock-fights, and, in many states, drink shops have been suppressed."

This sounds good; but alas, what good will laws do, and what changes in the welfare of the nation can we expect if the people will not give time for the laws to become operative? There is no unity. Doubtless the government would be glad to comply

with the demands that considerate nations are making of her, but where the people will not stand by the government, the few officials are helpless.

Mexico's condition is bad from every angle, but none is so vital as that she is without Christ. She has a form of paganized Christianity which gives the believer no experimental knowledge of sins forgiven but through the intercession of the Virgin Mary, and through his own good works he hopes to gain heaven when done here; but, "there is none other name under heaven given among men, whereby we must be saved." It is Jesus only.

(To be continued.)

Goshen, Ind.

ORPHANS' HOME

IV. Kitchen and Dining Room

By the Cooks

For the Gospel Herald

Possibly there is no other department in the institution that interests as many people, both old and young, as the kitchen and dining room. And were you to come to this part of the house at meal time you would think it the busiest.

The kitchen is in the old building and is a large room, 16 × 26 ft. in size, fairly well lighted.

Its furnishings consist of a large cupboard and sink; a cook stove about twice the size of an ordinary stove, with two ovens and a large warming closet; a dish washer in the form of two large, square tubs with drain boards at each end; also hot and cold water fixtures and drainage system. An ice box with a 200 lb ice capacity was added last year, which is a great help in keeping our milk and butter and other eatables sweet during the hot season.

Our cooking utensils are much the same as in any ordinary house, only much larger. An elevator from the kitchen to the cellar helps much in conveying things back and forth.

The children's dining room which adjoins the kitchen is about 22 × 28 ft. in size. In it are five tables which range in length about as follows—6, 8, 9, 10 and 12 feet.

Were you here at meal time you would see three of these tables surrounded by boys and two by girls, as we always have more boys than girls.

To the new observers the noon hour might well be likened to a hive of busy bees, and as a rule it is very interesting to see them all seated at their places, then hear the clatter of the dishes, and the chattering voices of about 75 busy eaters.

Right after meals is also a busy time, when the girls to whom the

work is assigned, may be seen going about, several clearing tables and carrying dishes to be washed, others washing and drying them after which they are again returned and the tables reset for the next meal.

This is all done as quickly as possible, for we must keep us with a time schedule as nearly as possible especially during the school term.

With so many to feed you may wonder where we get enough to fill these hungry mouths three times a day. As has been stated in a previous article, we raised quite a few of our own vegetables. Some also are brought in such as potatoes, squash, tomatoes, nearly all our groceries are bought wholesale.

We are very grateful for the abundant supply of fruit and vegetables that were brought and sent in from various localities. We cannot tell you how much they help in supplying the daily meals.

To take a view into our store-room and cellar increases our faith and renews our trust in Him Who knows our every need.

Some of the main things we cook are potatoes, onions, beans, cabbage, tomatoes, rice, corn, fruit, and puddings.

Meat (as a rule beef) is served three and four times a week.

The heaviest, or main meal, is served at noon; in the evening a lunch, usually consisting of the left overs from dinner, and fruit or pudding of some kind with cookies are served.

Our main spreadings are butter, syrup, apple-butter and peanut butter.

Some of you may be interested in knowing the amount of food it takes to feed our family at one meal. If we have potatoes it takes about one bushel; or meat from 18 to 20 pounds (boiling meat); butter, 2 pounds; any other kind of spreading, about 2 qts.; 14 loaves of baker's bread, 6 qts. of tomatoes, about 13 pounds of beans. Fruit depends on the kind, anywhere from 9 to 12 quarts, 15 pies, 5 cakes, ordinary size.

This may sound big to some, but these children like any others when growing, have craving appetites; and when the meals are ready they are ready also, and anxiously waiting for the bell which tells them all is ready.

Pray for us that we as workers, each one in our place may act wisely and deal justly with these children that they may grow up to become noble men and women for the Lord.

West Liberty, Ohio.

The WISE USE of money is all the advantage there is in having money.—Benjamin Franklin.

THE EFFECT OF THE SPIRITUAL DECLINE OF RURAL DISTRICTS ON CITY MISSIONS

By Arthur Slagel

For the Gospel Herald

The Mennonite Church has been, and will continue to be, a rural church. Our city congregations, in the large cities at least, are nearly all mission congregations, and thus far none of these have become large. (A few notable exceptions.—Ed.) Those who are in a position to know the facts are quite generally agreed that this condition will continue; and while our city missionaries are working faithfully to build up healthy congregations, they are at the same time, emphasizing Sunday school and charitable work, and are trying to raise the standard of morals in their particular community.

Our missions are purposely located in the slum districts of our cities where there is usually a large percentage of foreigners, recent immigrants, in most cases, who have not become fully accustomed to our ways of living. In such communities will be found the greatest need, and hence the best response. In the very nature of the case, our city missionaries have found it necessary to do a great deal of work that might seem to anyone not knowing conditions not to be mission work; for, besides preaching the gospel, they have also in many cases had to help the people make "both ends meet," by finding work for them, teaching them to spend wisely and to save, and many other things of like nature. The city missionary is thus called upon to help his people meet, not only their spiritual needs, but those of a physical, moral, and social nature as well. In this he is only following the example of the Master who, while He came primarily to save the souls of men, often satisfied crying physical needs in order that he might the better deal with the soul.

If our city missions are to do the greatest possible good, it is of vital importance that the whole Church feel some responsibility for the work. We should regard our city brethren and sisters, not merely as recipients of possible kindnesses, but rather as co-laborers with us for the winning of others for the kingdom; and we should remember, too, that the differences that exist between us are superficial, and the result of different environment, rather than vital. The rural congregation should be eager to do anything in their power to make the work of the city mission effective and permanent, by co-operating with

the missionary in the solution of his problems. It is in connection with this particular phase of the subject under consideration that the spiritual condition of the rural church will either help or hinder the city mission.

On the particular problem of teaching how to live the simple life as we believe Christ lived it, the missionary has found it very helpful to have his people, both old and young, to visit some rural community, in order that they might become better acquainted with the actual life of our people. The effects of such visits have usually been wholesome. But there is one danger point. Suppose the home where some member of a city mission is visiting does not really reflect the ideals and standards which the Church is endeavoring to maintain! In such a case the experience may prove to be a spiritually disastrous one for the visitor. In other words, if the spiritual life of any particular rural community is on the decline, it is to be feared that that community, instead of being a help to the mission, will be a hindrance.

Or again, the same result might follow, should any of our people whose spiritual life is ebbing visit our missions. The members there will naturally regard these visitors from the country as representatives of the Church, and will be apt to judge the Church by them. And altho we should not measure ourselves by others, our city people are just as prone to do so as the rest of us. It should never be said of us who have had larger opportunities that we have given any weaker brother an occasion for stumbling because of an inconsistency on our part.

A third vital influence in city mission work is the type of workers our rural churches are able to send to the city. We are coming to realize more fully as the work develops that the kind of worker needed at a city mission is the one who can live a life of real Christian character among his people, who can "fit in" with them, win their confidence, and in a sympathetic way help them solve their problems. The ability of the worker to do this adequately depends very largely on our rural communities to foster such a spirit and such ideals that young men and women with the necessary qualifications will be forthcoming. It is true that some souls have blossomed forth in the midst of a disheartening spiritual atmosphere, but they have been the exception rather than the rule. Most of the stronger workers in the Church are coming from the communities where they as young people received the proper guidance and inspiration—in

other words, communities that were very much alive spiritually.

Thus the question of the spiritual progress of our missions is largely a question of the spiritual condition of the home base, which in our case is the rural Church. Because we are a rural people, the cityward movement that has killed so many churches of other denominations has not so seriously affected us. However, we need not look very far in the Mennonite Church to find communities where just such conditions exist—few young people in the Church, and dissatisfaction and spiritual poverty among the older ones. Such a situation usually grows out of the lack of the proper kind of leadership, or out of denominational rivalry. After such a spiritual decline has set in, staying it and getting the congregation back to a growing basis spiritually often proves almost a hopeless task.

But even the apparently strong church community may be facing a period of spiritual disintegration, without being aware of it. If there is any one source from which this particular condition is apt to arise, it is our great financial prosperity. Nothing is more prone to give us a feeling of self-sufficiency, and make us grow cold spiritually, than when we get to the place where we need no one's help. The very life of the Church, is threatened by such a condition. Where the welfare of the Church, and of those within and without its borders, receives a consideration secondary to our own desires, then indeed do we need to search our hearts, and ask God to awaken us to a new realization of the mission of the Church in the world. The only hope for our spiritual salvation is to find an interest outside of ourselves into which we can throw our resources for good. And while as a Church we have been doing a great deal along this line, we must still admit that we have been giving out of our abundance, and are still unworthy servants. May the Spirit stir us up to a realization of the spiritual dangers that face us, and may we as a Church rise up and say that our mission interests shall not be stunted in their progress by any lack of spiritual fervor on our part.

Hesston, Kan.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

NEWS NOTES FROM THE ARGENTINE MISSION

By J. W. Shank

For the Gospel Herald

Sept. 13: A young man declares to me that he is more than convinced that there is no God. He says there are few young men in this country who believe after they are old enough to think for themselves. Upon being asked whether he has ever read the Bible he answered, "No, not more than little extracts from it. I do not want to waste my time as long as there are so many other good books to read." He says the history of Christianity is one long story of injustice and cruelty to those who desire liberty. Poor, blinded youth! I have given him some good pamphlets to read and soon I will give him the Bible asking him to read one of the Gospels. Will the readers of the Gospel Herald pray for such as these?

Sept. 17: Tonight a young Syrian who has attended almost every service of the Mission from the beginning, leaves for Buenos Aires. He will shortly sail for the homeland. He has found such a great joy in the Christian life and in Bible study. We are sorry to lose him because he would make a good Christian worker. We encourage him to take his newly found joys with him to his own homeland.

Sept. 21-25: There is a steady rain constantly for five days. Everything is well soaked.

Sept. 27: Some beggar boys call at our door. Upon asking the cause of their begging, they say that their father is sick and that they have no mother. We go to visit the home and find the father helpless in bed. There are four children, the oldest being eleven years of age. A neighbor woman helps some with the care of the sick father. We buy some food for them and give some clothing to the children and also take a Gospel for the father to read.

Sept. 30: Another visit to the sick man. He is overjoyed with the Gospel. Just think," he says, "I have wanted to know about these things all my life but never had the chance before. I might have lived to be an old man without ever knowing these beautiful things if God had not sent you here. Now my children will not need to grow up without knowing the blessed story."

Oct. 7: Visit the sick man again. Never have I seen a happier man as a result of receiving the Gospel. He is improving in health rapidly. Will be up soon. Says he will come to the Mission, when he can.

Also visit another home where there

are parents with five children and a father without work. The family is in real need.

Oct. 10: Tonight seven souls are received into the Church by water baptism. They are very happy. We ask the prayers of the Church that they may remain faithful. It will be harder for them to stand alone here where there are not many others for an example.

Oct. 14: The sick man on our street brings his little flock to Sunday school. What a happy bunch! He takes me to another home where a man is dying slowly with consumption. Another opportunity to give the Gospel message.

Oct. 16: Bro. Hershey and the writer spend the day in Nueva Plata, a village ten miles away, distributing tracts and scripture portions. Many people seem anxious to have us begin preaching services there. We plan to go soon.

Oct. 17-27: Elsie is sick with the native intestinal fever. It is a very serious disease sometimes. She must stay in bed for nine days.

Oct. 28: News comes that the brethren who are to visit South America are supposed to have sailed on Oct. 15. We are happy in expectation.

Nov. 1: The two missionary families have an English program among ourselves for the benefit of the children. The children all have recitations, special songs, and each of the older ones give talks about some childhood experiences. We decide to have a program of this sort every couple of months so as to keep the children from forgetting their English.

News comes through the papers that the ship on which the brethren were to sail has not left New York and will not leave until Nov. 19. We are somewhat disappointed because we dread to have them arrive so late when the weather will be hot.

The writer is very busy these days preparing a booklet on mission study for South America.

Nov. 8: A family that had shown much interest in the Mission have trouble in the home. They threaten separation and quarrel over the question as to who shall have the two children. Brother and Sister Hershey visit them and attempt reconciliation. Partial success. We are praying that Christ may come into the home. Then we are sure that Peace will reign.

Nov. 9: On this day we have our first meeting in Nueva Plata. Over a hundred people hear the Gospel for the first time in their lives. Many express the desire that we come back. We are anxious to go and carry to them the good news.

Nov. 12: A man passes by the mission and sees a book in the window "Quien es es el Cristo?" (Who is Christ?) He wants to buy it. Tells us that he is happy to discover that there is a mission here. He had become acquainted with the Protestants in Rosario. He promises to attend the services regularly. This man wishes to have us visit another town near by where he is acquainted with many people. Thus the opportunities come to our very doors. We need your prayers that we may do our part in bringing to these hungry ones the message.

Pehuajo, Argentina.

MUSIC

By a Brother.

What is so calculated to refine, purify, and exalt the feeling of any man as music?

That heaven-born gift bestowed by God upon man. Who that is blessed with a talent for inspiring sweet strains of melody would neglect to cultivate it! Who has not felt the sweet charms of melody and been filled with better and holier thoughts? Music has exerted its magic influence in calming the fury of the wild beasts as well as tranquilizing the passions of men. The element of music affects all animate nature—mankind first of all. Not only the intellectual, but the moral powers reach their loftiest capabilities by the stimulus of this principle. And it is not only among the most refined employments of the human mind, calling the imagination into its loftiest and worthy efforts, but it exerts a most salutary influence in the development of the moral powers. Though poetry would seem to be more intellectual and painting more striking, music addresses itself more directly to the heart. There is more passion in the tones of the human voice than in the dumb shows of art. Music is sweet in all hours, but at no time is it more soothing than when the noisy and busy cares of the day are ended and the mind and heart seek for calm and refreshing enjoyment.

If music were still more cultivated, methinks there would be fewer hardened and discontented hearts in the world.

Wellman, Iowa.

I tell you, my friends, we are not going to be questioned so much about being pastors and Sunday school workers as we will about our Christian life. What we do is simply incidental compared with what we are.—I. W. Royer.

God has two dwellings—one in heaven, and the other in the meek and thankful heart.—Izaak Walton.

FROM OUR MISSION STATIONS

For the Gospel Herald

Altoona, Pa.

(1614 S. 8th St.)

Greetings:—"Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."

We especially at this time want to be thankful for the spiritual feast we have had the privilege of enjoying, at our recent revival services; also for the manifestation of His Spirit in convicting souls. There were fifteen that were willing to make the good confession and others are counting the cost. May you remember them at the Throne that they may be willing to surrender their all upon the altar.

Bro. Bressler not being able to be with us more than two evenings, on account of the illness of his wife, the work was continued by Bros. Abram Metzler of Martinsburg and John H. Mosemann of Lancaster.

Sister Florence Byler and Miss Edna Dean accompanied by Sister Nora Weaver of Johnstown, left to attend the short Bible term at Harrisburg, Va. Sister Emma Stoltzfus of Morgantown, is here helping in the work in the absence of Sister Byler.

We had a pleasant call from Bro. J. B. Kanagy, Sister Oliver Zook, Belleville, and Sister Rebecca S. Beiler of Elverson. Sister Mary Lauver, Cocolamus, was with us a week rendering faithful service for which we are thankful.

Bro. J. B. Zook, Belleville, filled the appointments on Jan. 11, also instructing the applicants who met with us in the afternoon. Bro. Clayton Graybill, Martinsburg, filled the appointment on Jan. 18. On Jan. 25, Bro. J. A. Ressler was with us. He gave his lessons on Revelation. As we continue in these studies, many truths are revealed and are becoming very interesting. The Lord willing, the brother will continue these studies Feb. 28, 29.

The Millersville Children's Home has made a home for a boy and girl whose father died last winter.

The Lord is blessing our labors in the Wednesday evening prayer meetings. The last two meetings the mother in each home was willing to confess Christ. We realize more and more the importance of keeping in close touch with the homes. With the added responsibilities, will you ever hold us up to the Throne of Grace?

Following is a report of the receipts during the month:

General Fund

Mattawana congregation	\$ 12.86
No. 326	.35
No. 327	3.00
No. 328	.50
No. 331	8.00
No. 332	1.00
No. 333	.50
Mattawana sewing circle	10.00
	<hr/>
	\$ 36.21

Furniture Fund

Kraybill's congregation	\$ 34.15
No. 329	2.00
No. 330	1.00
	<hr/>
	\$ 37.15

Provisions and Clothing

Martinsburg congregation	\$ 16.00
Belleville congregation	10.00
Martinsburg Sewing Circle	15.25
Louisville, O., Sewing Circle	18.00
Stahl Sewing Circle	15.00
Mattawana congregation	10.50
Elizabeth Graybill	1.50
Sister Provins	.60
B. A. Kaufman	2.00
Anna Yoder	1.50
A. N. Byers	2.00
J. C. Kanagy	3.60
	<hr/>
	\$ 95.95

We are grateful for the support given us. May the Lord reward you for the same.

Yours in Christ,
Joseph M. Nissley.

GLEANINGS

For the Gospel Herald

A Slave Boy in Uganda

In Uganda, some village churches are built by the heathen even before one man in the village can read or understand the rudiments of Christianity. A lad may be found who has some faint knowledge of the Bible, and has learned to pray, so that he can stand in the midst of the heathen and point the way to Christ. Rev. A. B. Lloyd, missionary at Kabarole, relates an incident of his experience among the dark heathen. He had journeyed into a land where no messenger of the Gospel had ever been, in the hope of seeing some chief of high authority to whom he might tell the Christian message. He found the chief and all his men in such a state of helpless intoxication that they were quite incapable of listening to any message. As he was leaving in disappointment he caught sight of a little lad in a shadow of the hut and from his tribal markings, recognized him as belonging to a race whose language he understood. Soon he learned that the boy was a slave. To obtain his release was impossible, but Mr. Lloyd began to talk to him of the love of God and asked him if he knew Jesus. Brushing away his tears the little fellow answered: "Yes, and I love

Him too." Fumbling in his ragged garment, he brought out a tiny Gospel, so thumb-stained that many of the words were obliterated. It was his most treasured possession. Day by day the little slave boy had read to his associates and prayed with them—a true missionary of the Cross in darkest heathendom.—Sel.

Idols in Rubbish Heap

A Chief of Central Africa welcomed a missionary who recently penetrated areas where no white man had ever gone before, and conducted him to a large tree beneath which a number of logs were laid in parallel rows. This was where they worshiped the white man's God, he explained. Fifteen months before, he had heard a native preacher in a distant village tell about a great and living Saviour. On his return home he called his people together and told the glad news. "Since that time," he added, "we have gathered here twice a day and worship the true God. And there," he continued, pointing to a heap of rubbish, "lie the gods we used to worship!—The Christian.

Midnight Meetings in South Africa

Emgwali is perhaps the most difficult mission station in South Africa. The general attitude of the people may be summed up thus: "The missionary is young; he knows next to nothing about our customs. Therefore he cannot teach us anything we do not already now." The residents belong to the proudest of the Xosa tribes. But the out stations are more receptive. On moonlight nights the people may be found sitting around the fire in the head man's hut, and here the missionary finds a favorable opening. Nine o'clock is the usual time for these hut services to begin and at eleven or half past tea or coffee is handed around and at midnight the meeting is resumed for another two hours or so. Here is the picture which D. W. Semple gives: A dirty heathen hut, a lantern that furnished more smoke than light, the people huddled on the mud floor, mothers trying to hush their noisy children, dogs, cats and fowls encroaching on the scanty space and cockroaches crawling everywhere. The method is fantastic, but more converts are secured than in the regular Sunday services.—Sel.

A By Product of Christian Missions

Training in "stewardship" is one of the objectives of Christian missions, and here are some of the results

achieved. In 1915 Samoan Christians promised to assume all mission expenses in the islands in five years. This has been accomplished in three years. \$25,000 has been sent to the London Missionary Society, for the expense of the Samoan mission, another sum was contributed for the support of their native pastors and \$1,450 was raised for missions in other lands.

The Sunday-schools in Egypt made a Christmas offering for Armenian and Syrian children amounting to \$11,900—most of it being in coins of less than one cent in value. In Assam, the Christians of the Naga Hills responded to a Red Cross appeal with \$250.

Some Christian business men, natives of Hongkong, have contributed \$50,000 for a hospital for their fellow-countrymen. These Chinese became Christians while working in Australia. This fact has furnished an incentive to the Canadian Presbyterian Church for greater effort among the 20,000 Chinese living in British Columbia.—Missionary Review of the World.

Bible Reading Encouraged in Asia

The Bible is reaching the people of the Orient through many channels. An Oriental missionary society has a Bible distributing band numbering about a hundred, who in four years visited 10,000,000 Japanese homes, leaving Bible portions in each. The Japanese government has made it a rule to place a copy of both the Christian and Buddhist Scriptures in every prison cell. In one prison near Tokyo, the Christian warden says that more than fifty prisoners receive Bible instruction. A Chinese hotel keeper in the great inland city of Hankow, "the Chicago of China," has consented to place a Chinese Bible in each of the rooms of his hotel.—Sel.

Missionaries and Sanitation

In India the mortality among children is seven times greater than in England. The average life is twenty-two and a half years. In Calcutta, the medical center of India 62 per cent of the population die without medical attention. In Africa and China similar conditions prevail. The non-Christian world is an unsanitary world, and wherever the missionary goes he is the apostle and leader of sanitary and hygienic reform. A few years ago the King of Siam was greatly disturbed because the birth-rate of his land was exceeded by the deathrate, and appealed to an American missionary physician. Compul-

sory vaccination was the result and soon the death rate dropped below the birth rate.

In Africa, giving up the fetish often means the first step in sanitation. A swamp supposed to be inhabited by evil spirits is drained, and from its soil is produced an abundant crop of life-sustaining vegetables.

In India, great advance has been made. The Montague-Chelmsford Reform Report which stirred all India last year because of the radical reforms advocated, contained this significant clause:

"It is difficult to over-estimate the devoted and creative work which missionary money and enterprise are doing in the fields of education, morals and sanitation."—Exchange.

The Printed Page

"If it were possible," says James L. Barton, "to bring together in one place samples of all the grammars, dictionaries, hymn books, Bibles, schoolbooks, and works of general literature of every kind and from all parts of the world, which have been written or translated during the last century by missionaries or under their supervision, it would make one of the most complete exhibits of the languages and dialects spoken by more than five-sixths of the people of the world. On the other hand, if there could be collected all that has been done in this direction by others than missionaries, or by those working with them, we could find but a meager exhibit; showing conclusively how indebted we have been and yet are to the missionaries for their persistent, scholarly, and accurate endeavors along philological and literary lines."

The magnitude of the literary work which missionaries have accomplished is shown by the fact that they have translated the Bible, or portions of it, into five hundred languages and dialects.—Home and Foreign Fields.

SUGGESTIONS FOR PRAYER

The prayer of faith" (Jas. 5:15).

"Let him ask in faith" (Jas. 1:6).

1. For the glory of God among His people, that there may be more heart-fellowship.

2. For deeper concern as to consistency and conscientiousness in little things.

3. For an unwillingness to compromise.

4. For God's work among those of many nations in this great city.

5. For the Coming of the Lord Jesus (Rev. 22:20).

"That your prayers be not hindered" (I Pet. 3:7). How many thoughts and exhortations may come before us leading up to the word "that."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For December 1919		Pennsylvania S S	
Evangelizing Fund		Kan	
Endowment interest	\$125.00	LaJunta S S Colo	10.00
Catlin Cong Kans	6.99	Larned Cong Kans	5.50
Springs Cong Okla	2.50		
Protection Cong Kans	5.00		
Larned Cong Kans	1.50		
			\$1,990.34

INDIA MISSIONS

India-General

General Mission Fund		A Brother & Sister	
Thanksgiving offering		Ill	\$100.00
Freeport Cong Ill	\$ 78.28	Thanksgiving offering	
Thanksgiving offering		Mt. Pleasant Cong	
Mt Pleasant Cong Va	34.50	Va	68.25
Science Ridge S S Ill	16.80	A Sister Va	5.00
Washington Union S S		Sugar Creek Cong Ia	72.86
Ill	9.55	J J Tice	8.50
Lower Deer Creek Cong		Nampa S S Junior	
Ia	63.68	Mission Class	27.06
Walnut Creek S S		Thanksgiving offering	
Ohio	115.00	Nampa S S Idaho	50.89
Waldo Cong Ill	35.86	Mary Funk	5.00
Timothy Showalter	25.00	Endowment Interest	121.87
Endowment Interest	42.50	Warwick River Cong	
Goodfield S S Ill	41.35	Va	12.00
Warwick River Cong		Springdale Cong Va	150.00
Va	44.22	Allemands S S La	17.35
Card Class, Wolf Trap		Sycamore Grove Cong	
S S Va	7.25	Mo	40.35
East Union Cong Ia	32.00	Allensville S S Pa	16.40
West Union Cong Ia	57.82	P L Rohrer	25.00
Second Missionary		John Martin	5.00
Conference near Elida,		Matt. 6:3 Kans	15.00
Ohio	159.74	Salem S S Wayne Co.	
Berlin Cong Ohio	8.59	Ohio	4.66
Louisville A M Cong		Woodrider A M S S	
Ohio	110.93	Nebr	13.75
Fairview Cong Ore	15.15	Mary B Nafziger	10.00
A Brother, Nebr	462.75	Primary Dept Oak Grove	
Banks S S Va	43.33	& Pleasant Hill S S	
Mt Clinton S S Va	67.20	Ohio (Educate Native	
Old Sonnenberg S S		Child	17.00
Ohio	71.49	Joe B Stutzman	5.00
Metamora S S Ill	29.67	Banks S S Va	87.28
Marion S S Pa	11.50	R D Becker	25.00
Clearspring Cong Md	6.25	Snider Cong Ont	8.30
Catlin Cong Kans	3.00	First Mennonite Cong	
East Holbrook Cong		Ont	30.00
Colo	17.01	Waterloo Cong Ont	51.92
Midland Cong Mich	16.00	Floradale Cong Ont	20.80
Dist. S S Meeting, Forks,		St Jacobs Cong Ont	25.61
Cong Ind	23.40	Geiger S S Conference	
Forks Cong Ind	30.00	Ont	5.00
Dist S S Meeting,		Hagey Cong Ont	24.00
(Middlebury Cong Ind	13.13	Shantz Cong Ont	37.50
Clinton Frame Cong		Shantz Y P B M Ont	22.12
Ind	44.25	St Jacob's Cong Ont	90.00
Midland Cong Mich	11.00	Wideman S S Ont	23.05
Oak Grove Cong Mich	4.00	Waterloo Cong Ont	144.22
Surrey Cong N D	13.17	David Bergey	40.00
White Hall Cong Mo	3.00	York County Dist Ont	5.00
Spring Valley Cong N D	3.50	John Wendling	5.00
Liberty Cong Ia	1.50	Hanover Bible Class Pa	20.00
Lake View Cong N D	1.50	Anna Fridy's Class	
Coalridge Cong Mont	17.50	Elizabethtown S S Pa	5.00
Cherry Box Cong Mo	4.50	Lichty's Mennonite	
Berea Cong Mo	1.00	S S Pa	60.00
Mt Zion Cong Mo	4.50	Mary A Buckwalter	4.00
Bethel Cong Mo	5.00	Souderton Teacher's	
White Hall Cong Mo	2.00	meeting Pa	35.50
Spring Valley Cong		Chambersburg S S Pa	60.00
N D	20.62	Catlin Cong Kans	18.51
Palmyra Cong Mo	10.00	LaJunta S S Colo	38.60
Liberty Cong Ia	1.00	Mrs Sarah Holdeman	15.00
Cherry Box Cong Mo	1.00	Protection Cong Kans	3.50
Berea Cong Mo	1.00	Spring Valley Cong	
Mt Zion Cong Mo	3.75	Kans	42.35
Alpha Cong Minn	19.10	Timothy Thut	25.00
Scottdale Cong Pa	26.75	Surrey Cong N D	10.22
Weaver Cong Pa	12.40	White Hall Cong Mo	1.00
Primary Dept. Hesston		Spring Valley Cong N D	2.00
S S Kan	36.31	Liberty Cong Ia	15.50
Primary Dept.		Lake View Cong N D	.25
		Coalridge Cong Mont	13.34

Cherry Box Cong Mo	1.25	Mo	1.00
Berea Cong Mo	2.25	Salem S S Wayne Co	
Mt Zion Cong Mo	13.25	Ohio	2.00
Bethel Cong Mo	10.00	Vineland Sewing Circle	
Thomas Cong Pa	78.80	Ont	8.00
Oak Grove Cong Md	2.25	Leslie Witmer	24.00
Casselman Cong Md	7.31	Helping Hand Class	
		Elkhart S S Ind	2.00
	\$1,920.62	Class No. 10 Olive	
		S S Ind	2.00
		H C Deffenbaugh	4.00
			\$ 72.06

India Missionary Support

A Friend N Y	\$ 10.00
Lydia H Smith	134.00
Warwick River Cong Va	1.00
Elkhart Cong Ind	29.71
	\$174.71

India New Missionaries

Manson Sewing Circle	
Ia	\$ 33.00
First Mennonite Y P	
B M Ont	80.00
	\$113.00

India Missionary Children

Support

Children's collection,	
Mission and S S	
Meeting, Logan and	
Champaign Counties	
Ohio	\$ 20.47
Boys & Girls Reist S S	
Alta	12.00
Boys & Girls Freeport	
S S Ill	71.75
Amelia & Sarah Kurtz	8.50
Ira and Helen Raymer	30.00
Boys & Girls Midland	
S S Mich	74.32
Primary Dept Elkhart	
S S Ind	119.11
Grace & Ruth Hostetler	3.50
Boys & Girls Fairview	
S S Mich	15.50
Boys & Girls Scottdale	
S S Pa	26.09
Boys & Girls Weaver	
S S Pa	72.89
	\$454.13

India Native Worker Support

Catlin S S Kans	\$ 15.00
Levi J Miller	60.00
Jonas Smucker	16.50
Harmony Young People's	
Meeting Ill	9.00
Hagey Wanner Y P	
B M Ont	15.00
Esther Groh	15.00
Bean Y P B M Ont	60.00
East Petersburg S S	
Y M B C Pa	5.00
Manheim Bible Study	
Class Pa	5.00
A Brother, Lansdale Pa	5.00
S H Horst's S S Class	
Pa	8.50
Larned S S Kans	5.00
C A Shantz & Wife	5.00
Fort Wayne Cong Ind	15.00
A Bro & Family	
Holdeman Cong Ind	30.00
Spring Valley Cong N D	5.00
	\$274.00

India Bible Women Support

Old Sisters Class Oak	
Grove S S Wayne Co	
Ohio	\$ 8.00
Women's Missionary	
Committee	5.06
Logan County Sewing	
Circle O	4.00
Katie Nusbaum's S S	
Class Ohio	5.00
M L & Elizabeth	
Troyer	6.00
Warwick River Cong Va	1.00
Sycamore Grove Cong	

India Leper Asylum

Chambersburg S S	\$ 25.00
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India Native Woman Teacher

Two Sisters, Lansdale	\$ 8.00
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India Native Nurse Support

Mary K. Zimmerman	\$ 6.00
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A Sister Souderton Pa	6.00
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	\$ 12.00
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India Medical Work

(Dr Coopridger)

Women's Missionary	
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Committee	\$ 6.00
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Invested Fund Interest	3.00
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Washington Union S S	
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Ill	30.00
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Old Sisters Class	
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Plainview S S Ohio	4.00
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Joe B Stutzman	15.00
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Mrs Aldus Brackbill's	
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Class Bowne S S	
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Mich	4.75
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	\$ 92.75
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India Famine Relief

Mission & S S Meeting

Logan & Champaign	
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Co Ohio	\$270.62
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A Sister & Children Pa	5.00
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Jonas L Stoltzfus	
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children	17.50
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A Sister Volant Pa	5.25
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Greenwood A M S S	
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Del.	21.79
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Eleanor Rudy	3.00
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A Sister Va	5.00
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A E Neuhauser Moth	
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Poultry receipts, 1919	12.55
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A Friend Lanc Co Pa	12.50
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Cora M Yoder's S S	
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Class	2.00
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Concord S S Ten	7.00
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Fanny Sommers	100.00
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A Bro Foosland Ill	15.00
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Denver Sewing Circle	
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Pa	15.00
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Mahlon T Yoder &	
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Family	25.00
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Mary Hershberger	20.00
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Sylvia King	3.00
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Bethel Cong Logan	
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County O	23.76
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A Bro & Sister Kans	10.00
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Timothy Showalter	50.00
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Nellie A Yoder	5.00
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Mrs. C Ruvenacht	50.00
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Walnut Grove & South	
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Union Congs Ohio	134.00
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Filer Sewing Circle	
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Idaho	24.35
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Thanksgiving offering	
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Filer Cong Idaho	20.45
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Warwick River Cong	
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Va	12.00
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A Friend Millersburg	
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Ohio	20.00
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Jonas C Peachey &	
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Family	15.00
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Mr & Mrs Ed F Zook	5.00
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J M Kurtz	25.00
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O O Amish East Center	
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Cong Kan	30.00
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Salem S S Allen Co	
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Ohio	77.26
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P E Brunk .80	Thurman Sewing Circle	Mrs I Z Hartzler 14.50	Skippack Cong Pa 46.00
Salem Cong Allen Co Ohio 2.50	Colo 10.00	Bro Miller, Lima Ohio 32.80	Perkasie Cong Pa 15.36
J Y Smucker 2.15	Bethel & Sycamore Cong Mo 29.37	Orrville Sewing Circle Ohio 19.00	
Received in November not Reported 27.25	Will Nunemaker 1.00	J Hartzler 3.50	
\$230.14	Special Support 204.50	Lewis Martin, Maugansville Md 16.42	
Toronto Mission	Provisions	Salem Cong Allen Co Ohio 8.50	Millersville Orphanage
Hagey Cong Ont -- 16.00	Pryor Cong Okla 12.00	Oak Grove & Bethel Congs Logan Co Ohio 46.50	Providence Cong Pa \$ 37.00
Hagey S S Ont 29.15	West Liberty Cong. Kans 7.00	Zion Sisters, Bluffton Ohio 12.00	A Bro Lower Salford Pa 25.00
Wideman S S Ont 23.04	Della Blosser 1.20	Farm Income 34.92	Bro & Sister Reiffs Cong Md 45.00
Bean Cong Ont 41.40	Friends 1.00	\$1,838.29	
Leslie Witmer 10.00	F P Kauffman 6.80	LaJunta Sanitarium	
Weber Cong Ont 16.25	Edna Lantz 1.25	Womens Missionary Committee for	
First Mennonite S S Ont 13.20	Alvin Selzer 3.50	Mattress Pads \$145.40	
Rainham Cong Ont 11.20	E Horst 1.00	Endowment Interest 37.50	
Provisions	Sycamore Grove Cong Mo 13.00	Liberty Cong Ia .50	
New Hamburg Cong Ont 15.00	Protection Cong Kans 2.50	Mt Zion Cong Mo 3.00	
Breslau Cong Ont 13.50	\$405.42	Schellburg Cong Pa 1.00	
	Old People's Home	Hospital Fees 1,589.19	
Altoona Mission	A Sister, Hildebrand Cong Va \$ 5.00	S G Winey 35.00	
Rockton Cong Pa \$ 4.50	Annuity Interest 88.40	Iowa Congs 22.00	
Blough Cong Pa (Furnishings) 11.00	Endowment Interest 531.00	Roanoke Sewing Circle Ill 10.00	
\$ 15.50	Neshanock Falls Cong Pa 15.50	Pleasant Valley Cong Kans 22.00	
Youngstown Mission	Catlin Cong Kans 1.00	West Liberty Cong Kans 32.00	
Endowment Interest \$ 60.00	Protection Cong Kans 5.00	Manson Ia Cong 22.00	
Lizzie Burkholder 3.40	Liberty Cong Ia .50	Solicited by Ruth Erb 15.00	
Mary Mannig 1.00	Berea Cong Mo .75	Solicited by Gladys Grove 5.00	
Myron C Wick, Estate 50.00	Mt Zion Cong Mo 1.50	Plainview Cong Texas 5.00	
Henry Smith 3.50	Springs Cong Pa 12.18	Solicited by J W Headings 12.50	
J W Smucker 12.00	Thomas Cong Pa 26.28	Solicited by Emanuel Ulrich 19.00	
A Y Hartzler 4.75	Kaufman Cong Pa 25.00	\$1,976.09	
Mrs McCreedy 2.00	Total \$712.11	MISCELLANEOUS FUNDS	
Martha Kay 1.00	Orphans' Home	Aged & Disabled Missionaries	
Beulah Charles 1.00	Endowment Interest \$ 20.00	Endowment Interest \$100.00	
Opal Adams 5.00	A Brother & Sister, Tremont Ill 50.00	Bible Fund	
Sunday Schol Collections 8.98	Infant S S Classes, Birthday Offerings, Roanoke and Harmony Cong Ill 3.30	Endowment Interest \$ 12.50	
Sunday evening offerings 7.47	Boys & Girls Midway S S Ohio 36.55	Maple Grove Cong Ind 37.00	
House Income 28.50	Boys & Girls North Lima S S Ohio 5.00	\$ 49.50	
Day Nursery 12.80	Class No. 3 Warwick River S S Va 2.00	Mary Burkhard Support	
Provisions	Liberty Cong Ia 1.00	Logan County Sewing Circle O \$ 2.50	
Otis Johns 1.05	Cherry Box Cong Mo .25	Burkhard Children Fund	
Lawrence Cong Pa 20.70	Berea Cong Mo .75	Endowment Interest \$ 2.40	
North Lima O Cong 68.25	Mt Zion Cong Mo 3.15	Chicago Home Mission Bldg.	
Wagner Provision Co. 2.50	A Bro & Sister Reiffs Cong Md 45.00	Endowment Interest \$ 30.16	
Fulton Market Co 4.50	Mission Meeting 451.61	Church Building Fund	
Chas. Deibel 2.35	Special Support 745.68	Endowment interest \$ 12.50	
Clothing	D L Stoltzfus 2.00	48th Quarterly Mission Meeting Logan & Champaign Co Ohio \$300.00	
Hanover Sewing Circle Pa 63.05	F I Wenger 10.00		
Portage Co Ohio Sewing Cir 3.50	Bluffton S S Ohio 10.00		
\$364.30	Ben Gearig 5.00		
CHARITABLE INSTITUTIONS	Oak Grove and Bethel Congs Ohio 4.55		
Children's Welfare Home	Clara Brenneman's S S Class 3.50		
Gladys Reade \$ 1.00	Nappanee West St S S Ind 25.81		
Catlin Cong Kans 2.00	Dan King 1.00		
Pennsylvania Cong Kans 8.00	Beech Cong Ohio 25.00		
Protection Cong Kans 10.00	J C Steffen 10.00		
White Hall Cong Mo 20.26	D King 1.00		
Spring Valley Cong N D .50	Gladys and Nona Miller 2.00		
Palmyra Cong Mo 5.00	Kathryn Headings 30.00		
Liberty Cong Ia 1.00	Landisville S S Class No 4 Pa 40.00		
Lake View Cong N D .25	Provisions		
Coalridge Cong Mont 12.50	Albert Wyse and A D Miller 4.80		
Cherry Box Cong Mo 1.25	Richfield Pa 54.80		
Berea Cong Mo 1.00	Bro. Showalter, Broadway Va 40.00		
Mt Zion Cong Mo 1.60	Hagerstown Md per Cora Eshleman 16.40		
Bethel Cong Mo 3.00	Belleville Pa per		
Cherry Box Cong Mo 24.09			
Woodrider Cong Nebr 7.35			
Sister J Miller 2.00			
Sister D Krupp .50			
Ruth & Raymond Hieser 10.00			

GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTTDALE, PA., THURSDAY, FEB. 12, 1920

(Established 1905)
Gospel Witness

No. 46

EDITORIAL

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

Who is responsible for the world war? This question has been so thoroughly discussed that practically all people have settled convictions as to the answer. Another thing that is becoming clearer every day is the fact that the war is responsible for a number of evils that are not easily gotten rid of. There is hardly an underlying cause of the war that has not been intensified by it. The reason the nations are not fighting any harder than they are is because they are out of breath. In the lull between storms is the time to set in motion diligently the influences that make for peace and the powers that promote the cause of salvation.

The Gospel Herald has, from time to time, received its just share of criticism. While most of the echoes we hear are in the form of favorable comment on the attitude we take on Bible doctrine and present day issues, there are some notable exceptions to this. Some think we are too conservative, while others think we are entirely too lenient with liberalism. And the intensity with which these criticisms are sometimes brought, from both sides, makes one wonder how such exceedingly opposite and widely separated impressions can be gained from the same message.

Our policy has been this: We have kept in view the goal of the whole Church solidly planted upon a whole-Gospel platform, actively engaged in winning the greatest possible number of souls to this standard.

Consistent with this view we have tried to be fair and considerate to all, conciliatory in tone, yet firm in our adherence to the true faith of the Gospel. It has fallen to our lot to stand in defence of some unpopular Bible doctrines, and from appearances we will have some more of that kind of work to do.

One of the criticisms which we hear quite frequently is that our teaching is largely of the negative character; that too much space has been occupied in denouncing evil, as compared with the space occupied in promoting the good. We are conscious of our short-comings, and are always glad when our friends remind us of our faults. It helps us to rectify them. But here is one fact that must not be overlooked: "The whole world lieth in wickedness." And from this evil world there come insidious influences that must be exposed and warned against, or well-meaning people will be overcome by them. We have testified in the past, and expect in the future to testify, against these influences in a most positive way.

One of these evil influences is "the sin which doth so easily beset us," namely, the sin of unbelief. During the past few decades this sin has been laying hold of the churches in the form of "thinly veiled infidelity" variously known as "new theology," "new thought," "unitarianism," "higher criticism," "free thought," "socialism," etc., depending upon the peculiar brand of unbelief put forward. We expect to turn on the light until every man of faith is awake to this danger and will be outspoken against it.

In all that we say and do, we expect to heed the apostolic admonition of "speaking the truth in love" and will welcome any assistance you may be able to give us in the form of criticism, suggestions, advice, and prayers.

CONSERVATISM, CONSERVATION

(Continued)

In discussing this subject last week we named two things which are necessary for effective church building. Here are a few more essentials:

3. **We must be loyal to the church of our choice.** Church loyalty includes more than a willingness or promise to be obedient to the rules and regulations of the Church. While it includes this (and no one can be loyal to the Church without it) we would be very much hampered in our work if we had to feel at all times that the things which we advocate and practice are not the things we would advocate and practice if we had our own way in the matter. Such a feeling is akin to that of a fish out of water. We want a loyalty that strikes deeper than a mere willingness to obey and please the Church—admirable as such a spirit of submission may be.

Church loyalty has its beginning in the work of regeneration which makes of us new creatures and attaches us to Jesus Christ the Head of the Church. Loyalty to this Head means subjection to Him in all things—in doctrine, in life, in service. If we are in a church that we must feel that we can not be loyal to the Head and the Church at the same time, then it is in order for us to prayerfully meditate whether it is us or our church that is out of joint with this Head. If a prayerful and unbiased investigation reveals that it is ourselves, the proper thing—the **only** proper thing—for us to do is to repent before God and get in line with God and the Church. If we find that it is our church that is out of joint with the Head, the proper thing to do is to find a church that is in proper connection with Him. God never intended that we should be

yoked up with a people where it is necessary to be fighting the church to which we belong in order to do that which is pleasing to Christ the Head of the Church. "Unity of the Spirit" and "unity of the faith" are two essentials to effective service. Our church membership should be decided, not by geography, not by personal likes or dislikes, but by "What saith the Scripture?"

The question of church membership settled, we should yield unquestioning obedience to the church of our choice. Her doctrines are our doctrines, her interests are our interests, her service our delight. As faithful defenders of the faith we should do all we can to strengthen the membership, to support church activities, to keep in touch with her movements, to extend her borders, to restrain the wayward, to indoctrinate the weak, to lift up the fallen, to help the pillars of faith to bear their burdens. Such is real loyalty. It means strength to the Church, comfort and cheer to the loyal-hearted, and glory to God.

4. We must acquaint ourselves with what the will of the Lord is. It means much to know our Bible. The Word is a "lamp unto our feet, a light to our pathway." "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against thee." It is "the sword of the Spirit," an effective weapon belonging to the Christian soldier's armor. It is the message of God delivered unto us that our "joy may be full." It is the worker's equipment which puts him into a position that he "needeth not to be ashamed." It is our companion in travel, our book of facts which enables us to win the battles of life, our Judge at the last day. Let every child of God be able to say, "O, how love I thy law; it is my meditation all the day." The more completely we have absorbed the Word of God into our minds and hearts and lives, the more acceptable and effective our labors in the sight of God.

5. We must expect to "endure hardness, as a good soldier of Jesus Christ." Nothing has ever been won for the Lord except at the expense of somebody's sacrifice. As it cost the blood of Jesus to win salvation for man, so it costs sacrifice on the part of man to keep on winning the "good

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

OUR FATHER'S CARE

I wandered in a woodland,
Along a winding path.
The trees their giant branches waved
Like demons in their wrath.
The way was rough and stony,
With many a hidden snare,
How like unto life's journey, I thought,
And none there is to care.

But the little one beside me
Kept hold of my hand the while,
And lifted her little face to mine
With an innocent trusting smile.
She trusted in my protection,
No danger should she divine
But toddled along beside me,
With her little hand in mine.

Then a thought, like a singing swallow,
Came thrilling my very soul
That our great and Heavenly Father
Is leading us to the goal,
And no matter how rough the pathway,
Or how many snares there be
He says, "Come heavily-burdened one,
And follow only me."

Cast all your care upon Him,
Your burden He will bear,

fight of faith." Self-denial lies at the very gateway of discipleship. Victory is won only after real fighting. There can be no overcoming life without something to be overcome and power to overcome it. When a congregation is composed of members who are faithful in making themselves "of no reputation" that Christ may be magnified through them; members who are rugged enough to face the storms and wade through mud or snow to be on hand regularly at the house of the Lord; who falter not at persecutions when the truth compels them to withstand the popular current; who apply themselves diligently to prayer, Bible study, personal work, and lending a helping hand to those in need, you may expect that congregation to grow and to exert a healthful influence over others. To live a life of luxury and be "at ease in Zion" means a life of inefficiency and defeat spiritually. Be thou strong and very courageous and then thou shalt have good success."

(To be continued)

He'll fill your heart with gladness,
And every sorrow share.
And I know if I, like the little child,
Will walk by my Father's side,
He'll lead me over this journey of life,
Safe, safe to the other side.

—Iva T. Cartwright.

SOME LESSONS FROM LOT

(Extracts from a sermon delivered by N. H. Mack, at Strasburg, Pa., Jan. 11, 1920, and reported by Anna M. Kreider.)

Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed.—Gen. 19:17.

The Lord called Abram out of the land of the Chaldees to the land which He would show him. His nephew, Lot, went with him. Their herdsmen strove together and they decided to separate. Abram gave Lot his choice. Lot looked for material gain. He looked upon the well-watered plains and moved toward Sodom. In this life, oh, how many are setting out with their eyes open only for material gain, without any respect for the Holy Ghost's promptings; without any respect for the teachings of the Scriptures, etc. Others, like Abram are concerned for their friends. Lot suffered for his unwise choice. Why did not Abram tell him which way to go? When young people want to choose life for themselves they won't heed the advice of older ones. Lot would have wanted his way anyhow. He should have asked Abram's advice. There are many like him today. They don't think to ask advice of older and more experienced ones. They would rather consult a lawyer than a preacher. Some lawyers can quote the Bible, but so can the devil. You had better go to where the atmosphere is holy and pure, and make little money, than to go where it is otherwise, and make much money.

The city of Sodom got so bad that the Lord sent angels to warn Lot of its coming destruction. There are some in the Church who think they know more than the preachers; they look upon them as being "narrow;" think "we know something too." They speak of their "rights" in the world, and try to stand up for them as some did during the war. Jesus said, "My kingdom is not of this world."

You parents that have children in Sodom and are wondering what about it—they are not so bad, but are still in Sodom.

What did Abram do? He prayed much. He first asked the Lord if He would save the city for fifty righteous, then forty-five, thirty, twenty, and ten, and the Lord said He would spare it if there were ten righteous

READING AND PREACHING

there. When God overthrew the cities of the plain, He remembered Abram, not Lot. Those whom you think too narrow are those who are praying for you. Remember there are those who are concerned, are praying, are shedding tears for you. Clark, a great preacher in Chicago, talked and shed tears and moved crowds. Many outcasts were converted. He became tired of his tears and prayed the Lord to remove them. The Lord answered his prayer and he was no longer successful. He then prayed the Lord to give him back his tears.

Young people, don't ignore the counsels of your parents. The Spirit reminds you that it is not safe. You think you would lose honor, greatness, etc., in the world if you become a Christian, but wrath is coming upon you if you go on. Let your hearts and minds be directed heavenward that God may lead you out of this Sodom, as He led Lot out. He barely got out. He was told not to look back, but his wife disobeyed and became a pillar of salt. All his gain, wealth, and honor were left in Sodom, and he lost his wife too. The history of the rest of his life is not very pleasant. His own offspring became his worst enemies. The greatest enemies to God's people are (often) those who are the offspring of Christians, and were not willing to do as they knew they should. Lot failed to trust God for guidance.

What do carnal things mean in the hour of death? They become the very sting of death—those things which we were not willing to give up. Flee to the mountain of salvation, lest ye be consumed! Who will hear? "To-day, if ye will hear His voice, harden not your hearts," as Israel—600,000 of them fell in the wilderness because of the hardness of their hearts, because of unbelief. That is what keeps all the unsaved in that condition. Believe, accept, hear His call!

I hear some one say, "I don't feel like it." We are not saved by feeling. The sinful woman in the Pharisee's house opened her heart to the love of God. She washed Christ's feet with her tears and wiped them with her hair—in the house of Simon the Pharisee, that dignified man. She was not ashamed. She forgot all but the condition of her own soul. Those who are not willing to learn will not be helped by any number of sermons. Simon looked down on the woman and thought Christ would have nothing to do with her, because she was a sinner, but Christ showed him that she had done better than Simon himself. He was self-righteous. Whoever will have faith in Christ will flee from Sodom.

The Scriptures make a clear distinction between reading and preaching. The same apostle who says, "Preach the word," also says, "Till I come, give attendance to reading, to exhortation, and to teaching." The "reading" referred to was doubtless the reading of the Word of God. Our Saviour was accustomed to read the Scriptures in the synagogue at Nazareth on the Sabbath day; and after reading He spoke to them the words of life. Luke 4:16-29.

When Paul and Barnabas went into the synagogue at Antioch in Syria, after reading the law and the prophets, the rulers of the synagogue sent unto them saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel and ye that fear God, give audience." Acts 13:14-16. In like manner, Justin Martyr, in his account of the early worship of Christians, says that on "Sunday, the Memoirs of the Apostles, or the writings of the prophets are read so long as time permits; then when the reading has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and when our prayer is ended, bread, and wine, and water are brought, and the president in like manner offers thanksgiving according to his ability, the people assent, saying, Amen, and there is distribution to each."

There is no question but reading is a very important part of the religious service of the church of Christ. But the reading here referred to was a reading of the Word of God; a matter which is far too much neglected at the present time; and even when attended to, Scripture is often read with little force, or sense, or appreciation of its meaning. Listening to the reading of a man who does not understand what he reads, is about as edifying as it would be to listen to reading in Latin by one who did not understand the language; but listening to the reading of the Scriptures by men who themselves know what they are reading about, greatly tends to the strengthening of faith and the upbuilding of Christians.

Some successful preachers read their sermons. But that does not prove that the habit is a good one, nor that they might not have been still more successful if they had never fallen into that habit. Ministers are, to a great extent, brought up and trained in certain lines of thought and action. Very few of them have the

privilege of making an intelligent and unbiased choice in such matters. If the usage of their denomination is to write and read sermons, they fall into the prevailing current, with varying results. Whether the course is best or not they never know until it seems too late to change; their habits are fixed, and they try to make the best of what they think they cannot alter.

There is no doubt that many persons would utterly fail if they should undertake to preach without "notes," and no doubt the long-suffering people would have great cause to thank God for it. For there are multitudes of men trying to preach who give very little evidence that God has called them to such a work. Any arrangement which assists such men to do work to which the Lord has never called them, is to be deprecated rather than encouraged. A man who is to be "instant in season and out of season," whose duty it is to "reprove, rebuke, and exhort with all long-suffering and doctrine," needs to be so filled with the truth and the wisdom of God that he will not be dependent upon books and parchments for the power to proclaim to the people words of everlasting life. If the Lord has given to him the tongue of the learned, that he may be able to speak a word in season to them that are weary, he should not neglect the gift which is in him, but cultivate it to the glory of God. If God has made him of slow speech, it may be well for him to be swift to hear and slow to speak.

Many of the sermons that are read are prepared with special reference to a few learned and cultivated people. But the flowing periods and scholarly phrases which are designed to disarm the criticism of a few worldlings, are frequently unintelligible to the multitudes hungering and thirsting for the words of divine truth. Truth in the plain, simple, and even colloquial language of the home, fireside, and market place, would come to their hearts with refreshing power; but they are cheated out of their rights and privileges for the sake of gratifying the fastidious tastes of a few worldlings.

The Great Teacher taught more wisely; and whatever the learned said or thought of Him, it is recorded that "the common people heard Him gladly." People are talking about the "lapsed masses," and wondering how to reach them. One way to reach the masses is to say something that is worth hearing, and say it from a full and earnest soul, and say it in such a way that the common people can understand what it said.

(Continued on page 877)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE ROPE-HOLDERS

Those who go down in dark places,
At home and in foreign lands,
Must have something which they can hold
by
To guide and strengthen their hands.

Their task is of greatest labor,
Of sacrifice, mercy and pain,
And all for the love of the Master,
They are giving, nor thinking of gain.

If they, thru the love of the Master,
Are giving their best out of life,
Surely those who cannot go with them
Can strengthen their hands for the strife.

Is it right for those left behind them,
The holders of this mighty rope,
To withhold aught of courage or helping,
Which may mean to them blessing or hope?

This rope should be prayerfully woven
Of love, and good gifts, great and small;
Self-denial and allegiance unshaken,
And loyalty which, giving, gives all.

Every strand should be woven so strongly
With the strength of the Master's grace,
That no matter the strain put upon it,
It will hold, having no weakest place.

Then those who go down in dark places,
Both at home and in foreign lands,
Will rejoice in the strength of the weavers,
And the rope that is held by such hands.

—Alice Gay Judd.

CARDS FOR INDIA

For the Gospel Herald

Dhamtari, C. P., India.

Dec. 4th, 1919.

Dear Friends of the Mennonite Publishing House,—

We are in receipt of several packages of S. S. Picture cards that have very graciously been sent here for use by a number of kind friends. To save time I am writing a duplicate copy letter to you all and trust you will pardon me. First, we wish to thank you for the cards that you have sent. They are a great help to us in our S. School work. Children and older people are very anxious to have them and if any one is missed in the distribution they will let one know about it. These cards are given for attendance and for memorizing Scripture verses. By so doing not every one gets a card each time they are given out but they always beg for a card.

Christmas time will soon be here when each S. School child will receive a card. At the beginning of the year our Sunday schools will again be reorganized and by the help you are giving we are able to do much more work and more effective so you see each one who sends cards can claim a big share of the fruits—more than we who are here giving them out.

I was impressed with a Mohammedan boy who reads in the High School who came in one Monday after he had had a lesson about "Daniel—Temperance Lesson"—and asked for a picture card on which was Daniel. The cards were searched and we found what he wanted. That lesson will mean much more to him because he has it illustrated before him.

Added to all the help given by getting these cards is this which means more than all, viz., we know when the little children are interested enough to save and collect and send their cards that they will also send their prayers with the cards. May you continue to help and give and pray and as you grow into manhood and womanhood may you consecrate your all whatever that may be to His Glory.

Thanking you again for these favors we close in wishing you a Merry Christmas and a Happy New Year and His choicest blessings.

In behalf of all the missionaries,

Sincerely,

Lydia Lehman.

Note:—Cards for our India Mission should be securely packed, but not sealed, marked "Printed Matter," marked outside with the address of the sender, and addressed, "For the Secretary, American Mennonite Mission, Dhamtari, C. P., India." Packages must not weigh over 2 pounds, 6 ounces, and the postage is 1 cent for 2 ounces. Don't yield to the postmaster's suggestion that you send by Parcels Post, as that costs much more than "printed matter." These directions are in accord with instructions of the postal authorities at Washington, D. C.—R.

NOT DO BUT BE

Strive not so much to DO, but learn to BE,

That God Himself may do His will thru thee.

Better it is for thee to please Him so Than by such ceaseless running to and fro On errands which thine own blind heart hath planned;

Better to lay in His thy restless hand And let Him choose thy task, or keep it there

Inactive, if He will; to do or bear, His choice is best; I know in His great plan

That God can find a part for every man.

—E. H. D., in The Bible Scholar.

THE FIRST DAYS IN THE ARGENTINE

By S. C. Yoder

For the Gospel Herald.

On Sunday morning, Dec. 14, we arrived at Montevideo, Uruguay, and found a very welcome letter from Bro. Shank awaiting us, bearing the information that Bro. Hershey would meet us at the docks at Buenos Aires also that he had informed Dr. Batterson of the North American Academy of our coming. Later this gentleman met us on board and invited us to the Methodist Church with him. This was the first real service that we had attended since we left the States. Had several times attended services on board but it seemed little like church. On Monday we arrived at Buenos Aires and were met by Bro. Hershey. We spent the greater part of the week getting things through the custom house and finally got to Pehuajo on Saturday P. M. where we were met by the mission families. It was good to see those of our faith with whom we could speak without an interpreter and get into homes that seemed like homes after having been on the ship for four weeks and living at hotels for another week.

View of the City

The inland cities and towns do not possess the charm and beauty of the cities along the coast, most of which are marvelous. Instead of well paved streets, kept clean by constant sweeping there are dirt streets and in many places sidewalks made of the same material. However, the Latin taste for beauty is not altogether wanting, but finds expression in plazas, parks, and statuary even in small cities and country towns.

Impressions of the Country

The country is beautiful and growing. Crops everywhere give evidence of marked fertility of the soil. In general the lay of the land reminds us of the immense level prairies of Northern Iowa, twenty-five and thirty years ago. In coming out from Buenos Aires, we found places where the land was under cultivation and people busy with their harvest of wheat, oats, and barley and in anumber of places saw threshing machines at work. Large fields of corn, some about ready to "lay by" looked much like the homeland and made it hard for us to realize that we were nearly eight thousand miles from home where it is likely cold and wintry. At other places there is no farming done but there are large pastures where hundreds of cattle of a remarkably good

type, are grazing contentedly and growing sleek and fat on the native grass. What farming there is done is done roughly and not with the care and precision with which the North American does his work. With a few exceptions the people who work the land live in poor quarters. Huts made out of mud look so much like the sod houses of the early days on the western plains in the United States which give little evidence of comfort to the occupant, are seen all along the way. Altogether the country is such that we wished we might have the satisfaction of seeing a colony of our Pennsylvania German farmers transplanted to this place and see what changes they could make in the conditions, not only in making the country homes and life more attractive, but under their hand and the blessing of God, hills and valleys, prairies and deserts everywhere have been subdued and made to yield their fruits in their season for the sustenance of man.

Spiritual Conditions

It does not seem possible that in a land like this there could be thousands of people living who know nothing about spiritual things, yet it is true. There are men and women living in open violation of the laws of God and do not think or know that they are doing anything that is wrong. Immorality and sin and degradation such as many of our people who live in the country, have never seen, are common everywhere.

The Mennonite Work at Pehuajo

"Your people have done a remarkable work at Pehuajo," is the testimony of some of the oldest men of other denominations, now on the field. In less than one year, part of which Bro. Shank and family were gone on account of sickness, leaving Bro. Hershey and family alone with the work, a class of seven, have been received into the Church by baptism and show a zeal in their activity for the Lord that would be a credit to many who were brought up under much more favorable conditions. To them the story is all new but they have found the "Pearl of great price" and love to tell it to others. Several others have confessed and are being instructed in the ways of life. The average attendance of the Sunday school during the last Quarter was 75. A Sunday school was also opened at another town about 12 miles inland and interesting meetings have been held there. The brethren are now arranging for quarters so that the work can be carried on regularly. People are hungry for the truth and when they receive it and

become converted they are not timid or slow to tell it to others.

A Personal Request

We realize that if the work here is to continue that some arrangements must be made for quarters for the workers and for a place for the services. Some plans must be laid for the work in the future. At present the services are held in a store building that is more suitable for many other things than for church services, as stores are not built here as they are in the States. The workers are living in rented houses but the rent is very high. Just what can or will be done has not been decided, but we are waiting on the Lord to lead in a definite way before we do anything. The Lord has honored His word. The workers have labored under many difficulties. Sickness has been the lot of several, hardship and self-denial has been the lot of all, yet not one of all His good promises has failed. The sick have been healed, life has sprung into the souls of some that have heard the Word and the Lord has kept them all. In the face of these evidences we can do no other than advise them to stay and labor on. Will you pray for them and us that during our stay here we may be led definitely of the Lord to His will in all our work.

Pehuajo F. C. O. Via Buenos Aires, S. A.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

"What kind of Church union do you favor?"

In union there is strength. This principle proved itself in periods of persecution when the little bands flocked together so that they could stand the better for the faith that was dearer to them than their own lives.

But "how can two walk together except they be agreed" (Amos 3:3)?

We favor church union as a factor in making our principles known to the powers that be so the world may know of the Christ who was sent from the Father. Such a union can only be effected and promoted by holding on to the underlying principles of the Christian religion and not scattering them to the winds.—J. C. C.

Harmonize I Jno. 2:1 with I Jno. 3:9.

The two quotations referred to in the query have not fallen out. They agree. I John 2:1 teaches the advocacy of Christ for those who sometimes fall into sin. The admonition is that "we sin not," but it then goes on and declares, "if any man sin we have an Advocate." In other words, it is the Holy Spirit's desire that we do not sin, but rather overcome; but if we should fail, we have an Advocate. Sin is to be the exception in the believer's life rather than the rule.

I John 3:9 teaches the same truth, viz., that a believer who has the divine life in him will not be practicing or committing sin. It will not be his normal life or habit. Weymouth translates this verse as follows: "No one who is a child of God is habitually guilty of sin. A God-given germ of life remains in him, and he cannot habitually sin because he is a child of God." Other authorities of recognized standing agree in substance with this rendering.—J. L. S.

Please explain to us as Herald readers, Rom. 11:29. "For the gifts of God are without repentance." M. G. G.

The apostle Paul does not convey the thought that salvation is without repentance of sin on man's part; he refers to God's dealing with His chosen people Israel. In speaking of the "gifts and calling of God," he refers to the fact that God had chosen them as His people, and bestowed upon them special favors, and promised them great spiritual blessings, which "are without repentance." That is, will not be revoked on God's part, for He will not change His attitude toward Israel, nor fail to bestow upon them the gifts and blessings which He had promised.

—J. S. S.

Be not afraid to meet temptation. It is only a messenger or herald to show one the "way of escape," which always comes along. At the end of this "way" stands a new realization of God.

Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid. John 14: 27.

The measure of your surrender to the will of God may be the measure of your service for God.

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

"THE MANSION'S FOUNDATION"

Sel. by a sister

If we wish for a mansion in heaven,
We must lay the foundation on earth,
If we'd share all the joys that are given
We should pray and be kind from our birth.

We should help the sick, kind-hearted and weary,
All the sad, lonely toilers on earth;

And smile tho the day be gloomy and dreary
While we try to fill each dark corner on earth.

Our deeds are the stones, the foundation we lay,
Kind words the mortar we spread;

Earnest endeavor and action the clay,
That's mixed in that vast mortar bed.
Only do deeds that are perfect and pure,
Each stone then, tho small, is solid and square;

For the foundation must be straight and secure
To blend with the walls of the mansion up there.

Then build ye a foundation on earth.
Oh, mix the mortar with patience and care;

Use only ingredients from Charity's hearth,
Which Faith and Hope will help you prepare.

All these are placed in the foundation we build
The hope we have in our Mansion above,
When our work here is done, our joys are fulfilled
And we gratefully join your All-Father's love.

Pigeon, Mich.,

COMPANY; ITS INFLUENCE

Sel. by Milton Good

Some one remarked to the celebrated John Wesley, as he was entering upon his religious course, "You must either find companions, or make them." This is true of every one. It is not good for man to be alone. Even the bliss of Paradise was not deemed complete until Adam had a companion to unite with him in his labors, and share with him his joys.

This is a law of our nature, operating upon all, but felt with most force in early life. Young people are joined for intercourse and companionship. It would make them wretched to immure them in a hermit's cell. But just in proportion to the strength with which their feelings fasten upon those whom they call their friends, will be the power of these friends to be either a

blessing or a curse to them. Scarcely anything else is so pregnant of weal or woe. Solomon has said, "He that walketh with wise men shall be wise," but a companion of fools shall be destroyed." You will have associates, and you will feel their influence. The link is mysterious which binds human beings together, so that the heart of one answers to the heart of another; like the return of an echo; but such a link exists. There seems to be a sort of welding process by which the feelings and principles of two individuals, before entire strangers, are soon reduced to a complete identity. One catches the spirit, and copies the manner of the other, so that in a short time the same character belongs to both.

It does not more certainly retain the figure of the seal, than does the mind retain the impression produced by intercourse and association. The influence is often silent and unperceived, like the rolling in of a wave in a quiet sea; but like that same wave it is mighty and resistless.

On the one hand, make wise and good men your chosen companions, and you put yourselves in the direct way of becoming wise and good. Intimacies of this sort are invaluable in the formation of character. A network of virtuous associations will thus be woven around you, through which you will find it difficult to break, even should you desire so to do. The operation is secret and imperceptible but the effects are striking. Could we only persuade the youth among us to mix with the pure, the considerate, and the amiable, they would feel the happy influence. Strongly inclined to evil as is the heart of man, this seldom or never fails to be a check. Let them once become the companions of such as fear the Lord, and they will rarely be found disbelieving His Word and profaning His name, or trampling His Sabbath in the dust. The power of a truly consistent example, bad as the world is, is immense.

Even when it does not reach so far as to be saving, it proves salutary; and when it does not prevent eventual ruin, it has the effect of putting far off the evil day. But, on the other hand, become the associate of men of bad principles and practice and you are in danger of walking in the same path. Example, always influential, is peculiarly so, when it sets in the wrong direction. The reason is that in every such case the depraved model finds something in the bosom congenial to itself, and the wicked pattern finds its correspondence in the existing state of the heart. On this account it is, that a single improper intimacy often

works the most fatal results. All that parents, teachers, and pious friends have been doing for years, disappears as the refreshing dew before the rising sun. Associate with the vile and you will most assuredly become vile. To "walk in the counsel of the ungodly" is the first step towards "standing in the way of sinners" and "sitting in the seat of the scornful."

All this is well understood by those who have children to educate, or sons to send out into the world. There is always a sense of security when it is certain that the room-mate is studious and soberminded, and the fellow-apprentice is steady and church-going. Men who have no real religion themselves, are often desirous to place their sons and daughters in circumstances where God is honored, and the Bible is treated as a book which truth and goodness exact of thousands whose hearts after all continue wedded to the path of iniquity. Remember, in this connection, that whatever is good or bad, lofty or degrading, virtuous or vicious, in the human bosom, will be most fully developed in society. Lot, no doubt, would have been a better man, than he was had he been surrounded with examples of piety. Esau would have been a worse man than he was, had he lived in a wicked family. Encouragement is thus given to those who are struggling upward, and obstacles are put in the way of those who are going downward. No one, unsustained by companionship and associates, ever rises to the fullest measure of excellence; and no one, who is not urged by others, ever sinks to the lowest depths of depravity. The pious are more delicately pious, and the wicked are more decidedly wicked, as the result of union, concert, and co-operation. It is a well ascertained fact that a company of bad men will generally be more openly and boldly vile than any one of that company would dare to be alone. In this case, the first stimulates and draws on the second, the second the third, until the voice of conscience is drowned, and every feeling of shame is eradicated from the heart. If a person really wishes to rid himself of all virtuous restraint, he has only to go with the multitude to do evil, and the end is gained. In the confusion and bustle of noisy associates sin has no such sting as it has in private. What opportunity is there here for serious reflections and painful misgivings, which come thronging upon the mind in the stillness of the bed chamber and the solitary walk.

Instead of asking what God and the conscience approve, the only question

(Continued on page 878)

Sunday School

For the Gospel Herald.

Lesson for Feb. 22, 1920—Acts
12:5-17

PETER DELIVERED FROM PRISON

Golden Text.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psa. 34:7.

Lesson Story.—Peter's boldness got him into trouble many a time. His boldness, however, was of that holy kind which always brought to his aid the Father in Heaven.

On this occasion he had to face the intrigue of Herod. That conscienceless monarch stretched forth his hand to "vex certain of the church." Having killed James and seeing that it pleased the Jews he also had Peter arrested. But it being so near the feast of the Jews he decided to let the trial of Peter go until after Easter.

The Church was aroused. They resorted to God in prayer in Peter's behalf. One night they were in the house of Mary the mother of Mark praying fervently for their beloved companion and leader. God answered in a remarkable and unexpected way. Though Peter was chained between two soldiers, God sent an angel to deliver him. He was delivered from prison in a miraculous way, and went to the door of Mary asking admittance. The maid, Rhoda, who came to the door when Peter knocked was so horror-stricken that she went back to the rest and told them what she saw. The rest refused to believe it at first but finally were overjoyed at the knowledge that their prayers had been answered in a most emphatic way and Peter, for the time being, was a free man.

Practical Lessons.—1. It is not every time that God delivers the body of His people from persecution. Christ, Stephen, James, and other martyrs of the faith are evidences of this. But while the body often suffers, the soul is always secure. The glorious resurrection of Christ and the angelic look upon the face of Stephen are evidences of this. The promise is, "I will never leave thee nor forsake thee."

2. Many, like Herod, measure their lives by popular applause. "Because it pleased the Jews," Herod proposed to keep on killing disciples. People who are prompted by motives of this kind usually feed their ambitions at the expense of others. Herod was a typical politician.

3. There is wonderful power in prayer. Had the Church come together in fervent prayer in behalf of James

as they did in behalf of Peter, he too might have been delivered as Peter was. This is in no way a censure to the Church in that day, but a took the death of one leader to expose the Church to its danger. Having been aroused, they prayed with one accord and to one purpose. Result—Peter was delivered. Lay hold of the Throne of power, if you would accomplish great things for God.

4. God often gives people more than they expect in answer to their prayers. It was so in Peter's case. It is so many times today. And the times when this great outpouring of God's blessings comes is when the supplicants at the Throne are thoroughly aroused, thoroughly in earnest, and thoroughly united in unwavering faith.

5. There are a few things quite evident in connection with this prayer meeting. They came together with a definite purpose in view. They concentrated their petitions to this one end. They kept on until they had the evidence of God's answer. They were of one accord. These are essentials for effective prayer. May the present day Church make a study of this prayer meeting, and follow the same course in times of stress and trial.

6. God is a personal God, and answers prayers in a personal way. Here is the case of a man who was imprisoned and chained between two soldiers. Like the case of our Savior in the tomb, it was humanly impossible for him to get away. The Church got together and prayed for his deliverance. He was led by the angel away from his chains, through the prison bars and prison doors, and appeared before the rest of the disciples, a free man. All these things are true, or the Bible is not a true book. It is one of the many scriptural proofs of the falsity and hollowness of the claim advanced by unbelieving church members that prayer is merely a spiritual uplift and strengthener and that this is all there is to answered prayer. There is a personal God who answers prayer in a direct, personal way. Approach Him as such, expecting Him to answer your prayers direct.

7. We are not told of any great work accomplished by Mary the mother of Mark, as most people count greatness, but there were at least two notable things about her career: (1) She gave to God and the Church a son whose labors counted much for the cause of Christ. (2) Her house was headquarters for prayer and devotion. May every Christian home be known for like achievements and service.—K.

I will say unto the Lord, He is my refuge and my fortress; my God, in him will I trust. Psalms 91, 2.

Our Young People

THE POWER OF SIMPLICITY.—Mark
1:1-8; Matt. 11:7-15; 1 Pet. 3:3, 4.

Topic for February 22

MOTTO

"Seek ye first the kingdom of God."

THE STUDY HOUR

I. The Simple Life.—The simple life is the life that has been restored to its original purpose as designed by the Creator. It is the life of real happiness and purity and beauty. The wise man has said, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccl. 7:29). This fact concerning man has brought in all the complications that have made this world full of trouble. The complicated life is without power. It is like a machine that has so many side attachments that the power required to run it is not found practical. When a life gets away from the single aim of glorifying the Creator and fulfilling His plan for the life, that life has departed from simplicity and the power which will enable it to attain real success for time and eternity.

Simplicity is also defined as dress without ornamentation. This too harmonizes with the general thought of against man seeking out many inventions. People who resort to ornamentation in dress have departed from the real purposes of the Creator and are not living in uprightness before Him. Dress is a necessity because of sin. Man has tried to make it a means of self exaltation and so to his own confusion. It is a stamp of the shame of man's fall. Simplicity will recognize this and endeavor to hold our apparel in such a form that it speaks only what God's commandments and decency, and comfort would have in it. Anything else for display of person or of wealth or of earthly attainments only departs from the simplicity that should characterize those who are right with God and man.

II. The Text.—a. Mark 1:1-8.—Matt. 11:7-15.—In these two passages we have a description of John the Baptist. He was a man of simple habits of life. His dress was very simple and his food was only of the most plain food of the wilderness. A very unassuming man and unpretentious. He went about his work with an eye single to the glory of God. He was not disturbed over the preeminence of Jesus Christ nor of the fact that he would gradually decrease in popularity with the people. He was highly esteemed of God.

b. 1 Pet. 3:3, 4.—This passage sets forth the simplicity of attire that should characterize the Christian woman. It shows that the heart condition is right before God. This is of great price before God.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Seek."
2. Repeat or read, Psa. 34.

For Young People

1. What is Simplicity?
2. How Simplicity Becomes a Power
3. How Simplify Our Life in All Things

For Older People

1. The Complications of Our Times and the Remedy.
2. How Promote the Simple Life.
3. The Power of Simplicity in Attire.

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, FEBRUARY 12, 1920

Field Notes

The six weeks' Bible course at Kitchener, Ont. is well attended, Bro. S. F. Coffman is the instructor.—S.

Bro. Levi Mumaw of this place is spending the week in Philadelphia and New York completing arrangements for the sailing of the eight relief workers to the Near East.

The Lord willing the Mattawana A. M. Church, expects to hold a Bible conference commencing on the evening of Feb. 20, and closing on the evening of the 22, with S. G. Shetler and J. S. Mast in charge.—J. H. B.

The present enrollment of Goshen College is 280, as compared with 267 the previous high-water mark in attendance.

Bro. C. D. Esch of Goshen, Ind., left his home Jan. 2, for work among the brotherhood in Canton and other places in Ohio.

Bro. J. M. Kreider, Palmyra, Mo., closed a series of meetings at Jet. Okla. on Feb. 3. There were 14 confessions, most of them being heads of families.

Bro. G. L. Bender of Elkhart, Ind., is at present taking treatment in the Battle Creek, Mich., Sanitarium. Many are the prayers that our brother may be restored to normal health.

The Meetings at Harrisonburg, Va., closed with 14 confessions. May God richly bless these young Christians. The meetings were conducted by Bro. C. F. Derstine.

Tuesday, Feb. 10, was the time set for a meeting of the Executive and Mission committees of our General Mission Board, with Union Church near Washington, Ill., as the place of meeting.

A weekly Bible study class has been organized at the Rainham Church in Ont. The interest is good and we trust that the entire class may love the Word more because of this special study.—S.

Bro. J. S. Shoemaker, one of the instructors in the Bible conference near West Liberty, Ohio, stopped on his way home at Lima, Ohio, Mission and conducted a communion service at that place.

The special musical and Sunday school workers' conference, which was to have been held at Goshen College during the last week in January, was called off on account of the prevailing epidemic of influenza.

Bro. Abram Metzler of Martinsburg, Pa., is in the Ontario field at present. He held meetings at Wideman Church and also at Cedar Grove and is at present with the brotherhood at Biehn's Church.—S.

Bro. J. H. Byler of Belleville, Pa., very agreeably surprised the people of Oak Grove congregation, near West Liberty, Ohio, with his appearance, on Sunday morning, Jan. 25. He delivered a very practical message from the word. C. H. Byler was also present and took part in the service. Come again.—A.

Bro. J. A. Ressler of this office left this (Monday) evening for Harrisonburg, Va., where he is to address the students and faculty of Eastern Mennonite School on "The Crisis of Missions." We bespeak for them a profitable hour—or more.—C.

Bro. J. D. Miner, superintendent of the Kansas City Missions, is at present in Bethany Hospital, Kansas City, Kans., on account of physical breakdown. The regular appointments are being filled by the ministering brethren from Cass Co., Mo.

The Lord wonderfully blessed His Word, at Walnut Grove and South Union Churches, West Liberty, Ohio, during the Bible conference, last week. Many, many confessions of various kinds. Meetings in charge of Bro. J. S. Shoemaker, and Bro. S. E. Allgyer.

Bro. Joe C. Driver of Garden City, Mo., filled the regular appointments at the 200 S. 7th St. and Argentine Mission, Kansas City, Kans., on Sunday, Feb. 1, and Bro. S. S. Hershberger of Latour, Mo., was expected to perform a similar service on Sunday, Feb. 8.

Bro. Abram Metzler of Martinsburg, Pennsylvania, came home last week after a month's evangelistic work in Ontario. He reports the condition of the Church on the northern side of the national boundary as quite encouraging, tho the enemy of souls is as busy there as elsewhere. May God's blessing remain with the work that was done.

Of Interest to Older People.—A brother and sister feel that they would like to lend assistance to older people in need of help in their homes, and at the same time have their own children under helpful Christian influences. Should their be any aged brethren or sisters in need of boy help or girl help in their homes and who are in position to give employment to one or more, write to this office and we will put you in touch with the brother or sister referred to.

Correspondence

Lewiston, Mich.

Dear Readers of the Gospel Herald Greetings to you in Jesus' name. We have great reasons to rejoice and be glad here at this place once more.

Bro. Eli Bontrager of Midland, Mich., came here Jan. 24 and remained until Feb. 3. The meetings were well attended by the village people. They were very much interested in the word which God gave

thru our brother. We had exceptionally good order. Nine souls made the good confession. Bro. Bontrager was welcomed in all the homes. He visited as many as he could get time for while here. He told us he thought we people were holding out well for the chance we have had without the help of a minister. He gave us many words of comfort and cheer while here. This was very encouraging to us. He also spoke well of the young people's meeting. I for one cannot find words to express my gratitude for the inspiring sermons. Dear people, we have been so home-sick here for the fellowship of Christian love. Pray for us and for Bro. Bontrager. He lives a long ways from here and has promised to come again Feb. 28.
C. E. Tracy.

Landisville, Pa.

The Landisville and Salunga S. S. workers' meeting will be held at Salunga Feb. 28, the last Saturday evening of the month instead of the last Wednesday evening.

Lesson for Feb. 29, assigned to Bro. Martin Miller.

Lesson for March 7, assigned to Bro. Amos G. Kauffman.

Lesson for March 14, assigned to Bro. Benj. L. Charles.

Lesson for March 21, assigned to Bro. S. Hess Hershey.

All are invited to attend.

Jacob W. Kreider,
Sec'y.

Westover, Md.

Dear Herald Readers, Greeting in the Master's name.

Bro. Amos Stoltzfus of Gap, Pa., filled the regular appointment at this place Jan. 25.

He preached two very impressive sermons after which two precious souls confessed Christ as their Savior.

We were also privileged to have Bro. Will Stoltzfus of Gap, Pa., and Bro. Walter Zook of Eureka, Ill., with us.

The brethren were all very helpful in the services here.

May God richly bless them.

Pray for us at this place that the work may prosper.
Cor.

Terra Bella, Calif.

Dear Herald Readers, Greeting in Jesus' name. We thought perhaps it might be of interest to some to hear from this place. We want to give our appreciation to Bro. C. Z. Yoder for his visit at this place a short time ago and for the two sermons he preached for us. We have only union meeting here and we are glad we have ministers comes. Bro. Stahley preaches the Word for us every Sunday twice a day, morning and evening. Sister Ellen Scheftz is our S. S. Supt. and

also President of the Y. P. meeting. We ask you to pray for us as a little band of God's worshipers at this place. Probably in moving, some of our friends lost track of our address. It is Porterville, Calif.

Lizzie Stauffer.

E. M. S., Harrisonburg, Va.

Brother C. F. Derstine has begun evangelistic meetings here at the school. Our new chapel is being filled to its capacity and the interest and results are very encouraging. Last night eight souls gave their hearts to the Lord. Brother Derstine has been with us three weeks at this writing as one of the instructors of the Special Bible Term, and is scheduled to stay one week more, after which he plans to return home and then be in the field in Missouri.
Cor.

Jan. 31, 1920.

Jackson, Minn.

Readers of the Gospel Herald, greetings. On Jan. 20, Bro. Abner Yoder came into our midst. He upheld the Gospel in its purity and truth. Thru his efforts six new converts made themselves known for Christ and ten members confessed and pledged themselves anew for the Church and Christ. Many more were under conviction but did not openly yield. On Thur. night, Jan. 29, Bro. Abner preached his last sermon and went home. May we all pray that more earnest efforts be made by all to strengthen Christ's Kingdom here on earth, and that those who have confessed may consecrate themselves to Christ.
Yours in His service,

Jan. 31, 1920. Lewis Garber.

Kalona, Iowa

Greeting. Bro. Joe C. Brenneman of the East Union congregation was with us Sunday, Jan. 25, 1920. He preached an inspiring sermon from Amos 4:12 "Prepare to meet thy God, O Israel."

He earnestly admonished us to more faithfulness and obedience in Christian service. Paul to the Hebrews: "Therefore we ought to give the more earnest heed to the things we have heard lest at any time we should let them slip."

Y. P. M. topic the same evening was Our India Mission. In open discussion on hindrances of our work and workers on the mission field thoughts were brought out by Silas Horst and others and the great need of more workers by Mrs. Sanford Yoder. Let us pray the Lord of the harvest to send more workers, and pray God more earnestly to open the way so the workers can return and enter the field of work again.

Yours in the Master's name,

Mrs. C. E. Hershberger.

Feb. 2, 1920.

Minot, N. D.

Dear Herald Readers. Greeting to all—Once more we will give a short item from this part of the "great harvest field."

God be praised for His many blessings to the sons of men. We are having a long and snowy winter, but health had been pretty good mostly. So we could enjoy sleighing and the brisk fresh air. Our coldest was about 10 days ago when mercury went down to 40° and 42° below zero at government report. Now since it is some milder and as we see the days growing longer we think of spring approaching, when all nature will put forth new life. How pleasant God has arranged the seasons. Oh, how man should rejoice for the beautiful changes in seasons of the year and the lessons they teach us. There are various changes in this life some very pleasant some not so much so. On Feb. 2 we laid away one of our oldest members—one who was here when this congregation was organized and always consistent. (Obituary next week). The I. S. Mast family has just gone thru a siege of the "flu." All are up and around again. No other cases reported in congregation thus far. Bro. Mast had been gaining some from his illness but the "flu" did not make it any better. We trust God may see fit to restore him to health even before the doctor thinks it possible. At this time Sister Mrs. L. B. Yoder is dangerously ill with complication of diseases. May God speedily heal if it is His will. May God bless all who read this. May we ask you to remember us in your daily prayer. To Him be all praise.

Yours until He comes,

Feb. 3, 1920. L. S. Glick.

West Liberty, O.

Dear Brethren:—I am enclosing a program of the Bible Conference held in our midst recently. The churches of this district have recently enjoyed a Bible Conference and revival meetings. This surely was a **reviving** revival. Among the visible results were 27 sinners who confessed Christ and came out on the Lord's side, also two hundred Christian professors from our various churches here, openly confessed to having lost out in their Christian lives by neglecting family altars, talking about others, going to picture shows, pool-halls, etc., etc. As a result, many expressed themselves with a new desire to forsake the ungodly things and establish the family altars, and live in closer harmony with God and the Church.

Praise the Lord for victory.

Feb. 3, 1920. J. A. Hilty.

Detraction leads to distraction.

Miscellaneous

CAN YOU?

Can you put the spider's web back in place,
That once has been swept away?
Can you put the apple again on the bough,
Which fell at our feet today?

Can you put the lily cup back on the stem,
And cause it to live and grow?
Can you mend the butterfly's broken wing,
That was crushed with a hasty blow?

Can you put the bloom again on the grape,
And the grape again on the vine?
Can you put the dew-drops back on the
flowers,
And make them sparkle and shine?

Can you put the petals back on the rose?
If you could, would it smell as sweet?
Can you put the flour again in the husk?
And show me the ripened wheat?

Can you put the kernel again in the nut?
Or the broken egg in the shell?
Can you put the honey back in the comb,
And cover with wax each cell?

Can you put the perfume back in the vase
When once it has sped away?
Can you put the corn-silk back on the
corn?
Or down on the catkin, say?

You think my questions are trifling, dear?
Let me ask you another one;
Can a hasty word be ever unsaid,
Or a deed unkind undone?

—Ex.

"GOOD AND RELIGIOUS MEN"

Statements of army officers, religious organizations, labor organizations and statesmen regarding conscientious objectors.

Major Walter Guest Kellogg, Chairman of the Board of Inquiry of the War Department for the examination of conscientious objectors says "An examination of over eight hundred objectors in twenty widely distributed military camps and posts has convinced me that they are as a rule sincere—cowards and shirkers in the commonly accepted sense, they are not."

English Labor.

The alliance of the railway men, miners and transport workers' Unions of Great Britain have stated in their platform of immediate requirements as the fourth plank "All conscientious objectors still in prison be released."

The Quakers.

At the meeting of the New York Yearly Meeting of the Religious Society of Friends, held at Poughkeepsie, New York, from May 30th to June 3rd, 1919, the following Minute recorded the feeling of the Meeting:

"The Meeting has been distressed

with the fact that there are still detained in prisons by the National Government a large number of honest and sincere men, who have been so controlled by conscientious convictions as to decline to enter into Military Service. We earnestly call upon the Government to release, without further delay, all the Conscientious Objectors who are still in confinement. We also feel that it is both a rank injustice and a National disgrace, that men are kept in prison for the expression of personal opinion upon public affairs."

Shall We Be Behind Europe?

"Political prisoners have already been released in Germany, and it behooves us not to be behind-hand in our generosity toward opposing minorities. Spiritual freedom is the foundation of all national greatness, and we are confident that you will not hesitate to take such steps as will firmly establish that great principle for the citizens of this country." From a petition signed by seventeen English Bishops and numerous other clergymen, Viscount Bryce, Viscount Morley, Reginald McKenna, Arthur Henderson, Lord Buckmaster, the Marquis of Crewe, and many other persons prominent in literary and other professions.

From a Preacher Famous in America and England.

"This is not a day when England can afford to shut her conscience in prison. There are men now in our prisons serving long time at hard labor before whom I would take off my hat and they are placed alongside of life-long criminals in solitary confinement. I would be false to myself and my congregation if I failed to urge immediate action by our government looking toward their release."
Dr. John Henry Jowett.

The General War-Time Commission of the Protestant Churches in America

"Now that hostilities have ceased, we believe that those imprisoned conscientious objectors who are beyond question sincere should be granted amnesty at the time of the signing of the Treaty of Peace. After the war is over and the danger of a division is past, the best interests of democracy will not be served by carrying out further punishments against these whose honest convictions differed from the majority during the days of the war. To punish them further in times of peace would set an unwholesome precedent in a nation that has always emphasized the principle of the freedom of individual conscience."

Mass Meeting of 8000 People at Madison Square Garden, N. Y. C.

"We call upon the Government of the United States to immediately declare amnesty for political and industrial offenders and conscientious objectors and to repeal the exceptional laws, passed under the plea of war necessity, which infringe upon free speech, free press and freedom of the mails."

Lord Hugh Cecil of England.

"The Government is, by its own account, keeping under punishment good and religious men whom they would gladly release if it were not for prejudices and complaints of persons who do not understand the true facts of the case and whose complaints are groundless. I think your readers will agree that this is not a proper attitude for a Government to adopt. Nor would the Government so act if they felt, as strongly as I think they ought, the extreme wickedness of what is being done. I speak only of the imprisonment of those objectors who are, as the Home Secretary frankly says, good and religious men. To keep such men under punishment, either for no object or to coerce them into what they sincerely think is wrong, is to incur a degree of moral responsibility which is not easy to describe in language of becoming moderation. I venture, therefore, to appeal to all your readers who agree with me in thinking that in a Christian State persons admittedly good and religious ought not to be punished for declining, even perversely, to do what their consciences forbid. I do so, not so much for the sake of the objectors as for the sake of the nation now involved in grave wrongdoing; and I ask everyone who shares my opinion to remonstrate with his representative in Parliament and with the Government, and call upon them to free our nation from the serious guilt of a persecution at once cruel and irreligious."

A Great British Newspaper.

"The obvious and only thing is at once to release men of whose sincerity there can be no doubt, and who have given their proofs by undergoing sentences of hard labor—the severest form of continuous punishments known to the law." Manchester Guardian.

The Society of Friends in England.

"We support with all our power the stand that these men are making for liberty of conscience. We believe that any attempt to divide religious objectors from others can only end in injustice and failure. We appeal for

their immediate and unconditional release in accordance with the spirit of the Military Service Act, under which they should have been granted, total exemption. Nothing short of this will ever meet their case."—National Civil Liberties Bureau.

TWO SIGNIFICANT ARTICLES

By John Horsch

For the Gospel Herald

The "Advocate of Peace," organ of the great American Peace Society, has in the December number an editorial article of which the following is a part.

"A proud city of Central Europe, with a population well over two millions, organized for the government of the greatest continental empire of Europe outside of Russia, is in the process of dissolution. Men, women, and children of Vienna are starving to their death. Dr. Adolph Lorenz, the well-known surgeon, has told us of 2,000,000 people in Austria threatened now with death from cold and starvation.

"The Central Powers of Europe have been unquestionably defeated in a vast and devastating world war. This is proved by the terms of the armistice, by the treaty of peace, by the logic of facts, and by the acknowledgment of the fallen. With the experience of the last five years vividly in mind, with a major part of Germany's war equipment in the hands of the French, with the abolition of the German navy an accomplished fact, with the great British navy stronger than ever, with the peoples everywhere sick and tired of war, all talk of the reopening of hostilities, even from the lips of Marshal Foch, is stuff and nonsense.

"The challenge of the United States and of the nations associated with us in the World War is to bring about a just and lasting peace. If we have been faithless to our promise which pledged to the Germans and their Allies the nation's honor to make peace upon Mr. Wilson's fourteen points, and there is no doubt of our faithlessness in this respect, it is our duty to go about the business of making amends. If we have compromised our principles, violated the laws of humanity, acted contrary to the teachings of history, disgraced justice, played fast and loose with certain matters of honor, all for the sake of an impossible League of Nations, we should do so no longer. Matters involving the life and death of countless innocent ones are in the balance. The time for irrational hatreds is past. The pathos of the cry of countless

peoples is in our ears. The pain and dying in Vienna is repeated in Constantinople, Petrograd, Moscow, Bucharest, Belgrade, northern France, Germany, to say nothing of Holland, Switzerland, and elsewhere.

"Now is the time when it should be said of America that 'in her tongue is the law of kindness,' not in her tongue only, but in her deeds also. No one can doubt that at the heart of the American people lies kindness. When in September, 1900, property valued at \$30,000,000 and lives numbering between six and seven thousand were lost because of tornado and tidal wave in Galveston, Texas; when in May, 1902, 30,000 persons perished in Martinique because of the eruption of Mt. Pelee; when in February, 1904, \$70,000,000 worth of property was destroyed by fire in Baltimore; when 167 children were burned to death in the school-house near Cleveland, Ohio, March 4, 1908; when San Francisco was in distress; when the Italians in Sicily were dying because of earthquake; when men and women were suffering because of floods near Dayton, or in Johnstown, or down the Ohio River, the sympathy and the kindness natural to the heart of America was not slow to express itself generously and nobly. And yet no one of these catastrophes, not all of them together, approach in seriousness, pathos, or appeal, the tragic pain and need where war has been. Now is the time for a special kind of hatred, and only this kind of hatred is tolerable, the hatred of hatred.

"Conditions which make it necessary for men, women, and children to die from hunger and cold should cease. The one collective job for church, school, business, legislature, is to concentrate upon the problem of feeding, clothing, and aiding in every needful way those who are in danger of unnatural extermination, and that without too fine discrimination between those who have been our friends and those who have been our enemies.

"Wars always beget and breed the methods of despotism. Our challenge is to see that this shall be true of this war as little as possible. We claim to have participated in this struggle for the sake of humanity. The war being over, the purposes of humanity cannot be furthered by the extension of hatred. The imperial system of Germany being destroyed, Germany having been told that the world would treat with the German people, and Germany now being a democracy, it is a bit surprising to note the little interest shown by America, England, or France in the perpetuation of that democracy. But the unwillingness to

recognize the preventable misery and dying of innocent persons, first in France and then everywhere in Europe, cannot continue if we would in America maintain our self-respect and Christian civilization."

In the "Toronto Globe" of Dec. 8, 1919 a correspondent, R. M. MacIver, writes:

"To the Editor of The Globe: Your paper gives prominence to matters that concern the churches. There is much talk of their regeneration and so forth, but there is less sign of a willingness to face elementary principles. I should have thought there could be no more appropriate text for the times than that which says, 'If thine enemy hunger, feed him,' but it does not seem to be ringing from our pulpits. The peoples of Central Europe, no longer our enemies, are desolate and starving, while we have plenty. If the churches could not live up to the extremely difficult but indubitably Christian principle of 'loving our enemies' they could surely meet this much less rigorous test. As they cried aloud for justice, they should now, with no less passion, be crying aloud for the even more obviously Christian virtue of mercy. If the churches wish to save one rag of consistency against the criticism of the coming age that will look with clear retrospective eyes upon our own, they will forthwith organize a nationwide fund to alleviate the infinite misery of the sunken peoples of Europe." Scottsdale, Pa.

THE ARK A FIGURE OF SALVATION

By A. S. L.

For the Gospel Herald

The Ark is a type of Salvation in many ways. In the days of Noah when the world was full of wickedness, it repented the Lord He had made man or the earth. He said, "I will destroy man whom I have created, from the face of the earth."

When the ark was built, it was free to all who were willing to obey God, but Noah and his family were the only ones who were willing to obey God and be saved from the flood.

Salvation is also free to all who are willing to turn to the Lord, but there are many people now, as there were in the days of Noah, who are too busy with earthly cares and pleasures to heed the call and in that way are lost.

"For the wages of sin is death, but the Gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

The ark was also a protection from the rainstorm which lasted forty days and covered all the earth.

All who turn to God for salvation and try to do His will have the promise of eternal life, just as Noah and his family had their lives saved in the ark, "For by grace are ye saved through faith, and that not of yourselves, it is the Gift of God" (Eph. 2:18).

God had planned the Ark before man was created. The way of Salvation was also planned before man was created.

God saw what man would do and therefore made provision for his redemption. It is a proof of the wisdom power and love of God.

"Then shall the King say unto them on His right hand, Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the earth" (Matt. 25:34).

When God told Noah to build the Ark, he did as he was commanded, and the Ark was perfect according to God's plan.

God's plan of salvation is also perfect, it provides for full and free salvation, for perfect redemption of every human soul, in every clime and age. The heavenly light "Lighteth every man that cometh into the world."

Of little children it is said, "Of such is the Kingdom of Heaven." To those of responsible age the promise of salvation is to "whosoever believeth."

There is not a single barrier in the way of any one seeking salvation that cannot be passed.

There is no language test, no labor test, no test of any kind, that stands in the way of any one seeking God. The plan of salvation, like every other thing that was ever conceived in the mind of God is perfect.

The Ark is a type of Christ. Inside the ark was life; outside, was death and destruction.

The same is true in the life of man. A soul living in Christ is happy with the promise of eternal life, while one living without Christ will meet destruction in the end.

"The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17).

Noah had faith in God when He told him to build the ark. He did not question the wisdom of it. His faith in God was strong enough for him to do as he was bidden without once wondering if he was doing a wise thing.

It takes faith to accept Christ. We get faith through coming in contact with God's people, and the Word of God. "Faith cometh by hearing, and hearing by the Word of God."

If the wonders of faith are marvel-

ous, the grace and power of God, in Whom we put our trust, are even more so. The reason men have so little power is because their faith is so small.

The reason their faith is small, is because they give so little attention to the greatness and power of God.

God's love is as great as His power, He has never proven unfaithful to a single promise He has ever made to man.

Men of great faith are most always men of great power, because through faith we get into peaceable relations with God.

"Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

HOW WOULD THIS DO FOR A MENNONITE CHURCH?

From the "Pittsburgh Christian Advocate" we copy the following action taken by an official board of a local congregation of Methodists in a town in Western Pennsylvania. We have made a few changes substituting the word "Mennonite" for "Methodist Episcopal," so as to make it suit to our readers. Read it over and see what you would think about recommending something like it to Mennonite congregations.—Editor.

It has pleased our heavenly Father, in His infinite wisdom, to establish in Midland a goodly number of His followers who have banded themselves together into a church body of the Mennonite faith, for the purpose of worshiping Almighty God. God has looked with favor upon our efforts and has wonderfully blessed us, and has made possible the erection of a temple in which we may worship together.

We hereby consecrate ourselves to His service, and will endeavor to lead lives wholly acceptable in the sight of God.

We will endeavor to build up the spiritual life of the church, and of the community, by taking advantage of opportunities which from time to time present themselves, by speaking a word for the Master, by letting our light so shine that others will see there is something in the religion of Jesus Christ which the world can not give, and ultimately in leading many sinners to the foot of the Cross.

We are self-appointed stewards to look after the temporal welfare of the church.

We make the following recommendations:

1. That all members earnestly endeavor to attend promptly the appointed means of grace—both Sunday worship and mid-week prayer service.

2. That parents see that their children are in regular attendance at

Sunday-school, and that they themselves attend if at all possible.

3. That a family altar for private worship be established in every home.

4. That every member be willing to take some active part in the administration of church affairs, thereby distributing the work equally and not allowing all of the new responsibilities to be placed on a few members.

5. That the members make a special effort to see that strangers and visitors are made welcome and invited to return.

6. That each member return unto the Lord that portion of their income which belongeth unto Him.

7. That each member endeavor to set aside each day an appointed time for reading the Bible and prayer.

8. That a copy of the discipline of the Mennonite Church be kept in every home, and that all members acquaint themselves with the rules and regulations contained in same.

9. That the "Gospel Herald" be read in every home.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

According to latest information, eight brethren are concluding their preparation for sailing on Feb. 16 to The Near East, at Philadelphia and New York this week. The names of the brethren in the group are, Roy E. Myer, Lancaster, Pa.; Ray F. Bender, Springs, Pa.; Daniel D. Stoltzfus, Martinsburg, Pa.; Menno Nussbaum, Orrville, Ohio; Roy Kauffman, Urbana, Ohio; Fred Swartzendruber, Wayland, Iowa; Milo Zimmerman, Harper, Kans.; and Martin L. Weaver, La Junta, Colo. The group is scheduled to sail on the steamship "Orizaba." They will be expected to take up the work started by those on the field whose term of service has now expired. We wish them God speed.

* * * * *

This is the season of the year when suffering in the Near East is at its height. The damp chilly rains chill to the bone. With no place to sleep except on the cold damp stones of the street, and with scarcely any clothing to wear, thousands of boys and girls, and older people, are dying from pneumonia as well as from starvation. Following are a few extracts from letters recently received from Brother Jesse Smucker who is located at Diabekir. He, with two American women relief workers, constitute the entire force of relief workers in that large city which was the scene of some of the most horrible massacres at the time of the Turkish atrocities.

* * * * *

"The weather is getting cold and damp. Not real cold but a chilly dampness that penetrates. And Oh the sights we see, and

the poor cold shivering children! It is enough to break one up. Today I clothed four poor ragged street beggars. I had known them before and so when they came again this forenoon, shivering and barefooted, I took them into my little old office, which has no glass in the windows and the door must be left open to let in light. I had them gather around the fire and warm themselves. How grateful they were! One little girl was especially grateful. She seemed so bright. I told her to bring her little brother this afternoon. They came back. The little boy with his rags, had a piece of tin and on that he carried a few live coals, trying to keep himself warm. I took them to the industrial rooms to give clothes. I smiled at the little girl and placed my hand on her shoulder. The poor little thing burst into tears as she said how she hoped God would bless me and how she would pray for me. Sometimes at home we give people things and they say "Thank You," but it means very little in comparison to what it means to see these little orphans—belonging to nobody—express their gratitude. There is nothing "put on" about it."

* * * * *

"There are so many people coming who need help so badly. Many times I turn away in despair saying "What can we do for them?" The other way a woman was sitting on our cold stone step, doubled up and scarcely lifting her head. When she did, tears were in her eyes and we saw that she had a little baby just a few days old folded under her clothes trying to keep it warm. The Turks she had been with had turned her out. She had nothing—no place to go. I tried to think what could be done. We did not dare turn her out into the street to die. We finally sent her to the Armenian orphanage where they are already overcrowded and dying for lack of clothing and bedding. Sent her a mattress and two blankets. We were down at the orphanage yesterday. Children stand around there shivering and trembling with nothing on their bodies but a thin white muslin undershirt. The sick lie on the floor. No glass in the windows as it is almost impossible to get glass, and even paper can scarcely be bought. They said if they only had paper they could get along. I told them we would send over paper. Had a bunch of Christian Monitors and Gospel Heralds that Orie Miller had sent up from Beirut. Sent them over 25 blankets today and will have clothes ready for more by Saturday."

* * * * *

"I have mentioned but a few cases so that you may have an idea of what is going on here. Oh if we but had the money and material to clothe these freezing people! I remember reading such accounts, and then with a sigh turn away to something else. But to have it right before ones eyes and to be made to see and feel their suffering is quite another thing."

* * * * *

"Had a busy Christmas day. At four o'clock in the morning I was awakened by singing at my window. Our help here, and some others of our friends came and sang for us something about "Merry Christmas." We appreciated it, especially when we found out that some of them had not slept all night for thinking about it. After breakfast all our interpreters, helpers and maids came up into the room, about twenty in all, while I read the Christmas story in English, another read it in Arabic, then we sang a few songs, had a short prayer,—and that constituted our Christmas exercises. After that was over callers

began coming. It is the custom at this time for people to come and congratulate others and then pass out. Well they kept that up all day long. People came, shook hands, sat down and ate a little Turkish candy, drank coffee, sat a few minutes and then left. All kinds of people were here,—Turks, Kurds, Armenians, Syrians, Chaldeans, Assyrians, Moslems, Christians, etc. The big men of the city also called,—the Volley Pasha, governor of the district, Jovedett Bey, the military head, and the leading Priests and Bishops. After supper we had a few more exercises and then retired to our rooms."

REPORT OF CONTRIBUTIONS

For the Gospel Herald

We, the Trustees of the Mennonite church of Fairview, Mich., make the following statement to the church as a whole, First, to express our thanks to those that contributed towards the building of our church house; Second, to give an opportunity to help us to those who desired to help when the building was started but could not.

The building cost us	\$6,720.97
Receipts from our own	
Congregation	\$3,137.90
Donations from other Congregations	
and members	
Stella Sharp	100.00
I. L. Detweiler, Ohio	25.00
West Liberty Ohio	50.00
J. Y. Miller, Farview	2.00
I. Z. Kauffman, Ohio	15.00
D. B. Raber	60.00
H. M. Handrich, Mo	100.00
J. H. Barnhart, Dayton Va.	10.00
J. C. Matthews,	1.50
Mrs. Caroline Troyer	5.00
I. W. Oviatt, Bay City	5.00
Huron County Cong	5.00
Levi Gerber, Shanesville O.	5.00
Denbigh Cong. Va.	10.00
Howard Co. Sewing Circle	75.00
Monroe Gerber,	10.00
I. Z. Musselman	150.00
Shantz, Canada	8.00
L. I. Yoder	25.00
Mrs. Ivan Musselman	46.25
Fulton County Cong.	120.00
Gap, Chester Co., Pa. Cong	16.46
Morgantown Cong. Pa.	60.00
Iowa Cong., West Union	219.75
Selig Solomon	25.00
Levi Troyer	10.00

Total	\$1,168.96
Pledged but not yet paid by home members	685.50

Grand total	\$4,992.36
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Balance to be raised	\$1,732.61
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Signed.

C. M. Zook,
I. N. Yoder,
M. S. Steiner, Trustees.

If one copies others he will copy their faults. Christ alone is the perfect pattern. Be imitators of Him.

Fear not troubled waters. There was healing only when they were troubled.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

READING AND PREACHING

(Continued from page 867)

By the Holy Spirit Christians are enriched in utterance. But if everything they have to say is cut and dried, and written down, there is little opportunity for the manifestation of the Holy Spirit. It is the work of the Holy Ghost to bring all things to our remembrance; but if all things which are to be said are already written down, what necessity is there for the Spirit's aid? The Holy Ghost is to give boldness. And so we read, "With great power gave the apostles witness of the resurrection of the Lord Jesus." Acts 4:33. But the testimony of a witness who could not tell his story without having it written down in advance, would probably have little weight in an ordinary court of law.

The gospel which of old wrought effectually to the salvation of men, was preached with the Holy Ghost sent down from heaven. While Peter spake, "the Holy Ghost fell upon them." The Saviour's promise, "Lo, I am with you always, even to the end of the world," implies the presence of divine power; and His command, that even in the presence of rulers, and when brought before kings, they should take no thought how or what they should speak, implies the constant presence of mightier than human energies.

It is sometimes said that on certain occasions persons might speak extemporaneously, but to preach year after year to the same people renders the use of a manuscript indispensable. This is perhaps another way of saying that when a man has told all that he knows, he must have a chance to forage among the books and copy out something new, or else his supply of material will run dry. But suppose instead of doing this, he should go out and preach the gospel in other cities, and proclaim to other people the truth as it is in Christ Jesus. Are there not souls who sit in darkness and hunger for the things which he does know? And may it not be a question whether the way out of this difficulty would not be found by going forth to sow the precious seed, rather than by staying year after year to scatter it where it has already been so persistently sown?

It is hard to do the work of God according to the plans of men. If we look entirely from a human standpoint, and consent to abandon the thought of divine interference and divine power, the way will then seem clear to use all human machinery and still see very small results. But if God is in His church, if Christ still abides with His people, if the Holy

Ghost still dwells in the hearts and in the lives of the sons of God, then we have to deal with supernatural forces, and to omit these from our reckoning is to leave out that without which all the rest is but emptiness and vanity.

"If any man have not the Spirit of Christ, he is none of his." There is no substitute for the Holy Ghost in the church. With the Holy Ghost, the church is the habitation of God through the Spirit; without the Holy Ghost, it is a mere voluntary human association, marked with fraud and deception from its very infancy, in claiming an authority and power which it does not possess, and professing to do a work which it can never accomplish.—H. L. Hastings.

COMPANY; ITS INFLUENCE

(Continued from page 870)

now is, what will gratify the company? If this point can be secured, there seems to be no thought of the remorse thus stored up for the sick-chamber or a dying bed. In a large majority of cases pre-eminence in evil results from the abuse from that social principle, which God has implanted in our bosoms as a help to the development of piety.

Where is it, let me ask, that the profane jest is uttered against the Scriptures, the Lord's day and the ministry of the sanctuary? Under what circumstances is it that the song of the drunkard is heard, and the silence of midnight is disturbed by the mutterings and cursings of the gambler? How comes it to pass that here one and there another is enticed to the house of infamy and the haunts of damnation?

These are not vices which spring up in retirement and are connected with thinking on one's ways. They have their origin in noise and bustle and excitement, and not in stillness of solitude. This is the point at which the road starts which leads to profanity, intemperance, and debauchery. Festive seasons and days of mirth afford a fruitful soil for the growth of sin. The mind is thus unbent, pleasurable sensations are excited, and one gives countenance to another, until the most disgusting impiety and inebriation ensue. It is well, too, to remark that young men of amiable dispositions are often most in danger from bad company.

Owing to that great catastrophe which so utterly deranged man's whole moral nature, some of those very traits of character which are denominated virtues, seem really to open the door to vice. This is but too true of thousands who are blessed

with a soft, mild, and yielding disposition. Like some plants which change the color of their blossoms as often as you change the soil in which they stand, these persons take their tone of feeling from surrounding circumstances! While at home, where the Bible was read, prayer offered, the sanctuary visited, and God worshiped, everything went apparently well with them. But after receiving the farewell blessing of a kind father, and the parting embrace of a fond mother, new scenes soon open and new impressions are made. Sooner than turn his back upon some unprincipled associate, he will sacrifice conscience, peace of mind, and the favor of God. Let one of an easy complying disposition, and with little fixedness of principle, come into contact with educated and refined iniquity, and the work of ruin is speedily done. The politeness of the exterior renders him unsuspecting of the sink of corruption within. At first he only listens, then he begins to imitate, and soon he goes as an "ox to the slaughter and as a fool to the correction of the stocks."

All this is confirmed by the fact, that young men are sure to be estimated by the character of their companions. There is an old proverb, and all experience verifies it: "Every man is known by the company he keeps." It is possible for you to lose in an hour, what it costs years of care and circumspection to gain. A little want of consideration, a little forgetfulness of what is due to yourself, a little yielding to the blandishments of vice, may inflict an injury never to be repaired.

But take another course. Seek the society of the good, cast in your lot among the virtuous and faithful, and your standing will become reputable at once. Everybody will see that you respect yourselves, and this will secure the respect of others. I charge you, ponder well these remarks. If you are seen to associate freely with such as are known to have no respect for the Scriptures, and no reverence for the Sabbath, especially if it should once come to be understood that you can cast in your lot with those who have gone so far in the ways of transgression as to glory in their shame, you must not deem it a hardship to be treated as if you sustained the very same character. No matter what gay clothing they wear, how flippant their conversation, or how respectable their friends; they are not the companions for you. It is impossible to join affinity with them, without exposing yourselves to be dragged into the same gulf in which they are fast sinking.

If you will take the advice of one

older than yourselves, be not ambitious of having a multitude of bosom friends. Far be it from me to utter a syllable, which might by any possibility be construed into an encouragement of those misanthropic feelings which sometimes struggle for ascendancy, even in the youthful bosom. But still let me tell you, that to open your arms to every one's embrace, and to form intimacies with every newcomer, is to sow the seeds of sorrow for yourselves. My advice is—be polite, be kind, be courteous to all; but for your own sakes, be familiar with very few. Make companions of parents, brothers and sisters, and you need never feel lonely.

Let me say further—in choosing friends, learn to set a much higher value on virtue and religion, than on any outward distinctions. Surely, you need not wonder at the multiplied sorrows which too often embitter life, if you but call to mind on what principle it is, that some of its most sacred ties are formed. What real happiness can a young person, male or female, expect from a voluntary alliance with that which is low in feeling, debased in taste, and depraved in habits? The hope of after reformation in such cases, is so fallacious that you should never dream for a moment of relying upon it. Let the change for the better come first, and let the union, if it ought to take place, follow.—David Magee.

CLIMBING

By C. R. Strite.

For the Gospel Herald

I will climb a little higher,
Tho the way is rough and steep;
'Midst the trials, joys, and sorrows
God will ever, with me, keep.

I'll upward climb with greater zeal,
Tho great darkness be in the way;
To God I will my all resign
Who teaches me to watch and pray.

But I must climb if I would gain
The joy of heaven's eternal day,
Tho weak and worn, with tiring aim
I'll hasten on the upward way.

And as I climb life's toilsome road
May earth's great cares and sorrows flee,
My heart with cheer in Christ abide,
Thy Word my light and strength shall be.

Climbing! Climbing! pressing upward,
Oh, the joy of endless bliss.
Where the angels sing triumphant
Who won't climb, for joys like this?

A trusting child, my soul still climbs
And oh! what rapture in the thought
With faithful step, and onward march
One soul to glory, to have brought.

As we climb and see the summit,
Where the day of life shall wane,
May our hearts abound with praises
Coming home our crowns to gain.

Maugansville, Md.

Married

Nafziger—Sears.—On Dec. 20, 1919, at the home of the bride's parents near Tiskilwa, Ill., Bro. Amos Nafziger and Sister Phebe Sears, C. A. Hartzler officiating.

Kauffman—Stoltzfus.—On Jan. 8, 1920, Bro. Eli Kauffman of Gordonville, Pa., and Sister Emma Mast Stoltzfus were united in matrimony by Bishop Christian L. King. May God's blessing attend them.

Hostetler—Eyler.—On Jan. 21, 1920, at home of the officiating minister, S. E. Allgyer, near West Liberty, Ohio, Stephen Hostetler and Mamie P. Eyler were united in marriage. May the Lord richly bless them through life.

Miller—Yoder.—On February 1, 1920, at the home of the officiating Bish. J. P. Miller, Bro. Percy J. Miller of the Shore Mennonite congregation and Sister Artie Yoder of the Forks congregation were united in the holy bonds of matrimony. May God's richest blessing go with them thru life.

Smoker—Fisher.—On Aug. 18, 1919, at the home of the officiating Lishop, Bro. John S. Mast of Elverson, Pa., Bro. Amos B. Smoker and Sister Sarah Kauffman Fisher were united in holy marriage. May the rich blessings of God attend them thru life.

Harnish—Thomas.—On Jan. 29, 1920, at the home of the officiating Lishop, Bro. John K. Charles, Bro. Clayton Harnish of New Danville and Elizabeth Thomas of Iyerland, Lancaster Co., Pa., were united in matrimony. May God bless this union to His glory.

Kauffman—Kauffman.—On Jan. 29, 1920, at the home of the bride's parents near Strasburg, Pa., Bro. Jacob S. Kauffman and Sister Lizzie K. Kauffman both of old order Amish congregation were united in holy bonds of matrimony, Bro. Stephen S. Esch officiating. May the Lord bless this union with long life.

Obituary

Middaugh.—Adam Middaugh was born near Sugar Creek, O., Oct. 8, 1856; died at his home in Burton City, O., Jan. 23, 1920; aged 58 y. 3 m. 20 d. He was married to Nancy Bricker. His wife and nine children mourn the loss of their husband and father. Funeral services at the Pleasant View Church Jan. 31, by I. J. Buchwalter and Aaron Elderly.

McNett.—Sister Fannie M. McNett, wife of J. C. McNett and daughter of the late Michael Shank, died of apoplexy at their home near Harrisonburg, Va., January 8, 1920; aged 67 y. 7 m. 21 d. She united with the Mennonite Church in early life and remained in the faith until death. She leaves besides her husband, six sons and four daughters to mourn their loss. Funeral services were conducted by the brethren S. H. Rhodes and B. F. Landes on the 10th from John 11:25, 26 at the Pike Church. Her body was laid to rest in the cemetery nearby.

Leaman.—On Jan. 24, 1920, near Mechanicsburg, Pa., entered into rest Lizzie K., wife of Abram B. Leaman, aged 35 y. 4 m. 19 d. She was a member of the Mennonite Church for some years. Her husband and the following children survive: Minnie R., D. Rohrer, Chester. She leaves also parents, 2 brothers, and 1 sister to mourn her death. Funeral services were held Jan. 27 at Mellinger's Mennonite Church. Text, Job 17:11.

"There's a shadow in our home now,
A voice we loved is still.
There's a mother's face that's missing
And a place no one can fill"

Mishler.—Rachel Irene, daughter of Bro. Homer and Sister Lydia Mishler, was born in La Grange Co., Ind., March 4, 1919; died of influenza Jan. 29, 1920; aged 10 m. 22 d. She leaves father and mother, 2 sisters, 1 brother, 2 grandfathers, a grandmother and many relatives. Twin sisters preceded her to the spirit world. Funeral services at the home Jan. 31 by Y. C. Miller. Text II Sam. 12:23.

Gone to heaven is our darling
Gone to her bright home above
She has left us here so lonely
How we miss Rachel whom we loved.
Y. C. Miller.

Moyer.—Samuel K. Moyer was born Sept. 26, 1843, in Montgomery County, Pa.; died Dec. 14, 1919; aged 76 y. 2 m. 18 d. He was married to Mary H. Kratz Jan. 1, 1874. This union was blessed with 7 children, of whom one died at the age of 2 years. With their mother, 6 remain to mourn his departure. He leaves 1 brother and 12 grandchildren and many friends. He was a member of Blooming Glen Mennonite Church. Funeral services and interment at Line Lexington. Services were conducted by Peter Loux, Joseph Ruth, and Aaron Freed. Text, II Timothy 4:6-8.

"Father, husband, how we miss thee,
All thy chairs are vacant now;
But we know that by His promise,
Thou art with the Savior now.

Foust.—Samuel Foust was born December 21, 1838, and died January 29, 1920; aged 81 y. 1 m. and 8 d. He was married to Lydia Hoffman March 16, 1862, thus having lived in matrimony almost 58 years. To this union were born one son and five daughters; two daughters preceded him to the spirit world. He was a life-long member of the Mennonite Church, and served as deacon in the church for almost 49 years, faithfully performing his duties as a servant of the Lord. He had always lived on or near the old homestead, Foustwell, Somerset County, Pa., and was buried on the farm in the Foust Cemetery. Besides his wife and five children, he is survived by 31 grandchildren and 27 great-grandchildren. Services were conducted in the U. B. Church of Foustwell, by S. G. Shetler, assisted by E. J. Blough, where a large number of people had gathered to pay the last tribute of respect to an aged father in Israel.

Metzler.—Bro. Albert C. Metzler was born in Columbiana Co., Ohio, July 24, 1890; died in the 30th year of his age, in the Eye and Ear Hospital, Pittsburg, Pa., where he had gone for treatment. Altho the treatments were very severe he never complained but bore it all cheerfully and patiently. He was of a quiet disposition, loved and respected by all who knew him. He told his father and mother not to worry about him, saying, "As the Lord wills I am satisfied." He accepted Christ in his early youth and was a faithful, devoted member of the Leetonia congregation. Why Bro. Albert was called away so early in life when he was so much needed in the home and in the Church we can not understand, but we feel that our loss was his eternal gain. He leaves father, mother, and one sister, Mrs. Harvey Detrow, to mourn his loss. Funeral services at the Leetonia Church Sunday, Feb. 1, 1920, by I. B. Witmer and David Lehman from Rev. 14:13.

Miller.—Nora E. Miller, daughter of Andrew and Carrie Sunthimer, was born July 23, 1893; died at her home near Shipshewana, Ind., January 29, 1920; aged 26 y. 6 m. 6 days. She united with the Mennonite Church when 10 years old and remained faithful to the end. She was married Nov. 22, 1913, to John S. Miller. This union were born 4 children: Ernest, Bernice, Orval, and Payson only 6 weeks old. She was a kind and loving mother, and a good neighbor. She leaves to mourn, her husband sorely afflicted with the same disease, influenza, four children, mother, step-father, one half-brother, and a host of relatives. A private funeral was held. Memorial services will be held later. It is sad, but we mourn not as tho we had no hope. Sad to see the mother and wife

taken away from her husband and children at a time when she was so sorely needed. None of the family were able to go to the cemetery. Peace to her soul. Service was conducted by the home minister.

Kaufman.—Sadie Custer Kaufman, daughter of Joseph Custer, was born near Davidsville, Pa., January 15, 1888, and died January 30, 1920; aged 32 y. and 15 d. She united with the Mennonite Church at the age of 19, and was a regular attendant at church and a worker until death. She was married to Curt's D. Kaufman, and to this union one daughter and one son were born. She was afflicted with heart trouble for some time, but there was no special development until attacked by the "flu." After this disease set in, she was sick less than two days, until she departed this life. On account of the disease, the health authorities did not allow a public funeral service. A short service was conducted in the home, by S. G. Shetler, assisted by E. J. Blough, where some of the near relatives had gathered. Quite a number had assembled outside and at the grave to mourn for one whom they loved and to weep with the weeping ones. Her mother and her only brother preceded her to the spirit world. Her only sister, being afflicted with the same disease, could not attend the funeral. Her two children also had an attack and could not accompany the remains to the Kaufman Cemetery, where the mortal remains were laid to rest.

Misler.—Emma Misler, daughter of Bro. John F. and Sister Amanda Miller, was born April 11, 1892, in La Grange county, Ind., died at her home near Shipshewana, Ind., January 27, 1920; aged 27 y. 9 m. 16 d. She was married to Oscar W. Misler Nov. 21, 1914. To this union were born three children: Harold, Reba, and Pauline. She united with the Shore Mennonite congregation when 13 years of age and remained faithful to the end. She was a kind and affectionate mother and a good neighbor. During her affliction of one week she was very patient. Her last words to her husband were, "Take good care of the children; take them to Sunday school and church, Good bye!" She leaves to mourn her departure husband, 3 children, father, mother, 2 sisters, five brothers (one brother in France). Two brothers preceded her to the spirit world, one 3 years old, the other in its infancy. We mourn not as those that have no hope. A private funeral was held at the house by J. J. Miller, at the grave by Jacob P. Miller. This was a very sad time as her husband and children were all sick with the influenza also three of her brothers, the one almost at death's door. Memorial service will be held later as four closely related families were afflicted with influenza. The bereft family have the sympathy of the entire neighborhood. Peace to her soul.

CHURCH AND SUNDAY SCHOOL HYMNALS

A Change in prices for our leather bound hymnals has recently been made necessary on account of heavy advances in the price of leather. We therefore wish to announce that our former prices are hereby withdrawn and a new schedule is now in effect as follows:

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Per copy, postpaid ----- \$ 1.50
Per doz. copies, not prepaid ----- 16.00
Per 100 copies, not prepaid ----- 125.00

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Per copy, postpaid ----- 1.50
Per doz. copies, not prepaid ----- 16.00
Per 100 copies, not prepaid ----- 125.00

Prices for the cloth bindings remain as advertised in our recent catalog.

Mennonite Publishing House,

Scottdale, Pa.

Items and Comments

Many Pittsburgh teachers are ill with influenza and the schools, lacking teachers, had to be dismissed until better health conditions prevail.

The campaign against food profiteers and hoarders has resulted in 895 arrests, the Department of Justice announced today. While only a small number of these cases can be brought to trial the prosecutions so far have resulted in 28 convictions, officials said, penalties ranging upward to a fine of \$5,000 with one year imprisonment.

More than 100 arrests have been made for profiteering in sugar. Eleven convictions have been obtained thus far on sugar profiteering charges, and less than one-fourth of the calls have gone to trial, according to officials.

It is unfortunate that the leading issues now before the nations must be steeped in partisan politics. As the elections draw nearer this fact becomes more evident. At first there were charges and countercharges, and prompt denials, by each of the great political parties that partisan politics had anything to do with their position in such questions as League of Nations, military training, and other issues affecting the weal or woe of nations; for as the elections are approaching the mask is being discarded and party men are becoming bolder in taking their attitude in the name of their party. The methods used are prejudicial to a proper consideration for the real merits of the issues involved.

Two foreigners, unable to speak English, were recently sentenced by a Pittsburgh judge to pay a fine of \$10 each for violation of the prohibition legislation recently passed. They did not have the money but said thru their interpreter that they could get it if they were allowed to go home. Again it was discovered that they did not have the necessary \$5 to get home with. The judge produced the necessary money and lent it to them with a warning to send the money promptly for he fine or be subject to re-arrest. He explained that the United States could not collect the \$5 he had lent them, but he would be glad to get it too at the same time that the fine was paid. It would be interesting to know the final result of this mingled justice and clemency.

NOTICE

Notice is hereby given that the Virginia Mennonite Board of Missions and Charities has been enlarged, reorganized, and incorporated and is now ready to receive hold and disburse donations, bequests endowments, and both real and personal. All donations will be used at the discretion of the Board unless special directions are given by the donor's which shall be respected. Donations are solicited and will be thankfully received. At this time there is a special need of funds to pay the property bought in Knoxville, Tenn., and to build a house of worship thereon. Which request has already been made through the Gospel Herald. All means should be sent to Joseph W. Coffman Treas., Dayton, Va., Wm. Jennings, Concord, Tennessee or C. B. Byers, 1308 W Fourth Ave., Knoxville, Tennessee.

S. M. Burkholder,
Dale Enterprise,
Virginia.

DO NOT DELAY

We are glad to report that all but three have to date answered the letter of explanation sent to the various brethren selected by the Peace Committee to prepare a mailing list of their respective conference districts.

The answers show there is a general interest among the brotherhood in regard to the subject of Universal Military Training.

Will letters from individuals be of any value? Yes, for several reasons. Petitions to Congress are so many that they sometimes do not receive special attention. Remember that this is not true of all petitions. In these strenuous times the members of Congress are kept extremely busy and can not always consider petitions. A personal letter from a constituent direct to the Congressman of his district will reflect the public sentiment of the people whom he represents. It also shows the Congressman that some one is concerned about the laws to be passed and the welfare of those whom it will affect.

The mailing list sent in is very representative. Some one might wish to write whose name was not sent in. If so, be sure to send in at once for a copy of the petitions signed by the brotherhood.

May we again emphasize the importance of writing these individual letters? Delay may mean much. Just take enough of your time at once and write to your two U. S. Senators and the U. S. Representative from your district. The letters should be short to receive proper attention.

Some very valuable suggestions have been sent in, and we shall be very thankful for additional ones.

Petitions to the Author of Peace is the greatest factor in all of this work.

S. G. Shetler,
Secretary of Peace Committee.

CALENDARS FOR 1920

We are pleased to announce that we have a small stock of each of the following calendars which we are offering as long as they last at the prices given with each.

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Gospel Text Calendar Each	\$.25
Five copies	1.00
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M. C. Cressman, Can. Treas., Kitchener, Ont.

OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(*1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.

Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Miner, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(*1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va., Supt.

Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. E. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

Knoxville.—(*1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(*1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria.—(*1919) 900 Garden St., Peoria, Ill., John Harnish, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sander, Supt.

Old People's Home.—(*1901) Marshallville, Ohio, Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home.—(*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home.—(*1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth
Established 1864)

SCOTSDALE, PA., THURSDAY, FEB. 19, 1920

(Established 1905)
Gospel Witness

No. 47

EDITORIAL

"If we live in the Spirit, let us also walk in the Spirit."

Men of strong convictions are invariably men of power. "I must by all means"—stirs not only the one who is thus moved, but also others that come under his influence.

Money can not purchase everything, as is shown in the case of Simon the sorcerer. Even though the apostles would have been weak enough to accept his bribe (a sin of which they were never guilty) the power which Simon coveted could never be acquired in that kind of a way. The gifts from God are "without money and without price."

Sunday School Quarterlies.—Work on the Sunday school quarterlies is being pushed, and we hope to have them ready to send out in time for distribution the last Sunday in this quarter. Most of the orders have been coming in promptly, but some have been late in the past. If you have not yet sent in your orders, we suggest that you do so at once. It will help us get your orders filled and the literature on hand promptly when you need it.

Mennonite Year Book and Directory.—In reply to the many inquiries that are coming in concerning our Year Book for 1920, we will say that it will be ready for delivery within a few weeks, the Lord willing. For some cause much of the material was late getting in, and as a result the work is gotten out much later than it ought to have been. We hope to do better hereafter. Send in your orders, and they will probably be filled soon after we get them.

Commendable Contributions.—The three financial reports printed in these columns show a total contribution by our people of \$38,360.33 to charitable, mission, and relief work during the month of December. It is another evidence that our people need only to be convinced of real needs to be ready to give with a ready hand. We praise the Lord for this generosity. May the financial contributions be accompanied with fervent prayers and willing hands to serve in every time of need and opportunity.

Missionaries for India.—We are glad to announce that the prospects of being able to supply our Mission in India with needed workers have brightened considerably. Sister Anna Stalter, who sailed from San Francisco, Calif., about two weeks ago, is now well on the way. Permits have just been granted to Bro. and Sister R. R. Smucker and Sister Mary Good and arrangements are being made for their sailing at an early date. The prayers of God's people have not been in vain, and we hope soon to be able to announce that others will have gotten their permits to enter India.

It may be of interest to those having to pay income tax to know that the government exempts from taxation up to 15 per cent of the income money that is donated to charitable and religious purposes. For example, if you are a married man having five children and your income is \$3500 you have an income tax to pay on \$500. Should you devote 15 per cent of your income to charitable and religious purposes your income would be less than \$3000 and you would be exempt from income taxes. A practical suggestion has been made that for the coming year we pay 15 per cent for the evangelization of the world.

CONSERVATISM, CONSERVATION

(Continued)

Another essential to effective work in church building is to

6. Practice uniform kindness toward all people.

It is necessary, sometimes, to administer rebuke; but let it be done in all kindness. Thunder and lightning may be necessary to clarify the atmosphere, but it takes the gentle shower and warm weather to make things grow. Harshness may terrify, but love wins. You may find yourself in the middle of a storm of controversy. It will be very important to be able to reflect, after the storm has blown over, that you have used no harsh or uncharitable language about your adversaries. Kind words and kind deeds, springing from a heart overflowing with love, are stronger weapons than any carnal weapons you can use. If you would win and hold souls for the Master, be kind. "A soft answer turneth away wrath."

7. Be faithful in purging out "the old leaven."

Kindness is not opposed to justice or to wholesome discipline. One of the most striking expressions in the Bible is that uttered by Paul when he speaks about "speaking the truth in love." Truth and love, justice and mercy, are both needed in the work of the Church. There are two lines of texts which people are fond of quoting but, unfortunately, there are too few people who make a practice of quoting both. Let us put down a few by way of contrast.

1. "Be ye kind one to another." "Judge not, that ye be not judged." "Be pitiful, be courteous." "Love your enemies." "If ye forgive not men their trespasses, neither will your heavenly Father forgive

you." "Love beareth all things." "Charity shall cover the multitude of sins."

2. "Purge out the old leaven." "A man that is an heretic, after the first and second admonition, reject." "Rebuke them sharply." "Rebuke with all authority." "Withdraw yourself from every brother that walketh disorderly" "Let him be unto thee as an heathen man and a publican."

Here we have two lines of scripture, both give by inspiration of God, both sacred, both profitable—and both have been abused, because one was followed to the exclusion of the other. It is quite evident, (1) that to emphasize the first to the exclusion of the second means an imbecile church government that allows the member to go to ruin, while (2) to put into force the latter, except in the spirit of the former, means a policy of harshness and un-Christian severity which knocks the church to pieces. Combine the two, and you have ideal church discipline.

No church can prosper, spiritually, where there is no effort made to revive the dead members—and in case they can not be revived, to expel them. "And every branch in me that beareth not fruit he taketh away." "A little leaven leaveneth the whole lump." Keep out the leaven, cut out the dead timber, if you would keep the church in a healthy, growing condition. Faithful planting, faithful pruning, faithful cultivation, and faithful removing of the dead members that can not be revived, will, as a rule, result in a healthy growth both spiritually and numerically.

8. **Keep the missionary spirit alive.** The missionary spirit is manifest (1) when people are careful that in their own lives they reflect the life and will of the Master, (2) when they exercise diligence in trying to awaken an interest in the cause of Christ in their own neighborhood, (3) when they make an effort to carry the work of the Gospel into neglected districts within reach, (4) when they make an effort to spread the faith through personal work and testimony and the sending of literature, (5) when they support heartily the mission work in rural fields, in cities, and in foreign lands. When all this work is supported in prayer and means and service on the part of the whole membership, then can a church be truly said to have a missionary spirit. Who can doubt the results of such an effort?

(To be continued)

Be not afraid to meet temptation. It is only a messenger or herald to show one the "way of escape," which always comes along. At the end of this "way" stands a new realization of God.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

WHEN THE BRIDEGROOM COMES

By S. P. Yoder

For the Gospel Herald

When the heavenly Bridegroom cometh,
To receive His faithful bride,
With the holy saints and angels
Who in glory now abide.
And the sweetest heavenly music
Sounds His coming to declare,
Sad will be the cry of sinners,
Weeping, wailing in despair!

Not a weak and helpless infant
As His advent was before,
For He comes with mighty power
His dominion to restore.
Long inviting, waiting, waiting,
For the lost ones to return,
Sad indeed the fate of sinners
Who His love and mercy spurn.

Once He came a loving Savior
To redeem and save from sin;
And from all His vast creation
For Himself a bride to win;
Long He wooed and gently pleaded,
But the time is drawing near
For the final consummation
When the Bridegroom will appear.

When the blessed Bridegroom cometh,
To receive His very own,
Faithful ones will then be ready,
Knowing Him as they are known.
Oh to be among the number
Who the marriage-feast may share,
Then to dwell in heavenly mansions,
He has promised to prepare!

When the heavenly Bridegroom cometh,
Will He find a waiting bride
All arrayed in shining garments?
Not in vain the Savior died:
For among the many, many
Who in pride now turn away
There are still a goodly number
Who in love the truth obey.

Brother, sister, are you ready?
He is coming, coming soon;
Coming in the early morning,
Evening, midnight or at noon;
Then among the host unnumbered
Who compose His spotless bride
May we meet Him at His coming
And with Him be glorified.

Denbigh, Va.

"True believers are a separated people. The separation is not so much from "contact" as it is from "complicity." This is not only a distinction, but a difference."

"Divine love in the heart is never a substitute for laziness in the flesh."

DOES IT MATTER WHAT WE BELIEVE?

It was a pleasant visit I had with that old friend of mine, as we talked of the days that are long gone, and traced the lineage of our families back many generations to prove that the blood was good.

"Well," he said as I was about to leave him, "my race is nearly run, my life work is done. I am ready to go, I am not afraid to die. I guess that if a fellow does his best he knows it will be all right. It doesn't matter much what he believes."

But I said, "John, isn't what you believe the basis of your actions? Isn't what you believe the frame-work of your faith and the basis of your vision of the future life?"

"Well," he said, "no, not exactly so. I believe we shall be judged by the deeds done in the body."

I replied, "A Christian is rewarded according to his works, but the line is drawn between a Christian and a sinner, because of belief. Christ said to Nicodemus, 'he that believeth on him is not condemned but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God;' and again, the people asked Jesus what they should do to work the works of God, and he said unto them, 'this is the work of God, that ye believe on him whom he hath sent' (John 6:28, 29); and when the Philippian jailer asked Paul what he should do to be saved Paul said, 'Believe on the Lord Jesus Christ and thou shalt be saved and thy house.'"

But my friend did not comprehend it. I left him with a shadow on my heart and my meditations carried me back over the path that I had trod. Was it not because of belief that I asked God to pardon my sins? Was it not because of belief that I accepted Jesus Christ as my Savior through atonement on the cross and joined the Orthodox Friends Church? Is not belief basic, fundamental, to real Christian life?

Good works have a much valued place in the economy of righteousness. A life that has accepted Christ by faith and abideth therein, will bear much fruit. Many people do many good works for policy's sake, and they get a reward. But good works will not count as a credit towards salvation and pardon of sin, without which no man can enter the kingdom of God. Belief is valuable and necessary. Paul said (referring to Genesis 15:6), "Abraham believed God and it was accounted unto him for righteousness." There are lots and lots of good, honest, clean, well-intending, worthy

people—many of whom are members of our churches and many of whom are not—and all so much alike that one can hardly tell them apart. Those who are not members have a sort of indefinite idea of a future life and an over-ruling Providence. They are depending on their honesty and good behavior to take care of them in this life and have about concluded to let the future take care of itself. They expect to deal with that when they get to it. Generally they are ignorant of the Bible. Those who have professed faith in Christ and joined the Church, have, perhaps, learned something of the teachings of the Bible and have loosely accepted them but they have not taken the matter of religion seriously. It is by no means a matter of importance to them and they have but little advantage over the class who have made no profession of faith at all. These two classes do not include the spiritual saints, nor the direct sinner, but they do include a very large part of the bone and sinew of our people.

The Church—our professing Christians, our ministers, and our Bible school teachers are largely responsible for this conviction, and largely because they have not themselves definite convictions of belief. Doesn't it matter what we believe?—Fodger P. Wilson, in "The American Friend."

NOT "AS THOUGH"

Christian faith is not hypnotism. It is by no means possible to "bring anything to pass" by simply believing that we can. Here is where Christian faith differs utterly from self-confidence, and resolute will-power, and Christian Science, and other ways of doing things which leave Christ out. Christian faith rests upon already existing and unimprovably perfect facts. Christ has died for our sins. Christ was raised from the dead to set us free from the power of sin. There are facts; just as literal, actual facts as that America was discovered centuries ago and is here for us to live in if we will. Christian faith is simply a common-sense recognition and acceptance of these great facts of Christianity. But how often even Christian people talk about their faith in some such way as this: "Now I'll act as though it were so, and that will help to bring it to pass." Christian faith never acts "as though" anything were so. It acts **because** a thing is so. Would you advise an American citizen in Pennsylvania to act as though he were living in America, as though American soil were under his feet? Or rather would you say, "You are in

America; America soil is under your feet; now go ahead in full recognition of these facts." Christian faith praises God for His great facts, and restfully lives in them and by them. And the greatest fact of all is Christ Himself.—S. S. Times.

RELIGION MORE THAN ENJOYMENT

There are two kinds of religion in the world—the religion that is heavy with self, and the religion that is strong with love. There are some people who mix opium with their Christianity. It soothes and charms them; it gives them pleasant dreams and emotions; it lifts them above the world in joyous reveries. They would fain prolong them and dwell in them, and enjoy an unearned felicity. Their favorite hymn is,

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

But no one ever got to everlasting bliss by that method. The world has small need of a religion which consists solely or chiefly of emotions and raptures. But the religion that follows Jesus Christ, alike when He goes up into the high mountain to pray and when He comes down into the dark valley to work; the religion that listens to Him, alike when He tells us of the peace and joy of the Father's house and when He calls us to feed His lambs; the religion that is willing to suffer as well as to enjoy, to labor as well as to triumph; the religion that has a soul to worship God, and a heart to love man, and a hand to help in every good cause, is pure and undefiled.—Henry Van Dyke.

"SELAH"

Here is a word that occurs seventy-one times in the Psalms. Usually it is passed over by the readers as an intruder with no sense or meaning, when the fact is, that it is full of significance. It has a two-fold meaning. HALT and STUDY UP, or as some one has put it, "Look Up and Lift Up." Consider the context and then put it into practice. Whenever you come across that word "SELAH" hereafter, halt and go back over what you have read and become a real Bible scholar.—Zion's Watchman.

Go where you will, your soul shall not sleep sound but in Christ's bosom.—Rutherford.

LOVE

By Enos B. Stoltzfus

For the Gospel Herald

Where is the Church of today?

In Acts 10:35, we read, "But in every nation he that feareth him, and worketh righteousness, is accepted of him." Also in John 13:35: "By this shall all men know that ye are my disciples, if ye have love one to another." In I Cor. 13:5-7 we find that "love doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; beareth all things, believeth all things, hopeth all things, endureth all things." "And now abideth faith, hope, charity." Dear brother and sister, have you that love for your church or for them that are without? "If we have not the love of God in our hearts, how about the resurrection? Please read Job 19:25; I Cor. 15:52; Dan. 12:2,3 "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

If we want to bring some one to Jesus we must have love one toward another. John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Lancaster, Pa.

THORNS, NOW AND THEN!

Christ on the cross was "made a curse" for us—without limit. The curse upon the earth when man fell included this: "Thorns and thistles shall it bring forth." And when, in Sidney Lanier's lines,

"Into the woods my Master went,
Clean forspent, forspent,
Into the woods my Master came,
Forspent with love and shame.

* * * * *

The thorn tree had a mind to Him
When into the woods He came.

In the crown of thorns the sin-curse upon the earth put its last touch upon our Lord. But on that cross He took away the curse, and, praise Him, the day is coming when, "instead of the thorn shall come up the fir-tree!"—S. S. Times.

"Blessed are the poor in spirit: for their's is the kingdom of heaven."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Canton, Ohio

(1939 3rd Street, S. E.)

Again our plans have been changed somewhat.

On Jan. 5 and 6 our Bible school began with an enrollment of forty-five; and things were going quite satisfactorily, both instructors and the students taking a live interest in the school work. At the end of three weeks seven of the students returned home on account of "flu" conditions in this end of the city,—one student having taken ill with the malady and nearly all exposed; but the faculty, together with the student body, decided to continue till at the end of the fifth week, when there were only twenty-four of the forty-five enrolled students here, and three sick, and others having symptoms of influenza, it was decided advisable to close.

The students disbanded at once, all turning their steps homeward except those who were not able. On the following morning, a few more were sick, also several light cases in the Mission home.

We greatly appreciated the interest the brethren—Lapp and Royer—took in the school as instructors of the various courses in Bible work, also Bro. Frey in the instruction given in music, and for the interest and excellent behavior of the entire body, and the fellowship manifested thruout.

The school also gave a rising vote of thanks and appreciation to the congregation and individuals who so kindly contributed money and provisions toward the school. What provisions are left over, which cannot be turned in on the Bible school fund, will be used in homes where needed.

We were also glad to have Bro. Lapp remain with us over Sunday, breaking the bread of life to us morning and evening

N. E. Troyer.

Feb. 7, 1920.

Los Angeles, Calif.

Greeting to all Herald Readers: On Sunday evening, Feb. 8, we held our second young people's Bible meeting at the mission hall, and despite the rainy weather a goodly number were present and a real feast of good things

was enjoyed by all present. Sister Barbara Beller was leader of the meeting.

We were also encouraged by the presence of Bro. Hiram G. Kauffman and wife of Landisville, Pa. Bro. K. preached for us in the morning. Bro. and Sister Kauffman have been in this vicinity for several weeks, and are leaving for their home this week. May God bless and prosper them on their way.

Sister Tillie Umble of West Liberty, Ohio, who has been with us for some time, is just recovering from an attack of plural pneumonia, and is able to be about again.

The mission Sunday school and other services are growing in interest and numbers, for which we feel to thank our heavenly Father. Our prayer is that the work may grow and prosper as the Lord wills. Meetings are held every Sunday morning and evening, and on Tuesday evening the prayer meeting which is being well attended. Pray for us and the work at this place.

Fraternally,

J. P. Bontrager.

Feb. 9, 1920.

Peoria, Ill.

(200 Garden St.)

Since our last writing, the attendance and interest at Sunday school has been real good, the largest number present being 75. We would be able to get more to come, but we have not the teachers to teach them.

Jan. 17 a meeting of the Illinois District Mission Board was held here. One of the things discussed was that of taking steps to have the property and the work turned over to the General Mission Board. The following brethren were present: J. V. Fortner, Dakota; Bro. Nice, Morrison, S. R. Good, Sterling; A. E. Kreider, Sterling; J. A. Heiser, Fisher; C. D. Heiser, Goodfield; S. D. Schertz, Cazenovia; John Roth, Morton and Ezra Yordy, Eureka.

Bro. Ezra Yordy has not been able to be with us the last three Sunday nights because of sickness in his home. We hope to have him with us again the 15th. Bro. A. L. Buzzard filled the appointments on Jan. 25 and Feb. 1.

We are glad to say that the Holy Spirit has been at work among those who have been attending the Mission. Some are seeking light upon the true teachings of God's Word. Pray for us that we may be able to direct them in the right way.

We were very glad to have Bro. S. E. Allgyer stop with us a short time yesterday, the 9th. Bro. Allgyer was very favorably impressed with

the location and arrangement of the mission building, and the prospects for the Lord's work. Other visitors at the Mission in the last few weeks were: David H. King, Hesston, Kans.; Hannah Mahnke, Eureka, Ill.; Bro. Christophel, Tiskilwa, Ill.; Mrs. Nofsinger, Washington, Ill.; Bro. Frank Harnish and wife, Eureka, Ill.; J. D. Smith, Metamora, Ill., and E. H. Oyer, Roanoke, Ill.

We are badly in need of a sister as a permanent worker. Will you pray the Lord of the harvest to send some one into this field of labor? Who will say with Isaiah, "Lord, here am I, send me?"

Ever hold us up at the Throne of Grace,
Yours for the Lost,

J. L. H.

Feb. 10, 1920.

A LETTER FROM THE NEAR EAST

By Chris Augsburg

For the Gospel Herald

After a great deal of delay, our steamer left New York harbor for the trip across the Atlantic on Nov. 5, 1919, at 5 P. M. The first few hours were delightful, in a sense, but the thought of leaving home and loved ones so far behind was a fact that gave us no small concern. We spent eleven days on the Atlantic before entering the Mediterranean. During seven of these we were in the midst of a storm which was rather severe at times. After that we had smooth sailing, with the exception of the last day before entering the harbor at Beirut, when the sea was quite rough.

We were permitted to spend two days at Athens while on the second lap of our journey. We also spent two days at Constantinople, whence we sailed on to Beirut, stopping at a number of places enroute. Of these Smyrna was the most interesting. Here we spent a few hours.

We finally reached our destination (Beirut) Dec. 13, where we were met by Bro. Orie Miller. We were naturally anxious to know to what work we would be assigned. The following Monday (15th) we were assigned to machines to deliver provisions to different stations. So far Mr. Moultri, an older man on the field, with Brethren Ernest Miller and Eli Stoltzfus were making trips to the various out-stations, while I have been doing mostly heavy hauling within the city. We have been to four out-stations. The one of most Biblical interest is Sidon where Brethren W. A. Stoltzfus and Silas Hertzler are engaged in orphanage work. There are many pitiful scenes but one dare not tarry too

long at one place, but must go on to duty.

The most interesting places to see are the orphanages. The bright faces mean much to those interested in the welfare of others. The sights we see are not so pitiful as those seen by the ones who came to the field when the work was started. We can see the results of the work of those who came before we did. As I remember Bro. Orie Miller's statement, they are caring for 3000, or more, orphans. This is the most important work at the present time.

While the work was started primarily to feed and save the starving, there is a great opportunity to feed the people with the bread and water of life. Though there have been missionaries in this country for 98 years (according to reports of missionaries who came with us) there is still opportunity for more work. We who are here and those in the homeland should all remember each other at the Throne so that the Lord's work may be carried on most effectively thruout the entire world.

At this time Bro. Orie Miller has been on a vacation for about ten days. He is expected back within a few days. We wish all in the homeland the best of God's blessings.

Beirut, Syria, Dec. 28, 1919.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What constitutes the unequal yoke with unbelievers? (II Cor. 6:14) How may the command be violated?

A Christian's aims, motives, principles, origin and destiny are entirely different from a non-Christian's and any alliance, association, or union between two persons with the above, constitutes an unequal yoke. "How can two walk together unless they be agreed" (Amos 3:3).

This command concerning the unequal yoke can be violated by:

1. Political affiliation, because a believer is not of this world (Jno. 17:14). He has been born the second time out of it (Jno. 3:5-7). His citizenship is in heaven (Phil. 3:20, 21 R. V.). He is a stranger and pilgrim here on earth (I Pet. 1:17; Heb. 11:13; Eph. 2:19, 20). Satan is the prince of this world (John 14:30), while Christ's kingdom is not of this world

according to His own testimony (Jno. 18:36).

2. A matrimonial union, because the Christian is saved, but the unbeliever is lost. One belongs to Christ, the other to Satan. "What part hath Christ with Belial?"

3. Social gatherings, because the world seeks carnal pleasures, feasting and gratification of the flesh. The Christian cannot truthfully enjoy these things of the world, because he has been redeemed from it and "old things have passed away and all things become new."

4. Business corporations, because a believer has a conscience on the truths of God; consequently he cannot violate any Scriptural principle in business without suffering for it. It has been said, and that truthfully, that a "corporation has no conscience" and when a Christian is thus yoked together with non-Christians in business, the one having a conscience and the other not, the Christian thereby violates the command of Christ and stands forth before the world as inconsistent with his profession and an unfaithful ambassador for Christ and is responsible to the extent of his holdings in said corporation.

5. Religious organizations and unions. No believer can be associated with any body of people who do not give the Word the supreme place in every question without being unequally yoked together.

People who are unequally yoked do not have the promise of God's protection and care as those do who are separated. —J. L. S.

Is the prayer of Christ being answered in the present world movement for the federation of churches? (Jno. 17:21).

The prayer of Christ is not being answered in the present federation of churches because of the following reasons:

1. The union Christ spoke of is to be founded upon unity of mind concerning the great facts of Scripture and the personality and work of the Trinity.

2. The present federation is not for the purpose of declaring the Gospel of grace to lost sinners, but for reform and world-betterment thru legislation and education.

3. The present federation of churches meets on the basis of the most liberal creed and not upon Scriptural truth.

4. The present federation of Churches makes no pretense of standing for the "faith once delivered to the saints" (Jude 3) while the true church can do nothing else.

5. The present church federation is courted by the world and its rulers while it welcomes alike those who deny the deity of Christ and those who affirm it. —J. L. S.

Does the responsibility of advancing the cause of Christ and the Church lay more heavily upon the ministry or the laity?

While we fully appreciate the weight of responsibility resting on the laity in order that it may grow in favor with God, we believe the burden is the greater on the one who has the oversight thereof and is charged to be an ensample to the flock (I Peter 5:2, 3).

In remembering those which have the rule over us and obeying them, the burden is made lighter, but still it remains that they must give account of the flock (Heb. 13:17).

The watchman has great responsibility. He must be vigilant, always on the lookout for danger in order that his sheep be safe guarded (Ezek. 33:6). We praise God that they that give the warning and they that take the heed can both deliver their souls.

—J. C. C.

What can you as an individual do to help build up the Church?

This striking question comes home to every one of us. We are individually responsible for the welfare of the Church. He gave to every man (mankind) his work (Mark 13:34). We have a talent given us to trade with (Mark 25:16). There is something for all to do. Some work is awaiting each one of us if we are burdened and willing to help the cause.

In our individual efforts whether they be feeble or strong we must not neglect our co-operation with God (I Cor. 3:9). We need to pray fervently for the Church that Jesus loves so much, but we must also lift our hand and do our humble part, no matter how menial it may be, and to God be all honor and praise. —J. C. C.

A MISSION CALL

By J. L. Reisner

In the Bible I read letters written by **Holy men.**

I sing songs composed by **Prayerful men.**

I hear earnest pleadings in behalf of **Fallen men.**

Then why! Oh why! should I refrain from doing **Something?**

Sterling, Ill.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THE LAST SMILE

(Composed in Oct. 1918, after an extremely hard frost. In memory of a sister.)

By L. L. Hershberger

When once the setting summer sun
Shone soft and tenderly,
Some fragrant summer blossoms smiled,
From 'neath an elder tree.
Then lithe the step and gay the heart
Without a trace of guile;
But now, not there nor anywhere,
Can I behold a smile.
The leafless woodlands drear and cold
With clouded skies o'er head,
And frosted blooms so pale and chill
All bleared and seared and dead.
Tho' far I seek o'er Freezeland's paths
Or muse beside the stile;
Not here, nor there, nor anywhere,
Can I behold a smile.
The chickens cheep within the coop;
A song bird seeks its mate;
Lone parents ply their daily care
And cats mew at the gate.
The cows moo from the barn-lot;
The calves call at the stile;
But here, nor there, nor anywhere,
Can I behold a smile.
What tho' I seek by Berlincourt
Or by the barn and shed,
To neath the spreading elder tree,
Whose leaves lie cold and dead?
Or cross the lawn and search the house?
While hopes my thoughts beguile,
Not here, nor there, nor anywhere,
Is to be found a smile.
All vanished now! and yet how soon,
The sunshine and the rain,
May clear the sky and warm the breeze
And spring time come again;
And sweet may smile the blossoms fair,
Without a trace of guile;
Though now not there, nor anywhere,
We may behold a smile.
How strangely kin is Life to life
From spring-tide until fall.
The real today, tomorrow gone,
Obedient to His call!
To sweeter smile in Heaven's dawn,
Without a trace of guile;
Though now, not there, nor anywhere,
We may behold a smile.

Freezeland.—Several adjoining farms owned by Geo. Freese's Sons Creamery.

Berlincourt.—A creek passing over the farm.

LITTLE THINGS WITH MIGHTY MEANINGS

For the Gospel Herald

As with other things, so with the home, there are some things which in themselves seem very small but which mean much when considered in their real importance.

A smile is quite a little thing, but what would the home be without it? Many unpleasant family episodes might be avoided if father and mother

made it a business to carry a smile. Of course the smile to be effective, must originate in the heart, so that what the face wears is but an interpretation of what there is in the soul. Children have a right to be reared in sunshiny homes, and in this way parents have an opportunity to teach them how to meet the unpleasant experiences of life. Parents who succeed in wearing the smile in all kinds of weather and experience, and in impressing the same sunshiny trait into the character and disposition of their children, have won two-thirds of the battle in the matter of bringing up their children for the Lord. The smile is the weapon of the sunshiny soul which scatters many a cloud.

Then there is the matter of wall hangings. Most people seem to think that there isn't much to this. But this is a fact: in the mottoes and pictures on the all you can read the likes and dislikes, the tastes and ideals of those who are responsible for them being there. The character of the hangings are a sure index to the character of the hangers. Then, too, these wall hangings are daily messengers which leave their impress upon all who go in and out of the home. Wall hangings may seem a matter of trifling importance, but they are after all impressive moulders of character. With this in view, you had better look on the walls of your homes to see whether these daily, hourly messengers are telling the story you wish to have told in your home.

Another small matter which means much in a home is that of daily conversation. Of course, the things which claim your attention are your plans for the day, week, month, or year—and these are the very things that you talk about, for "out of the abundance of the heart the mouth speaketh." And these are the things that leave the impress upon the different members of the family, for "as a man thinketh in his heart, so is he." It has been said, and we believe with truth, that among all the things that come up in the ordinary home, there is nothing that leaves a more decided and more lasting impression on the minds of children than the ordinary daily conversation in the home. The conclusion to be drawn from this fact is obvious: those responsible for the ordering of affairs in the home have a great opportunity in the matter of encouraging such conversation, both in matter and in method as will leave the right kind of impressions upon the minds of the growing family.

I will say unto the Lord, He is my refuge and my fortress; my God, in him will I trust. Psalms 91, 2.

HOME DISCIPLINE

From "The Kansas City Times" we clip the following which explains itself:

CRIMINALS BRED IN THE HOME

Warden Coddling Blames Lax Parental Discipline for Crime

Lax parental discipline at home breeds the criminals who later grow up to fill our penitentiaries, according to J. K. Coddling, warden of the Kansas state penitentiary, who spoke last night at a forum meeting at the Westminster Congregational church. Warden Coddling's subject was "The Other Half"—the criminals, degenerates and such, of which "the better half" of society knows so little.

"Trying to cure crime by curing the criminal in a penitentiary is a waste of time," he declared. "It can't be done. Many people think the problem of crime rests with wardens, courts, the laws, etc. It doesn't. The real question of purifying crime starts in the home. The old-fashioned American home, with its good teachings, is gone forever. The average home now is only a boarding place for disobedient children.

"Crime has become a young man's disease, and the criminals being sent to the penitentiary are rapidly becoming younger. There are now sixty-nine boys in the Kansas penitentiary between the ages of 15 and 20 years. Eighty-five per cent of them came from the cities. We teach them in the penitentiary to become good citizens, but why should a boy have to go to a penitentiary to get that training? It is because the home has broken down in that vital essential."

There are a number of reasons why laxness in parental discipline is ruinous to children:

1. It neglects proper training in self-control and conception of right ideals as to proper character and conduct.
2. It permits associations with vicious classes.
3. There is a lack of restraining influence against the corruptions of moving picture shows, pool rooms, and other promoters of low ideals in life.
4. It makes them easy victims of influences which encourage the manufacture of criminals.

Christian parents everywhere should be awake to the importance of bringing up their children "in the nurture and admonition of the Lord," to "train up the child in the way he should go."

Let me die the death of the righteous, and let my last end be like his! —Num. 23:10.

I can do all things through Christ which strengtheneth me. Phil. 4, 13.

"Blessed are they that mourn: for they shall be comforted."

Sunday School

For the Gospel Herald.

Lesson for Feb. 29, 1920—I Pet.

2:1-25

PETER WRITES ABOUT CHRISTIAN LIVING

Golden Text.—He that saith he abideth in him ought himself also so to walk, even as he walked.—I Jno. 2:6.

Introductory.—In former lessons we studied the life of Peter in action and as a preacher. We are now to study him as a writer. The fact of him being accounted "ignorant and unlearned" did not stand in the way of his being a man of power, for he "had been with Jesus." In the power of the Spirit he spoke, in the same power he wrote. Speaking "as the oracles of God," we expect nothing from him save the voice of God speaking through him. His two letters bring to us a great mine of wealth—food for meditation that the human mind can not exhaust. For instance, look over his first chapter and count the number of important Christian doctrines therein set forth. The lesson before us sets forth a number of vital points worthy of our consideration.

How to Grow (1-5).—Growth in grace is an important factor in Christian life. It is one of the essentials to Christian living. It is refreshing to hear this man of God discuss this important subject. Here is the list of divine suggestions given us through the medium of the apostle. (1) Lay aside all malice, guile, hypocrisies, evil speaking. (2) Desire the sincere milk of the Word. (3) Be sure that you have the experience of real salvation. (4) Be sure that you belong to the spiritual house, the household of God. (5) Be active. (6) Let your sacrifices be such as are acceptable to God. Follow these suggestions, and growth is a sure thing. Slackness, with reference to either one of these means **spiritual poverty**. Study this message carefully. It is the wisdom of the Almighty, telling us what are the fundamentals of Christian growth.

How to Work (11,12).—Here are a few more important facts connected with the Christian life. It admits us into the very secret of life, growth, and achievement. We are (1) to reckon ourselves "strangers and pilgrims" on the earth, looking forward and pressing forward to the "city whose builder and maker is God," as Paul also expressed it; (2) to "abstain from fleshly lusts, which war against the soul;" (3) to have honest relations with fellow men, to the end that (4) though they speak against us as evil doers, they may in the end be

convinced and convicted through our consistent Christian life, brought to the knowledge of the truth, and "glorify God in the day of visitation." It is in this kind of an attitude toward God and man that we win souls for the Master. Intellect, money, extraordinary powers of various kinds, all have their place; but it is the humble faithfulness of the consecrated life that makes the impressions which count for the Lord. The heavenly vision, the pure life, the good works, the faithfulness under trial and persecution, these are the marks of the true Christian character and life which win the divine approval of God and make the real conquests for His name.

How to Act when Wronged (19-25).—The sufferings which accompany a faithful life are barely hinted at in the verses just considered. Here Peter discusses them with greater clearness. Paul touches the same subject when he says, "All that will live godly in Christ Jesus shall suffer persecution." Peter tells us how to bear these sorrows. His teaching centers around two thoughts: (1) We should suffer, not for our sins and wrongdoing, but for conscience' sake. (2) Christ is our pattern Whom we should follow. He reminds us that it is no credit to us when we are persecuted for our faults. While persecution is never justifiable, yet when people suffer as thieves, murderers, busybodies in other men's matters, extortioners, etc., their sufferings because of mistreatment brings no glory to them. But when people do well; when they maintain a clear conscience before God and man, doing the will of God as they understand this will, and because of their righteousness they are persecuted, "this is acceptable with God." "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."

As an example showing us how to act under trial, we have Christ held up before us. "Christ also suffered for us, leaving us an example, that ye should follow in his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." This description does not correspond with the modern descriptions which some give of our Lord, but it is the language of inspiration and agrees exactly with His doctrinal teachings on nonresistance. We do well, as Peter says, to "follow in his steps."—K.

The measure of your surrender to the will of God may be the measure of your service for God.

Our Young People

THE CHRISTIAN'S STANDARD OF
TRUE SOCIABILITY.—Eph. 4:17-32.

Topic for February 29

MOTTO

"A man that hath friends must shew himself friendly."

THE STUDY HOUR

I. Sociability.—God made companionship for us in the beginning. "It is not good that the man should be alone, I will make him an help meet for him." All other creatures had those of their own kind to be in company with. Man also was in need of such association.

True sociability is such a fellow feeling for others that we are pleased to be in their company and to share with them of the things which we enjoy. Sociability is expressed by talking together and eating together and sharing other things which human beings can mutually enjoy. There is such a difference of taste and purpose in the peoples of the world that there are many different classes of society. Those of one class associate practically with their own caste and leave others alone. But the Christian has an interest in his fellowman, regardless of the motives and purposes of his life, that seeks to interest him in the things that concern the soul. This interest, coming from love in the heart of the Christian, brings him in touch with others in a social way for their good, sharing what there is in common and creating within the sinner a desire to share other things more noble which he may find in the Christian. Sometimes such association works the opposite and makes the Christian a sinner and lowers his life. This is a wrong standard. The Christian should always be sociable up to the standard of truth and purity, but rather make a separation than compromise the good which God has given for his life. "Be ye not unequally yoked together with unbelievers" is a safe command to keep before us in all our associations.

II. The Text.—Eph. 4:17-32.—This passage holds up the standard of the Christian life as higher than the life of the world. They walk after the vanities of life which the whims of the mind may suggest. But the Christian is renewed in the spirit of the mind and walks in a holy life. But there are qualities along social lines which make the Christian's social life different and yet more really sociable than that of the sinner. He is free from corrupting communication and seeks only the good and edifying. He has a beautiful and loving spirit which makes his life sweet and cheerful and full of forgiveness and tender-heartedness.

PERSONAL THOUGHT

"Ye are the light of the world."

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Fellowship"
2. Friendly Toward All

For Young People

1. Sociability at Home
2. Unselfish Sociability
3. True Standards for Sociability

Older People

1. Dangers in Compromise
2. Cheerfulness.

Gospel Herald

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, FEBRUARY 19, 1920

Field Notes

Ohio Mennonite Mission Board.—We are authorized to announce the following organization of the newly organized Mission Board in Ohio; Pres., A. J. Steiner; Vice Pres., J. S. Gerig; Secy., S. E. Allgyer; Field Worker, E. B. Stoltzfus; Treas., Eli Yoder. May the Lord richly bless the work of this new organization.

Bro. J. F. Bressler of Richfield, Pa., closed a series of meetings at New Providence, Pa., on Sunday evening, Feb. 8, and commenced meetings at Welsh Mountain Mission the following evening.

Change of Address.—Bro. J. P. Bontrager and family of Albany, Oreg., to Los Angeles, Calif., 3079 Lafranco St. Letters addressed to them at Los Angeles will reach them for at least a few months. Friends desiring to write them will please note the change.

Bro. J. P. Bontrager and family, formerly of Albany, Oreg., are spending a few months in southern California for the benefit of Sister Bontrager's health. While there Bro. B. is lending a helping hand at the Mennonite Mission in Los Angeles. We are glad to report that Sister Bontrager's health is somewhat improved.

An Aged Pillar Gone.—Bro. D. F. Driver of Versailles, Mo., well known to our people of many states, after a faithful ministry that covered nearly half a century died suddenly on Friday morning, Feb. 6. His voice is stilled in death, but we will long remember his faithful messages. Obituary notice on another page.

Bro. E. S. Hallman, who for the sake of his health spent four years at Allemands, La., has arranged to move with his family to his former home at Guernsey, Sask., where he still has his farm. Bro. C. L. Ressler, formerly of Nappanee, Ind., will continue in charge of the church services at Allemands. Bro. Hallman's health is much improved.

Bro. G. L. Bender of Elkhart, Ind., is now taking treatment at the Battle Creek Sanitarium, Battle Creek, Mich. He attended the meeting of the Executive and Mission committees of our General Mission Board last week and seemed somewhat improved. All mail, for the time being, intended for him should be addressed to Battle Creek Mich., in care of the Battle Creek Sanitarium.

Bro. Geo. J. Lapp, returned missionary from India, spent part of last week at Scottsdale and led the Wednesday evening prayer meeting. He expected to spend Sunday, Feb. 15, at Newville, Pa., after which he intended to go to the vicinity of Hagerstown, Maryland. Friends wishing to write to him can address letters Feb. 22-March 17 c-o Geo. S. Keener, Hagerstown, Md.; March 21-Apr. 3, c-o L. H. Weaver, Johnstown, Pa.

Mission Board Meeting.—The annual meeting of the Eastern Mennonite Board of Missions and Charities is announced to be held at East Petersburg Mennonite Church, Lancaster Co., Pa., on March 22 and 23.

E. G. R.

A very inspiring missionary meeting was held at Hesston, Kans., on Sunday, Feb. 8. The meeting was well attended and the burden of lost souls was uppermost in the minds and hearts of the Christian workers present.

During the past few weeks it has been our lot to meet with brethren in widely separated fields of labor. In every place the crowds were thinned because of the prevailing epidemic of influenza. At the funeral of our aged ministering brother, D. F. Driver, both the home ministers were kept away because of this disease. It is another touch of God's love and power, showing us the frailty of man.

A few days ago Bro. G. L. Bender received a check of four thousand dollars for war sufferers' relief from one congregation in Ohio. This donation shows several things: (1) Our people are in earnest about helping those who are in need on account of the ravages of war; (2) the spirit of sacrifice has survived the pressure that was on during the awful struggle; (3) our people recognize no difference between friend or foe when it comes to supplying needs of body or of soul. The example of this congregation is to be commended.

Correspondence

Carver, Missouri

Dear Gospel Herald Readers, Greeting in our dear Savior's name. We are having some splendid weather for January. Have had a very light winter so far. At present the influenza is raging but is not so severe as last winter. There are several cases in our neighboring towns at present. We are afraid the school will have to be closed again. Altho we hope not. We wish God's blessing upon every reader. Pray for us.

Jan. 31, 1920. Sylvia Purvis.

Hydro, Okla.

Greeting to all Herald Readers:—On Jan. 20, 1920, Bro. J. M. Kreider of Palmyra, Mo., came into our midst and started a very upbuilding and interesting Bible conference and revival meeting. The topics studied were, **Love, Redemption, The Mustard Seed, Faith, Ministry and Laity, Prayer, Devotional Covering, Repentance, Ho-**

ly Ghost, Christian Assurance, Non-Conformity, Non-Resistance, Politics and Litigation, and The Second Coming of Christ.

Meetings closed on the evening of Tuesday, Feb. 3, with 14 converts as one of the visible results and the saints were greatly encouraged.

Pray for us at this place that we may ever be faithful in the work of the Master. The writer has been elected correspondent for this place.
Nora Swartzendruber.

Clearspring, Md.

Dear Herald Readers, Greeting:—We have been enjoying showers of blessings at this place recently through the visit of Bro. W. W. Hege of Marion, Pa., who came Jan. 25, and began a series of meetings which continued until Feb. 3. He gave us a short Bible lesson each evening before the sermon. The meetings were inspiring and uplifting and brought truths that will never be forgotten.

As a visible result of these meetings four precious souls were willing to come out on the Lord's side, and more are counting the cost. May we pray for the Holy Spirit to guide them that they may become consecrated workers for the Lord. We thank the Lord and the brother for his visit. May the Lord richly bless him for his labors.

Feb. 8, 1920. Almeda Gseli.

Limon, Colo.

A greeting in the Master's name to all Herald Readers:—On Feb. 1 Bro. John Brunk of La Junta Colo., delivered two interesting sermons, one in the morning and one in the evening. The meetings were attended by but few in number on account of lagrippe having made its round thruout our district at that time. Several deaths have been reported. It is very severe in the city of Denver, is the report.

We are having preaching here once a month. As we are a part of the La Junta congregation and have no resident minister here, the ministers at that place are taking turn about in delivering unto us God's messages once a month. May God bless them in their labors.

We are having some prospects of others moving in. Bro. John Hartzler of West Liberty, Ohio, has been here a few days ago, rented a section of land for two years and wants to move out with his family as soon as possible. Have received some more inquiries.

We ask an interest in your prayers, that we may grow in number and prosper in the Lord's service at this place.

J. M. Troyer.

Elkhart, Ind.

(Elkhart congregation)

Greetings to Gospel Herald Readers:—Last Sunday, the 8th, our Sunday school attendance was 183. Our present enrollment is 257. A Home Department has been organized with Bro. C. W. Leininger as Supt. There is a great need here for a Home Dept. as there are about forty members of our church that cannot attend Sunday school.

Bro. J. K. Bixler preached last Sunday, both morning and evening. Some very good lessons were given us on the Life and Character of Abraham. Bro. G. L. Bender was also with us, having come home from the Battle Creek Sanitarium over Sunday.

Next Sunday our pastor, Bro. Wm B. Weaver, expects to preach for our Mission in Chicago at 1907 So. Union Ave. Bro. Bixler expects to worship with the Hopewell Cong. at Kouts, Ind., next Sunday. Bro. Clarence Shank of the Olive congregation will preach for us both morning and evening.

Our congregation has decided to begin evangelistic meetings on the 28th of March. Bro B. B. King of the Fort Wayne Mission will have charge. Pray for us. Cor.

Feb. 19, 1920.

Hesston, Kans.

Baptismal services were held here Sunday morning, Jan. 18. Bro. D. H. Bender and Bro T. M. Erb officiating. Four precious souls were baptized and sixteen who had once made the good start and again fallen by the way were received back into church fellowship. We rejoice when we are again made to see that God's Spirit is still striving with men, and that He is miraculously performing wonders in their lives.

Another six weeks of Short Bible Term work at this place has almost passed. About 60 students availed themselves of this opportunity to acquaint themselves better with the Word. May thy have had their desires realized. The special instructor was Bro. J R Shank of Carver, Mo., who gave the opening address of the Special Bible Term, on the subject of "Life's True Setting." A number of instructive lectures were given by several of the brethren throughout the term.

Four young brethren from this school, within the last month, have heeded the call for more help in the relief work in the Near East, and are now preparing to sail to that field in the near future. May we accompany these, as well as those who are already in the work, by our prayers that

God may guard and guide them in their labor of love.

On Friday Feb. 6 in our regular Chapel exercises, a Budget of about \$1300. was made up by the Y. P. C. A., a part of this to be used for necessary preparations of one of our number, Sister Mary Wenger, who has been appointed to sail for India in June. The remainder will be sent to Armenia to help out in the relief work.

The usual mid-winter mission program given here on Saturday evening and Sunday, Feb. 7 and 8, was probably one of the most inspiring and searching meetings along this line that we have ever had. In spite of the disappointment felt by all that Bro. and Sister A. C. Brunk, recently returned from India, could not be with us as they expected, God's Spirit worked with power, and many were caused to weigh more seriously the purpose for which we are placed in a sinful world that is crying out for the Gospel. Bro. Daniel Kauffman of Scottsdale preached the missionary sermon, and gave two other helpful talks. Sister Lydia Heatwole of La Junta, Colo. made a number of stirring appeals to our young people to prepare, and give their lives definitely for the cause of those who are suffering physically. Thru this avenue many have also been able to find Christ precious to their souls.

Feb. 10, 1920. Fannie Milier.

Peabody, Kans.

(Catlin Congregation)

Greetings to all Gospel Herald Readers:—On Thanksgiving day there were a number of the Hesston students in our part of the country.

The evening of the fourth of Dec. Bro. E J. Berkey started a series of meetings but on account of inclement weather and sickness the meetings were closed on Sunday eve.

During Christmas vacation we again had the pleasure of having some of the Hesston students with us.

For various reasons we have not been able to meet in our sewing circle as regularly as we should. We had a meeting the first Wednesday in January.

The last Sunday in January Bro. J. R Shank preached for us. We thank him and all others who will do likewise. It is always encouraging to have those come in and give us a message and encourage a little flock. On account of sickness, mainly grippe, we have not been able to meet this month in our sewing circle. Most of the sick are reported better this morning. Yours in His name,

Feb. 10, 1920. Elizabeth Horst.

Miscellaneous

THE RAINBOW

Framed in the clouds and painted by the sun.

Yon peerless picture decks the skies above;

A text illumined, plain for every one,
To read Jehovah's faithfulness and love.

Thus still His covenant the passing shower
Repeats, as in the day the pledge was made:

And He who promised is replete in power,—

Canst thou not trust His word, nor be afraid?

Yea, and His throne a rainbow doth enwreathe,

As John beheld and, till that throne shall fall,

He will in lovingkindness on thee breathe,
And hear and heed thy first and faintest call.

—Philip Burroughs Strong, in S. S. Times.

FRAZER MEETING HOUSE, CHESTER COUNTY, PENN'A.

By M. G. Weaver

For the Gospel Herald

Many of our brethren, who use the Lincoln highway, in going from Lancaster, and other counties, to Philadelphia, or across by Valley Forge to Montgomery or Bucks counties, never know that they pass through a small settlement of Mennonites, near Frazer station on the P. R. R. Any one wishing to locate the place, going eastward, let your speedometer register seven and one-half miles from Downingtown, and you look to the left for the old school house, formerly used as a place of worship—and a little beyond to your right, for the new meeting house, or an elevation, between the highway and the P. R. R. tracks, or in going Westward two miles from Malvern bridge.

(An extract of a short talk, on "God's Leading at Frazer," given by M. G. Weaver, on May 19, 1918, when the first services were held in the new meeting house; written at the request of the brethren interested in the work at that place.)

This beautiful valley, with sunshine and God smiling upon it, was partly occupied and settled by the English Quakers, and a Welsh colony of Presbyterians, about ten years before the Mennonites arrived in Philadelphia. They, in looking for an unoccupied place, slowly worked their way westward, likely passed near this place in search for a suitable spot for a large colony of their people, which was finally found in 1709, on the banks of the Pequea Creek, a little west of the present site of Strasburg, in Lancaster county, about forty miles west of this place.

About the same time another settlement of the same people was made north of Philadelphia, in Montgomery and Bucks counties; but the English and the Welsh colonists (although very friendly to their German neighbors) wherever they dwelled together in these valeys, were left in undisputed possession of the rich farming and grazing lands of Chester county, until a little later, when Coventry, and East Vincent, now more commonly known as Spring City meeting center, were founded and houses of worship erected west of the Schuylkill. A little later settlements of the same people were made along the northern foot hills of old Chester valley, where they erected a cozy meeting house, close to an old family graveyard, in 1835, which is still known as Diamond Rock. Here the Histsands, Beitlers, Detweilers, and others worshiped with their succeeding generations. The ministers serving the congregation were David Rittenhouse, and a Brother Detweiler; but the membership decreased, and the services ceased. The young people, having for many years attended the Sunday schools of other denominations, were finally scattered among them.

Many years before the Revolutionary war, a small but flourishing colony of Amish Mennonites settled in the heart of this valley, and their farms became gardens of productivity; and in about 1795, they built the first Amish Mennonite meeting house in America, about two and one-half miles north of Malvern, or about five miles northeast from this place, where they were convenient to the markets, and near the King's highway leading to Lancaster, and the German settlements of Conestoga.

But a longing for the companionship of their own people, of their own language, and of like religious faith, caused these good people, one by one, to sell their rich farms and move westward to the vicinity of Morgantown, Elverson, and Mill Creek. The last family to leave were the Zooks, whose descendants live at Zook's corner, near Eden, Lancaster county; while the lineage of others are still living in the old valley. But the services in the old house, like those at Diamond Rock, ceased and in the summer of 1900, it was destroyed by fire with its contents, and the place was fast going to decay, when Henry Hertzler of Morgantown, and Elhanen Zook, of Downingtown, with the assistance of others, rebuilt the walls around the city of the dead, setting a good example for other places where our pious forefathers sleep.

In June, 1907, Bishop John S Mast, of Morgantown, and his son, C. Z. Mast, visited the old graveyard, and

God led the young brother to write an article for the Gospel Witness, of September of that year, in which, among other things, he placed this sentence, "Only a few miles east of the ruins of the old meeting house, there still stands a very old Mennonite meeting house, with its hymn books still in place, but destitute of a congregation."

By God's leading a mission committee was organized in the Weaverland Mennonite Church, in the summer of 1907, some time before this article appeared in the Gospel Witness, and was read by two of the members of that Committee.

About this time, or a little earlier, Bro. Amos Stoltzfus, of the Millwood congregation, Bro. Samuel M. Eby, of the Paradise congregation, and Bro. Cornelius Haldeman, and their families came to this vicinity, one as a farmer, one as a telegraph operator, and the other as a merchant, and a farmer. Brethren Stoltzfus and Eby held connections with their respective congregations; but Bro. Haldeman, who had come from Virginia, wended his way across the valley and over the hills, fifteen miles to Spring City, to worship with the people of his choice. This was the natural thing for him and his family to do, as his grandfather, Bishop Abraham Haldeman, had moved from northern Chester county, seventy-six years ago, to Juniata county, and there were still some family ties unbroken.

The Weaverland mission committee, got into touch with these three brethren. Bro. Stoltzfus led the way to the old meeting house, at Diamond Rock, one winter day, for several brethren from Weaverland. A correspondence was opened with the brethren at East Vincent. A note of harmony was struck between the Lancaster and Franconia Conferences and on June 28, 1908, Bro. John B. Senger, of Kinzer, preached the first sermon at Diamond Rock, under the new order of things. The brethren, Stoltzfus and Haldeman, were chosen superintendents, of the Sunday school, trustees were appointed to look after the house and the graveyard; services were held every two weeks, and the pulpit filled alternately from Lancaster county, and from Franconia Conference. In the fall of 1908, Bro. John Mosemann of Lancaster, held a series of meetings, lasting one week, which were reasonably well attended. But it was soon apparent that the congregations had to be brought from Spring City community, a distance of ten to thirteen miles, and from Frazer, and Malvern, a distance of five miles away. Bro. Stoltzfus moved back to his old home, but Brethren Haldeman and Eby were firm in their convictions

that there would be room for the little meetings somewhere near here, without overcrowding the religious atmosphere, and that they would be welcome in the community. At their request, and under their management, the use of the old school house, of which many remember, was secured and on May 1, 1910, Bro. John W. Weaver, secretary of the Weaverland committee, who had now been ordained to the ministry, preached the first sermon in this new place of worship, and his favorable report of the new life, more people, more and growing interest was adopted by the Committee, the Weaverland bench of ministers, as well as by those at East Vincent, and the place of worship was changed, and the hymn books, Bibles and benches of the old meeting house used in the old school house which was often crowded to its capacity. Sunday school meetings were held, and well attended series of meetings were held in the little school house, by Brethren Weaver, Senger, and others, and the membership had grown to twenty-six. Agitation for more room was started and took a definite form when the Weaverland mission committee accepted a position for a new meeting house at Frazer, and carried it to the boards of the two interested Conferences, who referred it to the Eastern Mennonite Board of Missions and Charities, who with the subordinate committees, procured the site and by the assistance and support of the Lancaster and Franconia Conferences, a neat frame house, 34 × 48 feet, with basement was erected during the summer and fall of 1917, but not thrown open for public worship until the spring of 1918.

We are all thankful for this house and for the leading of God to this convenience, near the railroad station, at the great highway where strangers and neighbors can worship together. But we are made to feel sad, that while old Diamond Rock has been the means by which God led us to this happy conclusion, the old meeting house itself is possibly helped to decay faster. While we pray for God's blessing upon this venture and hope for an increase of the flock, and while we start a new site for the resting place of our sainted dead, let us not forget, that possibly God may have use for the old meeting house, across the valley if we keep the grass green over the remains of those who sleep under the shadow of its walls and perpetuate the principles in which they lived and believed, when they built this house nearly one hundred years ago.

For the information of strangers we would say that services are conducted,

every two weeks, at three o'clock P. M. Sunday school every Sunday at two o'clock.

New Holland, Pa

MEDITATIONS ON THE REPORT OF THE GENERAL CONFERENCE OF MENNONITES IN FRANCE IN RECONSTRUCTION WORK

By J. L. Stauffer.

For the Gospel Herald

A booklet giving the report of the General Conference of Mennonites in France recently came in possession of the writer and after a careful reading, he has felt constrained to make some remarks regarding it. He feels free to do so, since it has been published and given to the public.

Every person interested in the welfare of the Church is surely concerned about the report of the said conference held June 20-22, 1919, in France, and would naturally read the report with interest. We expected this conference to have a clear ring and were encouraged to look for it after hearing a good testimony in its favor at our last General Conference by one who was present in France during the meeting.

After reading the report, we have mingled feelings of commendation and criticism because of its contents. We are made to think of the seven letters to the Asiatic Churches as given in Rev. 2 and 3. These churches had enough good about them to deserve some commendation, but also enough dangerous errors to warrant severe reproof and exhortation to turn from their unscriptural path.

We admire the stand that most of the brethren maintained during the trials of military and camp life. Thru their stand, the world learned more about non-resistance in an absolute and practical way than could be taught to them in many lectures. The brethren in France have taken up the reconstruction work in earnest that merits commendation. To do so has involved sacrifice in many ways. They have evidenced much zeal and courage that should leave an impression on the people of France. The idea of meeting together in conference shows that they realize the value of unity, and by their discussions reveal a serious concern for the world as they find it in the aftermath of war.

On the other hand, it is with sorrow that we note so much emphasis on BEING ACTIVE and practically nothing about being "sound in the faith once delivered to the saints." They emphasize the dire needs of the world and suggest a social program out of which they hope some spiritual good may result. They speak a great

deal about a union of all Mennonites, but say nothing about unity upon Bible principles. They laud the simple life, but emphasize the need of "our manner, our clothing and our every action must pass with as little notice as possible. The emphasis should be on the spiritual side of life and any outward form that attracts attention to itself falls short of that modesty which is our ideal. . . . Modesty passes unnoticed." They thus plainly declare that the Church should be conformed to the attire commonly used by the world that crucified our Lord, as well as manner of life, so as not to attract attention. No matter how you dress, whether as a worldling or military man—anything except the garb that is advocated by the Church and which has been recognized by the world as standing for a profession of Christianity. The author of the above quotation, we understand, holds a responsible position in the Church.

One of the speakers compared their lives to the life of the Apostle Paul and his standard was declared to be "Jesus Christ and him crucified." We search in vain to find emphasis on the Gospel which Paul preached as the only salvation for the depraved and unregenerate world. As near as we recall, the only mention of the death of Christ as the basis of salvation occurs in the sermon preached during the conference.

The conference report emphasizes the need of democracy for the Mennonite Church, whereas the crying need is to conform closer to the Gospel of Christ and get farther away from the world system and unscriptural notion called democracy. Lay aside the Gospel of Christ with its great fundamental doctrines, and adopt democracy (because democracy and the Gospel will not work together) and you have the same condition of degeneracy as existed in the time of the judges. (See Jdgs. 17:6.)

The world-wide cry against authority has not escaped this conference and it was therefore intimated that the Mennonite Church is too autocratic and ruled by a few to the general dissatisfaction of the majority. The Church can have no authority except as it is given by her Head—Christ. The writer would not want to be associated with any body on earth that had no power. The Church has power on earth and has the right to exercise authority, in harmony with the Scriptures, and this in many cases has not been done, or evil doctrine and worldliness would not be tolerated to the extent in which it exists today. There are many brethren scattered over the Church (for which we praise the Lord) who realize their responsibility before God and "watch for your souls as they that

must give account " (Heb. 13:17; II Tim. 4:1-5; I Tim. 4:16).

The tenor of the whole report is to drift with the current of popular religious and world movements, to abandon the peculiarities that distinguish the Mennonite Church from others and give up her only real excuse for separate existence, to popularize the peace movement and unionize everything and everybody that bears the name Mennonite, and thus give the Mennonite Church recognition in the world as **SOMEBODY**. Whether this drift is due to a failure to grasp the meaning of the true Gospel of Christ and His program for the Church during his age, or a wilful evasion of it, the writer confesses he does not know—but the fact of the drift remains.

In view of the foregoing, the report naturally concludes with a proposed constitution for the Young Mennonites' Conference to meet annually to "deepen spirituality in the Mennonite Church," "study the problems of the Church," inspire young people to consecrate their lives, etc., to "study the history of the Church," to "bring closer co-operation between old and young," to "bring about more appreciation and better understanding between all Mennonites" and to "provide for a discussion of life work problems where interviews with men of experience and training in various vocations may be had."

The Church has been sympathetic towards her young men and encouraged them to help the war-stricken, but doubtless did not suspect that these same brethren would desire to launch a program to reconstruct the Mennonite Church on a more modern and up-to-date basis in so short a time.

The writer predicts that this report will only serve to confirm the minds of those who see the drift of the times, who emphasize the "all things" of Scripture, and who are insisting that soundness in faith must precede activity and confidence precede responsibility.

If the brethren will prove themselves to be in full harmony with the principles and practices as held by the Mennonite Church, all of which are based on the Scriptures, we can assure them that responsibility will be laid upon their shoulders as rapidly as they by God's grace can take care of it.

Readers, the Scriptural program of announcing the glad tidings to all the world, edifying the body of Christ and perfecting the saints must be maintained. The signs of Christ's coming, the more sure word of prophecy and the evidence of the coming dissolution of this age are too ominous and imminent to turn aside and accept a social program for the world,

political reconstruction or any other extra-Biblical benevolent propaganda. Christ and the Church are still calling for (1) Faithful men, (2) who shall be able to teach others also. II Tim. 2:2.

Harrisonburg, Va.

RELIEF NOTES

(Conducted by Vernon Smucker)

For the Gospel Herald

Te following letter from Brother S. E. Yoder is self-explanatory and will be of considerable interest to Herald Readers:

"In our reconstruction work in France, due to the lack of personnel, German prison labor was used. We did not wish to have them work for us without some kind of remuneration, but we could not pay wages to them directly while they were prisoners. Three of us, Miss Gostie of London, Ronald Hotson of Brooklyn, N. Y., and myself have come to Germany to give this money to the families of the men who have worked for us. Before coming we visited the prison camps and took their photographs. These we also took to the families.

In Berlin we visited twenty-eight families. In one home father and mother were sick in bed, with the sickness due to lack of food. Two daughters in their early twenties, thin and pale, starving, met us at the door with tears of joy and emotion because we brought news from a dear brother and beloved son.

We knocked at another door. A small girl of six opened for us. "Is Mamma at home?" we asked. "Yes," was the reply. "Mamma, komm hier." A pale haggard face appeared. We entered a room (a pantry for an American home). Here was the kitchen, dining room, sitting room and bed room all in one. We paid her husband's money. "This money surely is no good. No one gives away money here." We convinced her that it was all right. "Then you really do not hate us so?"

Elsie, a sweet little girl of eleven, but the size of one of seven showed us from her home, after I had told her mother of her papa's work with the Mission, to another street. I asked a few questions. One reply was, "Hier gibt es kein Frühstück." For dinner and supper it was potatoes and cabbage. "Was haben Sie gern fuer Weihnachten?", I asked. "Nur etwas zu essen!" came the reply.

In hospitals children are dwarfs. Babies of three and four months appear as those of one and two weeks. On the streets children of thirteen and fourteen appear as those of eight and nine. In the schools it is the same sad picture—a room of dwarfs. Some even are affected so that learning is impossible. Pale faces, deep set eyes, stooped shoulders for the boys and girls of the "happy teen age." What will be the condition of the future generation?

Fuel is next to impossible to secure. Many homes have only a small fire while cooking. Office buildings are unheated. Food cards must be had to buy meat, bread, butter, potatoes, and sugar. These foods are so closely rationed that it is almost impossible for one to live on this portion. Prices are exceedingly high. Milk can only be bought for children under four years of age. Many children have not tasted milk in the last four years.

In Sachsen, in south-eastern Germany, we also found conditions poor. In the country districts the need is not so great

as in the larger cities. The lack of fats and meats seems greatest. Winter came so early. In some districts snow has been on the ground since the fifteenth of October. Many acres of potatoes have been snowed under. Many people carry fuel home from the forests, wood being the only fuel available.

In the Erzgebirge mountains of southern Saxony they have long winters and much snow. While here we saw men using snow shoes. Sleds were drawn by oxen. Mining and manufacturing are the chief industries. Most of the factories are idle due to the lack of coal. People struggled along as best they could in earning a livelihood. While in this section a poor mother showed me with much pleasure a "Liebes Garben",—a small coat her child had received from the Friends of Philadelphia. The sewing circles of our Church and of the Friends are certainly doing a wonderful work. From what I have seen the garments go to the most needy. Since I was an American, the mother thanked me, but I send it on to our mothers and sisters who at present are supplying such a great need in the war torn countries. It is they who have the thanks expressed to them by tears, for the gift which is sheltering a mother's child from the stormy wintry winds. The German mothers are saying, "Surely they cannot hate us as much as we were told or they would not send us clothes and food for our little ones. It is then with joy that we can tell them we believed all men are equal and that one all-wise Father rules above us and upon whom we all may cast our burdens."

We are certainly having interesting and beneficial experiences. Wish you could be with us in our work. We are receiving the best of treatment; everyone so eager to help us. It is a German characteristic.

Sincerely,

S. E. Yoder.

* * * * *

Following are extracts from a letter written by Ernest Miller in the Near East:

"I almost forgot to tell you about Christmas morning. About 4:30 in the morning I gradually became conscious that I was hearing chants of Christmas songs. I got up and looked out of the window and there sure enough was a large group of girls from the orphanage. Their teachers had taught them Christmas songs in English and here they were early in the morning, helping us to enter into the proper spirit for this holiday. Their teachers by the way had learned the songs from the American missionaries before the war. This was beautiful. But the most impressive thing happened during breakfast.

Some four or five weeks ago twenty Harpoot college girls came to Mardin by caravan expecting to go on by train from here to Aleppo. Aleppo was at that time occupied by the British, and in consequence contained homes for such girls as these. All of these girls were forced to marry Moslems and have either become mothers or are about to become so. They had run away from their harems expecting to begin life over in a region of safety. Before their arrival here the British had left Aleppo, and in consequence, not only were the refugee homes moved out of the city but orders had been passed prohibiting Armenians from leaving this region of Turkish occupied territory. The girls were here, with no means either to go on, or return. They are living in our Rescue Home.

These Armenian girls are not the common class, many of whom are quite satis-

fied to become the slave of some Moslem passion, in turn for a life of ease. Rather they are girls who had a clear sense of dignity and self-respect. To girls of this type, the things they had been thru, together with their present disappointment would be almost cause enough to make them forget God and lose all confidence in their fellow human beings—does it not seem so? It did to me. Well, these girls came into our dining room on Christmas morning and sang for us in English a score of Christmas songs. In the list were: "Joy to the World," "Holy, Holy, Holy, is the Lord," and many of the other good old hymns which are prayers to God full of confidence and trust. It was most impressive. I shall never forget it. It was a real instance of what Jesus does when He really enters into the life of an individual."

WAR SUFFERERS' RELIEF FUND

Of Receipts of Eastern M. B. of M. C. for War Sufferers' Relief during September, October, November, and December, 1919

For the Gospel Herald

I Z Hertzler's Class A M S S	
Belleville Pa	\$ 30.00
J Y Hertzler's Class Belleville Pa	21.50
John Grassmyer's Class Belleville Pa	20.00
J C Kanagy's Class Belleville Pa	1.55
Primary Classes Belleville Pa	6.50
J K R	20.00
David E Stoner	5.00
Mount Joy Pa S C	10.00
Emma H Eshbach	100.00
Hershey's S C	33.99
Frazer Pa S C	15.00
Diller S C	20.76
Conestoga Cong	110.00
Conestoga S C	14.00
Kraybill's & Mt Joy Cong	25.00
A Bro Atglen	3.00
Mattawana S C	5.00
Slate Hill S C	40.00
Paradise S C	50.00
Conestoga S C	10.00
Maple Grove S C	6.75
Harry Hershey	10.00
E Chestnut St Cong Lanc Pa	92.50
Rohrerstown S C	10.00
Lancaster S C	10.00
Conestoga S C	9.60
E Petersburg S C	20.00
Annville Pa S C	14.30
Conestoga Cong	84.00

\$734.55

Armenian and Syrian Relief

Abram Shaddinger	\$ 5.00
Frazer Cong & S S	59.85
Hanover B M	20.00

\$84.85

Armenian and Syrian S. S. Relief for September

Lauver's S S	\$10.00
Primary Dept Strasburg S S	5.00
Cross Roads S S	10.00
Mr & Mrs Jonas Ebersole	5.00
Jac C Miller's Class	5.00
Men's Bible Class E'town S S	5.00
Anna Ebersole's Class	5.00
E E Sharer	5.00
E Chestnut St S S Lanc Pa	80.00
Edith Sweigert's Class	5.00
Bertha Hersh's Class	5.00
Elias Groff, Jr's Class	5.00
J W Neuhauser and wife	5.00
Harry D. Herr's Class	5.00

\$160.00

For October

Cross Roads S S	\$10.00
Erb's S S	5.00
Girls of Erb's S S	5.00
Lauver's S S	10.00
J W Neuhauser & Wife	5.00
Primary Dept Strasburg S S	5.00
E Chestnut St S S Lanc	55.00
Mr & Mrs Jonas Ebersole	5.00
S B Landis' Class	5.00
Jac Miller's Class	5.00
Men's Bible Class E'town S S	5.00
Anna Ebersole's Class	5.00
E E Sharer	5.00
Edith Sweigert's Class	5.00
Bertha Hersh's Class	5.00
Harry D Herr's Class	5.00
Elias Groff Jr's Class	5.00
Cross Roads S S	10.00

\$155.00

For November

Girls of Erb's S S	\$ 5.00
Erb's S S	5.00
J W Neuhauser & Wife	5.00
Lauver's S S	20.00
Primary Dept Strasburg S S	5.00
I Z Hertzler's Class	15.00
Edith Sweigert's Class	5.00
Bertha Hersh's Class	5.00
Harry D Herr's Class	5.00
Elias Groff Jr's Class	5.00

\$75.00

For December

Girls of Erb's S S	\$ 5.00
Erb's S S	5.00
Mr & Mrs Jonas Ebersole	5.00
S B Landis' Class	5.00
Jac C Miller's Class	5.00
Men's Bible Class E'town S S	5.00
Anna Ebersole's Class	5.00
E E Sharer	5.00
Cross Roads S S	10.00
J W Neuhauser & Wife	5.00
E Chestnut St S S Lanc	60.00
Edith Sweigert's Class	5.00
Bertha Hersh's Class	5.00
Harry D Herr's Class	5.00
Elias Groff Jr's Class	5.00
E Chestnut St S S Lanc	65.00
Primary Dept Strasburg S S	5.00
Grace Herr Zook's Class	27.63
Mr & Mrs Jonas Ebersole	5.00
S B Landis' Class	5.00
Jac C Miller's Class	5.00
Men's Bible Class E'town S S	5.00
Anna Ebersole's Class	5.00
E E Sharer's Class	5.00
Erb's S S	5.00
Girls of Erb's S S	5.00

\$272.63

Total for four months

\$1,397.18

Previously reported

107,320.54

\$ 108,717.72

Received for German Children

5,465.27

Total to Jan. 1, 1920

\$114,182.99

Gratefully acknowledged,

Eli G. Reist.

Received by the Mennonite Relief Commission for War Sufferers during the month of January, 1920

General

R F Swartz	\$ 5.00
H B Winey & Wife	30.00
Canton Mission S S Ohio	50.00
Canton Mission Cong Ohio	25.00
Walnut Creek Cong O	77.65
Brethren of Roanoke Ill	30.00
Pike S S Ohio	82.00
2 Cor 9:7	25.00

A Bro Lancaster Pa	60.00
Warwick River Cong Va	19.51
Aaron Eberly	50.00
Logan & Champaign Counties O	160.00
Sol King	25.00
Providence Cong Va	32.00
Mother Mast per Mrs John Yutzy	30.00
Mr & Mrs John Yutzy	5.00
J P Zook and J B Peachy Congs	
Belleville Pa	62.15
Brethren Roanoke Ill	35.00
Bethel Cong Logan Co Ohio	20.00
Longenecker Cong Ohio	14.00
Mrs R M Beachy	10.00
"In His Name"	100.00
A Brother Milford Nebr	25.00
Warwick River S S Va	52.69
Warwick River Cong Va	519.00
Garney, Garman & Mary Judy	1.00
Manson S S Ia	71.80
A Sister Clearspring Md	3.00
A Bro & Sister Grantsville Md	50.00
C B Egli a-c Sale of two pigs	75.00
Gortner Union S S Md	5.00
West Liberty S S Kans	21.00
John Schlatter	10.00
Cherry Box Cong Mo	31.70
Carver Cong Mo	3.50
Liberty Cong Ia	1.00
Spring Valley Cong N D	1.50
Mt Zion Cong Mo	11.50
Church of God in Christ Mennonites	
Archbold Ohio	50.00
Mt View S S Va	2.00
Swamp Cong Pa	46.00
Christmas Offering Elkhart S S Ind	94.00
Bible Class Fairview S S Mich	4.41
S N Mishler	5.00
Yellow Creek Cong Ind	166.00
Salem Cong & S S Ind	104.48
Leo Cong Ind	22.39
A Sister Clinton Frame Cong Ind	100.00
A R Miller	3.00
Boys' Classes No 4 & 5 Forks S S	
Ind	5.12
Girls' Class No 4 Forks S S Ind	5.00
A Sister Nappanee Ind	15.00
Oak Grove Cong Mich	7.00
Wm F Holdeman	5.00
Y Men's Class Nappanee West	
Market St S S Ind	23.92
Vestaburg Cong Mich	10.00

\$2,498.32

For France

Boys & Girls Pike S S O for	
French Children	\$29.50
A Friend Bloomington Ill	2.00

\$61.50

For Russia

Oak Grove S S Logan Co Ohio	\$34.25
Hesston College S S Kans	21.60

\$55.85

For Germany

Oak Grove & Pleasant Hill Congs	
Wayne Co Ohio	\$530.92
Oak Grove S S Logan Co Ohio	34.24
Clayton and Martha Yake	10.00
East Union Girls' Missionary	
Society Iowa	25.00
A Bro & Sister Pequa Pa	5.00
Towamencian Cong Pa	22.16
Scottdale S S Class Pa	15.00
Holdeman S S Ind	50.00
North Barrons O O Amish Cong	
Middlebury Ind	251.00
Franconia Cong Pa	393.00
Deep Run Cong Pa	180.85
Rock Hill Cong Pa	136.80
Plumstead Cong Pa	21.00
Lower Salford Cong Pa	86.94
Souderton Cong Pa	33.00
Worcester Cong Pa	6.00
Skipack Cong Pa	141.00
Perkasie Cong Pa	205.75
Providence Cong Pa	30.00

(Continued on last page)

Married

Bender—Roth.—On Oct. 1, 1919, at the home of the bride's parents, Bro. Christian Bender, New Hamburg, Ont., to Sister Lydia Roth, Wellesley, Ont., Bro. Christian Zehr, Sr., officiating.

Lehman—Kennel.—On Oct. 2, 1919, at the home of the bride's parents, Bro. Samuel Lehman, Castorland, N. Y., to Sister Clara Kennel, Wellesley, Ont., Bro. Christian Zehr, Sr., officiating.

Reber—Beer.—On Dec. 28, 1919, at the home of the officiating minister, Bro. Joe C. Brenneman, Bro. John H. Reber, Parnell, Ia., and Sister Anna Beer, Kalona, Ia., were united in marriage. May the Lord bless and direct them thru life.

Coopridr—Showalter.—On Feb. 3, 1920, at the home of the officiating minister, C. D. Yoder, near Windom, Kans., Bro. Henry Coopridr and Sister Clara Showalter were united in holy matrimony. May God's blessings accompany them thru life.

Stauffer—King.—On January 22, 1920, at the Salem Church, near Tofield, Alberta, Can., occurred the marriage of Bro. Benjamin F. Stauffer to Sister Nora E. King, Bishop N. E. Roth officiating. May God's richest blessings attend them thru life.

Book—Harrah.—Thursday, Feb. 5, 1920, Bro. David A. Book and Sister Martha M. Harrah, both of Strasburg, Pa., were united in holy matrimony by Bro. Frank M. Herr, at his residence, Willow Street, Pa. May God's richest blessing go with them thru life.

Birky—Grieser; Erb—Grieser.—On Feb. 4, 1920, at the Plum Creek Church near Beemer, Nebr., Bro. Simon Birky and Sister Lena Grieser, and Bro. Menno Erb and Sister Mary Grieser, were united in marriage, Bro. J. D. Birky officiating. May God's blessings attend them thru life.

Roth—Householter.—On Feb. 5 Bro. Austin D. Roth of Morton, Ill., and Ida Householter of Eureka, Ill., were united in marriage, at the home of the bride's parents, Bro. and Sister Debold Householter, Bro. A. H. Miller of Pekin, Illinois, officiating. May the Lord bless them thru life.

Shantz—Shirk.—On Jan. 7, 1920, Bro. Walter C. Shantz, New Hamburg, Ont., and Sister Selina Shirk, Bridgeport, Ont., were united in the holy bonds of matrimony at the home of the bride's mother, Bridgeport, Ont., Bro. Manasseh Hallman officiating. May the Holy Spirit be an abiding comforter to them thru life.

Obituary

Eash.—Willard Blough Eash, son of Bro. Samuel and Sister Cedilla Eash of near Davidsville, Pa., was born July 19, 1919; died Feb. 6, 1920; aged 6 m. 18 d. Buried in the Thomas Mennonite cemetery. Burial private. Funeral services are to be held at a future date.

Summers.—Milo C., son of Chris and Barbara Summers, was born Mar. 28, 1915, at Manson, Ia.; died Jan. 24, 1920, at Metamora, Ill.; aged 4 y. 9 m. 26 d. He leaves to mourn his departure father, mother, one sister (Luella), and two brothers (Milton G., and Daniel D.). He with the rest of family went to Illinois to visit with his grandparents and other relatives. While there he was stricken with bronchial pneumonia. After an illness of eight days he passed away. He was a loving, affectionate child, always willing to do what was right.

Darling Milo thou hast left us,
Here our sorrow we deeply feel;
God it is who hath bereft us,
He can all our sorrows heal.

Blough.—Jeremiah Blough was born Apr. 2, 1848; died near Holsopple, Pa., Jan. 22, 1920; aged 71 y. 9 m. 20 d. He was married to Sarah Alwine Oct. 7, 1870. He is survived by a sorrowing widow, 6 children, 27 grandchildren, 1 great-grandchild and many other relatives and friends. He was a member of the Mennonite Church for many years. Funeral services at the Blough Church Jan. 25, conducted by S. G. Shetler and James Saylor.

Hieber.—Forrest Jacob, son of John and Mary Hieber, was born near New Paris, Ind., Dec. 21, 1913; died near Bristol, Ind., Feb. 2, 1920; aged 7 y. 1 m. 11 d. He leaves to mourn, his parents, one sister, grandparents, and a number of relatives and friends. Funeral conducted by Harvey Friesner.

Death has robbed us of dear Forrest,
Whom we loved and cherished dear;
It was our son, yes, dear Forrest,
Can we help but shed a tear?

—By her Aunt.

Landis.—Hannah, only daughter of Isaac T. and Hannah Landis, died of heart trouble Jan. 30, 1920; aged 8 m. 7 d. Besides her parents, she is survived by her two brothers (Ralph and Paul). Funeral was held Feb. 4, at Skippack Mennonite Church by the brethren, Warren Bean, Erwin Landis, and Howard Pennypacker.

Sweet little darling, light of the home,
Looking for some one, beckoning come;
Bright as a sunbeam, pure as the dew,
Anxiously looking, parents, for you.

Sauber.—Paul, youngest son of Bro. Benjamin and Sister Phoebe Sauber, was born July 2, 1919, near Tofield, Alberta, Canada; died January 21, 1920; aged 6 m. 19 d. Death was caused by an abscess of his throat. Beside a loving father and mother, he leaves to mourn his early departure, six brothers and six sisters, two of the family having preceded him to the spirit world some years before. Funeral was held at the Salem Church, near Tofield, on January 24, 1920. Interment was made in the adjoining cemetery. Bishop N. E. Roth, assisted by Bro. J. K. Lehman had charge of the service, the text being, Isa. 40:6-8.

Bechtel.—Verl Edgar, son of Ervin and Goldie Bechtel, was born in Nappanee, Ind., Jan. 30, 1914; died of infantile paralysis in Dunlaps, Ind., Nov. 21, 1919; aged 5 y. 9 m. 22 d. Verle endeared himself to all who learned to know him. Altho we may not understand his early departure we must believe he is gone to be with Jesus, who said, "Suffer the children and forbid them not to come unto me." May father, mother and one sister say, "We cannot bring him back again. We shall go to him, but he shall not return to us." On account of a contagious disease memorial services were held Dec. 7, 1919, at the West Market St. Mennonite M. H., by L. W. Yoder and J. H. McGowen. Text, Matt. 18:3 and II Sam. 12:23.

Miller.—Mary J., daughter of Joseph and Mary Miller, was born in Johnson Co., Ia., Nov. 8, 1895; died at the home of Ben Shetler in Kalona, Ia., Feb. 3, 1920; aged 24 y. 2 m. 25 d. While she was visiting at the Shetler home, where she frequently visited, she was stricken with a complication of diseases which finally developed into pneumonia, and after 17 days of intense suffering, which she patiently endured, the death angel came and relieved her of all her suffering. She leaves to mourn her death 5 sisters (Mrs. L. O. Gingerich, Mrs. J. M. Yoder, Mrs. Omer J. Gingerich, Mrs. Jason Boller, and Cora all of Kalona, Iowa) and a host of friends and near relatives. Her father, mother, one brother, and one sister, preceded her to the world beyond. In early life she accepted Christ and united with the East Union Mennonite Church, and remained a faithful member until death. She was of a quiet unassuming disposition, always concerned about the welfare of others. She will be greatly missed in the Sunday school and church services, as her seat was seldom vacant. Funeral services were held at the East Union Church, Feb. 5, conducted by Joe C. Brenneman and D. J. Fisher. Burial in cemetery nearby.

Christophel.—Joel B. Christophel, son of Jacob and Barbara Christophel, was born in Beaver Twp., Mahoning Co., O., Apr. 17, 1836; died in Kosciusko Co., near Nappanee, Ind., Jan. 2, 1920; aged 83 y. 8 m. 16 d. He came to Indiana with his parents in 1848. He united with the Mennonite Church (Old Order) in his youth and remained faithful to the end. It was his desire to be with God's children in the house of worship whenever he was able. He also enjoyed the meeting and fellowship of Christian believers in his home during his illness. He leaves one brother (Daniel of Goshen, Ind.) and 2 sisters (Elizabeth Lehman, Goshen, Ind., Susan Eberly, Williams Co., O.). Funeral services were held at Yellow Creek Church, conducted by Martin Ramer and J. H. McGowen. Texts, Ps. 1; John 5:25-29.

Kaufman.—Nicholas Kaufman was born in France May 31, 1846; died of apoplexy at his home in Cass Co., Mo., Feb. 5, 1920; aged 83 y. 8 m. 5 d. At the age of 2 years his parents moved to America, first to Ohio, then to Iowa and later to Missouri where he was married to Mary Yoder on Mar. 30, 1870. To this union were born 7 children. One preceded him to the spirit world. One son and five daughters remain and were present at his bedside when he passed away. He leaves wife, 1 son, 5 daughters, 10 grandchildren, 1 aged brother, besides many other relatives and friends. Deceased was for many years a member of the Amish Mennonite Church. Funeral services were held at the Sycamore Church, Feb. 8, conducted by Wm. Helmut and L. J. Miller. Text, Gen. 50:5 (last clause). Buried in Clear Fork cemetery.

Denlinger.—Elizabeth (Eby) Denlinger, widow of Tobias Denlinger, was born Jan. 4, 1860; died Feb. 3, 1920, at the home of her daughter Mrs. Carl Schlotzhauer in Lancaster, Pa., from complication of diseases after an illness of two months. Her husband and twin daughter preceded her. She leaves four daughters and two sons (Garfield, Lena, Anna, Enos, Susie and Nettie), fifteen grandchildren, three sisters and one brother. She was a kind and loving mother, a member of the Mennonite Church and tried to be at the services whenever her health permitted. Funeral services were held Feb. 7 at Hershey's Church conducted by Bros. C. M. Brackbill and John Mosemann. Text, II Tim. 1:12. Burial in adjoining cemetery.

Dearest Mother thou hast left us,
Here our loss we deeply feel
But 'tis God that has bereft us.
He can all our sorrows heal.

Kaufman.—Albert Wilson Kaufman, son of J. J. and Sarah (Troyer) Kaufman, was born near Kokomo, Ind., Apr. 29, 1892; died near Creston, Mont., Feb. 1, 1920; aged 27 y. 9 m. 3 d. On Aug. 10, 1914, he was married to Rhoda A. Phillips who preceded him June 9, 1915. He leaves to mourn his early departure a little son (Carl), father, mother, one brother and eight sisters, besides a host of relatives and friends. Two little sisters preceded him to the spirit world. At the age of 15 years he united with the Mennonite Church at Roseland, Nebr., but for a number of years he neglected his Christian privileges, but was not altogether adverse to religious teaching. On Jan. 18 he left home to attend to the duties of life and a few days later came home, having contracted influenza and pneumonia and took his bed Jan. 23. In the early stage of his sickness his parents made use of the opportunity to speak to him of his salvation and he very readily and penitently confessed his negligence and prayed for forgiveness promising, should he recover from this sickness, to spend the remainder of his life in the Master's service. While still conscious he had the evidence that all is well. Short services were held at the house on Feb. 4, by D. D. Kaufman, after which the body was taken to Roseland, Nebr., where he was laid beside his loving companion as he had requested during his sickness.

The Savior has taken Our Albert away
But we know it is not forever.
"Come follow, come follow" we hear him say
It is beautiful beyond the river.

—A Sister.

Herr.—Catharine Mylin Herr, wife of Jacob H. Herr, died Jan. 18, 1920, at her home at Lydon, West Lampeter Twp., Pa., of general debility and infirmities of old age. She was in her 86th year and the last of her family to survive. She often longed to go to her rest. She slept 4 days and nearly 4 nights before she departed this life. She had been a member of the Mennonite Church for many years. Funeral services at New Danville Mennonite Church conducted by Bro. Jacob Thomas and Bro. Frank Herr. Texts, Rev. 14:13; II Tim. 4:7. Interment in adjoining cemetery.

Loving friends weep not for me
I long to be at rest
How happy, happy I shall be
When pillowed on my Savior's breast.

Musser.—Mrs. Annie (Herr) Musser, wife of Bro. Amos K. Musser, was born Sept. 7, 1874, near Mountville, Pa.; died Nov. 22, 1919; aged 45 y. 2 m. 15 d. Her death came very unexpectedly. She retired as usual and died at three o'clock Saturday morning of heart trouble with her family at her bed side. She is survived by her husband and four children (Mary, Howard, Ida, and Charles) all at home. One child (Alice) preceded her to the spirit world; also her mother and five sisters. She was a faithful member of the Mennonite Church and teacher of the infant class at the Mountville Mennonite Sunday school. She was interested in her Sunday school class and enjoyed her Christian privileges. Funeral services were conducted by Bros. Christ K. Lehman, John K. Charles and Jacob Habecker at the Mennonite Church of Mountville Tuesday, Nov. 25. The funeral was very largely attended. Burial in the Mountville cemetery.

Zook.—Elizabeth Hooley Zook was born in Mifflin Co., Pa., March 26, 1843; died at her late home, near Belleville, Pa., Feb. 8, 1920; aged 76 y. 10 m. 12 d. She was married to David H. Zook Feb. 5, 1867. Their united life was one of faithful service to the Church until he was called to his reward 19 years ago. She leaves to mourn her departure the following children: Thos. E., Reuben (with whom she had her home), Stephen, Mary (wife of Levi Kauffman), and Nellie (wife of Sol. Byler). She also leaves five grandchildren, three brothers and three sisters.

Early in life she accepted her Savior and united with the Amish Mennonite Church. Her life was one of faithful devotion to her Master and her family. It was her testimony that everything was all right and was ready to depart in peace, so we need not mourn as those who have no hope. Funeral services were held at the A. M. Belleville Church, Feb. 11, in charge of Bro. J. M. Hartzler at the house, and Bros. Joe Byler and Eli Kanagy at the church. Burial at the A. M. cemetery near Belleville.

Shaubach.—Susan Barge Shaubach, widow of Reuben Shaubach, was born in Lancaster Co., Pa., Dec. 25, 1849; died at the home of her daughter (Mrs. John K. Meck) Jan. 14, 1920; aged 70 y. 19 d. She had been in her usual health until about a week ago but seemed to get along all right, until Sunday, she took her bed again and pneumonia developed. She fell asleep in Jesus Wednesday evening. She was very patient in her affliction. All was done that loving hands could do but God saw best to call her home. Her departure leaves a vacant place in the home which never can be filled, but God's ways are best. She was a member of the Mennonite Church. Her place was seldom vacant in the church when health permitted. She leaves to mourn an only daughter and three grandchildren; also two sisters (Emma Barge and Hannah Shultz). Her husband preceded her by two years. She was laid to rest at the Strasburg Mennonite cemetery Jan. 17. Brief services at the house by Bro. C. M. Brubaker and at the church by Bro. Frank Herr. Text, Rev. 14:13.

Sad are the hours and lonely the home,
Since dear mother has left us a vacant chair;
But what a comfort to know she has gone
To that home above, so lovely and fair.

—Her Daughter.

Yoder.—Israel M. Yoder was born near Bellefontaine, O., Aug., 1853; died Jan. 30, 1920; aged 66 y. 5 m. 8 d. He lived near the place of his birth most of his life. In 1902, he and his family moved to Surrey N. Dak., where he lived until he answered the summons of death and God took him home. On Feb. 15, 1877 he was married to Elizabeth King. To this union were born 2 sons (Ira and Freeman) and 2 daughters (Sarah Ann and Nora). The first named daughter died in infancy. The remaining three children, with their mother, are left to mourn the loss of a devoted father and a kind and loving husband. He also has two brothers and two sisters living who reside at West Liberty, O. He united with the Mennonite Church in early manhood in which he was a faithful and consistent member until his death. Services from his late home in Surrey and at the Brethren Church on Feb. 2, conducted by L. S. Glick and D. M. Sharb. The remains were laid to rest in the Brethren cemetery.

Buckwalter.—Henry L. Buckwalter, Lancaster, Pa., was born Oct. 31, 1847; died of pneumonia after 4 days illness, Feb. 3, 1920; aged 72 y. 3 m. 3 d. He is survived by his wife who was Susan K. Lefever before marriage; also 6 children and 15 grandchildren. One son preceded him to the spirit world 18 years ago. He was a faithful member of Mellinger's Mennonite Church for many years and was present in the services whenever opportunity afforded and at one time served as Sunday school superintendent. We trust our loss is his eternal gain. Services were held at his late home Feb. 6 by Bro. J. H. Mosemann from II Cor. 4:17, 18; 5:1-11, and at Mellinger's M. H. by the brethren, David and Sanford Landis. Text Ps. 103:14-18. On account of the youngest son living in Western Canada the burial was postponed until he and his family arrived, when services were again held at Mellinger's M. H. Feb. 8, by the brethren, David and Sanford Landis. Text, I Thes. 4:13-18. Burial in cemetery nearby.

"Lord give us strength our loss to bear,
And lead us in the heavenly way;
Oh, may we meet our father there,
In realms of everlasting day."

Miller.—Irene Elizabeth Knepp Miller was born in Sharon Twp., Johnson Co., Ia., June 25, 1898; died at her late home near Kalona, Ia., Feb. 6, 1920; aged 21 y. 7 m. 11 d. Mar. 15, 1916, she was united in marriage to Milo J. Miller. She leaves to mourn her early death, her heart-broken companion, father, mother, two sisters (Minnie and Sadie), one brother (Floyd), her aged grandparents (Bro. and Sister Peter Kinsinger), and a host of friends and relatives. She was preceded in death by two brothers and one sister. She accepted Christ in her youth, uniting with the East Union Mennonite Church, to which she remained faithful and consistent until death. She always took a great interest in all the different activities of the Church, where she will be greatly missed as well as in the home. Her friends were all who knew her. Her greatest joy was in helping those in need. The cause of her death was la grippe, which developed into pneumonia. All that loving hands and medical skill could do was done, but after a short illness of ten days she peacefully fell asleep. Funeral services were held Feb. 9, at the East Union Church, and burial in cemetery nearby. Services were conducted by Joe C. Brenneiman and D. J. Fisher. Text, Jas. 4:14.

Stutzman.—Ida Kauffman was born in Noble Co., Ind., Mar. 11, 1867; died at her home near Chappell, Nebr., Jan. 27, 1920; aged 52 y. 9 m. 27 d. She was married to Abe Stutzman Oct. 28, 1894. She leaves to mourn her death, a sorrowing husband, 4 children, 1 granddaughter, an aged father, 2 brothers, 4 sisters besides a number of relatives and friends. Her mother preceded her in death 6 years ago. Her family were all at the bedside at the time of her death. She accepted Christ as her Savior in her youth and was an earnest and devoted follower of Him, trusting only in the merits of the atoning blood. To know her was to love her. Her last affliction was borne with much patience and she had a desire to depart and be with her Lord. Funeral Jan. 29 at the Chappell Mennonite

Church. Services conducted by the home ministers, Bros. John and N. C. Roth. Interment in the cemetery nearby.

Dearest mother thou hast left us,
Here our loss we deeply feel;
But 'tis God who has bereft us.
He can all our sorrows heal.

Driver.—Daniel F. Driver was born near Timberville, Va., Feb. 3, 1836; died at the home of his youngest daughter, Sister Fannie Dettwiler, near Versailles, Mo., Feb. 6, 1920; aged 84 y. 3 d. He spent his childhood and youth in the community where he was born. Feb. 10, 1859, he was married to Sarah Branner. To this union were born 7 sons and 4 daughters, all of whom grew to manhood and womanhood. The mother was the first to go, and was soon followed by Jacob, the fifth, son. The following children survive: Frank, Louis, Emma, Ida, Joseph, John, Maggie, Fannie, Neal, Arthur—one of them a bishop in Cass Co., Mo., and another one a minister in Shannon Co., Mo. Besides these there also remain 20 grandchildren and 12 great-grandchildren. In 1864 he moved with his family to Illinois, where he lived three years and then returned to Virginia. In 1870 they moved to Morgan Co., Mo., where they have since resided. He was a man of robust health, of decided convictions, of clean habits, a tireless worker for the Lord. He preached his last sermon the Sunday before he died, taking Heb. 12:1 as his text. His end was peaceful and sudden, dying of apoplexy. While sitting in his chair, engaged in conversation, he drew a long breath, gasped—and his spirit took its flight.

About the year 1867 he united with the Mennonite Church and 4 or 5 years thereafter he was ordained to the ministry. For nearly fifty years he was faithful in the ministry of the Word, a staunch defender of the faith, a pillar in the Church—being the last of the original members of the Mt. Zion Mennonite Church to go, also the last of the original members of the Missouri-Iowa Conference to be called from time to eternity. We humbly bow in reverence and submission to the divine will, saying, "Thy will be done." Funeral and burial at Mt. Zion Church, in charge of Daniel Kauffman and E. C. Bowman. Texts, Psal. 116:15 and Heb. 12:1.

CHURCH AND SUNDAY SCHOOL HYMNALS

A Change in prices for our leather bound hymnals has recently been made necessary on account of heavy advances in the price of leather. We therefore wish to announce that our former prices are hereby withdrawn and a new schedule is now in effect as follows:

Music Edition—Stiff Leather

Per copy, postpaid ----- \$ 1.50
Per doz. copies, not prepaid ----- 16.00
Per 100 copies, not prepaid ----- 125.00

Music Edition—Flexible Leather

Per copy, postpaid ----- 1.50
Per doz. copies, not prepaid ----- 16.00
Per 100 copies, not prepaid ----- 125.00

Prices for the cloth bindings remain as advertised in our recent catalog.

Mennonite Publishing House,

Scottsdale, Pa.

Peace I leave with you, my peace I
give unto you: not as the world giv-
eth give I unto you. Let not your
heart be troubled, neither let it be
afraid. John 14:27.

WAR SUFFERERS' RELIEF

(Continued from page 893)

Towamencian Cong Pa	151.17
Blooming Glen Cong Pa	1726.00
	\$4054.83
For Austria-Hungary	
Oak Grove S S Logan Co Ohio	\$34.25
For Near East	
Christmas Offering Clearwater Cong Alta	\$ 18.35
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Mrs Simon Lehman & S S Class	5.00
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Milan Valley S S Okla	10.00
West South Sharon O O Amish Cong Kalona Ia	400.00
A Brother Reiff Cong Md	5.00
Chambersburg S S Pa	34.24
Row Cong Pa	38.00
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Firdale Cong Ore	3.91
Science Ridge S S Ill	18.50
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Roanoke Cong Ill	32.86
Lajunta S S Colo	130.36
Spring Valley Cong Kans	510.00
Roseland S S Nebr	17.29
Wm S & Ella Landis	20.00
Alpha Cong Minn	18.73
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Coalridge Cong Mont	10.00
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Palmyra Cong Mo	18.65
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Girls Class No 3 Forks S S Ind	10.02
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Friends Cedar Grove A M Cong Ont	50.00
Wellesley A M Cong Ont	100.00
Emanuel Ulrich & Wife	10.00
Joseph Springer's Class Willow Springs S S Ill	60.00
Carl Magnuson's Class Willow Springs S S Ill	60.00
Two Brethren Willow Springs S S Ill	60.00
Willow Springs S S Supt Ill	5.00
Senior Girls Class Willow Springs S S Ill	5.00
C Albrecht's Class Willow Springs S S Ill	5.00

Total amount received during month of January	\$ 10,332.16
Previously reported	348,043.57
Total	\$358,375.73
Total reported by E M B of M & C	114,182.99
Grand Total	\$472,558.72

Gratefully acknowledged,
Mennonite Relief Commission
for War Sufferers
G. L. Bender, Treas.,
Elkhart, Ind.

NOTICE

Notice is hereby given that the Virginia Mennonite Board of Missions and Charities has been enlarged, reorganized, and incorporated and is now ready to receive hold and disburse donations, bequests endowments, and both real and personal All donations will be used at the discretion of the Board unless special directions are given by the donor's which shall be respected. Donations are solicited and will be thankfully received. At this time there is a special need of funds to pay the property bought in Knoxville, Tenn., and to build a house of worship thereon Which request has already been made through the Gospel Herald. All means should be sent to Joseph W. Coffman Treas., Dayton, Va., Wm. Jennings, Concord, Tennessee or C. B. Byers, 1308 W. Fourth Ave., Knoxville, Tennessee.
S. M. Burkholder,
Dale Enterprise,
Virginia.

GOSHEN COLLEGE A STANDARD COLLEGE

On Feb. 13, 1920, the Indiana State Board of Education recognized Goshen College as a standard college. The state has prescribed certain requirements which have to be met by an educational institution before it can be recognized as a standard college. Goshen College has met these requirements without the sacrifice of any principle of the Church. Standardization means that our students will have the same educational privileges granted by other colleges, but under Mennonite influences and supervision.

For a number of years Goshen College had met all the necessary requirements with the exception of the finances. This last condition has been made possible by our constituency in subscribing \$65,000 last summer to be paid in five annual payments to meet the annual deficit and for endowment. The administration and faculty of Goshen College are grateful for the generosity of the brotherhood. It is the purpose of the administration to complete the solicitation for five-year pledges this spring and summer. H. F. R.

Nearly every means except Christianity has been tried to get rid of war—some day, it is to be hoped, that will be tried.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth
Established 1864)

SCOTSDALE, PA., THURSDAY, FEB. 26, 1920

(Established 1905
Gospel Witness)

No. 48

EDITORIAL

Good morning.

"Is it well with thee?"

"A word fitly spoken is like apples of gold in pictures of silver."

"Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret."

Several weeks ago we had occasion to spend several hours with a wide-awake brother. Naturally we discussed church problems. One statement he made has kept ringing in our ears ever since: "You know, brother, that when a church begins to drift, the first visible sign is a drift toward worldly conformity in dress." How far does this miss the exact truth?

The New Testament deserves a prominent place in every home. This is what a Porto Rican judge has to say on this subject:

"If I had the privilege of communicating with all of the mothers of Latin America for only one moment during my lifetime, I would employ it entirely in recommending that they place in the hands of their children the New Testament, being sure of obtaining for them the most noble and enduring influence of all the influences which could exercise themselves in the human conscience of this world."

If that is good advice for Latin Americans, it is also good for English and German Americans. Not only should the Bible be placed into the hands of our children, but Christian parents should leave nothing undone to get it into their heads and hearts.

"As a man thinketh in his heart, so is he." Much of our present disturbance in labor, political, religious,

social, and educational circles is due to the fact that the world has had its eyes turned toward war so long that it has formed the habit of thinking, talking, and acting in militaristic terms.

We may not be able to change this very much, but we can at least help by giving greater prominence to the great cause of salvation. That, after all, is the great problem before the human race, and should be the dominant issue to attract public attention. Get the world to thinking along lines of salvation—real Bible salvation that saves from sin and gives the soul once lost the second birth—and you will improve to a remarkable degree the world conditions.

There are two ways in which we may use the Lord's day to prepare for the work of the six days following it.

1. We may prepare by doing extra chores on Sunday, and after we have attended to everything that stands in the way of getting an early start on Monday morning take a long nap. If neighbors come in, or if we choose to visit neighbors, we may discuss business affairs and get some pointers that will help us in our work.

This is the **heathen** way.

2. Or, we may repair to the house of the Lord on Sunday morning (having seen to it that we had a refreshing night's sleep on Saturday night so that we can keep thoroughly awake during religious services), refresh our souls in a spiritual service, and spend the rest of the day in the midst of uplifting spiritual influences, thus securing the needed grace and strength to meet the problems and resist the temptations of life in a way that is pleasing to God and strengthening to the inner man

This is the **Christian** way.

Brother, which of these is **your** way?

CONSERVATISM, CONSERVATION

(Continued)

In our last number we spoke of the value of the missionary spirit in the work of promoting the cause of Christ and the Church. Closely allied to this, perhaps identical with it, is another matter of equal importance. To conserve our forces in the work of winning other souls for God,

9. Let the Church retain (or else regain) her "first love."

We think of the Church in the days of the apostles, and later in the days of our Anabaptist forefathers. For them, no sacrifice seemed too great, no test of faith too severe. They knew nothing but faithfulness, and their only limit was that of physical endurance. We think of a number of congregations when first organized. There was close fellowship, a hearty good will, a zeal for the faith, aggressive service, and consequent growth. We think of a number of mission stations of which it has since been said that though at first the missions were poorly equipped and the workers few and inexperienced they accomplished more than has been done in recent years with double the workers and solid backing financially. The thing which made these congregations and missions prosperous in those days was the "first love" which constrained them to live a life of devotion and sacrifice. Some call this the "wire edge;" and so it is. But ought we not to retain the wire edge as long as we live? It is when this "first love" or "wire edge" wears off that churches become weary, lifeless, formal, indifferent, worldly, quarrelsome, stagnant, retrogressive. The measure of a church spiritually is its zeal for righteousness and salvation.

Another thing to bear in mind, as

we think of conservation, is that if we would serve the best and highest interests of the Church,

10. We must steer clear of partisanship.

In testifying against partisanship we are not condemning loyalty to the established creed of the Church. Partisanship does not mean the issue of loyalty vs. disloyalty but rather clannishness over matters which stand in the way of loyalty. And even in cases where one party is loyal and the other disloyal, it is possible to overshadow the issue of doctrine in a partisan quarrel over personal differences.

It is not hard to distinguish between standing for doctrine and scrapping in partisanship. In the one, the discussion centers around doctrine; in the other, the bone of contention is the personal sins of individuals on "the other side." In the one, there is the spirit of charity even where there is a difference in views as to doctrine; in the other, the issue of doctrine is beclouded in the bitterness of charges and counter charges. In the one, those differing in views face one another in a friendly interchange of viewpoints; in the other, they group together in clans and "give it to" the sinners who dare to oppose them.

To illustrate: We will suppose that the Mennonite Church is attacked on the ground of her doctrines. To be consistent we will look at once to her platform. We examine her record on points of doctrine held sacred, made clear in her confession of faith and conference records for several generations. We can do one of two things: (1) Stand clearly and definitely for the Mennonite platform, or (2) be drawn into a quarrel over whether we shall stand by or abandon our ground. The first means healthy discipline and probable growth, the second means confusion and defeat. As a church we can never afford to take any other position than to take it for granted that all members mean to be submissive to the rules and regulations of the Church. "Him that is weak in the faith, receive ye; but not to doubtful disputation."

But doctrinal controversy is not the only form of church partisanship. In fact, Christian doctrine is seldom the cause of controversy. Study the history of any church torn asunder because of strife concerning doctrine, and you will find that at the foundation of the strife was either the spirit of insubordination, or of rivalry, or of lust for place or power, while doctrine was merely the pretext. On the other hand, whatever the beginning of strife, it can not long exist in a church before doctrine is affected.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—1 Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

I HAVE CHRIST! WHAT WANT I MORE?

In the heart of London city,
'Mid the dwellings of the poor,
These bright golden words were uttered:
"I have Christ! what want I more?"

Spoken by a lonely woman,
Dying on a garret floor,
Having not one earthly comfort:
"I have Christ! what want I more?"

Oh, her words will live for ever,
I repeat them o'er and o'er,
God delights to hear me saying:
"I have Christ! what want I more?"

Oh, my dear, my fellow sinners,
High and low and rich and poor,
Can you say with deep thanksgiving:
"I have Christ! what want I more?"

Look away from earth's attractions,
All its joys will soon be o'er:
Trust Him now and say with gladness:
"I have Christ! what want I more?"

—Sel. by H. M. E.

TWO NIGHTS IN A LODGE ROOM

(M. L. Haney in "The Story of My Life")

In the first part of the Conference year (1849), two good men came to me urging me to join a secret order to which they belonged. One of these was a local preacher much older than myself, and I had much confidence in him. The other man was an experienced class leader, and both joined in saying they had a large number of young people in their lodge, and with

"Mark them that cause divisions among you." Partisanship is a curse from which all churches should pray to be delivered.

The Church of Jesus Christ knows but one party, and that is the part of the visible Church which is submissive to the divine will, seeking to do that which is pleasing in His sight. "Of one mind" was the Pentecostal Church in the days of the apostles, and the Church of today must be "of one mind" (the mind of Christ) to secure the Pentecostal blessings of spiritual power and prosperity.

(To be continued)

my zeal for soul-saving, if I would join, I would get the whole lot saved. I knew but little on the subject and the bait these two men put on the hook enchanted me. I said, "You can take my name," and in due time I was accepted and the night of my initiation came. I saw nothing bad in the initiation, and some good things were said.

I had been accustomed to special prayer and getting counsel from God on every important movement, but in this I took the counsel of the brethren. The Holy Spirit gave me no rebuke, and seeing I was depending on my own head, He gave me time to learn by experience.

The Second Night

Next lodge came around, and I, as a new convert, was on hand. I got my little apron, and sat down to take in the excellencies of my new brotherhood. I had not been seated long when the Holy Spirit suggested that I look around, and see my brethren. I slowly and thoughtfully scanned the whole circle; and to my surprise, there were the most profane men in the city—drunkards, and vile characters—mixed up with a few good men. Having made the survey, and considered the heart relations into which I was brought with these characters, the Holy Spirit, as by a pen of fire, wrote these words upon my heart: "Come out from among them, and BE YE SEPARATE, saith the Lord."

I tarried not to confer with flesh and blood, but obeyed the heavenly vision, and at the earliest opening let those dear souls know that I could not stay with them and go with God; took off my little apron, and have never seen it since.

Nineteen Out of Twenty Fallen Ministers

That little experience has led me through all these years to close observation as to the whole subject of secret orders, or oath-bound societies. I have known many good men who have gone with them, but not one spiritual man who has not sustained serious loss by remaining. I have known many ministers whose path was a shining light before they entered, but in no case have I failed to see that light grow dim in proportion as the interest in the lodge increased. I have known many ministers to fall disgracefully, and on inquiry, I think nineteen out of twenty were first in the lodge.

The General Spiritual Effect

I have known many of the Lord's saints, who were in the lodge, brought into the experience of holiness; but have not known one who retained it,

and remained in lodge fellowship. I have met thousands of boys and men who had a profound interest in the church, reading the Scriptures, the prayer-meeting and class-meeting, and all the means of grace; but have not noticed one where such interest did not wane in proportion as his heart became interwoven with the lodge.

I have seen the church prayer-meeting nearly desolate in every part of the country, because many of its members had their hearts divided with the lodge. I have demonstrated, in thirty years of evangelism, that it is well nigh impossible to have a wide, deep, thorough revival of religion in any community, town, or city which has been honey-combed with the influences of the lodge. In my seventy-ninth year, and before I depart to God, I felt I must leave the above testimony.

I Object to the Lodge

1. Because it is a great waste of time and money.

2. It exacts heart affiliation with wicked men, destructive of spirituality, and forbidden in the Word of God.

3. It is a painful menace to the rights of men. It never has been true, in either church or state, where judge and jury are lodge men, that the lodge man and the anti-lodge man stand on equal footing.

4. It is an open door to the shielding of wrong doers.

5. It is a painful barrier in the way of men being saved by the Gospel.

6. In a practical sense, with many ten thousands, it becomes a Christless religion. How many say, when asked to seek God: "Well, I don't know about this: I belong to a good society now, and if I live up to its rules I will get through all right!" What active worker for Christ has not met that answer right and left?

A Christian Lodge Impossible

There is no such thing as a Christian lodge. The ruling spirit of such orders is always worldly. Its spirit is of the world. No man has to be a Christian to be a member. Its overwhelming majorities are unconverted. This being the case, every awakened sinner in the lodge, to become a Christian, has to stem the downward tides of his own nature, and the whole world-force of the lodge.

Hence, but few people who are thoroughly in lodge fellowship, are found at the altar of prayer. In the white light of the judgment day it may be seen that no agency has hindered the salvation of so many souls as the lodge power of America,

Is It a Help or a Hindrance to Salvation?

There is a mixture of truth with all systems of error, and some good interwoven with the evil. There are splendid things in the system of religion called Unitarianism, which make it the most dangerous system of infidelity. If it were not for the sweetness thus mixed with the poison it could not exist.

Error unmixed cannot long survive; hence the policy of the enemy in all ages has been to intersperse good with evil, to give the evil a place. When a Congressman attempts to force a wrong measure into National law, he is sure to connect it with some other measure that is right; and if it is grossly wrong, he will identify it with something that is indispensable. Strychnine can be made very enchanting to a child, with a thorough mixture of sugar. If no truth had been mixed with the errors of Mohammed, they would have died in fifty years.

It is no proof whatever that any system is right because there is some good in it. If it can be shown that wherever the Lodge System is entrenched it is always exceedingly difficult to get people saved from sin! then **if salvation is right, THAT SYSTEM IS WRONG.** But that is known to be so, by every minister of God whose life is solely devoted to the salvation of men. I have not the slightest doubts that had I remained with the lodge, it would have ruined my ministry; and I think I would have lost my soul.

HOLY SCRIPTURES

Can two walk together, except they be agreed?—Amos 3:3.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Psa. 1:1.

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?—II Cor. 6:15.

Wherefore come out from among them, and be ye separate, saith the Lord.—II Cor. 6:17.

Be ye not unequally yoked together with unbelievers.—II Cor. 6:14.

Be not ye therefore partakers with them.... And have no fellowship with the unfruitful works of darkness, but rather reprove them.—Eph. 5:7-11.—Sel. by A. R. Kurtz.

Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid. John 14: 27.

IS NONRESISTANCE A DOCTRINE OF THE PAST?

By Henry Gertman

For the Gospel Herald

Some people say "Yes," for they never had the nonresistant spirit. Previous to the late war many were teaching and preaching the doctrine of nonresistance; but when the war came on they abandoned it. Now this looks very unjust to many of us who kept the faith in camp and suffered various persecutions—such as getting cold shower baths, hair shaved off, being laughed at, etc.—because of the principle of nonresistance handed down by our Lord Jesus Christ Himself. I trust that by the grace of God we may continue to stand for this principle.

It ought never be said that now since the war is over there are some Mennonites who act as though nonresistance were a thing of the past. In Heb. 13:8 we read, "Jesus Christ the same yesterday, today, and forever." Among the doctrines which He teaches is that of nonresistance—and He lived it out to the end, praying for His enemies, "Father, forgive them." This Lord we have as our example. Let us show it by answering His request in Jno. 14:15: "If ye love me, keep my commandments."

Chicago, Ill.

FAITH AND EXPERIENCE

By D. J. Johns

For the Gospel Herald

"Does it affect our salvation not to believe in the inspiration and infallibility of the entire Bible as God's Word?"

If we do not believe the entire Bible to be inspired and infallible, it certainly affects our salvation; for if we believe not the Son of God we shall not see life but the wrath of God abideth on us (Jno. 3:36) and if we believe not the record that God gave of His Son we make Him a liar (I Jno. 5:10). God's record of His Son consists not only of the New Testament scriptures but in the Law and in the Psalms and in the Prophets are found the things concerning Him. Christ Himself said "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me" (Jno. 5:39). By grace thru faith in Christ do we have salvation. "Charity believeth all things."

Goshen, Ind.

The above was written to appear in the **Question Drawer** department, but was mislaid and missing at the time the other answers appeared.—Editor.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

HARBOR LIGHTS

A wild, rough bay, whose sullen roar
Points out the dangers of the shore
Where rocks' sharp edges crouch and
cover

Like wild beast waiting midnight hour!
For, though a harbor, dangerous fount,
Yet vessels, nightly hither-bound,
Venture upon its treacherous wave,
To find a landing or a grave.

But up, far up, so high—so high
It seems a lodgment in the sky—
A lighthouse brightens broad and free,
A path far out into the sea,
But leaves the harbor hidden still.
For horror, wreck, and death to fill.
So half-way down the cliff is bound
A lamp to light the harbor round.

One awful night a vessel sped
Before a storm that dimmed o'erhead;
The light streamed forth, the path they
knew,
Within the haror they were due.
Hush! Something strange—oh, hopeless
shout—

My God the lower lights are out!
One man his trust had held too light,
To save that living freight that night.

My brother, is your lamp alight?
God's light is sure, and strong, and bright
But yours burns dim; I cannot see
And storm and rock are waiting me.
So many souls in darkness roam—
God trusted you to guide them home.
How shall we cope with fear and doubt
If earthly harbor lights are out?

—Ella C. Eckert

FROM OUR MISSION STATIONS

For the Gospel Herald

Knoxville, Tenn.

(1308 W. 4th Ave.)

Blessed be the Lord, who daily load-
eth us with benefits, even the God of
our salvation.—Psa. 68:19.

Let the people praise thee, O God;
let all the people praise thee.—Psa.
67:3.

By way of request we wish through
the Gospel Herald to inform the read-
ers of our dear Bro. Wm. Jennings'
safe arrival at home Jan. 27, after
nearly one month of visiting among
different churches in Virginia, Mary-
land, and Pennsylvania, breaking the
bread of life. The brother wishes to
express his appreciation and thanks
to all whom he visited for the kind
hospitality shown while in their
midst.

From Dec. 5 to the 23d, we had
the pleasure of having with us Bro.
A. O. Histan and wife of near
Doylestown, Pa. During this time

the brother had a series of meetings
here at the Mission. The 8th inst.
Bro. Jennings also began a series of
meetings here and closed the 15th.
There were a few confessions during
the meetings and others also greatly
edified. We feel much encouraged
because of the interest and help of
others. Glad to say Bro. Jonathan
King of near Atglen, Pa., has been
here since Dec. 23, faithfully helping
in the work. The brother's help is
much appreciated.

Thinking that possibly some may
have failed to see the notice on last
page of Gospel Herald of Feb. 19th
by Bro. S. M. Burkholder concerning
the work here, we feel it not out of
order to call attention to same. Bi-
bles, even though much worn, would
be gladly and gratefully received for
the work here. Money received from
garments sold since last report—Nov.
18, 1919, \$7.85.

Contributions received:

A Bro Sterling O	\$ 4.00
A Friend Sewickley Pa	6.00
A Bro Florin Pa	10.00
Fulton Sewing Circle O	10.00
A Sister Latour Mo	1.00
A Bro Waynesboro Va R D	5.00
A Friend Abilene Kans	1.00
Bosslers S S by E G Reist	27.40
Anna Ebersole's class Elizabethtown Pa	15.00
Two Sisters Rohrerstown Pa	5.00
A Bro West Liberty O R D	12.00
A Sister Columbia Pa R D	1.00
A Bro Atglen Pa	4.00
A Bro and Sister Rohrerstown Pa R D	10.00
Chambersburg S S (Pa) by E S Stauffer	15.00
Mummasburg (Pa) S S	30.00
A Bro Elizabethtown Pa	10.00
Spring Dale Cong (Va)	50.00
A Sister Elizabethtown Pa	1.00
Bro Kready's class Elizabethtown by E G Reist	5.00
Stauffers S S by E G Reist	8.00
Sister Fridays class Elizabethtown by E G Reist	5.00
A Sister Mt Joy Pa R D	2.00
A Bro Greencastle Pa R D	5.00
A Bro Line Lexington Pa	5.00
Eleven Pupils of Rissers S S by E G Reist	30.00
A Bro of the Row Cong	10.00
Contribution Box	.56

Gratefully acknowledged,

C. B. Byer.

Feb. 21, 1920.

LAZARUS AT OUR GATE

By C. F. Derstine

For the Gospel Herald.

And there was a certain beggar
named Lazarus, which was laid at his
gate full of sores, and desiring to be
fed with the crumbs which fell from
the rich man's table: moreover the
dogs came and licked his sores.—Luke
16:20, 21.

The World at our Gate

Jesus very graphically gave this
account of two men in the land, where
starvation and death are rife today.

My heart has been moved often before
on account of world conditions. It
was stirred and especially today, as I
read the account of suffering in the
Near East.

The beggar at the gate of America
is Europe, and Asia Minor. It cer-
tainly is full of sores. There seems to
be no balm in Gilead. The nations are
selfish and jealous of each other, they
fought hard. If they were as united
to relieve suffering, they could relieve
the suffering part at once at its front
gate. Modern steamers and traveling
facilities make the world one family
large.

Two Opposite Classes

Their are two classes: the full and
the empty, the rich and the poor. To
be rich is no certificate for hell, to be
poor no evidence of heavenly charac-
ter. But to be rich, and allow at our
doors, millions to starve for lack of
food, is following the steps of him
who opened his eyes in hell. I cannot
see how any man in these days can
add house to house, and dollar upon
dollar in bank accounts and feel like a
follower of Christ. It is an ill time to
become rich on the misfortune of
others.

The Crumbs of America

Yes, the crumbs would feed the
world, carry the Gospel to every
corner of the globe. Not our homes,
nor our living money, or clothes
money. The money spent selfishly
alone would save the world from
starvation. The money hoarded is
becoming a cancer. The rust of such
money will be a swift witness against
men when the Lord comes. The eyes
of the "Lord of Sabaoth" is upon this
crumb money, the money that is really
not needed, the money that is used for
pride, pleasure seeking, tobacco mon-
ey, etc., which alone would feed the
world for a good period. Selfishness
is destroying the world. It is eating
out its own vitals. How blessed
indeed to look ahead to an age when
"Every man shall dwell under his own
fig tree." The world has plenty of
food, but the profiteer on a large and
small scale, has captured the crumbs
which would satisfy the starved popu-
lace at our doors.

The Humane Dogs

Yes, the dogs have souls, not the
same kind as man, not eternal in
existence, but very humane. The
beautiful part of this picture, that
Christ drew, yes, the redeeming part
are the dogs.

Yes, they came, but the rich man
did not. His stomach was too full.
His clothes were too fine. His selfish
heart was too largely occupied. He
forgot beggars, till he saw Lazarus
from hell. He made himself into a

character that when done with living he tried every expedient to escape from the results, even asking this same beggar for a drop of water. His fate was sealed. His door of opportunity closed. For him the fire burned. Yes, it was torment. A drop of water would have cooled. But none came to his doorstep now. The dogs long since had died. The cooling effect of a dog's tongue did not relieve his sores. He had had his good things. His heaven was past. For him the sun set, not with a beautiful afterglow. He was told to "remember" the days past. He thought not of the Near East and Europe, but of one lone beggar. There will be thousands of beggars to haunt the souls of some today in the hereafter. The flame will be kindled the fiercer. Yes, we shall say again, the dogs came. Yes, likewise we say God speed to the eight boys that stepped on board for the Near East, they shall not regret the sacrifice. May more follow. God bless and overshadow those who have gone. God bless the donaters of money. God stir up the crumb money, yes, even some of us, part of our actual living, the world needs it. Lord, make us more unselfish. Make us anew our brothers' keeper. Let not his blood cry from the ground without us bending over him as the good Samaritan did long ago. Let us take them to an inn. Let us pay their bills, in the old country. That's where our ancestors came from. He gave up all. He lived in the Near East. He died in the Near East. Yes, the Saviour came. Let us give of our crumbs, let those who have plenty cease gathering more. It will not be well for us if we cease to do as well as dogs did." **They came, and licked his sores."**

"I keep thinking of the rich man,
And the beggar at his gate,
How by all but dogs forsaken
The poor beggar form grew cold,
And the angels bore his spirit
To mansions built of gold."

"How at last the rich man perished
And his spirit took its flight,
From the purple and fine linen,
To the home of endless night,
There he learned as he stood gazing,
At the beggar in the sky,
It is not all of life to live,
Nor all of death to die."

"I doubt not there were wealthy sires,
In that religious fold,
Who went out from their dwellings,
Like the Pharisee of old,
Then returned home from their worship,
With a head uplifted high
To spurn the hungry from their door,
With naught to satisfy."

Eureka, Ill.

The Bible in the memory is better
than the Bible in the bookcase.—Sel

NOTES FROM THE CANTON BIBLE SCHOOL

By Katie Nussbaum

For the Gospel Herald

Another term of the Canton Bible school has passed into history. It seems but a short time when we were getting acquainted with each other, but the weeks passed by and the Canton Bible school of 1920 is a thing of the past.

Just half of the term was over when one of the students became a victim of influenza. This aroused a little uneasiness among the students, and we were afraid the school would have to be closed. However, after the question had been considered by the faculty and the student body it was decided to continue the school until further developments.

So we again resumed to our studies and worked with our lessons. Thus we could go on for two weeks; but on Friday, Feb. 6, the question of closing the school had to be met again. This time there were too many of the students who were sick, or getting sick, that the executive committee thought it was best to close the school. We regret very much that we could not complete our work, but we humbly bow to Him who doeth all things well.

We had the privilege of having with us Sister Fannie Hershey for a week. She talked to us about the work of the Mission in India. Her talks were helpful and interesting. We also had the privilege to have with us Bro. C. D. Esch the last week of the school. He gave a lecture to the students every afternoon on some phase of mission work. Sister Ella Smucker, a former worker of the Canton Mission was with us a few days. Her presence was very much appreciated.

One of the helpful influences of the Bible school was the "Morning Watch." The services of the morning watch consisted in the singing of hymns, reading a portion of scripture, or repeating verses from the Bible, followed by a season of prayer. This gave us an opportunity to begin the day with God. The spirit and devotion of these meetings strengthened us for the duties and trials of the day.

The practical work was also very helpful. Special efforts were made to have the students visit different places. The workhouse, county jail, city prison, rescue home, infirmary, Rowland Ave. mission are the places that were visited. A shop meeting was also held one day. Bro. Troyer had made arrangements with the chief of police to hold a meeting at the city prison every Sunday at 2:30. A very

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.
But avoid foolish questions, and genealogies,
and contentions, and strivings about the law; for
they are unprofitable and vain.—Titus 3:9.

What can you as an individual do to help build up the Church?

PRAYER is the KEY that unlocks the treasures of God. Pardon, peace, and power are largely the result of communion with God.

Christ is the Master-builder, but He must have men; men who talk much with God. Masterly building may be traced into the happy home where family worship has a very prominent place, or into the secret chamber, or into the mountain, or some other place where the man of God pours out his soul to God and listens while He sends the reply. The greater part of church building must be done on bended knees. O what wonders can be wrought if men will only take all to the Lord in prayer! The workman who does most for the Master will rise a great while before day to speak with Jesus, or even be found all night in prayer.

Prayer brings peace into the soul, joy into the heart, and a passion for souls that leads to Victory for Jesus.
H. W. S.

There are many things which need to be done in order that the Church may do her best in fulfilling her mission on earth. The Lord has given to each one his work. And with this work He has also given him the ability to perform it, small or great as it may be. The thing for me to do is to work faithfully in the place He has assigned to me. If the Lord has not called us to lead His people it may be our duty to stand under the arms of the leader. If we are not sent to the front lines of the battle it may be ours to stay with the stuff. If each member of the body is faithful in its work the body will be strong and useful, and so with the Church. Lord, help me to be faithful.
H. A. D.

impressive service was held at the county jail on Sunday.

Another phase of the practical work was the visiting in various homes. Sister Minnie Campbell would take the students out into homes to sing for the people. It was very encouraging to see how some of these people enjoyed the singing and prayer. A report of the practical work would be given every Monday morning.

As we think of the condition of some of these people we realize that
(Continued on page 908)

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc1. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

HE CARETH FOR YOU

In the silence of night,
At the dawning of light,
Everywhere,
Comes a voice to my ear,
Peace, my child, I am here,
Have no care!
Cast it all upon Him; He cannot be untrue—
He will never forsake, for He careth for you.
His the care.

Yes, leave it with him,
The lilies all do,
And they grow;
They grow in the rain,
And they grow in the dew,
Yes, they grow;
They grow in the darkness, all hid by the night,
They grow in the sunshine, revealed in the light—
Still they grow.

They ask not your planting,
They need not your care,
As they grow;
Dropped down in the valley,
The field—anywhere—
There they grow;
They grow in their beauty, arrayed in pure white,
They grow clothed in glory by heaven's own light
Sweetly grow.

The grasses are clothed, the ravens are fed
From his store;
And you, who are loved, and guarded and led
How much more
Will He clothe you and feed you and give you His care.
Then leave it with Him; He is everywhere
Ample store.

Does your toil seem in vain; is your heart filled with pain
Hurt and sad?
When the harvest is grown, from the seed you have sown
'Twill be glad!
For others shall reap the rich fruits of the word
Which come from your lips and was willingly heard;
Harvest glad.

Sel. by E. B. M.

WORDS OF WISDOM TO THE YOUNG

Keep good company or none. Never be idle. You may tempt the devil to tempt you.

Never be triflingly engaged. If your hands cannot be successfully employed attend to the cultivation of your mind.

Always speak the truth. Make few

promises, but keep the few you make.

Live up to your engagements.

Keep your own secrets, if you have any.

When you speak to a person look him in the face. Don't do all the talking. He may have something to say.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else. Your character can not be essentially injured except by your own conduct. If any one speaks evil of you, let your life be so that no one will believe him.

Don't be a sponger. Pay your own way.

Drink no kind of intoxicating liquor. Smoke no cigarettes nor use tobacco in any form.

Never play at any game of chance.

Make no haste to get rich, if you would prosper. Live within your income. Small and steady gains give competency with tranquility of mind.

Avoid all temptation to evil through fear you won't be able to withstand it.

Earn money before you spend it. Never borrow if you can possibly avoid it. Never run in debt unless you can see your way out.

Do not marry unless you are able to support a wife.

Never speak evil of any one.

Be just before you are generous.

Keep yourself innocent if you would be happy.

When you retire to bed think over what you have done during the day.

—Free Methodist.

THE BOYS

By Samuel G. Musser

For the Gospel Herald

I heard a brother say some time ago that boys smoke for pride, and I believe it. And that makes it the more deplorable, when they imagine they do a noble thing when they abuse their intellectual powers and degrade their ability. It is detrimental to the body, and all the while it is highly esteemed by the world. Having a love for our boys, let us older ones walk circumspectly in every thing that the youth may safely follow our example. God will help us to overcome evil if we have a sincere desire from a pure heart.

Mohnton, Pa.

"You keep the Sunday in imitation of God's rest. Do, by all manner of means, and keep also the rest of the week in imitation of God's work."

THE CHURCH PAPER

(The following, which we clip from the "Reformed Church Messenger," contains food for any church member, whatever may be his denomination. Having absorbed the lesson about the importance of having your own church paper in your own home, give second reading to that part which refers to the influence of literature of any kind in the home. As with literature, so with all other influences, let us encourage the kind which helps to foster the standards which we believe the Bible upholds and which all people seek to uphold.—Editor.)

A Pastor's Challenge

Show me a home where the church paper is faithfully read and becomes meat and drink for the family, and I will show you a family of most loyal supporters of the various interests of the Kingdom. But show me a home where the secular press has always had right of way, where petty politics, the rise and fall of markets, a giddy round of society, and the progress of athletics has had far more attention than the progress of the Kingdom of God, and I will show you a family who knows little and cares less as to what the Church of Christ is doing.

Is it to be wondered that the young should often have little Kingdom interest? People are usually interested because they are informed.

Where is the mechanic, or tradesman, or business man, or educator who does not read his trades journal—and rightly so? But why not the Christian also? Is the work to which Christ has called us of less importance? Does not the Christian also need his trades journals? And in our Church these are the Bible and the "Messenger."

If you want to keep interested in the work of the Kingdom, you must keep informed. We have recently been stressing the importance of PRAYER; but what stimulates real prayer? **Knowing the facts.** "Behold the harvest is great but the laborers are few, THEREFORE PRAY YE." Nothing in the world will stimulate prayer like knowing a great need—"Who is sufficient for these things?" This drives us to our knees as nothing else will. The congregations that most keenly feel the Kingdom needs are the congregations that are doing the most praying. And these are also the congregations that are most active. Nothing stimulates activity like felt needs and facts. The only way to maintain one's interest and keep active in anything is to keep informed. Facts are the fuel which fires our enthusiasm.

Do you want to keep alive and energetic in the work of the Kingdom? Read the Bible and the church paper! **Memorial Tidings, Easton, Pa.**

Sunday School

For the Gospel Herald.

Lesson for March 7, 1920—I Jno.

4:7-21

JOHN WRITES ABOUT CHRISTIAN LOVE

Golden Text.—Beloved, if God so loved us, we ought also to love one another.—I Jno. 4:11.

Introductory.—In our last lesson we had a message from the writings of Peter. In this lesson we are similarly favored with a message from John. The theme of Peter's writing is practical Christian living; that of John, love. Both agree as to doctrine, and their messages strengthen each other. Following are the main features of John's teaching in the lesson before us:

1. **Love an Evidence of Salvation.**—"And every one that loveth is born of God." This corresponds with what John taught in the previous chapter: "We know that we have passed from death unto life, because we love the brethren." It is impossible for any one to be a partaker of the divine nature without being a partaker of the divine love which includes love for friend and foe. "He that loveth not, knoweth not God"

2. **"God is Love."**—This was made manifest in the giving of His Son. The Son was not given because we love God, but because He loved us. Love never exists but that it prompts and promotes generous gifts. God's love is manifest beyond the possibility of a doubt in that He gave the most priceless treasure He possessed (His only begotten Son) that His enemies might be reconciled to Him and share His eternal glory.

3. **Love to One another.**—"Beloved, if God so loved us, we ought also to love one another." Think of God, infinite in greatness and power, condescending to give His only Son for the benefit of us who merit not a single vestige of this grace. If that is true (and it is) then we should never think ourselves above noticing the lowliest and vilest of human beings. The love of God shed abroad in our hearts binds us to one another.

4. **Love Perfected.**—"If ye love one another, God dwelleth in us, and his love is perfected in us" The secret of perfect love is the fact of God dwelling in us.

5. **The Indwelling Spirit.**—"Hereby know ye that we dwell in him, and he in us, because he hath given us of his Spirit."

6. **Confession.**—Another evidence of the new birth is a free and open confession of Jesus Christ as our Savior. This includes three things:

(1) that He is the Son of God; (2) that He came in the flesh; (3) that He died for us as the propitiation for our sins.

7. **Love and Fear.**—The two do not dwell in the same heart. "Perfect love casteth out fear." Love brings the kind of boldness that reaches to the judgment. It loosens the purse strings, give eloquence to the tongue, brings joy to the soul, verily, "there is no fear in love." Did you ever notice that you are much more free in the presence of people whom you love than in the presence of those with whom the relations are not so cordial. So with God. The greater our love for God the greater our boldness in His service.

8. **Our Liberty of Love.**—Had not God first loved us we would never have loved Him. "While we were yet sinners, Christ died for us." Had it not been for this singular love we would have remained estranged from Him. Thank God for this redeeming love. It should bind us to Him in grateful remembrance and praise forever.

9. **Love to God and Man.**—The concluding thought of this lesson is a most important one. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" God has decreed that he who loves God loves his brother also. Love to God has been declared to be the greatest commandment, but love to man is declared to be "like unto it." It is impossible for us to love God and hate men. It is this love of God which prompts us to love the men for whom Christ died. He who loves God hates sin. He who hates sin will leave no stone unturned in the work of getting sinners released from the bondage of their sins. The sincerity of our profession of love to God is proven by our love which prompts us to work for the rescue of human souls.

Summary of Evidences.—How do I know that I am a child of God? This lesson is rich in answers to this question. Here are the answers:

1. Because we love one another.
2. Because God dwells in us.
3. Because He has given us His Spirit.
4. Because we openly confess Him as the Son of God.
5. Because of the love that casteth out fear.
6. Because of the absence of hatred for fellow men.

If this catalogue of evidences, as found in this lesson, is not enough, let us read through the first epistle of John and count the "I know"'s connected with his proofs whereby we may know that we are children of

Our Young People

LIVES THAT SERVED.—Rev. 19:1-10;
Eph. 6:1-10.

Topic for March 7

MOTTO

"By love serve one another."

THE STUDY HOUR

I. **Our Topic.**—In the discussion of this topic there is room for a wide range of study. We can take the lives of Bible characters like Moses and Samuel and Elijah, or Christ the chief example of all servants. We can take the lives of the apostles and the early Christian people. We can come down to some devoted Church fathers who did a great service for their own and succeeding generations. There are also mothers who have done a noble service to the Church by bringing up well trained children who became the stay of the Church in their day. We could discuss the service of some of our aged brethren and sisters still with us who have spent the best of their days and have accomplished a noble service which this generation can hardly appreciate.

In the discussion we should avoid the modern tendency of hero worship. When we look at lives that served, it may well be summed up in the teaching of Paul when he said of himself, "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I but the grace of God which was with me." When Jesus sat by the well after the Samaritan woman had talked with Him, He told the disciples to look on the fields which were ripe already to the harvest. He said, "I sent you to reap that whereon ye bestowed no labor. Other men labored and ye are entered into their labors." We today may serve more effectively because of the lives who have served before us.

II. **The Text.**—Rev. 19:1-10.—Here is a vision of the state of God's servants who shall inherit the reward of their deeds in this life. We notice how they ascribe all glory to God in their praises. When John would have worshiped one of the servants of God, he specially cautioned him not to do so because he was only a fellow servant and of the brethren of John. He was to worship God only.

Eph. 6:1-10.—This shows how a person may serve in almost any sphere however humble and do it as unto the Lord. He will receive the reward of the inheritance from God.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Serve"
2. Help Somebody Today

For Young People

1. Blessings in Lives That Serve
2. The Source of Power for Service
3. Talents for Service Placed in Our Care

For Older People

1. Rewards of a Life of Service
2. "Such as I Have, Give I Thee"

God. If, upon comparing ourselves with these evidences, we find ourselves short, let us draw nearer to God and cling to the throne of grace until we have the assurance of victory.—K.

Gospel Herald

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Associate Editor, J. A. Ressler.

CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.

Silvanus Yoder, Goshen, Ind.

Oliver H. Zook, Belleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, FEBRUARY 26, 1920

Field Notes

Bible Meeting.—The Lord willing, the Mellinger's Church of near Lancaster, Pa., expects to hold a Bible conference commencing on the evening of March 5, and closing Sunday evening, March 7, with the brethren, N. H. Mack and Daniel Kauffman, as instructors. —L. R. H.

Bro. J. F. Bressler began meetings at Port Trevorton Pa., if all went as planned. His address, until March 8, will be Richfield, Pa.; after that, Harrisonburg, Va.

The proposed Bible conference at Mattawana, Pa., has been recalled because of the prevailing epidemic of influenza. It has not yet been determined when the meeting is to be held.

Sunday evening, Feb 22, was the time set for the beginning of a series of meetings at Cedar Grove Church near Greencastle, Pa., with Bro. G. J. Lapp in charge. All are invited to attend.

A series of meetings will begin (the Lord willing) at the Lancaster, Pa., Mennonite Church on Sunday evening, Feb. 29, in charge of Bro. Noah H. Mack. The prayers of the brotherhood are solicited.—L. S. K.

Baptismal services were held at Hanover, Pa., Feb 15, at which time 4 precious young souls sealed their vow with God by water baptism and 1 was reclaimed. Bro. Noah H. Mack officiated at these services.—S.

The Lord willing, a Bible conference will be held at the Zorra A. M. Church, Ontario, March 3-5, with Bro. E. L. Frey of Wauseon, Ohio, and Bro. M. S. Zehr of Pigeon, Mich., as instructors.—S.

The brethren, S. E. Allgyer of West Liberty, Ohio, and D. H. Bender of Hesston, Kans., expect soon to make a trip to southern Texas, and possibly Mexico, with a view to promoting the cause of Christ among the Mexicans

A brother from East Lynne, Mo., writes: 'We are at present enjoying very interesting and profitable sermons and lectures at Sycamore and Bethel Churches by Bro. C. F. Derstine assisted by Bro. J. D. Mininger.'

A series of meetings will begin (the Lord willing) at the Millersville, Pa., Mennonite Church on Sunday evening, Feb. 29, in charge of Bro. Christian Lehman. Pray for the meetings to the salvation of lost souls.—L. S. K.

Bro. Geo. J. Lapp is spending several weeks in a series of meetings at Cedar Grove, Pa., and Maugansville, Md. It was his intention, the Lord willing, to begin at the former place about Saturday evening, Feb. 21, and at the latter place about the first week in March.

The district mission board of the Southwestern Pa. Conference district is holding its annual meeting this week with the brotherhood at Mason-town. Wednesday evening and all day Thursday is the time set apart to this work.

Bro. J. M. Yoder of Vestaburg, Mich., expects to move to Cherry Box, Mo., in the near future. Bro. Yoder is a former Missouri boy, and having served the cause in Michigan for a number of years is coming back to his own.

Several weeks ago we announced that a certain family wished to put their children into homes of aged people for the service they might be to them. As we have had several times as many applications as there are children in any normal home, we feel safe in saying that there will be no farther need in applying for help from this source.

A letter from Beirut, Syria, brings us the information that about March 1 the following brethren, relief workers in the Near East, mean to start homeward: O. O. Miller, E. E. Miller, Jesse Smucker, Silas Hertzler, Chris Graber. It will be some time, however, before some of these will reach home, as they mean to stop in Europe and other places before returning to America. Several of the workers in the Near East mean to spend some time traveling before returning home.

Correspondence

East Earl, Pa.

(Bowmansville congregation)

Dear Herald Readers, Greeting:—On Sunday, Feb 8, Bishops Ben Weaver and N. H. Mack conducted our church services. Bro Mack preached for us from Acts 8, followed by Bishop Weaver. At which time 3 precious souls were received into church fellowship by water baptism and four reclaimed. May they be faithful and many more be gathered into the fold to live for the Master. Among those that were baptized were the twin boys formerly of the Children's Home of Millersville, now placed in the home of Bro. Moses Gehman. Pray for the work here and elsewhere. Cor.

New Hamburg, Ont.

Dear Herald Readers, Greeting:—The Bible conference recently held at Bean's Church was greatly appreciated by all. Bros. Abram Metzler and L. J. Burkholder were instructors.

The subjects under discussion were as follows:

The Inspiration and authenticity of the Word of God, Prophecy the Christian Searchlight, Fulfilled Prophecy, Our Young People, The Family Altar, The Responsibility of the Believer, The Joys and Privileges of the Believer, The Bible description of a believer.

A series of meetings lasting one week was held in connection with the conference. Bro. Metzler preached some powerful sermons, giving us the plain and unadulterated Word. The visible results were three public confessions. The prayers of God's people are needed for these, as well as for others who are under conviction that they may also yield themselves and come into the fold.

Yours in His name
Feb. 1, 1920. H. W. Bean.

Albany, Oreg.

Dear Herald Readers, Greeting:—

On Sunday evening, Jan. 25, Bro. C. Z. Yoder concluded his series of meetings at the Albany Mennonite Church. Eighteen young souls were made willing to confess Christ as their Savior and the Church was encouraged to press on in the work. The children especially were made to feel that they had a feast of their own, as Bro. Yoder conducted a number of children's meetings. The many friends of the late Bro. C. K. Brenne- man and wife will be pleased to learn that among those who made the good confession is Clarence Brenneman. It is encouraging for parents to know that the Lord will seek out the children even though we should be called hence.

Health is fairly good here. A few cases of "flu" have been reported, but so far nothing serious.

Pray for us at this place. May God bless you all with His choicest blessings.

Fraternally Yours,
U. E. Kenagy.

Feb. 10, 1919.

Crystal Springs, Kans.

Dear Herald Readers, Greeting:—
On Wednesday evening, Feb. 4, Bro. Milo Zimmerman left for the Near East to be of use to the Master in the Armenian field. May the Lord bless him and use him to His glory.

We are expecting Bro. J. W. Hess to be here and hold a series of meetings in the near future. Pray for us that the Lord may move upon the hearts of men, that souls may yield to His calling and live better lives.

Yours in His service,
J. J. Reber.

Feb. 11, 1920.

Elizabethtown, Pa.

Program of the Workers' Meeting to be held at the Elizabethtown Church Feb. 26, 1920.

Lesson for Feb. 29,

Bro. Frank Sholtzberger.

Lesson for Mar. 7,

Bro. Samuel Miller

Lesson for Mar. 14,

Bro. Martin Rutt.

Lesson for Mar. 21,

Bro. Abram Lutz.

Ada E. Garber, Sec.

Feb. 11, 1920.

New Providence, Pa.

Dear Herald Readers, Greeting:—
Bro. John F. Bressler of Richfield, Pa., conducted a series of meetings here for two weeks, closing Feb. 8, during which 25 precious souls were made willing to step out on the Lord's side. May they prove to be shining lights before the world.

The brother had Bible teachings before the sermons on the following subjects: **The Book of James, Matt. 18, and Nonconformity.** He brought the truths out very forcibly, encouraging the saints and warning sinners to flee from the wrath to come.

May the Lord abundantly bless the brother as he goes from place to place, and may God bless the work everywhere.

A Sister.

Feb. 15, 1920.

La Junta, Colo.

(La Junta congregation)

Greetings to all Herald Readers:—
We were very glad for a short visit from Sister Anna Stalter, who gave us some very interesting and much appreciated talks on the work in India. Let us remember the work there both by our prayers and means. She was enroute to San Francisco where she sailed Jan 30. Our prayers are that she may arrive, at her field of labor refreshed and renewed in health that she may be of much use in the needy field.

This place is as most places, having much sickness—la grippe, influenza, and pneumonia—but as yet only one case has been fatal. Sister Sophia Shank having passed to her reward on Jan. 15. Her absence in the home is very keenly felt. Our hearts were much touched by her death, from the fact that two invalid sisters are left. But God's ways are best. Let us bow in submission.

Church and Sunday school services are progressing nicely. Bro. J. M. Brunk preached a pointed sermon today on some of the vital problems of the Church. We crave the prayers of God's people. We realize that Satan is busy scattering seeds and we

need to be prayerful that the bond of unity may be strong.

Feb. 15, 1920. Minnie Winey.

Nappanee, Ind.

(West Market Street Congregation)

Greeting to all Herald readers:—On Jan. 19, Bro. J. W. Hess of Manson, Iowa, began a series of meetings. Bro. Hess labored very earnestly with us and just when the interest seemed to be at the highest a message announcing the serious illness of Sister Hess called the brother home. Our home brethren conducted the meetings a few nights longer. Nine confessions and a strengthened brotherhood were among the visible results.

On Feb. 8 Bro. J. Roy Allgyer was with us and addressed us on conditions as they are existing in the war-stricken countries of Europe at the present time. In the morning he talked on conditions in Germany and Austria and in the evening he confined his talk to southern Russia. We were very glad for this opportunity of having Bro. Allgyer with us and giving us first-handed facts concerning the great need in those lands.

Our prayer is that the church may awake in response to the many open doors awaiting her and the Spirit of Christ implanted into the lives of the suffering ones.

H. F. North.

Feb. 15, 1920.

Suver, Oreg.

Dear Herald Readers, Greeting:—
Recently we enjoyed a real feast of good things, when our Bro. C. Z. Yoder came to us and preached eight sermons, each evening devoting an hour to Bible lessons and a half hour to children's meeting previous to the sermon. As a little flock we were encouraged in laboring for the Master, and were made to rejoice when four young souls took the stand for Jesus. Others for whom we were praying were counting the cost, and we still pray that they may yet accept Christ as their personal Savior and Friend.

Thus far the Lord has blessed us with good health in this vicinity, tho the influenza is quite severe in some other localities.

Pray for us that we may ever be found faithful.

E. S.

Feb. 17, 1920.

Aurora, Oreg.

(Bethel congregation)

The Sunday school at this place was reorganized New Year's Day, officered as follows: Supts., Lester Burkholder, Michael Wagler; Sec.-Treas., D. H. Kauffman; Chor., Flor-

(Continued on page 909)

Miscellaneous

PILGRIM VOICES

Selected by M. A. L.

I
It isn't your church—its you,
If you want to work the kind of a work,
In the kind of a church you'd like;
You needn't pack your clothes in a grip,
And go on a long, long hike.
You'll only find what you left behind,
For there's nothing that's really new;
A knock at your church is a knock at
yourself;
It isn't your church—its YOU.

Real churches aren't made by men afraid,
Lest somebody else gets ahead
Whenever you work and nobody shirks
You can raise a church from the dead.
And, if, while you make your personal
stake
Your neighbor can make one too,
Your church will be what you want to see;
Its not your church—its YOU.

II
Don't you mind about the triumphs,
Don't you worry after fame;
Don't you grieve about succeeding,
Let the future guard your name.
All the best in life's the simplest,
Love will last when wealth is gone;
Just be glad that you are living,
And keep cheering someone on.

Let your neighbors have the blossoms,
Let your comrades wear the crown;
Never mind the little setbacks,
Nor the blows that knock you down.
You'll be there when they're forgotten,
You'll be glad with youth and dawn,
If you just forget your troubles,
And keep cheering someone on.

There's a lot of sorrow round you,
Lots of lonesomeness and tears;
Lots of heartaches and of worry,
Through the shadows of the years,
And the world needs more than triumphs,
More than all the swords we've drawn,
It is hungering for the fellow,
Who keeps cheering others on.

AN OPEN LETTER

By J. W. Hess

For the Gospel Herald

A letter from one who is interested in your eternal welfare.

1. To those whom we had the pleasure of personally meeting, but who said, "no" to the call of a loving Savior;

2. To those who have accepted Jesus as a personal Savior, friend, and companion;

3. To those in His service having afflictions and trials seemingly hard to bear;

4. To those who are enjoying the fulness of His blessings;

We have been quarantined for over two weeks, after being called home from Nappanee, Ind.

My companion and all our children, six in all, were down with influenza at the same time. We are thankful that all are able to be about again. While we were shut in and

others out, we were not shut off from the avenue that leads to the Father's throne, nor from the heavenly message, His Word. We could often remember those whom we have been remembering for a long time, also those who have personally requested our interest.

1. We first want to, in this quiet way, speak to those who are still saying, No.

Do you realize that you are saying yes to the enemy, when you are saying no to the Holy Spirit? Do you know that it means no salvation, no home in heaven, no happiness here, no right influence for those around you? Everything is against you as long as you say no—and should you ever be spared to say yes and repent in your dying hour, how sad it would be to meet your Savior without doing anything for Him, or not having the joy of serving and living for Him here.

Also, to fail to meet those who, through your influence in this life were kept from confessing their Savior and were forever lost.—Ed.)

So then will you now say yes to the prompting from the Spirit? Confess and forsake your sins. Confess with your mouth and believe in your heart the Lord Jesus before men—not only now but continue to do so. God said that He will have mercy, He will abundantly pardon, He will forgive and cleanse you from all sin, He will save you, and Jesus His Son will confess your name before the Father in heaven. May God give you the courage and boldness to willingly accept these many promises.

2. We will gladly say a few words of encouragement to those who are yet young in the service. We well remember how happy we felt for words of encouragement and interest when we first started.

I am sure you are not sorry you said yes to the Holy Spirit, and no to the enemy of your soul. I have personally asked hundreds of persons if they were sorry they started, but never met one who was sorry; but I have met many who were sorry they had not started sooner, or sorry they did not make a full surrender, or did not remain faithful and true to their vow. Remember that your success in your spiritual life does not depend on your strength, but upon the surrender of your will and your way to God's will and way. And as you take His will and His way and depend on His strength and power, your life will be a life of victory, and this means joy and happiness.

We cannot follow His way and will definitely unless we seek it thru reading and prayer. If we have the joy of salvation and a victorious life, we long in our hearts to make others

happy. May we each day ask ourselves, What have I done in the name of Jesus to make some one else happy?

3. To those in His service having affliction and trials seemingly hard to bear:

Since Spanish influenza has again swept over us, many are suffering the loss of those who have fallen victims to the dreaded disease. We cannot express in words our sympathy to those who had loved ones taken from them. While these afflictions seem hard, we believe they will draw our minds, hearts, and lives Godward, and may be we are all suffering, as God is sending a loud call to a sinful world and a pleasure-seeking, careless Church.

The ban has now been lifted at this place for public gatherings; we cannot help but wish for the same interest and concern and precaution for sin influenza. We are living in a time of unrest nationally, politically. This unrest is also noticeable in the Church, in the home, and in the individual. We know that many are passing thru hard trials (I Pet. 1:6,7): "Though now for a season if need be ye are in heaviness thru manifold temptations that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire might be found unto praise and honor and glory at the appearing of Jesus Christ."

I love to repeat God's promise in I Cor. 10:12: "There has no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation make a way to escape, that ye may be able to bear it." While afflictions, sufferings and persecutions abide us here, a few days in the presence of our Savior, enjoying the blessings there, we will have forgotten all of our earthly sorrows.

4. To those who are enjoying the fulness of His blessings: Jesus said, "I am come that they might have life, and that they might have it more abundantly." Peter speaks of "an entrance ministered unto us abundantly unto the everlasting kingdom. John in his letter is not doubtful of his standing with God when he expresses himself twenty-seven times, "We know" (or similar words). Paul's language is, "I am persuaded that nothing shall separate us from the love of God." This abundant life will only continue as we abide in Him and His words abide in us. A stand for a whole Gospel and a life consecrated to His service, in the minds of the world and worldly church members, makes us unpopular and also brings

persecution. But we are thankful it does not take away the joys and blessings, for the loving smile of approval from a kind heavenly Father far exceeds any earthly gain.

Manson, Iowa.

THE FIELD MUSIC COMMITTEE

By John D. Brunk

For the Gospel Herald

After a discussion of the musical situation of the Church at the last meeting of the Mennonite General Conference it was decided that there should be a committee to look after this phase of the Lord's work in the field. The Music Committee of the Conference was authorized to make such appointment. This has been done and the name is, **The Field Music Committee**. The aim of this movement is to give encouragement and assistance to every activity which will tend to give us more and better singing in the various meetings of each congregation.

The first meetings of this new organization were held in Brunk's Music Studio, at Elkhart, Ind., on Jan. 27 and 28. A view of the possibilities makes the work look large. It is the sincere desire of the committee to do that which will further the cause of the Master, and only that.

We desire the co-operation of all congregations in this work. We assume the attitude of servants. We need your prayers and your suggestions as to how we may best serve your needs. There are several uses which you can make of this committee. It will be, when fully at work, an information bureau helping the prepared consecrated worker to find the ready fields, and to help the congregations who desire some one to teach singing to locate those who do such work. We believe there are many among us who would be willing to work in the line of song if they were asked to do so. Some could devote but little time each year and others more. In the second place, you can use this committee as a medium thru which to raise the level of all our singing.

It is the wish of the committee that any one who cares to do so, will be free in writing to any of its members, expressing their opinions and convictions regarding the musical work and situation among us. The committee is preparing to send out blanks asking for certain information but no one need wait for that. Write at your pleasure and state your views and ask questions.

The personnel and organization of the committee is as follows: Ed

Miller, Pinto, Md., Sec.; Walter F. Yoder, Washington, Ill., Field Music Director; and the writer, Chairman. We pray that the Lord may bless our singing to His glory and to the edification of the saints
Goshen, Ind.

THE DESERTED COUNTRY CHURCH

By Silvanus Yoder

For the Gospel Herald

And Hilkiah the high priest said to Shaphan the scribe, I have found the book of the law in the house of the Lord.—II Kings 22:8.

Somewhere in the temple, perhaps in an out of the way corner, buried beneath the dust and other accumulations of years, lay the book of the law, the most sacred of all trusts ever committed to man, and the spiritual condition of the chosen people of God's heritage can easily be imagined.

Have you ever passed by a deserted country church and noticed its dilapidated appearance, its decayed doorsteps and ruined roof now occupied by squirrels without recalling the words of the text. As the temple in the days of Hilkiah and Shaphan was a poor testimony to the religious condition of Israel, so the country church once a center of religious devotion of the neighborhood but now deserted and left to its ruin speaks but the same story of indifference and irreverence to the Holy Cause.

"How doth the city sit solitary," Jeremiah said as he wept when he remembered the once blessed and hallowed condition of the city and place where God was pleased to put His name but now left as a desolate widow in sad bereavement with all its glory of former years gone. Jerusalem, the city of God, where David the king dwelt, the place upon which God had bestowed His special favor, was forsaken and trodden down of the Gentiles. Is it any wonder that the prophet of God wept when he was made to fully realize the fallen condition of the city of his fathers and the people whom he loved. Ah yes! "The law of the Lord is perfect, converting the soul." Many a soul has been made to accept Christ and live the new life when brought face to face with the fact that he has trodden under foot the divine teaching of God's sacred Word and beheld his ruined character.

The deserted country church, as we pass it, brings to our minds a feeling of sorrow and regret. Its decayed door step and threshold over which the preacher of righteousness passed as he entered to proclaim the glad tidings of salvation after having wres-

tled with God in prayer; the weather beaten door once open to the souls who came hungering to refresh their weary souls with the bread of life but now closed; and many other marks of neglect make us to wonder and ask who and what conditions are responsible for this great sin of irreverence to the Holy Cause for which the Savior gave Himself.

In the language of Jeremiah we too may say, "How doth the city sit solitary." Thy glory of former years is gone and thy pastor who had made his life a living sacrifice has gone to his eternal reward. Those who worshiped God at thine altar are scattered abroad. Thou hast been made the habitation of squirrels and a place for owls to hoot, yet in thy loneliness and forsaken condition thou bringest to me the thought of reverence for the Word of God. Thou hast taught me a lesson of perseverance which I shall not forget. I shall meditate upon the law of the Lord and seek His ways. I shall remember Thy precepts to do them and teach Thy statutes to my children. I will reverence thy sanctuary and sing thy praises as long as thou lendest me breath. Thy sacred cause shall not suffer at my hands.
Goshen, Ind.

THE LIFE OF CONTENTMENT, HOW TO ENTER IT

By Catherine Kulp

For the Gospel Herald

Many people are coming to California for the climate and beautiful surroundings and sunshine. Many are coming to seek riches, and others to seek health. Are they all satisfied? Solomon says (Prov. 15:16): "Better is a little with the fear of the Lord, than great treasures and trouble there with." Wealth alone does not bring contentment, for some of our most patient sufferers are living a life of contentment. Again, if sunshine would bring contentment then this city would be one place on this earth where every one should be living a life of contentment. But are they? Sad to say, there are thousands living the discontented life. But how enter the life of contentment?

Thru the sunshine of God's Love. Jno. 3:16. This seems to me one of God's most precious promises for entering the contented life. Matt. 11:28-30. Enter the life of contentment by accepting the invitation of coming to Jesus for rest. In Rev. 3:20 we are told to open the door that He may come in—a sure way to a life of contentment. First God has given us His Son. Second Jesus invites to come. Third He knocks at

our heart's door an entrance to gain, and when we open the door and welcome Him in He wants full possession. Then He cleanses us from all sin and remembers them no more, for ever. What a peace of mind, heart, and soul—when our hearts are cleansed and sins all gone, and the sunshine of God's love reigns within. There is no greater joy in all the world than to know our sins are forgiven, and to know that Jesus is dwelling within our hearts. In Jno. 14:16 we have the promise of the Comforter to abide with us forever. "My Father will love him, and we will love him, and we will come unto him, and make our abode with him." The life of contentment is a life given to Him who bought us with His own precious blood.

Los Angeles, Calif.

DESTINY OF THE SOUL

By Fanny Stauffer

For the Gospel Herald

Yes, you have a soul that must live forever—somewhere. That soul must live as long as God lives (eternity) either in heaven with its wondrous joys, or in hell with its everlasting woe. Can you tell me, if you died this moment, where your soul would be? Ah, time is so short, life so uncertain, and eternity too long to be careless about the salvation of your soul. If we are uncertain as to where we will spend eternity, are we serious about it, or are we so entangled with the cares of this world that we forget the life to come? The soul that must live forever somewhere—let us weigh every word. The greatest lover of souls, the Lord Jesus Christ, asked, "What shall it profit a man, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" To lose your wealth is much, to lose your health is more, to lose your soul is such a loss that no man can restore. The loss of wealth and health sometimes leads to the salvation of souls; but that loss will be a real and substantial gain.

Lost fortunes are often retrieved and lost health restored, but the soul once lost is lost forever. So, dear reader, if still unsaved, you are running an awful risk. Eternity is too long to be lost, but "What must I do to be saved?" "Believe on the Lord Jesus Christ and thou shall be saved." "For by grace are ye saved through faith.....not of works lest any man should boast." There are only two ways: the "narrow way" and the "broad way." Which of these are you on?

Lititz, Pa.

HOW RAISE THE STANDARD OF MORALITY?

By Noah S. Bender

For the Gospel Herald

The standard of morality would be raised if we would always bear in mind that the words that Paul wrote to Timothy (I Tim. 4:12) "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

Let us all as readers bear in mind that we should be an example of the believers in every word we speak: "Sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Tit. 2:4).

All our conversation should be such that we could be benefited by it. Then there would be no time for language that defileth.

If we would all have the Christ-like spirit in all our ways, we could improve our own selves, live purer lives, and be an example to the world. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). If we have the real faith, we will live pure lives, not longing for and indulging in worldly things, (habits and fashions). "But thou, O man of God, flee these things and follow after righteousness, godliness, faith love, patience, meekness. That thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ, that we may abound in love one toward another that he may stablish our hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Let us all prepare for that great day which draweth nigh.

Tavistock, Ont.

CANTON BIBLE SCHOOL

(Continued from page 901)

we have many blessings and privileges which they do not enjoy. May these observations and experiences help us to appreciate the blessings of Christianity.

Let us hope that our association and influence in the Bible school will be an inspiration to others in living a faithful Christian life. We trust that the impressions received will lead us as young people into a deeper spiritual experience and definite Christian service.

Orrville, Ohio.

"Faith is not asking the Lord for bushels and setting out a pint measure to catch them."

ACCEPTABLE WORSHIP TO GOD

By H. S. F.

For the Gospel Herald.

"God is a spirit: and they that worship him, must worship him in spirit and truth." We so frequently regard our worship as a matter of words or of attitudes and forms. All men are worshippers. Some men worship the true God; others, some of the numerous gods of this world. We want to discuss the question as to whom or what we shall worship and as there are but two classes of worship the true and the false.

Following are some of the things which the Bible teaches in connection with the worship of Jehovah: it must be "in spirit and in truth." "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20). Wherein did the righteousness of the Pharisees and the scribes fall short? What was lacking? It did not go far enough. And it did not go deep enough. It did not penetrate beneath the shell of the outward life. And so the only righteousness that can please God is the one kernel of life, "the heart."

True worship is that attitude of the soul which makes itself manifest in outward actions and will show the spiritual side of life itself. God wants us to pray from the inside, spirit with Spirit, not only in form. God wants us to listen to the inside and not with our ears. Real life is not found in carnal things. There is nothing more common than the habit of living in the outsides of daily labor. We come to regard our ordinary time only as a means of labor and as a machinery by which we earn our daily bread. But does God teach us that He will regard us if we labor for our selfish interests? I think not. We are to regard it as a means of grace by which we are not only to earn our daily bread but through which we are to grasp the Bread of Life. It is to be a help-meet not only for enriching the purse, but for enriching character.

What does it mean to be a Christian? In short, it means to have the Spirit of Christ; and when that spirit works we will find the fruits to be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, Spirit-guided, walking in newness of life. "If any man hath not the spirit of Christ, he is none of his." Do we display a Christ-like spirit? Do we in our contact with the world and in our fellowship with our brethren and sisters in the Church live such a life that it may be said of us, "He

does not remind me of Jesus Christ."

Faith is another important element in living a Christian life—a "faith that worketh." Faith may be strengthened by daily exercise. It is not some great thing, done once for all, but an every day renewed faith in God. The world is full of things which try our faith and we therefore need to come to God daily and ask Him to help us to abstain from angry, vain, and impure thoughts and only to the extent that we try will our words, works, and whole life be right.

We should often think upon the four last and important things just preceding death and eternity: (1) Upon death which is a certainty; (2) upon the judgment day, of which there never was anything more dreadful; (3) upon hell, than which there is nothing more sufferable; (4) upon heaven, than which there never was anything more delightful. Any one who will reflect upon these things will undoubtedly avoid many sins and live a godly, acceptable life.

NOTICE

Notice is hereby given that the Virginia Mennonite Board of Missions and Charities has been enlarged, reorganized, and incorporated and is now ready to receive hold and disburse donations, bequests endowments, and both real and personal. All donations will be used at the discretion of the Board unless special directions are given by the donor's which shall be respected. Donations are solicited and will be thankfully received. At this time there is a special need of funds to pay the property bought in Knoxville, Tenn., and to build a house of worship thereon. Which request has already been made through the Gospel Herald. All means should be sent to Joseph W. Coffman Treas., Dayton, Va., Wm. Jennings, Concord, Tennessee or C. B. Byers, 1308 W Fourth Ave., Knoxville, Tennessee.

S. M. Burkholder,
Dale Enterprise,
Virginia.

CHURCH AND SUNDAY SCHOOL HYMNALS

A Change in prices for our leather bound hymnals has recently been made necessary on account of heavy advances in the price of leather. We therefore wish to announce that our former prices are hereby withdrawn and a new schedule is now in effect as follows:

Music Edition—Stiff Leather

Per copy, postpaid	\$ 1.50
Per doz. copies, not prepaid	16.00
Per 100 copies, not prepaid	125.00

Music Edition—Flexible Leather

Per copy, postpaid	1.50
Per doz. copies, not prepaid	16.00
Per 100 copies, not prepaid	125.00

Prices for the cloth bindings remain as advertised in our recent catalog.

Mennonite Publishing House,
Scottsdale, Pa.

CORRESPONDENCE

(Continued from page 905)

ence Kauffman. Febr. 2 Bro. C. Z. Yoder arrived here and meetings began, continuing until the 13th inst. The services were most helpful and edifying, the Children's meetings in particular. Four of our boys and girls came forward, signifying their purpose to seek the Lord and unite with the "called out" ones. May they faithfully and resolutely take up the cross and "Never lay it down, till they see His face in glory and receive a starry crown." D. H. Kauffman.

Feb. 17, 1920.

Fairview, Mich.

Many are afflicted with colds and influenza, and all public gatherings have been suspended. We could not be present with the brethren at Lewistown in their recent meetings, but our prayers went out in their behalf. May God bless the work there and prosper all evangelistic work. Pray for the work at this place.

Mary M. Zook.

Feb. 17, 1920.

Kitchener, Ont.

Dear Herald Readers, Greetings:—The six weeks' Bible course which was held by Bro. S. F. Coffman came to a close on Friday, Feb. 13. The attendance was good, the enrollment 45. The school was held in the basement of the church, which was fitted up with the comfort and accommodation of those present.

The influenza has again made its appearance, although not quite so severe as in Oct., 1918. Yet, quite a number of deaths are reported from pneumonia following. Sister Mary Ann, wife of Bro. Allen Cressman, who was attacked so suddenly with sleeping sickness shortly before Christmas, and for whom the doctors held out no hope, is, we are glad to say, on the way to complete recovery. She is up and around and able to take daily walks. Soon after she was sick she requested to be anointed, which was performed, and also wished for the special prayers of God's people, which we firmly believe has been heard and answered. To God be all the praise and glory.

A season of unusual interest was spent last week when two native Armenians, Elden M. P. Krigorian and his cousin V. Belezigan accompanied by Elder D. W. Heise of Gormley, Ont., of the Dunkard Church, held four very interesting meetings in our church in the interests of tormented and starving Armenia. We were brought face to face with the conditions in Armenia as perhaps never

before and many hearts have gone out in sympathy towards the Armenian orphan children to the extent that quite a number have undertaken to support an orphan child. Cor.

Feb. 18, 1920.

Dale Enterprise, Va.

On the first Sunday of February seven members were received into the Church by baptism at the Bank Church. This is one of the visible results of the meetings held by Bro. David Garber at that place lately which has been reported in the Gospel Herald.

S. M. Burkholder.

Feb. 19, 1920.

Millersville, Pa.

(Millersville and Rohrerstown congregations)

On Sunday, Feb. 22, we hope to receive into church fellowship, by baptism, a class of fourteen converts; also a sister to be received from another church. This accession is due largely to the labors of Bro. C. K. Lehman who conducted a two weeks' series of meetings at Rohrerstown in December.

On Feb. 29, meetings are to begin at Millersville, also conducted by Bro. Lehman. We hope, by the grace of God and the prayers of the brotherhood, that many souls will be won for the Lord. Already there are three that have come. May the good work go on. Pray for us, for the work, and for the brother who will conduct the meetings.

Cor.

Feb. 20, 1920.

Coote's Store, Va.

(Bethel congregation)

Dear Readers of the Gospel Herald:—We have many things to think about. In our neighborhood we have been having good health so far as I know, and we ought to thank God for His goodness and mercy shown unto us.

The influenza has started up again at places. It is settled around Broadway and has called Sister Elizabeth Showalter, also Bro. Daniel Shank and his wife, to their home where there is no night and where I pray we may all meet to part no more.

May we all pray that God may strengthen us in our efforts to stand by Him, not seeking the things of this world but working for the Lord to bring lost souls to Christ. Dear readers, stand firm in the faith; that when we are called we may meet the Lord.

Dewey Emswiler.

Feb. 21, 1920.

RELIEF NOTES

(Conducted by Vernon Smucker.)

For the Gospel Herald

Our brethren who were sent to the Near East with the first contingent of relief workers have now served their time and are free to come home if they so choose. Several expect to stay for some months longer, others were somewhat undecided according to latest reports, and still others are no doubt homeward bound by this time. Among the latter are the brethren, Orie and Ernest Miller, who will probably be the first ones to return. Most of those going with the second contingent will close their work with the Near East Relief Committee about March 8.

* * * * *

Garments are still badly needed in some sections of Europe and the Friends' Committee of Philadelphia is making large shipments to the needy districts. All sewing circles who have garments to send should get in touch with the Friends' Service Committee, 20 South Twelfth St., Philadelphia, and make arrangements for sending them. Reports such as given in Relief Notes last week indicate that they are being used for worthy purposes.

* * * * *

Bro. John J. Fisher of Goshen College has been granted a leave of absence until next fall and has sailed for Europe to take up relief work in Vienna. Conditions there are reported as being most alarming. The Friends are asking permission to send a number of our brethren to that place from France at the expiration of their time there.

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Anyone desiring to contribute money for the work in Vienna should send same to Bro. G. L. Bender, Elkhart, Ind., specifying that it is to be used for that purpose and it will be promptly forwarded.

* * * * *

The following letter has just been received by Bro. John Horsch, of Scottdale. It is written by Professor Rudolph Wolkan who is the author of two important works on Mennonite History. Dr. Wolkan writes from Vienna under date of January 21 as follows:

Conditions in Vienna, Austria

"Conditions are deplorable here. There is hardly anything left of the necessities of life. Often it is the case that I go to bed hungry. Imagine what sort of life we are living: there is no bread, no flour, no coal, no wood for fuel. I am writing this letter with an overcoat on in an unheated room. Our money has so depreciated in value that my salary of a thousand crowns a month amounts to only about three and a half dollars in American money instead of two hundred dollars which would be its normal value. It is true that salaries have been raised but by no means in the same proportion as our money has lost value. All that is necessary for life is incomparably dear; sometimes it cannot be bought at a price

that is a hundred times the value it had in times of peace. On account of lack of coal our city railroad has for months been out of use. Now even the trolley does not run. Hardly anyone ventures into the streets at night, for there are very few lights. In our homes we are permitted to use a light only two hours out of every twenty-four.

In consequence of the general living conditions sickness has greatly increased. Children die in appalling numbers. Everybody is under-nourished. I have seen no milk in three years, neither any pork. Horse-meat is obtainable every week, namely about three ounces to the person. We live almost exclusively on vegetables without any fats. So we miserably continue our lives, though peace has come at last.

Foodstuffs rise in price from day to day and these conditions will yet continue for a long time. We feel that the day is approaching when it will be impossible to sustain life, for the prices will be such that they are out of our reach."

GRATITUDE AND EXPLANATION

For the Gospel Herald.

It is with the deepest gratitude that we can report that every member of the Field Committee sent in a mailing list. The petitions against universal military training have been sent out from the Publishing House to all whose names have been sent in.

So many inquiries have come in that we concluded to again explain what is suggested or requested by the Peace Committee. Write a letter in your own words or after the form enclosed with the petitions and send it with a copy of the petitions to each of the U. S. Senators of your own state and one to the U. S. Representative of your Congressional District.

We again urge prompt action in this matter as the legislators may soon take the final vote on this bill.

Senator Capper has solicited the following from the ex-service men:

"These former service men can have a powerful effect on legislation affecting not alone their own interests but those of general character, if they will take the pains to let members of the House and Senate know their views. If the men who fought -----don't want universal military training adopted as a national policy, they should let their wishes be known."

Why should not we let our wishes be known? So far very favorable reports have come in from various districts, and we trust that all will take advantage of the opportunity that lies right at the door. Accompany every petition to the legislators of the land with a petition to Him who knows how to take care of us.

Further inquiries will be cheerfully answered and additional suggestions will be gladly received and considered.

S. G. Shetler,
Secretary of the Peace Committee.

"The counsel of the Lord standeth forever, the thoughts of his heart to all generations." Psalm 33:11.

REPORT

Of Receipts of Eastern Mennonite Board of Missions and Charities for Jan. 1920.

For the Gospel Herald

Children's Home, Millersville, Pa.

Mount Joy Y P M	\$ 6.35
Cross Roads & Lauvers' Congs	33.92
Stumptown Cong	100.15
Int. Legacy Hettie Ann Bachman	8.00
Elizabethtown Cong	87.01
	\$235.43

Columbia Mission

Daniel E. Brubaker	\$ 10.00
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General Mission Fund

Mennonite Pub House refund	\$ 4.32
New Danville Cong	420.98
Edward H. Gochenaur	113.20
Interest on Savings Acct	20.00
Mount Pleasant Cong	44.75
Hershey's S S	43.00
Girls' Class Mt Joy S S	3.20
Paradise Cong & S S	188.81
	\$838.26

German Children's Relief

Kraybill's & Mount Joy Congs	\$433.50
Gingrich's Cong	50.00
I Z Mertzler's Class	15.00
Habecker's Cong	103.05
Weaverland Cong	178.50
Erb's Cong	12.00
Manheim Cong	64.75
Esther Habecker's Class	40.00
Hershey's Cong	73.32
Sister H H	1.00
Sister W	3.00
Sister W	10.00
Bro J S	10.00
Indiantown Cong	28.00
Metzler's Cong	57.30
Ephrata Cong	43.55
Mattawana Sewing Circle	5.00
Masonville Cong	97.27
Bowmansville Cong	107.25
Mellinger's Cong	439.97
Stumptown Cong	30.00
Maple Grove S S	18.77
Groffdale S S	128.63
Groffdale S S	40.00
Mountville Cong	26.80
Krall's Cong Leb Co	9.00
Gehman's S S	48.11
Cash	30.00
Adam S Ranck	100.00
A Bro Manheim Pa	1.00
River Corner Cong	77.60
	\$2282.37

Fannie Hershey Personal

Sisters' Bible Class Mt Joy S S	\$5.00
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India Mission

E Chestnut St S S Lanc Pa	\$ 60.00
Gehman's S S	51.15
I Z Musselman	200.00
W F Yoder	10.00
S Z Musselman	15.00
Geo W Geigley	5.00
H Y Musselman	1.25
Mrs Mary Yoder	2.00
Mrs S H Musselman	10.00
B L Bucher	10.00
Miss Anna Yoder	2.00
Miss Mary Musselman	.25
W J Honderich	5.00
Bowmansville Mission Friends	84.41
William Fass	10.00
Groffdale S S	40.21
No 2961 Pa	10.00
D Stoner Kready	10.00
Int Legacy Hettie Ann Bachman	8.00
Int Legacy Amanda Kendig	20.00
Landisville S S	22.11

Eleven Pupils Risser's S S	19.00
	\$595.38
Native Workers' Support, India	
E Petersburg S S Y M B C	\$ 5.00
Ephrata Y P M	30.00
Manheim Bible Study Class	5.00
	\$40.00
Native Bible Women India	
Ephrata Y P M	\$12.00
India Famine Relief	
Kraybills & Mt Joy Congs	\$ 5.00
A Bro Atglen Pa	5.00
Frazer Pa S S	32.00
Eunice Nunemaker's Class	12.75
Risser's S S	15.00
	\$69.75
India Orphans	
Eleven Pupils Risser's S S	\$19.00
India Children's Missionary Fund	
Seven Girls Kraybill's S S	\$11.32
India Support of Specified Orphan	
Good's S S	\$60.00
India Boys' Orphanage	
J C Snaveley's S S Class	\$17.37
Manheim Cong	27.10
Ephrata Y P M	55.00
	\$99.47
Knoxville, Tenn., Mission	
Eleven Pupils Risser's S S	\$30.00
Lancaster Mission	
Int Legacy Hettie Ann Bachman	\$4.00
Ministers' Personal Use	
No 2904 Pa	\$400.00
Old People's Home	
Int Legacy Hettie Ann Bachman	\$4.00
Phila. Mission	
Int Legacy Hettie Ann Bachman	\$4.00
Total for Month	\$4719.98
Gratefully acknowledged, Eli G. Reist.	

Married

Plank—Yoder.—On Feb. 17, 1920, at the home of the officiating bishop, Bro. A. I. Yoder, Joe S. Plank to Gertrude N. Yoder, both of West Liberty, Ohio. May God's blessing attend them.

Litwiller—Good.—On Jan. 7, 1920, at the home of the bride's parents near Minier, Ill., Bro. Joe Litwiller of Hopedale, Ill., and Sister Alma Good were united in marriage. May God's richest blessings accompany them thru life.

Roth—Stutzman.—On Feb. 15, 1920, at the Mennonite Church near Woodriver, Neb., Bro. Jos. L. Roth of Milford, Neb., and Sister Rosa Stutzman of Woodriver, Neb., were united in marriage, Bro. J. E. Zimmerman officiating. May the Lord bless them with a long and happy life.

Yoder—Yohn.—On Feb. 5, 1920, at the home of the officiating minister, Bro. W. E. Helmuth near Garden City, Mo., Bro. Nicholas Yoder of Wellman, Iowa, and Sister Emma Yohn of Garden City, Mo., were united in marriage. May the Lord bless and guide them thru life.

Obituary

Birkey.—Ellis Lee, son of Levi F. and Katie Birkey, was born May 31, 1919; died Feb. 10, 1920; aged 8 m. 10 d. He leaves a father, mother, two brothers, and one sister, one brother having preceded him to the spirit world. Funeral at his parents' home, conducted by the home ministers. Text, Jno. 14:4.

Linder.—Vernon Ray, son of Levi and Laura Linder, was born near Harrisburg, Ohio, Jan. 8, 1920; died Feb. 5, 1920; aged 29 days. He leaves father, mother, a sister, a grandmother, and a host of other relatives. Funeral services at the Amish Mennonite Church by John D. Miller and Daniel Schmucker.

Moose.—Sister Fannie, wife of David Moose, died Feb. 8, 1920, of diphtheria at Dixmont Hospital. Her age was 34 y. 2 m. 1 d. and was the daughter of Isaac and Saloma Yoder. She leaves husband, 1 son, (Lloyd David) and 1 daughter (Nora Ellen). Services at the Maple Grove Church, Lawrence Co., Pa., (of which she was a member) conducted by E. M. Detweiler and J. H. Lantz. Text, I. Pet. 1-3. Buried in adjoining cemetery.

Ebersole.—Melvin James, son of Noah and Mary Ebersole, Protection, Kans., was born Nov. 15, 1908; died Feb. 12, 1920; aged 11 y. 2 m. 28 d. Death was caused by diphtheria. He leaves father, mother, two brother (Samuel Irvin and Arthur Benjamin). Melvin confessed his Savior a short time before his death. He bore his afflictions very patiently. Remains were laid to rest in the Mennonite cemetery. Short service at the grave by Bro. David D. Miller, funeral sermon to be preached sometime later.

Lehman.—John W. Lehman was born in St. Joseph Co., Ind., Feb. 1, 1890; died Feb. 11, 1920; aged 30 y. 10 d. About two weeks before his death he confessed his Savior, gave evidence of his acceptance with God, was baptized and received into the Mennonite Church. He leaves father, mother, wife, two children, two brothers, and four sisters to mourn their loss. Owing to contagious disease the funeral was held at the home with burial at Yellow Creek cemetery Feb. 14. Services were conducted by Jonas Loucks and J. W. Christophel.

Detwiler.—Ralph Samuel son of Jacob K. and Fannie Detwiler, was born in Wooster, Ohio, Sept. 21, 1904; died Feb. 5, 1920; aged 15 y. 4 m. 14 d. He was preceded in death by his mother, one sister, and 4 brothers. Father, three sisters, and two brothers remain to mourn his early departure. He confessed Christ as his Savior about two years ago and united with the "First Church of Christ" at Barberton, Ohio, where the family lived at the time of his death. Services at the home by C. H. Holcomb and at the Oak Grove Church by J. S. Gerig from Psa. 8:4.

Leatherman.—Alfred M. Leatherman was born at Riverstyn, Medina Co., O., Apr. 25, 1849; died at Wadsworth, O., Feb. 9, 1920; aged 70 y. 9 m. 14 d. He was the oldest son of the late Pre. Martin and Susannah Leatherman. He was never married and never made a profession of Christianity until several weeks before his death he became concerned about his soul's salvation, confessed Christ, was baptized, and gave good evidence of being saved. Funeral on Feb. 12 at the Bethel Church by Jonas M. Kreider and Samuel Rohrer. Buried in the Old Mennonite burial ground.

Schott.—Ada M. (Horst) Schott, wife of Leonard Z. Schott, was born June 19, 1892; died Jan. 31, 1920, at her home at North Cornwall, Pa., after an illness of 6 days of pleura-pneumonia; aged 27 y. 5 m. 12 d. She is survived by her husband, a two-year old daughter (Frances), her father (Peter Horst) one brother (Ammon G. Horst) and three sisters (Mrs. Clayton L. Brandt, Mrs. Ammon Ebersole, and Lizzie M. Horst). She was a member of the Salem United Brethren Church of Lebanon. Private funeral services were held Feb. 4 at her home. Interment in Mt. Lebanon Cemetery.

Brenneman.—Anna M. Brenneman, who resided with her son at Landisville, Pa., after suffering for some months from a complication of diseases, died Feb. 12, 1920; aged 81 y. 5 m. 22 d. For many years she was a faithful member of the Mennonite Church. She leaves one daughter, four sons, sixteen grandchildren, one great-grandchild, one brother (Deacon Jacob M. Greider) and one sister (Mrs.

John S. Nissley). Her husband died about forty years ago. Funeral services at the Landisville Church, Feb. 16, conducted by Bros. Peter R. Nissley and Henry Longenecker. Interment in the cemetery adjoining.

Leatherman.—William Leatherman was born in Elkhart Co., Ind., Jan. 24, 1871; died in the above named county Jan. 31, 1920; aged 49 y. 7 d. He was united in marriage with Anna Herr of Oxford Co., Ohio, Dec. 24, 1893. He is survived by his wife, two sons, seven daughters, five brothers, and one sister. A short time before he died he saw his lost condition, gave a good evidence of peace with God, was baptized and received into the Mennonite Church. Services were conducted at the house one mile north of Goshen, Ind., by Peter Unzicker and at the Yellow Creek Church by J. W. Christophel. Buried in the cemetery nearby on Feb. 3, 1920. Peace to his soul.

King.—J. Oliver King was born in Cass Co., Mo., July 23, 1891; passed away at West Liberty, Ohio, Feb. 9, 1920, after an illness of one day with pneumonia following influenza; aged 28 y. 6 m. 17 d. His parents, Levi and Erie King, and three sisters preceded him in death. There remain two sisters and one brother. He was married to Clara Yoder Feb. 20, 1915. Two children were born to this union. These with his companion and sisters and brother deeply mourn their loss. As a young man he confessed his Savior and united with the A. M. Church, in which faith he departed this life. Funeral services on the 12th at his home in West Liberty in charge of A. I. Yoder. Interment in S. Union Cemetery.

Oyer.—Sister Susan Oyer died at the home of her daughter, Mrs. William C. Slichter, Jan. 25, 1920. The cause of her death was paralytic stroke, being sick only one hour. Age, 74 y. 8 m. 21 d. She was a member of the Mennonite Church for a number of years and had been faithful to her death. She is survived by her husband (Bro. Solomon O. Oyer) and two daughters (Mary and Annie). Funeral on the 28th. Services conducted at the home by Bro. Harry H. Witmer and at the Strasburg Mennonite Church, Franklin Co., Pa., by the brethren Harry H. Witmer and Joseph H. Martin. Text, Matt. 24:44. Remains laid to rest in the burying ground adjoining. May God comfort her husband and daughters.

Raber.—Abraham D. Raber was born in Hickory Co., Mo., Aug. 17, 1888; died in Morgan Co., Mo., Feb. 14, 1920; aged 31 y. 5 m. 27 d. He, united with the Mennonite Church at the age of 16 and remained a faithful member till death. His death was caused by influenza and pneumonia. He leaves father, mother, 5 sisters, and 1 brother. One brother died in infancy. Two sisters were not able to attend the funeral on account of sickness. He gave a bright testimony of going home where we expect to meet him with the redeemed. Funeral services were conducted by Bro. L. J. Miller assisted by Brethren H. J. Harder and Amos Gingerich at the Mt. Zion Church. Text, Dan. 12:2, 3. Interment in the adjoining cemetery. "Though we miss thee, yet God saw best To take thee home to the sweet haven of rest."

Smeltzer.—Elsie Florence, daughter of Abram and Malinda Nitterro, was born near Wakarusa, Ind., Feb. 19, 1893, where she grew to womanhood. While yet in her teens she gave her heart to the Lord and united with the Mennonite Church remaining true to her profession until death. On Jan. 20, 1912, she was united in marriage to Calvin Smeltzer, Wakarusa, Ind. To this union were born 3 sons (Clyde, Loyal, and Clayton). Clayton preceded her in death. She took sick with la grippe, which developed into a case of pneumonia, resulting in death, Feb. 11, 1920; aged 26 y. 11 m. 22 d. She was greatly loved by those who became acquainted with her, especially by the brotherhood. She leaves husband, 2 sons, father, mother, one sister, besides many other relatives and friends. Funeral services at the Holdeman Mennonite Church, conducted by Brethren D. A. Yoder and Silas Weldy. Text Rev. 14:13. Burial at Olive Cemetery. Peace to her ashes.

Items and Comments

The American Bible Society has issued more than 138,000,000 Bibles since its organization in 1816.

From various parts of the Dominion of Canada it is reported that there is no immediate prospect of a relief from the sugar shortage.

More than eleven million dollars have been subscribed in Canada for the forward movement of the Interchurch association. Of this more than a third was raised by the Methodists.

It is officially reported from Constantinople that all the American missionaries in the vicinity of Marash, Turkey, where there have been serious disturbances during the past few weeks, are safe.

The proposed law governing railroads after their return to their owners passed the national house of representatives by a vote of 249 to 150. Labor leaders are fighting it violently because of its anti-strike provisions.

Increased activities on the part of Turkish marauders seems to indicate that another general massacre of Armenians is threatened. The "unspeakable Turk" seems to have some trouble in hiding his real identity while the nations are trying to decide what shall be the destiny of the Turkish empire.

It has been definitely agreed that instead of Germany turning over its war offenders to the allies for trial they shall be tried before the new German supreme court. Arrangements for the trial are proceeding rapidly. We are safe in guessing that this arrangement brings greater relief to the allies than to the Germans.

Among those claimed by death recently is Admiral Robert C. Peary, known to the world as the discoverer of the North Pole. His death recalls the controversy of about ten years ago over the question as to whether he or Capt. Cook was the real discoverer. Capt. Cook's claims to that honor have long been discredited.

A new "whisky rebellion" is brewing in one of the counties in Michigan. The county has defied the national prohibition law and appeal has been sent to the national authorities for troops to compel submission to law. This is one among many evidences throwing light on the "sincerity" of whisky men in their profession of obedience to law.

Governor Sproul of Pennsylvania, in speaking before about 2000 clergymen of the Inter-Church World Movement recently declared the union of churches to be the greatest need of the present time. To this we say amen—provided the union be made on a Gospel platform. The trouble with the Inter-Church movement, as well as all other federated church movements, is that it proposes a union by ignoring Christian doctrine instead of making Christian doctrine the basis.

BOOK REVIEW

Ancient and Modern Idolatry

By Clayton F. Derstine

This is Bro. Derstine's latest among a series of booklets on vital subjects. This book, exposing the evils of fashion-

able attire, contains a pointed and convincing chapter by the author and compiler, and numerous quotations from Mennonites, Methodists, Baptists, editors, educators, etc., holding forth the folly of this great modern idol. Every one should read this book and ponder over its teachings.

Bound in paper cover. Price, 20c. Send all orders to the publisher, C. F. Derstine, Eureka, Ill., or to

Mennonite Publishing House,

Scottsdale, Pa.

SEWING CIRCLE REPORT

The 17th semi-annual meeting of the sewing circles of the Lancaster Conf. District was held at the Vine St. Mission, Lancaster, Jan. 26, 1920.

Twenty-one circles were represented. Special orders for work were received from Millersville Orphans' Home and the Lancaster, Welsh Mt., and Philadelphia Missions.

The War Relief work was discussed at some length, after which Sister Fannie Hershey of India gave a very interesting talk on the sewing in the girls' orphanage, India.

The next meeting will be held the last Monday in July at the same place.

The next shipment of relief goods will be made from the Vine St. Mission Monday, March 8, 1920.

Mrs. H. E. Metzler, Sec.

A WORD TO SUBSCRIBERS

Occasionally we are notified that subscribers are receiving two papers. This is usually caused by one of two things: (1) The name sent in is different from the one on the label. (2) The address sent in is different from the one on the type used to send out the paper.

In case you receive more than one paper, please advise us, giving the names as they appear on your label, the address, or addresses, by which the paper is received, and the one you prefer to have it sent by.

It has been our policy to send a card, or letter whenever a questionable subscription is received, stating facts, and asking the necessary questions. We do not always receive answers. If after a reasonable time we receive no reply, the name is put on the type as a new subscriber which generally accounts for the mistake.

We ask your co-operation so we can save both the expense and annoyance of sending extra papers. In case you receive two papers or a card asking for information it will help us materially to receive the information requested.

Mennonite Publishing House

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OUR MISSIONS

Foreign

India.—(*1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt.
Stations: Sunderganj, Leper Asylum, Baledgahan, Sankra.

South America.—(*1919) Pehaujo F. C. O., Argentina, S. A. T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, A. H. Leaman, Supt.

Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, N. E. Troyer, Supt.

Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown.—(*1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job.—Job, W. Va., _____ Supt.

Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

Knoxville.—(*1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown.—(*1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Meyer, Supt.

Peoria.—(*1919) 900 Garden St., Peoria, Ill. John Harnish, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.

Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

Old People's Home.—(*1901) Marshallville, Ohio, Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, MARCH 4, 1920

(Established 1905)
Gospel Witness

No. 49

EDITORIAL

"The Lord is good to all."

We hear it from different sources that our Sunday school lessons, this quarter, are of especial interest. They are not only interesting, but also profitable. And the more time and attention we devote to them in lesson preparation the more profitable they become.

Mennonite Year Book and Directory.—We spoke of this periodical two weeks ago. It is now about ready for the press and will be mailed out shortly. Send in your orders. It contains, besides the statistical information, a number of interesting articles telling of the progress and work of the Mennonite Church during the past year. It will be sent out, as long as the supply lasts, at the following prices:

Single copy, postpaid, 10c.

Dozen copies, postpaid, 75c.

100 copies, not prepaid, \$5.

Address all orders to

**Mennonite Publishing House,
Scottdale, Pa.**

Two of a Kind.—The American National Association of Masters of dancing, in their eagerness to persuade the Methodist Church to repeal its discipline against dancing and theater patronage, passed a series of resolutions among them the following: "We believe that with prohibition an assured fact, the great evil to good dancing has been removed." Should it ever come to pass (something devoutly to be wished) that dancing also will be outlawed, then it will be in order for some lovers of rum to pass this resolution: "With the prohibition of the dance an assured fact, the great evil to good drinking has been removed."

The good dance and the good alcoholic beverage, like "the good heathen," exist only in the imagination.

Our readers will be pleased to read another message (printed elsewhere in this issue) from the pen of our aged brother, Bishop David Burkholder of Nappanee, Ind. This message is prized, not simply because it comes from a father in Israel, but also because it brings words of admonition that are very much needed in these days of wild speculation and profiteering. There are two classes of contributors from which we are always glad to receive messages: (1) aged pilgrims about ready to pass over; (2) young disciples just entering upon the field of active service. With words of encouragement from those who are approaching and calmly facing the sunset of life, and with prospects of stalwart defenders of the faith coming on, we are encouraged to press on in the good work.

The proper Christian attitude toward the Word of God is expressed in Acts 2:41: "Then they that gladly received his word were baptized." Though this word contained the charge that they were murderers, having had a part in the crucifixion of Jesus, they were honest enough to acknowledge the facts and glad that their eyes were opened to the truth.

Beloved, every commandment of our Lord should be precious in our sight, for they are the words of eternal truth, conceived in divine wisdom, given to us in love. The greater the sins of which the Word of God convicts us, the more gladly we should receive the Word, for "the law of the Lord is perfect, converting the soul." The more gladly we receive the Word, the more heartily we can say with John, "His commandments are not grievous."

CONSERVATISM, CONSERVATION

(Continued)

Our discussion, in last week's number, of the evils of partisanship prepares us for the consideration of another point, opposite in character, equally vital in the work of strengthening the Church.

11. Make the most of every enterprise, institution, congregation, and member in the Church.

In other words, do your best to the end that each of these be made as strong, and fill as large a place in the work of God through the Church, as they can be made. Many an enterprise has failed, many an institution gone down in defeat, many a congregation gone to nothing, and many a member lost or made valueless to the Church, because of a lack of proper support and encouragement. You strengthen the Church when you strengthen its members and its institutions. The application of this point is twofold: (1) Individual, (2) Institutional.

First, with reference to individuals. We begin with the converts. They should be received only upon clear evidence that they have been born again, are of like precious faith with us, willing to be the servants of God and the Church. Once in the fold, they should be nourished on the Word, shielded as much as possible from the adverse influences of the world, encouraged to live a consecrated life, put to work, and carefully shepherded until the end of their earthly journey. Some of these will naturally become church officials. In their official position they should be loyally supported and strengthened by such aid as we are able to give them.

As an illustration of what support or lack of support means for an official's usefulness, let us cite an example. We know a man who while young and comparatively poor, was ordained to the ministry. He threw his whole life into the work. He was involved heavily in debt, but deter-

mined that this should not stand in the way of his spiritual duties. He has spent a large share of his time in the field, brought up a large family who are all in the Church, is fairly well to do, is valued as a counselor in both his home community and Church, a liberal giver materially and spiritually. Yet he has been accused of being bigoted, narrow, ignorant, self-willed, autocratic, and several more things not very complimentary. The point we wish to raise is this: It depends altogether as to which of these views we entertain of the man as to how much help is to us and the cause. We owe it as a duty to him and the cause to give him as good a name before saint and sinner as we can—and wherein there are things about him that stand in the way of such good name to faithfully help him remove the hindrances. And whether a brother has this kind of a record or some other kind, let us do all that we can to help him be as efficient in the place to which God called him as it is possible for him to be. Take this kind of an attitude toward all our public servants, and you will do a great work in promoting the cause of Christ and the Church.

As with individuals, so with institutions, we serve the cause of Christ by helping to give them the largest and best possible place in the work of the Church. Our institutions owe it to the Church to be efficient in service, loyal in doctrine and ideals, sympathetic in co-operation; and we owe it as a duty to our institutions to pay them back in kind and to do all in its power to make them such.

In the light of helping the Church—and through the Church the work of bringing souls to Christ—we owe to our individual members (especially officials) and to our church institutions and enterprises the following:

- (1) Pray for them.
 - (2) Show ourselves friendly and sympathetic.
 - (3) In case they are overtaken in a fault, "restore such an one."
 - (4) In case of ignorance, "show them the way of God more perfectly."
 - (5) In case of obstinate disloyalty, remove them.
 - (6) Help them bear their burdens.
 - (7) Keep them in touch with the Church and surrounded by Gospel influences.
 - (8) Impress all members with the fact that the Church is second only to God and His Word in authority and power.
 - (9) Be "an example of the believers."
 - (10) Encourage them to faithful service and normal Christian growth.
- (To be continued)

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

TRY CHRIST

By Ursula Miller

For the Gospel Herald

Are you tired of the glittering glamour of your sinful life?

Daily weary of the prospect of appalling sin and strife?

Try Christ.

He shed His blood on Calvary to wash away your sin.

Open wide to Him your heart's door, and He will enter in.

O Wonder working miracle! A new life will begin,

If you try Christ.

Are you altogether weary, sick of the emptiness of sin

Have you tried so hard and vainly, sinful happiness to win?

Try Christ.

He will come and dwell with you, and in your heart abide.

Do you sorrow? Are you sad? You will find Him at your side,

He will be your burden bearer and your life within His hide,

If you try Christ.

Are you weary of the tinsels dimly glimmering in your past?

Were they really then no pleasure but the moment that they last?

Try Christ.

He's the Fount of living Water, drinking there can satisfy;

He will make your life a blessing, and your heart He'll purify.

And your home be with the blessed in the happy Bye and Bye.

If you try Christ.

Protection, Kans.

FOR CONSCIENCE' SAKE

By Allen Christophel

For the Gospel Herald

A young man of but a few years' Christian experience was drafted into the army; but after observing military tactics for some time he became convinced that he could not participate in them and maintain a clear conscience. His lady friend gave him the choice of dissolving friendship or accepting military service. His pastor paid him a personal visit, pleading with him to yield because his position was affecting the church at home. His parents, though in sympathy with him, advised him to yield, to save him some suffering. His sister died, but he was refused permission to attend her funeral. Through all these trials

he remained true to his convictions. He was finally sent to prison, fell victim to influenza, and passed away. "He that loseth his life for my sake and the gospel's the same shall save it."

* * *

The following from an English paper published in the early part of 1919, describes the hardships of prison life in that country: "Conscientious objectors are still dying in prison or are being sentenced to new terms of hard labor. Of 1500 still incarcerated, 700 have served sentences amounting to two years' hard labor. Since the signing of the armistice, 115 have been court-martialed, many of them being sentenced to a fresh two years' hard labor; 54 have died since arrest; 8 have died in prison; 1 in an asylum; 11 in home office camps; 6 have committed suicide; 37 have become mentally affected. We are aware that there are bad as well as good men among these, but many of them are saints. There is nothing to be accomplished by holding them longer in prison".

* * *

During the past few years many have been severely tested for their faith. Nearly the entire world was in war and different people took different views as to what they should do. Some felt it their duty to fight. Others did so because they had to. Others, while not opposed to fighting, objected to conscription. They said that no person should be allowed to take another's liberty. Rather than consent to this they endured the hardships and disgraces of prison-life. Still others applied New Testament teachings literally and suffered rather than take part in war. While the general tenor of executive orders granted full rights to conscience, many officials took occasion to put a construction on these orders that virtually forced one into military service, or made him disobey a military order, which of course meant court-martial and imprisonment. Different schemes were used but all followed a general plan. In one instance, men were ordered to "plant flowers in the vicinity of a base hospital." To do so meant that a person consented to obey a test military order, and to do work that was designated to be done by "working gangs under the quartermaster department." To refuse was a court-martial offense. In the army it is said that in a court-martial trial the accused is considered guilty until he is proven innocent—which fact would hardly be disputed after witnessing the hearings granted and sentences imposed. A long prison sentence was given and the man who for conscientious convictions could not participate in military activities, was given the same punishment as a criminal, re-

ardless of his character or offense. Poorly prepared, unpalatable food, cold living quarters, barred cells, unsanitary apartments, immoral surroundings, constant restraint from legitimate and necessary recreation and privileges, subjection to orders from incompetent and unscrupulous guards, and a few of a conscientious objector's trials are enumerated. Well may we rejoice that these conditions did not continue longer than they did. As short as they were some men were seriously affected physically or mentally, and we shudder when we think of what the results would have been had these conditions continued a few years longer.

Scottdale, Pa.

(To be continued)

OUR ATTITUDE TOWARD THE INTERCHURCH WORLD MOVEMENT

For the Gospel Herald

During the past few months the mails of ministers in practically all denominations have been flooded with literature sent out by the Interchurch World Movement. The movement is generally regarded with favor by most people who have thus been favored with the literature. As it becomes more fully developed and its nature and aims more clearly seen, however, those unfavorable to the modern idea of church federation are declaring against it. Several of our exchanges have, within the past few weeks, come out in strong and emphatic articles declaring against it. As for the Mennonite Church, its attitude toward federation at the expense of Christian doctrine is well known. The following extracts from a letter written by one of our most active ministers in response to an invitation, voices the convictions of the great body of our people on this subject:

"I have received several letters in reference to attending the Interchurch Conference at Richmond.

"I am sorry conditions are such that I can not co-operate in this world-wide work, altho it has many commendable features.

"A religious movement, to be successful in the eyes of God, must first be sound upon faith and experience—and then activity in accordance with the Book has its place and will be honored of God.

"Any movement, no matter how well supported by men and means, must fail unless it makes prominent and indispensable the Bible fundamentals. Christ is not received where His doctrines are rejected.

"Mennonite ministers can not consistently co-operate where the infallible Book, the deity of Christ, the supernatural birth of Christ, and the unworldly life would be notes of discord.

"Not to make 'fundamentals' prominent would be to us a sinful silence. To make them prominent would undoubtedly be looked upon with disfavor and considered a violation of the settled policy of the movement.

"The work of the Church is to bring men to accept the Old Faith. Men must be shaped to the Gospel, not the Gospel to men." In Christian kindness,"

CHRIST IN THE SCRIPTURES

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, even Jesus. (Heb. 3:1).

He Fills the Word of God

He is the Lord of the woman and Seed of the woman in Genesis.

He is the High Priest of Leviticus.

He is the star out of Jacob in Numbers.

He is the Prophet like unto Moses in Deuteronomy.

He is the Captain of the hosts of the Lord in Joshua.

In Hebrews He is the Captain of our salvation.

He is the Messenger of Jehovah in Judges.

In Ruth He is the Kinsman—and oh, how we need a Kinsman to do for us what the law cannot do!

In Samuel He is the Lord and Seed of David.

In Kings and Chronicles He is the King of kings and Lord of lords.

In Ezra and Nehemiah He is the Lord of heaven and earth.

In Esther He is working for His people behind the scenes.

In Job He is the Risen Redeemer.

In the Psalms He is just everything—He is the Son of God.

In Proverbs He is the Wisdom of God.

In Ecclesiastes He is above the sun and therefore not seen save as the poor man who saved the city and was soon forgotten.

In the Song of Songs He is the Chiefest among ten thousand.

In Isaiah He is the suffering and glorified Servant, the Lord and Prophet.

In Jeremiah He is the Lord our Righteousness.

In Lamentations He is the Man of Sorrows.

In Ezekiel He is the High Priest of God on earth.

In Daniel He is the Messiah who is cut off and gets nothing at His first coming.

In Hosea He is the Risen Son of God.

He Fills the Minor Prophets

He is the One who sends the Holy Spirit, in Joel.

He is the Desire of all nations in Haggai.

He is the Sun of Righteousness in Malachi.

In the New Testament

In Matthew Christ is the King of the Jews.

In Mark He is the Perfect Servant of Jehovah.

In Luke He is the Lord and Seed of the woman.

In John He is the Son of God.

In Acts He is the ascended Lord and Christ.

In Romans He is the Lord of our Righteousness.

In Corinthians He is the First-fruits from among the dead.

In Galatians He is the Author of Paul's apostleship and Gospel.

In Ephesians He is the Head over all things to His Body the Church.

In Philippians He is the ascended Lord Jesus Christ.

In Colossians He is "the Fullness of the Godhead bodily."

In Thessalonians He is the Coming One.

In Hebrews He is our Great High Priest in the heavens.

In Revelation He is the Lamb upon the throne.

"In the Volume of the Book It Was Written of Me"

In the Epistle to the Romans, we have a court scene.

In the Epistle to the Hebrews, we have a Temple scene.

In Romans, every one on earth is brought into the court room, and every one is clothed in filthy rags. No one on earth has any righteousness except the Judge on the throne, and He steps down, strips Himself, and provides a righteousness for all who will accept it. And this was all foretold in the Garden, when, after the fall, the Lord Jesus started in the cool of the evening on His first missionary journey—and the beginning of that evening was the beginning of the awful night of this world's darkness.

God was not talking to father and mother in the Garden when He uttered Genesis 3:15, but He was talking to satan, and then He acted it out. First, He offered a sacrifice, then on the ground of that sacrifice and of the shed blood, our Lord took the skins and clothed father and mother while they stood still and watched Him. They did nothing—He did it all.

Sir Robert Anderson has said that when God uttered Genesis 3:15, it was like handing Adam and Eve a check. Now, when a check is cashed, it is of no further value—you tear it up. And each generation of believers from that time on took as it were that check from God, till finally it was paid when Christ died on Calvary. Then God, as it were, tore up the check when He rent the veil in the Temple from top to bottom; and from that time on the blood of bulls and goats was no longer needed.

In Christ we have all that we can ever need.

Christ is our perfect, unchangeable holiness.

Christ is our perfect, unchangeable redemption.

He is our garment of salvation.

He is our friend.

He is our dwelling place.

He is our truth of God.

He is our way to God.

He is our Prophet, Priest and King.

He is our Wisdom and our Wealth.

We are justified on the ground of Blood.

We are sanctified on the ground of Blood.

We are glorified on the ground of Blood.

We are justified by grace.

We are sanctified by grace.

We are glorified by grace.

We are justified by faith.

We are sanctified by faith.

We are glorified by faith.

In Hebrews we have the Temple, not the court scene—we have the Tabernacle of which the Lord Jesus Christ in heaven was the pattern and the original, and when you have your Lord, you have no need of types and shadows. In John's Gospel Christ said—"I am the Way"—the Way to God.—H. H. Gregg in "Glory of Israel."

UNJUST GAIN

By David Burkholder

For the Gospel Herald

"Today or tomorrow we will go into such a city, and continue there a year, and buy and sell and get gain.—Jam 4:13.

Buying and selling is a business that has to be practiced or indulged in by all classes of people more or less, no matter what their occupation may be, the farmer has to sell some of the products which he raises himself in order to be able to buy other necessary things which he cannot produce, and such is the case with the mechanic, the manufacturer, etc.

And while the day laborer or hired hand may not have anything to sell, he is after all compelled to buy things.

And looking at this subject from this angle buying and selling is not wrong, if done honestly, and can be done to the glory of God.

But the parties spoken to in this text by the apostle say, as it were, we will carry on this business altogether to get gain, which means profiteering. Now then if these men are no professors of religion, but worldlings, we can not expect anything much better from them; but we find them in about all the different churches. The man that buys and sells for the sole purpose of getting gain always buys as cheap and sells as high as he possibly can, and such transactions sometimes bring his veracity to a test. Occasions of this kind are very numerous. For instance, he

goes to a widow that is in limited circumstances, has a hard way of supporting her family and needs every cent that belongs to her. She is not posted on the price of live stock, but has a steer to sell which is honestly worth \$50. But she not knowing what it is worth offers it to the buyer for \$40. But he tells her that he could not pay more than \$35, and he buys it for that sum. Thus he cheats the poor widow out of \$15, of her hard earned money. Am I putting it too strongly if I say he might just as well have gone to her house some night and stolen of her poultry worth that amount. (The latter would be preferable, for in that case he would not do anything but steal; but in this case he both lied and stole.—Ed.)

Dishonest buying and selling was one of the abominable sins which caused God to rain fire and brimstone down from heaven upon Sodom and Gomorrah, which burnt up the ungodly and righteous Lot had a very narrow escape. And it is a question whether he had kept entirely clear from such speculation. It is marvelous what men will do at present to gain the mighty dollar—increasing their substance by usury and unjust gain (Prov. 28:8), adding farm to farm and house to house, becoming millionaires (if not billionaires) and never stop to think of what God tells them: "Thou fool, this very night thy soul shall be required of thee". "What shall it profit a man, if he gain the whole world, and lose his own soul!"

But regardless of all the warnings in God's Word, men will go on laying up treasure on earth by all kinds of foul means—monopolizing, defrauding, stealing, lying, murdering, etc., without thinking of the consequences. Nappanee, Ind.

THE HOLY KISS

Salute one another with an holy kiss.—Rom. 16:16.

Greet ye one another with an holy kiss.—I Cor. 16:20.

Greet one another with an holy kiss.—II Cor. 13:12.

Greet all the brethren with an holy kiss.—I Thes. 5:26.

Greet ye one another with a kiss of charity.—I Pet. 5:14.

ANOINTING WITH OIL

Is any sick among you let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—Jas. 5:14, 15.

Preacher's Page

HEARTS LIKE THINE

God, give us hearts that feel for those
Who have not seen Thy face,
Who have not felt Thy tender touch,
Nor known Thy pardoning grace;
Kind hearts of sympathy that share
Their sorrows as we kneel
Before Thy throne in fervent prayer:
God, give us hearts that feel!

Oh, give us hearts that weep, dear Lord,
As in Gethsemane
Thy tears bedewed the shadowy ground
For souls astray from Thee;
A soothing fount for weary ones
Ascending life's rough steep,
With broken hearts, unhealed, that mourn
God, give us hearts that weep!

True hearts we crave, O Lord, that love,
Not self, but those in need:
Well fraught with balm of "oil and wine,"
And swift in golden deed;
That seek the wand'ring lambs that stray
Far from Thy fold above;
That bear them home in bleeding arms:
God, give us hearts that love!

For hearts that pray we ask Thee, Lord
That cry till early dawn
For captive souls in tombs of sin
Whence hope's last ray hath flown,
Till heavenly beams expel their gloom,
Till breaks the light of day,
Till angels' hands unseal the tomb;
God, give us hearts that pray!

God, give us holy hearts like Thine.
That WEEP and LOVE and PRAY;
That FEEL for those disconsolate,
Grown weary on life's way;
Oh, fill us with compassion deep
And sympathy divine,
Till round the world we send Thy balm!
God, give us hearts LIKE THINE!

—Clara M. Brooks, in "The Vanguard."

SERMON OUTLINE

By N. E. Miller

For the Gospel Herald

The Holy Ghost working through the Church

I. Unites the body of believers.

"For by one Spirit are we all baptized into one body" (I Cor. 12:13).

"For as many as are led by the Spirit of God they are the sons of God" (Rom. 8:14).

II. Directs the believers.

"When He the Spirit of Truth is come, he will guide you" (Jno. 16:13).

"The Spirit said unto Philip, go...." (Acts 8:29).

"While Peter thought....the Spirit said....go with them" (Acts 10:19, 20).

"Forbidden of the Holy Ghost to preach the Word in Asia....they assayed to go into Bithynia, but the spirit suffered them not" (Acts 16:6, 7).

"Hear what the Spirit saith to the Churches" (Rev. 2:7).

III. Places believers in the positions determined by God.

"But now hath God set the members every one of them in the body, as it hath pleased him" (I Cor. 12:18).

"And God hath set some in the Church -- apostles-- prophets-- teachers-- miracles-- gifts of healing-- helps-- governments-- diversities of tongues" (I Cor. 12:28).

"The selfsame Spirit dividing to every man severally as he will" (I Cor. 12:11).

"The Holy Ghost said, Separate me Barnabas and Saul--laid their hands on them--sent them away" (Acts 13:2,3).

"Ordain elders in every city" (Tit. 1:5).

"Neglect not the gift that is in thee which was given thee by prophecy with the laying on of the hands of the presbytery" (I Tim. 4:4).

IV. Gives power for service.

"Shall flow rivers of living water--this spake he of the Spirit which they that believe on him should receive, for the Holy Ghost was not yet given" (Jno. 7:38,39).

"Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

"I will pour out in those days of my Spirit and they shall prophesy" (Acts 2:18).

"Filled with the Holy Ghost and began to speak--as the Spirit gave them utterance" (Acts 2:4).

"I was in the Spirit on the Lord's day and heard ----- What thou seest, write in a book, and send it" (Rev. 1:10,11).

V. Brings results.

"He will reprove the world of sin, of righteousness, and of judgment" (Jno. 16:8).

"They were all filled with the Holy Ghost and began to speak--Peter lifted up his voice--they were pricked in their heart--the same day there were added unto them about three thousand souls" (Acts 2:4-41).

"The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22,23).

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

Springs, Pa.

PREACH THE WORD

By Ed. Miller.

For the Gospel Herald

There is one line of preaching that is being more and more neglected and that is expounding the Word of God. Preachers are apt to present from the pulpit topics of the day, matters that are discussed in the news papers and problems that are of vital interest to the commercial and political world. It often happens that the hearers know more about these things than the preacher. You may be able to interest at least a part of the congregation by a discussion of live and popular topics, but the calling of the minister of the Gospel is to **preach the Word**.

To take a portion of Scripture and explain it, show its setting, give the interpretation, and make the application to the present situation is a line of teaching that is much needed today. You will find too that if you

preach the Word you will have something to present to the people that will not only interest them but will satisfy the hungry soul who is longing for some spiritual food.

There is a real longing in the soul of the average man and woman as they come to the house of the Lord to hear a Gospel message. May we as ministers help to satisfy that longing.

Pinto, Md.

PREACH THE WORD

Preach the Gospel to every creature. Reprove, rebuke, with all longsuffering and doctrine.

Every man that striveth for the mastery is temperate.

All scripture is given by inspiration of God.

Commit (the Gospel) to faithful men who are able to teach.

Hold fast the faithful word.....by sound doctrine both to exhort and to convince the gainsayers.

Teach all nations.

Hear ye the word of the Lord.

Endure hardness as a good soldier of Jesus Christ.

Woe is me if I preach not the gospel.

Owe no man anything but to love him.

Repentance toward God, and faith in the Lord Jesus Christ.

Draw nigh to God, and he will draw nigh to you.

* * *

As we read the above acrostic of scripture we are reminded of a number of things, among the following:

P rincipally all of them are repeated in Scripture a number of times.

R eady should we be to emphasize them all.

E ach deserves special attention.

A ttention should be given to every member of our flocks.

C are should be taken to live what we preach.

H earing without doing is not enough.

O ur lives, as well as our lips, must tell the story.

T he more faithful the life the more effective the preaching.

H eresy has no place in the Christian minister's faith.

E nsamples to the flock, is the Christian minister's standard. The minister's standard is, "Be ye followers of me ----as I also am of Christ."

W hole Gospel religion is needed by both shepherd and flock.

O bedience to God is imperatively demanded.

R eproof for sin, as well as commendation for righteousness, is often needed.

D o as well as you know.

"The honor of the world is in going to the top; the honor of Christ is in going to the bottom."

"God must conquer the man that He can trust with His great thoughts and plans."

STORING UP AMMUNITION

A man can't be giving out all the time. He wants to receive something. What the Christian people of this day need is more time to study the Word of God. I know of wrecks of Christian evangelists and ministers all over the land, because they did not get time to study. A man who does not get at least two hours a day for study will soon run out of ammunition. I don't believe any Christian work is worth a snap of the finger that is not based on study. Experience is a good thing, but a little of it goes a long way. The man who is continually talking about his experience has a harp of only one string, and continual thrumming on it becomes tiresome.—D. L. Moody.

WHOM TO CONSULT

If you are a policy man, read Daniel.

If you are getting lazy, watch James.

If your faith is below par, read Paul.

If there is no song in your heart, listen to David.

If you are getting sordid, spend a while with Isaiah.

If you are getting weak-kneed, take a look at Elijah.

If you are just a little bit strong-headed, go to see Moses.

If you are impatient, sit down quietly and have a talk with John.

If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.—Sel.

DO NOT KEEP OTHERS FROM SEEING CHRIST

The illustrious Robertson, of Brighton, was quite right when he declared, in ever memorable language, that the highest duty of the Christian minister is to bring his fellow men to Christ, and then himself to get out of the way. When Alexander the Great visited Diogenes the Cynic in his tub, he asked what Alexander could do for Diogenes. The Cynic answered there was only one thing which Alexander could do for Diogenes, and that was to abstain from standing between him and the sun. In like manner, the highest service that any Christian can render me is to abstain from standing between me and the Sun of Righteousness who has already risen with healing in his wings.—Hugh Price Hughes.

"The Gospel gun is double-barreled, holding two kinds of ammunition,—a savour of life unto life or of death unto death."

Family Circle

Remember now thy Creator in the days of thy youth.—Ecc. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

THINGS WE CAN'T AFFORD

We can't afford to win the gain
That means another's loss;
We can't afford to miss the crown
By stumbling at the cross.
We can't afford the heedless jest
That robs us of a friend;
We can't afford the laugh that finds
In bitter tears an end.
We can't afford the feast today
That brings tomorrow's fast.
We can't afford the farce that comes
To tragedy at last.
We can't afford to play with fire,
Or tempt a serpent's bite,
We can't afford to think that sin
Brings any true delight.
We can't afford with serious heed
To treat the cynic's sneer;
We can't afford to wise men's word
To turn a careless ear;
We can't afford for hate to give
Like hatred in return;
We can't afford to feed such flame
And make it fiercer burn.
We can't afford to lose the soul
For this world's fleeting breath;
We can't afford to barter life
In mad exchange for death.
But blind to good are we apart
From Thee, all-seeing Lord;
Oh, grant us light that we may know
The things we can't afford!

—Exchange.

OF INTEREST TO DAUGHTERS

The following letter was written by a Christian mother to her niece and by permission was sent in by another sister for publication. The message breathes forth the true motherly spirit, and we believe it will be generally appreciated by all whose desire it is to fill the place in life which God would have them fill.—Editor.

My Dear Niece:—

I suppose you are still going to school. I am glad you can go, and hope you will make the very best of the opportunity. So many young people of today do not realize the importance of time, and the real value of these splendid opportunities until they are past. I am asking our dear heavenly Father to make you a real blessing in this wicked world. Most young people like to have a good time as they go thru life; and I love to see them have it, because one is only young once, and with age come many cares. But after all there are things in a young Christian's life that are far more worth while than pleasure.

There should be in every one's life a deeper underlying principle than just the passive things of life. If there is not, then sooner or later we lose all. You have such a splendid opportunity, above many other girls,

because of your environments. Your parents are doing their utmost to start you in the way that finally leads "home."....Dear, you can not know what this means to you. I am just now thinking of one of our girls here. She is about your age. At twelve years of age she gave her heart to Jesus. She put forth every effort to lead the right kind of a life, but her parents not being Christians made it hard for her. Her brother laughed at her, her father drank, her mother discouraged more than encouraged her efforts. But still she kept on. This winter, when we had our revival meetings, her father, mother, and brother all confessed Christ at one meeting. Her devoted life brought results.

It is while young that what we do counts for so much, because we are not only helping others but are molding characters and forming habits which will become a part of us later in life. I have always had a high regard for you, and expected great things from you some day, and I am just sure you will not disappoint me; and again I know you have a noble, prayerful mother, one who is much more concerned about you than you can ever know, unless some day God shall choose you to be a mother.

I have every reason to believe that you are an obedient, helpful, thoughtful daughter. Nothing is so beautiful in all the world as a daughter who makes a companion of her mother, who places her confidence unreservedly in her, who has no secret that mother can not know, who goes nowhere that she cannot take mother along, who has no companions that would not welcome mother in their circle.

Such a daughter seldom gets into trouble. If she does, mother is her best friend.

Very few daughters stop to realize what mother has sacrificed and is sacrificing for them. Very few think that she had to "pass thru the valley of the shadow of death" when she earned the name "mother;" that she fed them of her own strength when they were helpless to feed themselves; that she spent sleepless nights by their sick-bed when every one else was asleep. All these things and many others, mother is constantly sacrificing for her child.

Love your mother while you have her. Some day she will pass out of your sight, and you will never have another friend like her. I do not mean to overburden your young heart and life, but I know you will find this a real joy. I hope you will understand me in this letter, I did not write as I did because I thought you

specially needed it but just wrote what was in my heart.

Your Loving Aunt —.

PARENTAL VIGILANCE

There is nothing in the world of such priceless value to a father or mother as the honor, the purity, the good character of a daughter. No parent will possibly question this statement. And still there are many thousands of parents entrusted by Providence with the safe-keeping of this priceless treasure who are themselves in the position of discharging that great responsibility with closed eyes, with dull ears and with a childish belief that there is no real peril threatening the safety of their daughters!

These parents do not live on earth, their heads are in the clouds and their ears are filled with the cry of "Peace! Peace! when there is no peace."

As one whose daily duty it is to deal with wayward and fallen girls, as one who has had to dig down into the sordid and revolting details of thousands of these sad cases (for I have spent the best part of my life in this line of work) let me say to such mothers:

In this day and age of the world no young girl is safe! And all young girls who are not surrounded by the alert, constant and intelligent protection of those who love them unselfishly are in imminent and deadly peril. And the more beautiful and attractive they are the greater is their peril!

—Selected.

My dear young friend, be not deceived; be honest and true with yourself. See that you are really consecrated to God; consecrate all to Him—love, talent, ambition, and even pleasure. See that your motives are true and sincere. Keep nothing from God, but ever be willing to give all to Him. Be pleasing and kind to others, and be willing to sacrifice while pleasing. Beware of having only a show of Christian traits. Be wholly consecrated to God; I say "wholly" because if you should allow a corner in your heart, however small, for your own use and will, it would not be long before Satan will take advantage of you and you will fall.—A. Y. Juraidini.

The Lord's voice crieth unto the city and the men of wisdom shall see Thy name: hear ye the rod, and who hath appointed it.—Micah 6:9.

—P. H. Ziegler.

Sunday School

For the Gospel Herald.

Lesson for March 14, 1920—Rev.

1:4-18

JOHN ON THE ISLE OF PATMOS

Golden Text.—Jesus Christ the same yesterday, and today, and forever.—Heb. 13:8.

Introductory.—Our lesson today gives us a glimpse of one of the most inspiring scenes recorded in the Bible. It was fitting that John, the disciple whom Jesus loved, should be chosen as the one through whom the future should be so graphically described and revealed unto men. The fact that Revelation is hard to understand in its fulness does not detract from its value as a study or its inspiring influence over those who diligently read it. John's experience was not only a fitting one for himself, but his message was and is a most inspiring one for all who accept it in faith. The lesson before us tells of John's experience. Subsequent lessons reveal part of the message which he received and which he subsequently revealed according to divine command.

Source and End of the Message (4-6).—This part of the message is clear. It is "John to the seven churches which are in Asia," revealed to him "from Jesus Christ, who is the faithful witness, and the first begotten of the dead." This is the same Jesus who "loved us, and washed us from our sins in his own blood." The high station of believers is here set forth. They who are partakers of His grace, who have been washed in His blood, who are among the "born again," the children of God have the exalted station of "kings and priests unto God." May we appreciate this lofty standing, and "walk worthy of the vocation wherewith we are called."

Christ's Second Coming (7,8).—John next proceeds to tell of the coming of our Lord. From this we gather, (1) that "He cometh with clouds." It is, as the two men in white apparel told the astonished disciples at His ascension, that He will come again in like manner in which they saw Him ascend into heaven. Then a cloud received Him out of their sight; now He will again appear in the clouds. (2) "Every eye shall see him." Even they who pierced Him will see Him. (3) "All kindreds of the earth shall wail because of him." His coming in the clouds with power and glory means that He is coming to judge the world. He is the beginning and the end, "which is, and which was, and which is to come, the Almighty."

All glory to Him who made it possible, through the shedding of His blood, for us to prepare for His second coming and to share His glory when He comes.

The Message-bearer (9).—John tells about his experience. He was on the Isle of Patmos, a victim of persecution, a companion in tribulation to all who were suffering for their faith. Though his body was suffering in persecution his soul was filled with the glory of God who revealed to him what he was to write to the seven churches in Asia and through them to all Christendom.

The Vision (10-16).—He was in the Spirit on the Lord's day (evidently on Sunday) when the Lord appeared to him. He heard a voice as of a great trumpet telling him whose voice it was and that he should transmit the message he was about to hear to the seven churches of Asia which are here named. Turning around he saw seven golden candlesticks and in the midst of them one like unto the Son of God. It was a sight similar to the one that he witnessed on the mount of Transfiguration. He was clothed with a garment down to the feet, girt about with a golden girdle, His head like wool and white as snow, His eyes as a flame of fire, His feet like fine brass, His voice like the sound of many waters, His countenance as the sun, and out of His mouth proceeded a two-edged sword. Such was the vision which John beheld. Here was the source from which proceeded the wonderful message recorded in the remaining part of the book of Revelation.

Effect on John (17).—Is there any wonder that John was overwhelmed at such a sight? God has declared that no man shall see His face and live. Here was a vision of God which so overwhelmed John that he fell on his face as one dead. Can you imagine how you would have acted under similar circumstances?

Divine Assurance (17,18).—But John's prostration was only temporary. Our blessed Lord laid His right hand upon him, saying, "Fear not; I am the first and the last: I am he that liveth and was dead; and, behold, I am alive for evermore, Amen." It was an assurance that this message came from the same loving Friend who had died for him but who had again been raised triumphant over every foe. He was dead, but now He lives—lives, will live for evermore. Thank God for the thought that we also shall live with Him. In the ages to come we shall realize in the fulness of glory the meaning of our Savior's wonderful message to the

Our Young People

THE GIRL WHO SAVED A NATION
ESTHER. (Jr.)—Esther 4.

Topic for March 14.

MOTTO

"If I perish, I perish."

THE STUDY HOUR

I. Esther a Queen.—Esther was a Hebrew maiden who was very fair. She had been chosen out of a number of other maidens to be the queen because she pleased the king. But Esther was a Jewess. She had not told the king even of what people she was, for kings in those days were very selfish and cruel and did as they pleased with the people. Esther was an adopted daughter of Mordecai the Jew, who was a nephew of Esther's father. Esther obeyed Mordecai as a daughter her father even after she was queen. Esther did not know what a strong test she was to have as a queen. But she was a true woman and we shall see how well she proved herself to be brave in saving her own people who lived in the kingdom of Ahasuerus.

II. A Plot to Destroy all the Jews. There was a very proud and wicked man named Haman who obtained favor of the king and was made a high officer before the king. Mordecai, the Jew, did not bow before him as the other people did, because he felt that he was a wicked man and an enemy to the Jews. Haman was very much vexed at Mordecai when he found out that he would not bow to him when he passed by. But Haman planned to have Mordecai put to death by having all the Jews killed at once. He had the king make a decree that on a certain day this should be done. But he still did not know that Esther was a Jew also. Esther had not heard of the king's decree until she found out that Mordecai was fasting and weeping, clothed with sackcloth. Then when she sent to know why, Mordecai sent word and told her all about it.

III. Esther to Ask the King to Save Her People. Mordecai knew that Esther was the only one who had power to change the decree, if it was to be changed. He sent word to her that she should make petition for them. But Esther told Mordecai that she had not been called into the king's presence for thirty days and that there was a law that no one could come into the presence of the king unless the king had called them. They would surely be put to death if they come unless the king would hold out the golden scepter to them. Mordecai told her that she would not escape from death with her people and that, if she did not try, God would raise up a deliverer from some where else and Esther and her father's house would perish. Then Esther asked Mordecai and the Jews in Shushan to fast for her and that she and her maidens would also fast for three days. Then Esther said "I will go in unto the king, which is not according to the law: and if I perish, I perish."

SUGGESTIVE ASSIGNMENTS

For Children

1. Text Word, "Deliver"
2. How Esther Came to be a Queen.
3. Esther as an Example of Obedience
4. The Faith and Courage of Esther
5. Beautiful Faces and Beautiful Hearts

Church through the instrumentality of the beloved disciple.—K.

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Beleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, MARCH 4, 1920

Field Notes

Several members of the volunteer band of Hesston, Kans., gave a missionary program at the Yoder Church Sunday evening, Feb. 22.—L. O. K.

Brethren Abram Metzler and C. A. Graybill of Martinsburg, Pa., spent some time at Scottsdale, Pa., on their return from the missionary meeting at Masontown, Pa., last week.

Bro. Clayton F. Yake and wife of West Liberty, Ohio, arrived at Scottsdale, Pa., on Monday evening, Mar. 1. The purpose of their coming is to take charge of the new "teen age" paper of which Bro. Yake is to be the editor and which we expect to launch Apr. 1. Fuller particulars concerning this paper will be published next week. The Lord bless our brother and sister in their new field of labor.

Nine baptized and two received on confession, is the record at the Altoona Mission last Sunday. Bro. J. A. Ressler filled his regular month-end appointments there and officiated in the services.

We are in receipt of a well prepared program of the Bible meeting to be held with the congregation worshipping at Mellinger's Church near Lancaster, Pa., March 5-7. A general invitation to attend is extended.

A Correction.—The annual Eastern Mennonite Board of Missions and Charities, announced in these columns last week, is to meet on March 23 and 24, instead of March 22 and 23, as announced last week.

Change of Address.—Bro. C. B. Driver, from Birch Tree, Mo., to Versailles, Mo. Bro. Driver has been in charge of the little flock in Shannon Co. for a few years, but he now returns to his former home and congregation at Mt. Zion near Versailles.

Bro. J. M. Kreider closed meetings at Jet, Okla., Feb. 17. After spending two days at Harper, Kans., he stopped at Yoder, Kans., remaining there over Sunday, Feb. 22. Because of sickness in Colorado Bro. Kreider does not go there as before planned.—L. O. K.

Bro. H. F. Reist, former editor of the Christian Monitor and now President of Goshen College, has been advised by his doctor to seek a warmer climate in the interests of his health. Accordingly he is off on a leave of absence for an indefinite length of time. His present address is Donna, Tex. The Lord restore him speedily.

Bro. S. E. Allgyer of West Liberty, Ohio, left his home on Tuesday morning, Feb. 24, for southern Texas. He expected to be joined at Hesston, Kans., by Brethren D. H. Bender and H. F. Reist and from there proceed to Tuleta, Tex., where they were to remain over Sunday. This week they may be found at El Paso, Tex. The Lord bless them on their mission.

A very helpful mission meeting, under the auspices of the District Mission Board of the Southwestern Pennsylvania Conference, was held at the Masontown Mennonite Church on Wednesday evening and Thursday of last week. On account of much sickness, rough roads, and stormy weather the attendance was not large. But the Spirit of God was present to direct the meeting and those present felt that it was good to be there.

A letter from Bro. Sanford Yoder brings us the word that he and Bro. S. H. Musselman expected, the Lord willing, to leave South America about the last of February or first of March for their homes. The time of their starting was uncertain, however, as they had some more investigations ahead of them before they were ready to leave South America. Bro. Yoder writes quite encouragingly of the South American field.

AN EXPRESSION OF APPRECIATION

Please allow me to take this opportunity through the Gospel Herald to thank the following people in behalf of the missionaries and the Indian people for the Sunday school picture cards and rolls that arrived recently viz: Crissie Shank, Creston, Ohio; Mennonite Publishing House, Scottsdale, Pa.; Martha Rohrer's S. S. Class, Orrville, Ohio; Mrs. Samuel Yoder's S. S. pupils, Kent, Ohio; Mennonite S. School, Vineland, Ontario; and Lucinda Miller, Goshen, Indiana.

These cards are a great help in village S. S. work. They are coming more regularly than before which enables us to give out more cards than before. We trust they will continue to come.
Lydia Lehman.

Correspondence

Washington, Ill.

(Metamora congregation)

Greeting: This has been a splendid winter for Central Illinois, making it possible for us to enjoy a number of special religious refreshings. Our Bible conference was conducted by the brethren, Daniel Kauffman and Daniel Lapp. This work was very edifying. A number of our Sunday school boys and girls made the public confession of Christ their Savior. I would like especially to encourage Bible study by books, because I feel that what we need here and what the Church at large needs is a more adequate Bible knowledge.

On Feb. 8 Bro. S. E. Allgyer was here bringing in his message in regard to the work of our brethren in France. This was of special interest since three young men from this congregation are doing work in that country. We are made to realize more keenly that real life is experienced only by sharing with our fellowmen. The reconstruction work seems to be awakening a much larger missionary interest in the church. Dr. A. H. Strong asks, "What are churches for but to make missionaries? What is education for but to train them? What is

commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of missions, the enthroning of Jesus in the hearts of men?" May we all enlarge our views of life to this extent that we make the work of Christ's Kingdom first in life.

Yours in His service,
Walter E. Yoder.

Feb. 28, 1920.

Upland, Calif.

Dear Gospel Herald Readers:—As we promised so many of our Tofield friends to write, we will do so thru our church paper.

We left home on Jan. 15 and stopped in Washington 4 days with one of our friends, Earl Stutzman and family, and enjoyed our stay very much. From there we went to Albany, Oreg., and stayed there 12 days. From there we came here. We rented a house in town and are enjoying ourselves. It does not get very cold here, but we have had a good deal of rain since we arrived. It is raining today.

The people are busy picking their first crop of oranges.

We have been out thru the country a few times. It sure looks nice to see the trees loaded with oranges. But land that is not planted in oranges looks tough—nothing but stones, but when the orange trees are planted all these stones are picked off. We thought we had stones on our Alberta land but nothing to this rough land. This rough land sells for \$600 an acre. The climate is nice for the winter, it being just like summer. The trees are green and flowers are blooming. We can hardly believe it is only February. It seems more like Alberta June weather to us.

Best wishes to all,

W. S. Stutzman and family.

Feb. 19, 1920.

South English, Iowa

Greeting to all Gospel Herald Readers:—On Feb. 15 Bro. Daniel Lapp was with us and preached in the morning, his text being "Thy God whom thou servest continually, he will deliver thee" (Dan. 6:16). Some very practical thoughts were given. We were sorry he could not bring to us another message in the evening, but on account of the cold weather and much sickness it was thought best not to have services in the evening.

There has been a great deal of sickness in the neighborhood and several deaths, but from the last reports most of the sick are better again.

We have also been obliged to postpone our teachers' meeting the last

few weeks on account of sickness, but we are expecting to meet again this evening. We meet on Thursday evening of each week.

We are having nice weather, also good roads, and much moving is being done.

Yours in His name,
Lizzie Erb.

Feb. 26, 1920.

Millersville, Pa.

(Masonville congregation)

Dear Herald Readers, Greetings:—The Lord willing, Bro. Abram Martin will conduct a series of meetings at the Masonville Mennonite Church, Lancaster Co., Pa., beginning March 14. We ask you to remember the work in your prayers. We also give an invitation for all who can to come.

Feb. 26, 1920.

E. C. K.

Jet, Okla.

Dear Herald Readers:—On Feb. 4 Bro. J. M. Kreider of Palmyra, Mo., came into our midst, but on account of a number of cases of influenza in the vicinity, meetings were not commenced until on Saturday evening, Feb. 7, and closed on Tuesday evening, Feb. 17. As a result of the meetings there were 7 confessions, and the brotherhood strengthened. We certainly appreciated the Brother's earnest efforts in bringing us the pure, simple Gospel, and feel sure that God will reward him in His own good way.

Our hearts were saddened, last night, to hear of the death of Grandma Hershberger, who has been a patient sufferer for a number of years.

Our bishop, Bro. S. C. Miller, spent several days this week with the Pleasant Valley congregation near Harper, Kans.

Sisters Elsie Miller and Carrie Zimmerman returned Saturday from Heston, Kans., where they had been attending short Bible term.

Feb. 21, 1920.

Alf. B. Miller.

FABER ON JUDGING OTHERS

"It is a universal law that when we judge others, whether individuals or multitudes, we come to erroneous conclusions from the mere fact that we naturally judge over harshly. It is one of the effects of our fallen nature to put the worst construction upon what we see or hear about others, and to make small, if any, allowance for the hidden good that is in them.

Also, we unwittingly judge of others by the worst part of our own disposition, and not by the best. It is natural of us to judge of others by the best things in us, but we judge of others by the worst things in us. It is so common to impute our evil to

others, but to think our goodness is peculiarly our own.

"Severity is one of the natural accompaniments of a young and immature state of grace. Many religious people think that the power to detect evil in others is a special gift from God, to be prized and cultivated, and if such people are inclined to hunt for evil they can always find it to their satisfaction, but the practice begets a habit of suspicion which is utterly ruinous to the deep love of God and to Christlikeness of disposition. Men are never industrious in finding out the good about others, but have a terrific swiftness in seeing the evil, and even religious people, in many instances, have an awful propensity for circulating the evil, but they are very slow to tell the good.

"When we see evil in others we never can see the amount of inward resistance which the person has given to the evil, or the amount of humiliation and sorrow which they may have for their own failures and defects. The violence of temptation is always invisible, and its peculiar oppressiveness, owing to heredity, or education, or previous modes of life, can never be estimated by a fellow creature. There are depths of invincible ignorance not only in the intellectual nature, but in man's moral nature, which every individual character has in some one or more directions, and it is almost universally true that even among good, religious people there is one point of moral excellence upon which they seem stupid. This explains why we meet so many very excellent people who seem to have one glaring inconsistency—and everybody has some inconsistency, only they all have not the deep humility to see it. In judging others we fail to see how many odd crossings there are in people's minds which tell upon their motives and hamper the free action of their moral sense. Much lies at the door of a warped mind, but how much guilt there is in it can be known to God alone. The heart is the jewel that He covets for His crown, and if the habitual attitude of the heart is better than any particular action which we see, God be praised for it."—Sel. by R. B. Metzler.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

"Trust in Christ to keep you trusting. Look to Him so to abide in you as to keep you abiding."

"A Christian, when he makes a good profession, should be sure to make his profession good."

Miscellaneous

STAYED UPON JEHOVAH

"Thou wilt keep him in perfect peace, whose mind is stayed upon Thee, because he trusteth in Thee."

"Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength."
—Isa. 26:3, 4.

Stayed upon Jehovah, peace we now possess,
God, the Rock of Ages, will His people bless,
He will never alter, nor one word erase,
But fulfil His purpose, in His sovereign grace.

Stayed upon Jehovah, we have nought to fear,
Though by foes surrounded, dangers too so near,
God will keep us safely, keep both day and night,
As we seek His glory, walking in His light.

Stayed upon Jehovah, kept in perfect peace,
Though our trials daily may yet more increase,
We can trust our Father, look to Him alone,
He will never fail us, but will keep His own.

Stayed upon Jehovah, glorious, glorious fact,
Those who trust God wholly, nought can here distract,
For the Lord Jehovah is their Strength and Stay,
He will keep His chosen, near to Him always.

Stayed upon Jehovah, heart and mind at rest,
For the Lord still worketh—worketh what is best,
Every trial sent us, in God's wondrous love,
Works a weight of glory, as we look above.

Stayed upon Jehovah, restful, peaceful, calm,
In His presence hiding, nought can there alarm,
For He is Almighty, gracious, loving, too,
All His will and purpose He will surely do.

Stayed upon Jehovah, we can rest secure,
And our light afflictions patiently endure,
Looking for the Coming of our risen Head,
Who, in wondrous mercy, suffered in our stead.

SAILED FOR THE NEAR EAST

By Aaron Loucks

For the Gospel Herald

The brethren, Ray F. Bender, Springs, Pa.; Roy Myers, Lancaster, Pa.; Daniel Stoltzfus, Martinsburg, Pa.; Menno Nussbaum, Orrville, O.; Roy Kauffman, Urbana, O.; Fred Swartzendruber, Wayland, Ia.; Milo Zimmerman, Harper, Kans.; and Martin Weaver, La Junta, Colo.; who were appointed for relief work in the

Near East, sailed on the "Siboney" Saturday, Feb. 28, after a number of delays on account of changes in sailing orders.

We feel that the brethren are entering into the spirit of their work in a commendable way and keenly feel the responsibilities they are assuming. Nevertheless they were anxious to be on the way, regardless of the rigors and hardships they may have to undergo to accomplish their task. On Thursday evening we held a conference, with all the brethren present, and we discussed the problems connected with the work they were undertaking, their relation to the church and the attitude of the church on relief and reconstruction work and direct missionary work. There was manifested a unity of purpose and motive on the part of the brethren that bespeaks a worthy service on the field and loyalty and faithfulness to the Church which they represent. One brother remarked that "he is glad for this opportunity of rendering a service in behalf of men, that he can enter upon whole heartedly without feeling any compunction of conscience over the result of his effort." In other words they are happy to think that they are not carrying weapons of death and destruction, but they carry with them the things that sustain life, and give comfort and sympathy to the thousands that without their help must perish.

Just before embarking for their journey they handed me the following parting message to friends and brethren of the home land:

New York City,
Feb. 28, 1920

We who are about to enter the Relief work in the Near East feel that those who are at home would appreciate a parting word from us. It is our first experience in leaving the homeland but we have the advantage of the experience of the brethren who have preceded us on the field. So we do not feel as tho we are going to face the problems of an entirely new work. But we do realize that our opportunities for service are as great as ever.

Some of our number made application for a special kind of work but the understanding with the Relief Committee is that we go to do whatever is at hand and that we take the place where we fit in best. And altho the work is that of ministering to the physical needs rather than to the spiritual, we nevertheless feel that if such work is done in the spirit of the Master it will count for the Cause.

During our stay in New York we have heard a great deal about conditions in the Near East from men who recently came from the field and their messages have impressed us very keenly with the need for willing workers.

Some of us left our homes over a month

ago which has given us an opportunity to visit a number of different congregations. We feel that we have their support and sympathy. We are sure that this is true of the Church in general.

And now as we are about to leave we hope that we will be remembered not only by your letters but above everything by your prayers.

We are,

Sincerely yours,

Ray F. Bender
Daniel Stoltzfus
Roy Kauffman
Milo Zimmerman
Roy Myers
Menno Nussbaum
Fred Swartzendruber.
Martin Weaver

MANITOU, COLORADO

For the Gospel Herald.

The joint committee having the work at Manitou in charge met in a called meeting in Colorado Springs, Feb. 13, 1920, with the following present: J. A. Heatwole, John Thut, D. J. Fisher, and L. O. King.

The Chairman, Bro. Heatwole, reported to the committee what had been done by way of negotiating for the property on the corner of High and Deer Path Streets in Manitou, also that abstract to property was examined and found clear. The secretary reported what had been done by way of sending out circular letters to churches so as to inform them of the work and needs. The Treasurer, D. J. Fisher, reported that to date \$1,586.27 had been received from 14 churches and two individuals. (Since then this has been increased).

The Treasurer was authorized to borrow the balance needed to pay for the property above mentioned and the transfer was completed. This property has been deeded to the Mennonite Board of Missions & Charities, to hold for the conference concerned.

Bro. Fisher was appointed to act as agent for the committee, to look after the renting of house now on the premises and such ground as will not be needed for the use of the Church.

A building in which to hold services will not be erected until the property is fully paid.

If present plans are carried out seven families of our people will be living in Manitou and Colorado Springs after April 15. The health of some member of each family is the cause of their going. In addition to these, several single sisters are now in Colorado Springs. It is important that these receive spiritual care of our ministers. Nor will the work be limited to those of our faith, for it is an open field and the work to be done will be measured only by the efforts put forth by those having it in charge.

We beg you, as churches and as individuals, not to underestimate this field as a place where we can minister to the suffering. During the tourist season it becomes

an Antioch. Bro. Fisher has been authorized by the committee to present this matter personally wherever advisable. Will not our people interested in this kind of work respond liberally so that the work of securing the property and erecting a suitable building thereon may be completed. All money should be sent to D. J. Fisher, Kalona, Iowa, whose address will be (D. V.) Manitou, Colorado, after April 15.

Your prayers are solicited.

L. O. King, Sec'y.,
Haven, Kan.

A COMMUNITY'S SORROW

By H. S. Holsinger.

For the Gospel Herald

The deaths of Sister Lizzie Blosser Showalter, wife of Pre. G. B. Showalter, and Daniel D. Shank and wife (Abbie Layman Shank) has cast a gloom and sorrow over the entire community. Their deaths were caused by influenza and pneumonia.

Sister Showalter died Feb. 13, aged 59 years. She leaves husband and 9 children (7 boys, 2 girls) and 15 grandchildren who mourn their loss and her wise counsel. She contracted the malady while assisting in the caring for her son and wife and 7 grandchildren. She will not only be missed by her family, but the church and community feel the loss intensely. She was loved by all that knew her. Her unassuming life spent silently speaks loudly to young and old.

Brother and Sister Shank died Feb. 17, about 3 hours apart, aged 33 years. They leave 6 children (5 girls 1 boy) the oldest 9 years the youngest 1 year. They were all sick at the same time. While we cannot understand why they have been taken away so young, so useful in the home, church, and community, their beautiful lives speak for them more than words can express. We believe our loss is their eternal gain.

We cannot help but comment on the lives of these three individuals that did not desire to be great and make a show in the world, but silently lived their convictions with a virtue of not having favorites. Their countenance gave expression of the heart, a love and respect for all, young and old.

We express our profound sympathy and sorrow for the relatives and especially for the 6 little children. Not to our knowledge has such a circumstance occurred that shocked the entire community. It was spoken of far and wide even by them that knew them not.

Quite a number are ill at the Eastern Mennonite School. Those in the Broadway section are improving.

Linville Depot, Va.

JUDE'S CERTAIN MEN

(From a tract by R. E. Neighbour.

Sel. by J. H. Mosemann.

The "certain men" referred to are men who pose as religious teachers, at the same time denying or refusing to confirm such Bible doctrines as the inerrancy and absolute authority of the Bible as God's Word, the virgin birth and deity of Jesus Christ, and kindred doctrines.)

The statement, "Thy testimonies are wonderful" is nowhere more strikingly true than in the Book of Jude. No photographer ever made a better likeness and no scientist with his X-Ray ever made a truer photograph than the Book of Jude makes concerning "Certain Men."

Jude is in reality a preface to the Book of Revelation. Jude is apostate Christendom manifested; Revelation is apostate Christendom judged. Jude describes conditions preceding the coming of the Lord for His saints; Revelation describes the curse which follows.

The Epistle as a whole is a needed warning concerning certain men who are false teachers, mockers, and who are to arise in the last days.

This is established beyond a doubt by comparing two passages in Jude with two passages in Second Peter.

First: Jude's Certain Men are false teachers.

In Jude we read: "Certain Men have crept in unawares.....denying the Lord God, and our Lord Jesus Christ." In Second Peter we read: "There shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them." The identity is complete. The Certain Men are false teachers.

Secondly: These Certain Men are to arise in the last days.

In Jude we read, "Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts" (Jude 17, 18).

In Second Peter we read: "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" (3:2-4).

These Scriptures suffice, for they are conclusive.

The Certain Men are indeed false teachers, mockers, scoffers: The Certain Men are to arise in the last days.

In Jude, therefore, the trend and the end of twentieth century apostate teachers is given in detail.

If any should question the import of the words "last days," let them remember that the expression refers to the days which close this age and immediately precede the Lord's coming.

The parallel passage in Second Peter tells of the judgment that the day of the Lord, when He comes "as a thief in the night," will bring upon these mockers who deny His coming. In Jude, not only is the same warning given, but the little epistle assures those who contend for the faith, that they shall be presented faultless "before the presence of His glory with exceeding joy."

As the apostasy which began in the days of the apostle Paul ripens into the last days, the Certain Men of the Book of Jude become more and more plainly prominent.

Should the reader object to the strong and stirring statements which follow, let him remember that the Lord strenuously condemned the Scribes and Pharisees of His day—they were the ripened product of apostate Judaism. No marvel, then, that the most condemnatory language of the epistles is to be found in this little book, which pronounces God's judgment against the ripened product of apostate christianity.

Jude presents apostate teachers gone to their full length, and therefore, gives no uncertain sound either in description, in condemnation, or in the clarion call to contend earnestly for the faith.

THESE CERTAIN MEN ARE "UNGODLY.....TURNING THE GRACE OF GOD INTO LASCIVIOUSNESS."

The charge against them is not personal lasciviousness, but making the grace of God lasciviousness. God's grace reaches down to the vilest and lifts him up thru redemption into perfect legal whiteness—bloodwashed, he is ready for audience with God.

These men have turned from grace—men are not to be saved by the blood of the Cross, but by social regeneration and by "exerting their own manhood," "cultivating their own better self," "lifting themselves above themselves."

The critic who seeks to relegate the divinely penned story of creation in Genesis, and to enforce his theory of evolution with its "origin and endless capabilities of the species" and its "unlimited time to make the variations produce new forms," and its "inherited effects of use and dis-use," and its "natural selection," is ungodly—turning the grace of God into lasciviousness.

The evolutionist when he says that man "fell upward, not downward," that man has evolved from a jelly-like protoplasm to the splendor of God, denies the grace of God which says:

"God created man in His own image."

"By one man's disobedience many were made sinners."

"So death passed upon all men, for that all have sinned," and

"Christ died for our sins, 'the just for the unjust, that He might bring us to God.'"

The critic who denies God's creative act, man's fall, Christ's substitutionary death, is ungodly—turning the grace of God into lasciviousness.

The critic who denies the coming catastrophic judgment of this inhabited earth, and who proclaims instead the "upward progress" of the race; the critic who berates the severe denunciation of Almighty God concerning sin, and preaches instead the "essential goodness" of the race; the critic who rejects the righteousness which is by faith in Christ Jesus, and proclaims the final "supremacy of good"—that critic be he optimist, moralist, or esthetic, is ungodly, turning the grace of God into lasciviousness.

Those who deny the power of the Cross would make God welcome into His presence the unwashed, the unclean, the corrupt, and the guilty; they make the Holy God unholy; they make His grace lasciviousness.

(To be continued)

WHY AM I HERE?

By Amos C. Gerig

For the Gospel Herald

We will notice by the nature of the question that to answer it fully we must begin at the very foundation of things.

Now there are people who believe they are here simply because they have to be. They believe they are here because there was no other choice in the matter. Then there are others who believe that if mankind as it exists today was created by our great God then why did He fix that great gulf between where I live and where He lives?

Now we will consider that for an instant. Taking the Bible as God's own inspired Word, we must believe that God took upon Himself the responsibility of creating mankind in His own image. "In the image of God created he them" (Gen. 1:27).

But man did not remain long as he was created for he soon sought out an improvement (?) and as a result fell from a higher to a lower standard of ideals and became of all things most pitiable.

Now since man has taken this most shameful fall we are convinced that he in his natural state is not in a condition to live where "He lives."

But let us view the question from another angle. Those of us who profess to be God's children must consider Him as our Father, our great Parent or Teacher, and as such we have a great task before us. Since "it repented the Lord that he had made man on earth and it grieved him at his heart" (Gen. 6:6), it stands in hand as our duty to again restore mankind to the position and in the condition that God Himself intended for him to remain. We are not to be alone in this, however, for our Savior has paid His life for it and the "Com-

forter" is with us to direct the work.

But let us consider the question more squarely. Why am I here anyway? When one becomes truly consecrated to the Master's service he ascends the "Mount of Vision" and from there beholds the needy field. One can hardly express how glad he is since that great struggle that has been going on in the Near East has been brought to an end but the results are almost beyond the power of the human mind to conceive. There are thousands of war-sufferers who are practically without food, clothing, or shelter and are urgently in need of our help. 'Tis true we cannot all go to Armenia or Servia or to the other war-sufferers wherever they may be, but there are other functions to perform. We can all certainly do something. Some of us may be engaged in a commercial enterprise which calls our attention here, but that enterprise may be bringing financial results so that we may be able to help others to go.

Many of these sufferers are in the very land where Jesus walked, even in the shadow of the Mount of Olives where Christ said, "Suffer little children and forbid them not to come unto me." Then too just now there are thousands of "The least of these my brethren" that are hungry, and naked and sick and in prison in the same country where our Savior taught that great lesson using the familiar phrase just mentioned.

Now then are we here to fold our arms at this awful spectacle and do nothing more thereby causing the suffering the bleeding and the dying of our Savior to be of no avail to these needy ones? or will we follow in the footsteps of Him who has gone before.

The question should not be, Why am I here? but, How can I be of the greatest benefit to these needy ones while I am here?

THE PEACE OF FULL SURRENDER

O the peace of the full surrendered—
All my joys to do His will!
Mine to trust His faithful promise;
His the promise to fulfill.

O the glory and the rapture,
Thus to dwell with Christ the Lord;
New delight and wisdom gaining
From the study of His word.

Pleasure's songs no more entice me,
Nor the bugle notes of fame;
Sweeter far the holy music
Of my dear Redeemer's name.

O the glory and the rapture—
Earthly burdens pass away!
Stormy winter turns to summer;
Lonely darkness into day.

—Selected.

THE SECRET OF RIGHT MOTIVES AND METHOD IN PRAYER

By C. C. King.

For the Gospel Herald

(Matt. 6:5-15)

We should not pretend to be or do something else from what we really are, for if we do we are posing as a hypocrite. If we pray to be heard and seen of men we are merely pretending to pray, therefore we already have the reward that we will receive. Then we wonder what the matter might be. Study the motive of your prayer, and you will plainly see the reason, and you will also see that you have already received your answer, the praise of men. Perhaps some one has said to you that this was the best prayer that ever was uttered in that place, or some compliment that will cause anything but the right feeling toward God. This is only the negative side of this great question.

The positive side is much better. Instead of being seen of men we actually pray to God. We can and should shut the door against the clamorings of the world and concentrate our minds to the Father who will gladly listen to us. The man or woman that spends much time in secret prayer is the individual that can pray best in public, because he or she has already learned to close the door of the heart to the world and concentrate the mind upon the heavenly Father and thru concentration we get into closer touch with the Father.

Some people can not pray in public. They become mixed up, begin to think about what the people will say about them. This happens when individuals do not pray when alone with the Father. On the other hand, we should not merely say words to fill in the time. If we can not say anything, the best to do is to wait upon the Father to direct thru the Holy Spirit; and if we allow Him to do this we will have just the words to say that will help us most. Sometimes we have in mind to pray for something that would be a hindrance to us; therefore we should wait upon the Father to direct us thru the Holy Spirit, for He knows much better than we as to what our needs are, this may be the reason why so many will say that their prayers are not answered, there have come some great experiences out of this method of prayer.

Christ gave us a very good example of how we should pray, this we find in "The Lord's Prayer."

First, He addresses the Father. He means to tell us that we should recognize the Father. The rest of this prayer is divided into about six peti-

tions. The first three pertain to God and His interests. First we are taught to reverence His name; to hold His name holy and sacred on earth as it is in heaven. Then we, a group of people bound together in one common interest with God as our Head should work that His Kingdom be spread upon the earth.

In the last petition that pertains to God we ask that His will be done on earth as it is in heaven. That this may be done, we as His followers must be willing to let God use us to promote His will upon the earth. In heaven the angels are doing the will of the Father by praising Him. We should be doing the same upon the earth. We can not ask that God's will be done unless we are willing to let God use us. Are you still wondering why your prayers are not answered?

How many times do we pray for workers for the ripened field and for money to carry on the work and then we wonder why there is no more doing. There is a reason for all this. We have not yet fully consecrated our lives to God. We have not yet allowed God to have the right to our wealth. We have our own interests first instead those of God.

Once upon a time several men came into a depot in Scotland. They both were on their way to London. The one was just going to do some shopping for the family, but when he reached the depot the train was gone and he not having anything more to do in that city went home. But the other man, who was a man that worked for the government asked the agent to order a special train to take him to London. The agent did so very gladly, because his business meant something for the government and his delay would perhaps cause trouble. If this second man would have not had any more business than the first he would have not been able to get a special train. The first was just merely for self but the latter was for the whole government and the people. So it is with our work for the Lord. When we are merely praying for self we do not get anywhere but when we put God and His interests first then we can expect something.

To do God's will we must lean upon Him who is directing things for our daily sustenance. This does not mean just the physical needs, but the spiritual as well. But we have our part to do in providing for ourselves. Even if God does help us, we must not think that because God has allowed so much to us that we can live like those who do not know or those who do not want to know anything about God. We must SAVE. How can we expect God to give us if we waste

things that are given to us? Suppose we buy some that we do not need or that is high priced because a name is wanted. For instance, not so long ago a girl came to a certain place of rescue with a coat on her person that cost something like six hundred dollars and no place to lay her head at night. This may seem out of reason but it is an actual fact. Now there are other incidents in the lives of those that profess to be Christians that are as much wrong as this case. This girl was not a Christian, but some Christians (?) are doing just as much as this girl was doing, and then they wonder why their prayers are not answered. The best way to find out, whether you are of that kind or not, is to analyze yourself and your prayers as well.

The same is true of the spiritual life. God has given us the Bible to feed on. If we do not feed on it, how can we expect God to give without some effort on our part? We should pray daily for sustenance and only think of the morrow in as much as God has put into the program for today.

The second petition that pertains to man calls for the forgiveness of sin for ourself. When we ask him to forgive us we are setting up our own standard of forgiveness. We say that we want to be forgiven as we forgive our fellowman, so if we are not willing to forgive our fellow man, do we think that God will be willing to forgive us?

The last that we pray for in this prayer is that we may not be lead into temptation but delivered from the evil. God controls temptation. He measures it out in such quantities that we are able to rise above (I Cor. 10:13). We are not asking God to lead us into temptation or to lead us by the side of temptation, but that He would not allow us to be swallowed up by temptation. We are allowed to walk beside the Father, so we need not worry about this. He will carry us thru. And since evil is on every hand trying to lay hold on us we ask the Father to deliver us from those things that are not for our benefit.

Then last of all we ask that the foregoing petitions may be the means of bringing mankind into the right relationship with God. But we must be willing to let God use us if He sees fit to do so, therefore some must live an unnatural life in order that this may come to pass. We mean to say that since the world has gone so far out of place and away from God, those that belong to Him must sometimes leave their homes, fathers, mothers, relatives, and all that this very thing may come to pass. That is what is meant by an unnatural life.

Now the "Amen" or "so be it".

This seems to me the most serious of all, we claim the answer to our prayers. How can we claim an answer to a prayer of this kind when we are not willing to let God have His way with us. Perhaps He is calling some one whom we love to have around us or a very dear one to be His worker and we are not willing to let them go. Or it may be our own body that He wants to go for His helper. Can you claim the answer under those circumstances? We must be willing to be used of God before our prayers will be answered satisfactorily.

Chicago, Ill.

WAR SUFFERERS' RELIEF

Received by E. M. B. of M. & C. for War Relief as follows for Jan. and Feb., 1920.

For the Gospel Herald.

German Children Relief January

Ephrata Pa Cong	\$ 43.55
Kraybills & Mt Joy Congs	425.50
Gingrichs Cong	50.00
I Z Hertzler's Class Belleville S S	15.00
Habeckers Cong	103.05
Weaverland Cong	178.50
Erbs Cong	12.00
Manheim Cong	64.75
Esther Habecker's Class	40.00
Hersheys Cong	73.32
Sister H H	1.00
Sister W	3.00
Sister W	10.00
Bro J S	10.00
Indiantown Cong	28.00
Metzlers Cong	57.30
Kraybills & Mt Joy Congs	8.00
Mattawana S C	5.00
Masonville Cong	97.27
Bowmansville Cong	107.25
Mellingers Cong	439.97
Stumptown Cong	30.00
Maple Grove S S	18.77
Groffdale S S	128.63
Groffdale S S	40.00
Mountville Cong	26.80
Kralls Cong Leb Co	9.00
Gehmans S S	48.11
Cash	30.00
Adam S Ranck	100.00
A Bro Manheim	1.00
River Corner Cong	77.60

\$2,282.37

For February

Old Road Cong	\$ 23.50
Byerland Cong	100.00
Mellingers Cong	28.75
Stumptown Cong	5.00
Cross Roads Cong	23.00
Rissers Cong	27.25
Stricklers & Shopes Congs	13.00
Manheim S C	11.00
Millersville Cong	534.10
Byerland Cong	5.00
A Bro & Sister Marietta	10.00
Kinzer Cong	10.00
A friend New Holland Pa	15.00
Kraybills & Mt Joy Congs	1.00
In His Name Lancaster Co.	15.00

\$821.60

Near East Relief for January

Cross Roads S S	\$ 10.00
Conestoga S C	11.45
E Chestnut St S S Lanc Pa	80.00

Vine St Mission Lanc Pa	5.86
Primary Dept Strasburg S S	5.00
Edith Sweigert's Class	5.00
Bertha Hersh's Class	5.00
Elias Groff Jr's Class	5.00
Harry D Herr's Class	5.00
J C Kanagy's Class Belleville	4.85
Churchtown Lanc Co S S	29.50
Ephrata Pa Cong	722.54
Lauvers S S	10.00
Ephrata Cong	5.00
Bosslers S S	10.00
Mr & Mrs Jonas Ebersole	5.00
S B Landis' Class	5.00
Jac C Miller's Class	5.00
Men's Bible Class E'town S S	5.00
Anna Ebersole's Class	5.00
E E Sharer Elizabethtown S S	5.00
Frazer Pa S S Jr Class	17.60
Cash	10.00

\$971.80

For February

Cross Roads S S	\$10.00
W F Yoder	10.00
I Z Hertzler's Class	15.00
Bosslers S S	10.00
Lauvers S S	10.00
Bertha Hersh's Class	5.00
Elias Groff Jr's Class	5.00
Harry D Herr's Class	5.00
E Chestnut St S S Lancaster Pa	50.00
A Bro Atglen Pa	10.00
Frazer S S Jr Class	18.00
H. M. Landis	25.00
Old Brethrens Class Elizabethtown S S	5.00
Sisters Bible Class Elizabethtown S S	5.00
Young Sisters Class Elizabethtown S S	5.00
Anna Fridy's Class Elizabethtown S S	5.00
An Amish Cong	77.00
Cross Roads S S Snyder Co	10.00

\$280.00

Total for Jan & Feb. \$4,355.77
Previously reported 114,182.99

Total to date \$118,538.76
Previously Reported by M. R. Com. for W. S. 358,375.73

Grand Total, \$477,914.49
Gratefully acknowledged,
Eli G. Reist.

WANTED

Farmer and Cooks

At the Orphans' Home

Both of our good cooks, Sisters Maggie Showalter and Lydia Hartzler have recently left us, the one being called home abruptly to witness the death of a dear mother, and the other moving with her parents to Colorado. Their places of service are vacant and no one has yet been found to take their places. Sister Lydia King has helped out nobly but desires to be released and with the call of Bro. and Sister Yake to Scottsdale the corps of workers is greatly reduced and the need for kitchen help is dire. The Home is also greatly in need of a farmer.

Who is there, after hearing this call, that will say with Isaiah, "Here am I, send me"?

For particulars address,

J. A. Hilty, Supt.,
West Liberty, O.

Married

Ruppert—Stoppard.—Bro. Jacob Ruppert and Sister Lida Stoppard, both of the Stony Brook York congregation were united in bonds of matrimony on Feb. 19, 1920, Bro. John K. Charles officiating.

Stauffer—Rediger.—On Thursday, Feb. 12, 1920, Bro. Raymond Stauffer and Sister Freda Rediger, both of East Fairview Church, Milford, Nebr., were united in marriage, Bro. Peter Kennel officiating. May God ever richly bless them.

Thoman—Zook.—At the home of the officiating bishop, Bro. S. E. Allgyer, near West Liberty, O., on Feb. 20, 1920, John Thoman and Amy Zook were united in the holy bonds of matrimony. May the blessings of the Lord ever attend them thru life.

Beckler—Roth.—On Thursday, Feb. 19, 1920, Bro. Edward Beckler and Sister Fannie Roth, both of E. Fairview Church near Milford, Nebr., were united in holy wedlock by Bro. Peter Kennel of Strang, Nebr. May they always be faithful to God and to each other.

Herr—Harner.—On Thursday, January 22, 1920, at the home of the bride's parents near Maytown, Pa., Bro. Roy W. Herr and Sister Mary W. Harner were united in holy matrimony, Bro. Peter R. Nissley performing the ceremony. May the blessing of God brighten their way.

Weaver—Lehman.—On Feb. 19, 1920, at the home of the bride's parents near Goshen, Ind., Bro. Floyd Weaver and Sister Hazel E. Lehman, both members of the Yellow Creek congregation, were united in marriage by Bro. D. A. Yoder. May God bless the union.

Yoder—Schrock.—On Jan. 1, 1920, at the home of the bride's parents, Bro. David Schrock and wife of near Garden City, Mo., Bro. Elba R. Yoder and Sister Clara Schrock were united in holy matrimony by Bro. Isaac G. Hartzler. May God's blessings attend them all along the pathway of life.

Hostetler—Shrock.—On Jan. 22, 1920, Bro. Amundus Hostetler and Sister Cora Shrock, both members of the Amish Mennonite Church of Shelby Co., Ill., were united in holy matrimony in the presence of the congregation by Bishop Joseph Reber. May the Holy Spirit be an abiding comforter to them thru life.

Musselman—Troyer.—On Jan. 18, 1920, at the home of the officiating bishop, Bro. I. G. Hartzler, near East Lynne, Mo., Bro. Ralph Musselman of Manson, Iowa, and Sister Ida M. Troyer of Garden City, Mo., were united in marriage. May God bless them in their temporal home near Manson, Iowa, and may they be a blessing to the cause of Christ.

Longenecker—Brubaker.—On Feb. 19, 1920, at the home of the officiating minister, Bro. Samuel L. Oberholtzer, near Elizabethtown, Pa., Bro. Elam B. Longenecker of the Erisman's congregation and Sister Florence F. Brubaker of the Stauffer's congregation were united in the holy bonds of matrimony. May God's choicest blessings attend them thru the journey of life.

Obituary

Bair.—Sister Anna Bair died at her home in Hanover, Pa., Feb. 8, 1920, from infirmities; aged 87 y. 9 m. 4 d. She was a faithful member of the Mennonite Church for many years. Sister Anna was never married and there are no near relatives surviving, a sister having died about 4 years ago at about the same age. Funeral services were held Feb. 11 at the Hanover Church conducted by Bros. Daniel Stump and Peter Shank. Text, Job. 5:26. Burial at Bair's meeting house.

Kendal.—Orpha Kendal was born Sept. 27, 1913; died Feb. 10, 1920; aged 6 y. 4 m. 13 d. Cause of death was scarlet fever. She is the youngest of the family. She leaves her mother, step-father, 1 brother, 5 sisters, 2 step-sisters. She was buried at the Walnut Creek, Ohio, Amish Mennonite Cemetery. Memorial service later. Service at the grave by S. H. Miller.

Miller.—Nathan C. Miller was born near Walnut Creek, Ohio, May 16, 1884; died Feb. 13, 1920; aged 35 y. 8 m. 27 d. Cause of death influenza septicemia. He leaves his widow, 4 sons, 1 daughter, father, 3 brothers, 3 sisters. A son and daughter preceded him. Memorial service later. He was buried on 15th at the Walnut Creek Amish Mennonite cemetery. Services by S. H. Miller.

Keagy.—Sister Louisa A. Keagy, wife of Joseph G. Keagy, died at her home near Hanover, Pa., Jan. 5, 1920; aged 60 y. 1 m. 1 d. Besides her husband she is survived by 2 daughters and 1 son. She was a faithful member of the Mennonite Church for a number of years. Funeral services were held Jan. 8, at the Hanover Church conducted by Bros. Daniel Stump and Peter Shank. Text, I Sam. 20:3, latter clause. Burial in the Keagy graveyard.

Schmucker.—Abe C., son of Christian and Mary D. (Schlaubaugh) Schmucker, was born in Marshall Co., Ind., Dec. 30, 1882; died near Mylo, N. Dak., on Jan. 25, 1920; aged 37 y. 26 d. He had the influenza and pneumonia, and was sick 8 days. He was married to Lizzie Gingerich on Mar. 6, 1919. He leaves wife, father, mother, 6 brothers and one sister. He was a member of the Amish Church. Funeral services conducted by Moses M. Yoder; burial on Saturday the 31st.

Ford.—Wilbur J. Ford was born July 4, 1899; died of pneumonia following influenza Feb. 20, 1920; aged 20 y. 7 m. 16 d. He leaves some relatives and many friends. He was an orphan boy, without Christian home influences or training. Yet during his short sickness he realized his need of a Savior, confessed Christ, and was received into the Mennonite Church by water baptism. Funeral services at Marion, Pa., Church, conducted by Brethren C. V. Martin and W. W. Hege. Text, Rom. 5:1.

Meads.—William G. Meads was born in York Co., Pa., Dec. 25, 1841; died at his home in Sciota Mills, Stephenson Co., Ill., Feb. 5, 1920; aged 78 y. 1 m. 10 d. Death was caused by pneumonia and heart failure. He leaves wife, one son, and one daughter. Two sons preceded him to the spirit world, and their son (James) three days after the father's departure. He was a member of the Mennonite Church. Funeral services Feb. 8 at their home, S. E. Graybill and J. S. Shoemaker in charge. Text, Job 16:22.

Brenneman.—Irvin, son of Samuel B. and Catharine Brenneman of Van Wert Co., Ohio, was born in Putnam Co., Ohio, Sept. 15, 1882; died at the home of his parents, Jan. 28, 1920, after one week's sickness of peritonitis; aged 37 y. 4 m. 13 d. He leaves father, mother, one brother, four sisters, and many other relatives and friends. Funeral services were held from Fairview Church, January 31, conducted by E. G. Stover of Grover Hill, Ohio, after which the remains were laid to rest in the Salem Cemetery in Allen Co., there to await the summons from on high.

Knapp.—Ella Wise Knapp was born near Wadsworth, O., Aug. 7, 1892; died of influenza at her home in Wadsworth Feb. 17, 1920; aged 27 y. 6 m. 10 d. She was the daughter of Elmer and Susan Leatherman. Her mother died when Ella was 9 months old. Her father preceded her in death about 2½ years. She was married to Grover Knapp Apr. 16, 1919. She was baptized and received into the Mennonite Church at about the age of 15. She leaves husband, step-mother, half-sister and two half-brothers. Funeral held at the house, Feb. 19, by J. M. Kreider.

Boll.—Anna Mary, daughter of Pre. Jos. A. Boll, was born June 26, 1914; died at the home of her parents near Manheim, Pa., February 18, 1920; aged 5 y. 7 m. 22 d. There remain to mourn her early departure father, mother, five brothers, two sisters and the aged grandfather (Pre. Jos. Boll, Sr.). Funeral conducted from the home by Bro. Aaron H. Wenger, further services at Hernley's meeting house by the brethren, Isaac Brubaker, Peter R. Nissley, and John B. Snively. Text, Psal. 4:8. Interment made in adjoining cemetery.

Roth.—Mildred Berneda, youngest daughter of Frank L. and Ada Roth, was born Nov. 21, 1917; died Feb. 10, 1920; aged 2 y. 2 m. 19 d. Little Mildred was rather a delicate and feeble child, not growing and developing in strength as fast as a healthy child. On Feb. 5 the parents noticed that the child was not well and soon became seriously sick with pleuro-pneumonia. She leaves parents, 4 sisters, besides a large number of relatives. Funeral services at the Lockport A. M. Church, Feb. 12, conducted by E. L. Frey and S. D. Grieser. Interment in Lockport Cemetery.

Thomas.—Lydia Ann (Schrock) Thomas, wife of Daniel Thomas, was born May 30, 1892; died near Mylo, Rolette Co., N. Dak., Feb. 4, 1920; aged 27 y. 8 m. and a few days. Her sickness was influenza. She leaves a sorrowing husband and 5 small children, father mother, brother, and sister. She was a daughter of Isaiah and Tilla (Flick) Schrock of Hutchinson, Kans. She was a member of the Old Amish Church. Funeral services were held at her late home on Friday the 6th by the brethren, Jos. C. Gingerich in English and Moses M. Yoder in German. She was buried on Tuesday afternoon the 10th at the cemetery of this place.

Roth.—Sarah, oldest daughter of Nicholas J. and Mary Roth, was born in Williams Co., O., July 11, 1882; died at the home of her father Feb. 12, 1920; aged 37 y. 7 m. 1 d. Sister Sarah accepted Christ as her personal Savior and united with the Amish Mennonite Church at the age of 17 and remained a faithful member until death. She was the second fatal victim of influenza in this family in a little over 15 months' time. She leaves an aged father, 6 sisters, 3 brothers, and a host of relatives and friends. Funeral services at the house Sunday afternoon, Feb. 15, conducted by E. L. Frey. Text, Psal. 90:12. Interment in Eckley Cemetery.

Beyler.—Elsie Hostetler Beyler was born March 28, 1891, in McPherson Co., Kans.; died at her home near Harper, Kans., from pneumonia following influenza on Feb. 20, 1920; aged 28 y. 10 m. 22 d. She united with the Mennonite Church at the age of twelve and was a faithful member and worker until death. She was married to Christian Beyler March 12, 1914. She leaves husband, 3 children (Velma, Victor, Clayton), father, mother, 7 brothers and 4 sisters, besides a large number of other relatives and friends. The deceased was a daughter of Bro. and Sister H. E. Hostetler.

Elsie was a very kind and affectionate mother and wife. During her affliction she was very patient. She was of a quiet disposition, loved and respected by all who knew her. It is sad, but we mourn not as tho we had no hope. The bereft family have the sympathy of the entire neighborhood. Peace to her soul.

Yoder.—Abaline (Roush) Yoder was born in Union Co., Pa., Sept. 8, 1842. When but a mere child her mother died. She was raised by Bro. Chris. Byler and wife. In her youth she united with the Mennonite Church and remained a faithful member until death. On Feb. 25, 1864, she was united in marriage to Isaiah Yoder. She died Tuesday morning, Feb. 10, 1920, aged 77 y. 5 m. 2 d. To this union were born 4 girls and 5 boys. Henry R., her eldest son, preceded her to the spirit world Dec. 27, 1889.

At peace and rest lies our dear mother,
Oh what pain she had to bear.
She expressed her desire to go,
Leaving behind her every care.

Funeral services at the home by L. J. Miller (Jno. 14); at Sycamore Grove by J. J. Hartzler in German (Psal. 90) and in English by I. G. Hartzler. Text, Hosea 6:1-3.

Meads.—James M. Meads was born near McConnell, Ill., Feb. 28, 1878; died at his home in Stephenson Co., Ill., Feb. 9, 1920; aged 41 y. 11 m. 19 d. He united with the Mennonite Church in 1901 and lived a consistent Christian life until death. Feb. 20, 1920, he was united in marriage to Sister Anna Pfle who with the following children are left to mourn his departure: Paul, Harold, Ethel, and Emery. One son preceded the father to the spirit world. He is also survived by his aged mother, one brother, and one sister. Funeral services at their home in charge of Bro. S. E. Graybill. Text, John 16:33, latter clause. Burial in the Mennonite Cemetery.

Britsch.—Conrad Britsch was born Sept. 26, 1858; died near Pettisville, O., Feb. 16, 1920; aged 61 y. 4 m. 20 d. He was united in marriage to Mary Wyse Mar. 27, 1883. He leaves a sorrowing wife, 2 sons, 2 grandchildren, 2 brothers, 2 sisters, and a host of relatives and friends to mourn their loss. One infant son preceded him to the Spirit world. In his younger years he accepted Christ as his personal Savior and united with the Amish Mennonite Church of which he was a faithful member until death. Funeral services at the Central A. M. Church Thursday morning, Feb. 19 conducted by E. L. Frey and Henry Rychener. Texts, Prov. 14:32 and Jno. 14:1-3. Interment in Pettisville Cemetery.

Horst.—Jacob S. Horst was born near Maugansville, Md., Dec. 17, 1879; died near Peabody, Kans., Feb. 20, 1920; aged 40 y. 2 m. 3 d. He was united in marriage with Anna Beck May 23, 1906. To this union were born seven children. One preceded her father in infancy. He leaves his deeply bereaved wife, 6 children, 5 brothers and 3 sisters. He gave his heart to God and united with the Mennonite Church at the age of twenty-two and remained a consistent and faithful member to the end. He was smitten with influenza which developed into pneumonia and in spite of all that medical skill and care could do it resulted fatally. Funeral services Feb. 22, by Brethren J. F. Brunk, T. M. Erb, C. Reiff, and D. H. Bender. Text, Psal. 115:16.

Yoder.—Samuel C. Yoder was born in Iowa Co., Iowa, Sept. 14, 1867; died at his late home near Matheson, Colo., Dec. 20, 1919; aged 52 y. 3 m. 6 d. Services at his home by the Steinmetz, after which the remains were shipped to Wellman, Iowa, accompanied by his 3 children (and his brother and two sisters who arrived at his bedside 10 hours before his death) going to the home of his brother Daniel, from whose home the funeral was held Tuesday, Dec. 23, and at the West Union Church where services were conducted by E. G. and P. P. Swartzendruber in German and J. K. Yoder in English, after which the remains were laid to rest in the Upper Deer Creek Cemetery beside his wife who preceded him 10 years ago. He leaves one son and two daughters to mourn his departure; also 1 brother and 2 sisters, all present at the funeral.

Yost.—Lydia (Petersheim) Yost died at her home near Gap, Pa., Nov. 10, 1919; aged 69 y. 6 m. 22 d. Altho not in the best of health for some time her death, due to heart trouble, came very suddenly. After going about her duties with unusual activity, she retired at bed-time but was soon taken sick and calmly passed away, being resigned to the Lord's will. She leaves six children as follows: Mrs. Abner Hertzler, Mrs. Joseph Umble, Elam, Eva L., Mrs. Elam Stoltzfus, and Christian; also two sisters and three brothers. One daughter (Susie) preceded her in death. Her husband and an infant son also preceded her some years ago. She was a member of the A. M. Church. Services Nov. 13 by Bros. J. S. Mast, Amos B. Stoltzfus, and John A. Kennel at Millwood Church. Interment in adjoining cemetery.

"Tell mother I'll be there, in answer to her prayer,
This message, guardian angels, to her bear.
Tell mother I'll be there, heaven's joys with her to share
Yes, tell my darling mother I'll be there."

Holdeman.—Cora Weldy Holdeman was born near Wakarusa, Ind., Mar. 6, 1896. She confessed Christ as her Savior at the early age of twelve, uniting with the Mennonite Church and the Holdeman congregation. She remained faithful to the time of her death. She was married to Harry Holdeman Aug. 4, 1915. To this union were born two sons, one of whom preceded her in death. After a severe attack of pneumonia she passed away Feb. 6, 1920; aged 23 y. 11 m. She leaves her husband, one son (Robert L.), 1 brother, 1 half-brother, 1 half-sister, father, step-mother, and many other relatives and friends. Funeral services at the Holdeman Church conducted by D. A. Yoder. Burial in the Olive cemetery.

Nusbaum.—John Calvin Nusbaum was born in Richland Co., Ohio, Dec. 10, 1854; came to Indiana at the age of five years and grew to manhood in Elkhart Co. Was united in marriage with Sister Fanny Yoder in June, 1883. To this union were born three daughters and one son. One daughter died in infancy. After marriage they moved to Kansas where he was converted and united with the Church. After several years moved back to Indiana. In 1901 they moved to Michigan where his wife died March 22, 1914. He died Dec. 1, 1919. He leaves two daughters, one son (Mrs. A. A. Kauffman, Mrs. Abe Fullerton and Irva). Also a step-mother, two brothers, three sisters two half-brothers, one half-sister, and many relatives and friends. Buried in the Forest Grove Cemetery. Funeral services by D. D. Miller.

Eash.—Sister Ida (Rader) Eash was born June 10, 1902, in Lagrange Co., Ind.; died Feb. 14, 1920; aged 17 y. 8 m. 4 d. She was united in marriage to David M. Eash, Sept. 30, 1919. She leaves husband, father, mother, step-father, two half-brothers, two half-sisters and a host of friends and relatives. She united with the Town Line Church in Sept., 1917. In Sept., 1919, she united with the Clinton Mennonite Church of which she was a faithful member to the end. She was of a quiet but cheerful disposition, kind-hearted and upright, and was loved by all who knew her. She was sick only a short time and very calmly passed away. Funeral services by Silas Yoder, D. D. Troyer and D. J. Johns. Burial in Union Chapel Cemetery.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Hershberger.—Leah (Gingrich) Hershberger, widow of the late Tobias Hershberger, was born in Waterloo Co., Ont., June 5, 1844; died at her late home near Coltry, Okla., Feb. 20, 1920; aged 75 y. 8 m. 15 d. On Aug. 18, 1872, she was married to Tobias Hershberger who preceded her in death May 4, 1918. To this union 2 sons were born (Simon and William). In June, 1873, she united with the Mennonite Church and remained a faithful member till death. She had poor health the last 36 years of her life. She suffered more or less with rheumatic fever, these 36 years. On Dec. 12, 1915, she was paralyzed on her right side and was bed-fast till death. She bore affliction patiently, waiting for the Lord to call her home. She has lived in Canada, Michigan, Tennessee, and Oklahoma.

She is survived by 2 sons, 3 grandsons, 2 granddaughters, 3 brothers, 1 sister, and a number of nephews and nieces. Funeral services at her late home and at the Milan Valley Church. Burial in the cemetery nearby on Feb. 23. Services were conducted by Bro. S. C. Miller and Bro. D. Y. Hooley. Text, Rev. 14:13.

"There is only one real failure in life possible; and that is, not to be true to the best one knows."

"True humility consists not so much in thinking meanly of ourselves, as in not thinking of ourselves at all."

Items and Comments

To protect the home security market, steps have been taken in Canada to stop trading in securities outside of Canada. The nations are having a hard time keeping the speculators in check.

The total value of all farm animals in the United States, Jan. 1, 1920, is officially estimated at \$8,551,000,000, a shrinkage of three per cent as compared with a year ago.

The proposition to drive the Turk out of Europe leaves untouched the question of protecting poor Armenia. Mohammedanism has proven itself a marvelous success as a gatherer of members, but as a conservator of the peace and happiness of the people it has proven itself a marvelous failure.

Because of the break in the foreign exchange, the recently adopted policy of retailers to follow the hand-to-mouth policy of buying, and a few other reasons it is thought by some that there will be a drop in the price of clothing, as manufacturers will find it convenient to reduce the prices of their products rather than keep them in "cold storage" too long. Wild speculations have kept up prices on wearing apparel and other necessities for a time, but they are invariably followed by a day of reckoning.

The Presbyterian Church has appropriated \$4,000,000 to be spent on its five colleges in America. A similar appropriation of \$1,675,000 has also been made by the Rockefeller Foundation for the promotion of education in the United States "without distinction of race, sex, or creed." These figures look inviting to those interested in the welfare of the American College; but it should not obscure the fact that educational institutions, like individuals, do their best work when they feel the pinch of poverty once in a while.

The question of home rule for Ireland is again agitating the minds of Englishmen. A bill has been introduced by Government into the British parliament providing for home rule for Ireland, establishing two parliaments in Ireland, one for Ulster and one for the rest of Ireland. It is satisfactory to neither party in Ireland. To add to the interest in this question, a commission of laboring men was sent from England into Ireland to study the question at issue, and this commission reports that misrule is back of the troubles, expressing the opinion that until the political question can be settled there will be little hope of quieting the island.

BOOK REVIEW

Ancient and Modern Idolatry

By Clayton F. Derstine

This is Bro. Derstine's latest among a series of booklets on vital subjects. This book, exposing the evils of fashionable attire, contains a pointed and convincing chapter by the author and compiler, and numerous quotations from Mennonites, Methodists, Baptists, editors, educators, etc., holding forth the folly of this great modern idol. Every one should read this book and ponder over its teachings.

Bound in paper cover. Price, 20c. Send all orders to the publisher, C. F. Derstine, Eureka, Ill., or to

Mennonite Publishing House,
Scottsdale, Pa

NOTICE

Notice is hereby given that the Virginia Mennonite Board of Missions and Charities has been enlarged, reorganized, and incorporated and is now ready to receive hold and disburse donations, bequests endowments, and both real and personal. All donations will be used at the discretion of the Board unless special directions are given by the donor's which shall be respected. Donations are solicited and will be thankfully received. At this time there is a special need of funds to pay the property bought in Knoxville, Tenn., and to build a house of worship thereon. Which request has already been made through the Gospel Herald. All means should be sent to Joseph W. Coffman Treas., Dayton, Va., Wm. Jennings, Concord, Tennessee or C. B. Byers, 1308 W. Fourth Ave., Knoxville, Tennessee.
S. M. Burkholder,
Dale Enterprise,
Virginia.

CHURCH AND SUNDAY SCHOOL HYMNALS

A Change in prices for our leather bound hymnals has recently been made necessary on account of heavy advances in the price of leather. We therefore wish to announce that our former prices are hereby withdrawn and a new schedule is now in effect as follows:

Music Edition—Stiff Leather

Per copy, postpaid\$ 1.50
Per doz. copies, not prepaid16.00
Per 100 copies, not prepaid125.00

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Per copy, postpaid1.50
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Prices for the cloth bindings remain as advertised in our recent catalog.

Mennonite Publishing House,
Scottsdale, Pa.

BIBLE STUDY BY CORRESPONDENCE

Many young people and Christian workers who are deprived of attending school in person will be desirous of taking up the study of the Bible (or other allied subjects) by correspondence. This method of study has many advantages, among which we mention:

1. All can pursue it.
2. It may be taken at any time.
3. It may be taken at any place.
4. It may be pursued with any degree of rapidity consistent with thoroughness.
5. It is conducive to independent thinking.
6. It stimulates application.
7. It is inexpensive.
8. It is safe.
9. It is practical.

The Eastern Mennonite School offers courses for ministers, missionaries and Christian workers generally. A hundred students have already enrolled. Special rates are given where groups study together. For further particulars send for descriptive pamphlet giving full particulars. Address, J. B. Smith,
Harrisonburg, Va.

MENNONIAE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.

Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

Three great cardinals which the world needs to know are: Man is a sinner; Christ is THE Savior; He is surely coming again, and that with a recompense.

There is great cause for alarm at the fact that America is becoming paganized faster than the world is becoming evangelized. There are some magnificent heathen temples in the United States.

A woman who had been coming to the mission hospital in Puebla, Mex., had been accustomed to bringing her two daughters with her; but finally she stayed away for several weeks, and in the meantime she was steadily growing weaker. One day she returned but did not bring her daughters with her. On inquiry as to the cause she said, "Your religion is contagious." Could she have given a better testimony without having accepted Jesus Christ as her personal Savior?

Rome has given to Spain the name of being "the most Christian nation" in the world, and that despite very low morals and brutal games. Bull fights, and kindred entertainments are very common. In giving such credit to Spain, the "Infallible of Rome" has shown one great fallibility, or other countries have great cause for alarm at their own condition. Spain may be the most devoted nation to Catholicism, but that does not say that she is the "most Christian."

The sugar production of Peru, South America, in normal times before the war, was practically one hundred fifty thousand tons per year. During the war it was raised to nearly four hundred thousand tons. This was not because there was a corresponding increase in the acreage, but

because of better farming. This is only one example of agricultural improvement that should be made, not only in Peru, but all the other countries of South America. Christian missions will help greatly in this.

Much is said these days about being one hundred percent American; and it is generally admitted that this does not mean to be self-centered to the extent that we have no interest in other countries. In fact, some of those who come nearest measuring up to that standard are the ones who are doing most for the uplift of other countries. They are not narrow. No one accuses them of being so. Do you think that it is a greater evidence of narrowness to be one hundred percent Mennonite?

On the outside walls of a large building in Philadelphia, Pa., just above the second story window, is a large sign, "Hunger knows no Armistice." Just above the sign is the picture of a woman bringing a tiny baby. This is the headquarters of the Near East Relief Commission. All this is very impressive, yet throughout this country in which riches have grown as never before, thousands are closing their hearts completely to these needs, or are giving only enough to ease their consciences. Properly study this sign and the picture, and it will open your heart-strings. After that there will be no trouble about your purse-strings.

Protestant Church-membership consists of one-fourth of the population of the United States and her combined annual income is more than ten billion dollars. If she gave to the Lord what He required of the Jews, it would mean one billion dollars annually for the furtherance of His kingdom. Add to this the amount that the Church should give, not to pay a debt which

is truly hers, but as an expression of thankfulness for the privilege of living under grace and not under the law as did the Jew, then what would be the amount? If hearts were as consecrated as they should be, what an irresistible power the Church would be in the evangelization of the world!

Because there are thousands of ministers of the Gospel and tens of thousands of churchmembers is no evidence that a large percent of the population is hearing the tidings of salvation. The territory that is practically surrendered to sin and Satan in New York City is increasing from two to ten blocks each year. The population of the United States is increasing at the rate of one million six hundred twenty thousand per year while the Church membership is gaining about six hundred thousand. This includes Protestants and Catholics. That means that sin is gaining dominion at the rate of one million persons annually, in this country. Here is a problem for missions and mission boards.

The Baptist Church (North) has a work started in Leon, Nicaragua, in charge of one of her Spanish ministers. He is having a hard time in overcoming the opposition of the Catholics. He has found it necessary to repair his house several different times as a result of being bombarded with stones in the hands of his opposers. With all this opposition he has gathered a congregation of forty-five and has ten more awaiting baptism. Here, as in many other places, persecution may be a blessing in disguise. Another notable work of this denomination is her Russian missions in the state of Massachusetts. She has work in at least five cities of the state and is thinking of establishing more. The work is carried on entirely by laymen.

There are two means of becoming informed along missionary lines: First reading missionary literature; Second, hearing talks, sermons and lectures regarding the mission fields. To accomplish what is really imperative along this line in the Mennonite Church, two things are necessary: First, that our ministers get a better knowledge of conditions in the mission fields, not only general but specific and technical, also a better knowledge of their Bible as it pertains to missions; Second, that we have more Mennonite authors who will write articles and books along mission lines because they are full of the subject and are impelled by the Holy Spirit to put their knowledge into permanent form for the benefit of others, and not simply write because there seems to be a place in the world for such writings and because no one else does it.

Read the "Great Commission" as recorded by Matthew, and see whether you belong to either of the two classes which make serious mistakes in their applications of this passage to their lives. The one class becomes so engrossed with India, China, and the isles of the Sea that they give little thought to the needs at home. Possibly their next door neighbors would be much surprised to hear that they were interested in the lost anywhere, and quietly, secretly say to themselves, "None of them ever said anything to me about my soul." The other class believes that foreign missions are all right, but for them, charity should begin at home. Usually this class does very little either at home or abroad. "Go ye into all the world"—at home, a little farther away, then to the nearest of the foreign countries, then "to the uttermost part of the earth." "ALL," means to neglect none.

THE EVANGELIZATION OF INDIA

(An address given by Sister Anna Stalter, at the La Junta, Colo., Mennonite Church just before her departure for India, and reported by J. H. Shank.)

In this country when we speak of evangelistic work we usually think of ministers going about and holding

series of meetings in which special effort is put forth to bring in the lost, and the means used are usually preaching, prayer meetings, etc., but in India it is a little different. There are various agencies used for the spread of the Gospel in India, although preaching certainly plays a large part.

We have the distribution of literature and the teaching in the schools. We feel that through the schools many people can be best reached and for this reason schools are established primarily for the purpose of giving the gospel to the people. It is the same with the industrial and the medical work. They open a way to the hearts of the people that could not be found in any other way.

Tradition says that Christianity began in India about the second century. It is even said that the apostle Thomas was sent to India as a missionary and brought the Gospel to some of those people. This may or may not be true, but there is in Hinduism a very close similarity to some of the teachings of Christianity and it is thought that they received something from these teachings. Through the centuries, Christianity in India had almost lost its identity, but there are still a few Christians on the southwest coast of India who claim to be followers of Thomas. However, they have taken on so much of the heathen religion that you can hardly tell them from the heathen about them.

Later on Catholicism went into India and it was not until the eighteenth century that Protestant missionaries went there. The first Protestant missionaries were those coming from Denmark. There were Danish possessions on the coast of India and the Danish king sent some missionaries from his State Church—Lutheran—but they made little progress.

William Carey went into India in 1797 and he is called, "The Father of Modern Missions." When he came, India was still under the East India Company. The British had very little to do with the government of India and large portions of the country were under the native kings. The first charter of the East India Company was signed by Queen Elizabeth. Any one not under the East India Company was not allowed to enter India unless they had a license from them.

When William Carey went to India he was not allowed to enter Calcutta; but he registered as a tea planter, and went 150 miles north of Calcutta where he worked in an indigo factory. Not until 1800 did he really begin his work as a missionary and then it was

in Surampore, north of Calcutta. He was then joined by a number of other missionaries sent out by his society. From 1800 to 1830 he held a position in Fort William college in Calcutta as professor of modern languages. So in olden times they had to work their way in as best they could and teach Christianity on the side. They found a printing press in Surampore and at once began the translation of the Bible into the language of the people in that part of the country. William Carey and his co-workers translated the Bible, or portions of it, into 36 different languages. It was largely through his efforts that sutteeism—the practise of a widow being burned on the funeral pyre of her husband—was abolished.

Judson was one of the next missionaries to arrive in India. He was the first American missionary. He was not allowed to land, but went across the Bay of Bengal in 1812, and did a great work in Burma.

In 1813 the East India Company's charter was renewed and provisions were made for missionaries to get into India, and mission work developed more rapidly. Many societies were organized in the beginning of the 19th century, and missionaries were sent out. It is said there were 24 years previous to 1850 in which each year new work was opened in India, and by nearly as many societies.

In 1857 we had what was called the Great Mutiny in India, in which many of the European people (by Europeans I mean all white people) that lived there were killed. In 1858 India came under the British crown and from that time on missions developed still more rapidly.

In 1822, the first zenana work was opened in India, in Calcutta. When we know how the women of India are kept in seclusion, and how little a man could go in as a medical missionary, or in any other capacity, we see how necessary it is that women work there. The first missionary to go into zenana work was from the Church Missionary Society of the Church of England. There was a rapid growth in that work and now we find single women at work in the schools, in colleges and hospitals and working in the zenanas, right among the women, helping to alleviate their sufferings and bringing to them the Gospel.

From the beginning primary schools were established, but there was nothing in higher education until in 1830, when colleges for the Christian converts and those who attended Christian schools, were established.

Most of the large missionary societies began work before the mutiny, and there are, of course, many small missionary societies which began work later in the nineteenth century. In the year of the mutiny the Christian Literature Society was organized. I wonder how many of us have ever given a thought as to where the mission gets its literature to teach those people. People know at home they have never been asked to contribute for printing presses. We have no missionaries who are great writers or even translators, but for the work to be carried on effectively we must have literature. This Literature Society began work in 1857. They publish any good literature that is given them for publication and at a very nominal cost. They also publish what are called Christian school books, used in the primary schools. There was a time when we thought they would be taken out of the schools, they not being allowed to use them, but they are now sanctioned by the government. All the books our people have to read, and all the tracts are published by this society. Some of our missionaries have translated a few books into the vernacular and have had them published. One of our missionaries is on the committee of the society. They take missionaries from the various societies to help them in counsel and in giving suggestions.

Then we have the Bible Society. They publish all the Bibles that are translated into the various vernaculars of India and they usually sell the Bibles at one-third the cost of production. They must have the money from somewhere to carry on this work and it is a part of our regular mission expenses each year, to contribute a certain amount to the Bible Society. Besides this there is an offering taken in our Church once each year and everyone is given an opportunity to contribute something. We also have a contribution for the Bible Tract Society.

Other agencies are the Young Men's Christian Association and the Young Women's Christian Association. I know very little of the Y. M. C. A. work in India, but I do know something of the Y. W. C. A. They establish stations for young girls who must go from the plains to the hills; they have Christian influences and their charges are nominal. They also take in girls who are not Christians, if they wish to go to those homes.

We have the various Young People's Societies, the Christian Endeavor, etc. The S. S. Union has played a large part in the evangelization work. They have a traveling man

who constantly visits the missions and helps to stimulate interest in Sunday school work. They also translate the Sunday school lessons into several vernaculars and send them out, and we can get all kinds of literature from the central office in Jugdulpore. An Englishman who has been in charge of the work for years visited our mission—spent about ten days there, and gave talks and helpful encouragement to the work of the Sunday school.

In 1912 there were 117 foreign missionary societies at work in India and there were five thousand two hundred missionaries and thirty-eight thousand eight hundred fifty-eight native workers, so we see there is a large force working for the Christian conquest of India. Some of the results are that the schools, colleges, and medical schools and the industrial work are well developed in various centers, and missions have been a great help to the government in keeping the peace of the people. While the government officials dare not take the side of one religion or another directly, yet they are very kind and helpful to the missions because they see that missions have helped the government a great deal. Missions can often keep the people quiet in a neighborhood where government officials fail. A few years ago the chief commissioner of the Central Provinces visited Dhamtari and in conversation with some of our missionaries expressed himself as very much in favor of missions for they had done a great deal of good for the country.

There is a caste of professional thieves in India. In one community they became so lawless that a petty officer in the community where they lived went to the Chief Commissioner and complained. The chief commissioner asked him what his remedy would be. He was a Mohammedan. He shifted from one foot to the other, and finally said, "I am not a Christian, but the best thing you could do would be to send missionaries into that community. They will change the people, and that is the only remedy I can give you." The Salvation Army has done a great deal among that class of people. When I was in this country, I never knew very much about the work of the Salvation Army, but I must say that in India they have done a great deal for the low caste people who are very, very hard to reach.

Then the Christians who have been brought out of heathenism, show a great contrast between themselves and the heathen about them. They live better lives, they are cleaner,

they have better food, they can command higher salaries and have better positions than they ever could have had, had they remained in heathendom, and they see that it pays in every way to leave their old life and become Christians. We sometimes become discouraged, but when we compare the life of the people who have been redeemed with those who have not, we take courage to go on.

We sometimes think that with all the missionaries at work and with all the influences that are in favor of the work, they should all be reached; but there are still large territories in India where the people have not heard. Nine years ago in India there were only approximately ten million Christians and that seems as nothing when there are over three hundred million people in that country. Mission work has been much retarded of late because of the world war. Early in the war the German missionaries were all taken out of India and the conditions of peace do not allow them to return. There is one mission where there were forty thousand native Christians and every missionary was removed from that part of the country, and that, no doubt, will be a great hindrance to the cause of Christ there.

There are six native pastors who are looking after the work that was left by that mission, and the last account I had there was one English bishop overseeing part of the work, and that only the most important of the educational work. While the work may go on, it will certainly be greatly hindered unless other missionaries go in there. Those people need caring for because many of them have only recently come in from heathenism.

The epidemic of influenza swept away thousands in the last year, leaving many children without parents, and then the famine coming on made the condition of India worse than it has been in many years. The news was seemingly not allowed to come through and I think we people over here have known very little of the condition in India during the past year. If it had not been for conditions in Europe, the whole world would have been shocked by conditions in India. It certainly affords a great opportunity for us to work in that country.

It is the aim of all the societies at work in India, to not overlap the work of the others. India is large enough that it is not necessary for two different societies to work in the same district. The territory of the Dhamtari missionaries is about 75 miles one way and 100 the other. We have approximately one hundred mil-

lion people. We have 700 Christians: if everyone who is nominally a Christian would be a true, devoted follower of God, we would each have about 1500 people as our part to evangelize.

The mass movements have also brought many people into the Christian communities: we have not had so much of that near us, but in the northern and southern sections of India where they have older missions the people are coming in by the hundreds. There are whole villages turning Christian at once, and this means that the Christian Church is to be responsible in teaching those people because when they become Christians, they still need very, very much teaching. Even where they come one by one, they have had centuries of superstition and need much teaching.

We have had centuries of Christianity back of us and yet we need to be taught constantly. We can hardly understand why it is that our missionaries cannot go back to India. In the last two years, I am only the third one to be able to go and we have seven new missionaries who have applied for permits and two missionaries who wish to return.

It is not generally known, but there are missionaries from many other societies who can not go. We do not know why this; there are so many reasons why it might be. The field certainly is large and the harvest is great, and we realize more than ever that the laborers are few. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest," and let us not forget to pray that the permits may be forthcoming for those who are ready to go. Dhamtari, C. P., India.

ORPHANS' HOME

V. Baby Department

By J. A. Hilty

For the Gospel Herald

Let us peep into the nursery at the Orphans' Home. Here we see seven babies between the ages of one and four years. Even though it is five-thirty in the morning, these children are wide awake and ready to get up. They have heard their matron's voice and there is no more sleep in their little eyes.

With the help of two of the older girls of the orphanage, the matron of the baby department will get these children ready for breakfast. One by one as they are washed and dressed, they go to the babies' playroom, where they remain until six-thirty when the breakfast bell rings. At

this time they are taken to the dining room where they enjoy their breakfast with the other boys and girls.

Breakfast being over, they return to the babies' playroom. This room is furnished with small chairs, a good-sized sand table, and numerous playthings. There they pass away many happy hours, especially when it is too cold to play out of doors.

At eight-thirty, when the chapel bell rings the babies as well as the older children find their places in the hall where they, with the workers meet for their morning devotion.

Following chapel, the smaller babies are put into their little beds for a few hours of sleep. The larger ones, if the weather permits play out of doors, if not, they find amusement in their playroom.

Very soon after supper, their eyes begin to get heavy, and at about six-thirty they are ready for bed. All, except little Frederick, sleep in one bed-room. He had bronchial trouble when he came to the Home, and although he is now much better, sleeps alone in the sick-room. The older babies sleep two in a bed, while the smaller ones have single beds. Should you step into this bed-room ten minutes after they are in their beds you would find them all fast asleep.

Every day is much alike in the baby department, excepting Saturday and Sunday. On these days the older children, being out of school, have more time to entertain the smaller children. On Sundays, when they are well, the babies are taken to Sunday school. This is a treat which they look forward to from one Sunday to the next.

The present matron, Sister Katie Kile, has been matron of the baby department for five years. During this time she has cared for thirty-seven babies in all. The fewest she has cared for at one time was three, and the most she has had was twelve. Of the thirty-seven, all except one are still living. This one, a child of five months, when he was brought to the Home, was not well. In spite of all that was done for him he grew worse, and was with us only ten days when he passed away.

While here, two of the babies had pneumonia, which later developed into membranous croup. A few had chicken pox, and one had a light case of scarlet fever. Last winter a number had influenza.

Some of these children have been taken back into their own homes, others have been placed out into foster homes and a few are now in other departments of this orphanage.

West Liberty, O.

MISSIONARY PROPAGANDA OF THE MENNONITE CHURCH

II. Present.

By C. Z. Yoder

For the Gospel Herald

The Mennonite Board of Missions and Charities consists of directors, or as they are commonly called, trustees; three appointed by the Mennonite General Conference, eight elected by the Board, seventeen elected by the district conferences, the chairman of each of the twelve district mission boards and the twelve chairmen of the missions and charitable institutions under the Board. This Board meets annually in May and elects all its officers for a term of one year, also the standing committees, and transacts business relative to the missions and charitable institutions under its control.

The present officers are, C. Z. Yoder, president; D. G. Lapp, vice president; J. S. Shoemaker, secretary; G. L. Bender, treasurer and financial agent. These officers with another trustee elected at the annual meeting (S. C. Yoder, present incumbent) constitute the executive committee of the Board. This committee meets about once a month and has the general oversight of all the institutions and workers under the General Board, subject to the regulations and restrictions of the latter.

The mission committee consists of seven members, the president and secretary and five others elected by the Board. The present makeup of the elected part of the committee is: D. D. Miller, chairman; S. E. Allgyer, secretary; Daniel Kauffman, D. H. Bender, and A. C. Good. The duties of this committee are to examine all applicants for home and foreign mission work as to their spiritual, physical and intellectual qualifications, and recommend to the executive committee qualified workers for appointment to their respective fields of work. S. E. Allgyer is appointed by the executive committee as field worker and editor of the monthly mission letter. All officers and committees serve without any compensation. The treasurer, devoting all his time to the work of the Board, is supported with the necessities of life.

Missions, institutions, and workers under the Board at this time:

The Mission in India established in 1899, at Dhamtari, C. P., India, having now four sub-stations has only nine workers on the field at present. They are M. C. Lapp and wife, M. C. Lehman and wife, P. A. Friesen and wife, J. N. Kaufman and wife and Florence Coopridge. Ten are in the

home land, some on regular furlough, others because of sickness, eleven are now under appointment to go and are waiting on permits, which have been delayed on account of war conditions. There are also sixty-one native workers in India and a membership of five hundred eighty-one, with a total enrollment in the Sunday school of sixteen hundred three.

A mission is being established in Argentina South America where T. K. Hershey and wife and J. W. Shank and wife have been located who with S. C. Yoder of Kalona, Iowa, and S. H. Musselman of New Holland, Pa., as representatives of the General Board, are expected to permanently locate the mission.

The General Board has appointed a committee to investigate the Mexican field with the purpose of establishing a mission there as soon as arrangements can be made.

As regards our city mission work the Home Mission, Chicago, is the oldest station which was launched December 6, 1893, but for a lack of support it was closed in March 1895, and again opened the same year. The first workers were M. S. and Clara Steiner, S. F. Coffman, S. D. Ebersole, Alice Thut, Mary Denlinger, and Malinda Ebersole; later came Lina Zook Ressler, E. J. Berkey, A. H. Leaman and others. Within the last year a new commodious building has been erected on South Union Avenue for this mission. H. R. Schertz is now acting superintendent.

In 1903 a mission was started in Ft. Wayne, Ind., now at 1909 St. Mary's Avenue. B. B. King, superintendent.

1903. A mission was started in Kansas City, Kans., now at 200 South 7th Street, a few years later a mission was located at 3105 Strong Avenue, in the same city, J. D. Mininger being superintendent of both missions.

1905. A mission was located in sion was begun in Canton, Ohio, now 1939 S. E. Third St., N. E. Troyer, superintendent.

1906. The Gospel Mission was established on West 26th Street Chicago. Wm. Brenneman, acting superintendent.

1907. The Mennonite Gospel Mission was established now 1324 Danforth Avenue, Toronto, Ont., S. M. Kanagy, superintendent.

1908 a Gospel Mission was established in Youngstown, O., now on 314 Worthington Avenue, C. K. Hostetler present superintendent.

1910. The Gospel Mission was opened at Lima, Ohio, now at 825 North Jefferson St., B. B. Stoltzfus, superintendent.

1899 a mission was organized in Philadelphia, now on 2151 North Howard St, Joseph Bechtel, superintendent. It is under the control of the Eastern Mennonite Board of Missions and Charities.

Lancaster Mennonite Mission was established in 1896 on 112 East Vine Street, Lancaster, Pa., under the Eastern Board of Missions and Charities.

1910 The Mennonite Gospel Mission of Altoona, Pa., was established, now on 1614 Eighth Avenue. Superintendent, Joseph M. Nissley, under the supervision of the Eastern A. M. conference district and the mission board of Southwestern Pa. Conference.

In Knoxville, Tenn., a mission has been established under the supervision of the Virginia District Mission Board, C. B. Byer superintendent.

1919 Gospel Mission was organized in Peoria, Ill., under the control of the Illinois District Mission Board.

The total enrollment of the various departments of the Sunday schools of these city missions is two thousand one hundred twenty-six, with thirty-six workers. Much credit is due to the various district mission boards for the extension of the work in the rural districts in organizing mission Sunday schools and churches in their respective fields; also in collecting funds for the work in general, working in harmony with the General Board.

In 1898 an industrial mission was established on the Welsh Mountain near New Holland, Pa., under the Eastern Board.

When we consider the time that the Mennonite Church has begun this aggressive work, when in 1882 the first board was organized and the collection as recorded that year amounted to \$27.26 and that in 1895 the only mission station that we had in the Church had to be closed a few months for a lack of means to carry on the work, and that this last year the Church has contributed \$692,979.53 for relief work, mission work, and for our educational institutions, besides thousands of dollars we have no record of given for charitable work, we feel to praise the Lord for what He has done through His people, but our prayer is that we as a church may become more fully consecrated to Him so that He can use the talents and the means He has entrusted to us for greater service to His honor and glory.

Wooster, Ohio.

"The lives of those who truly love God are sure to produce a hungering and thirsting after righteousness in others."

THEY OR US?

(This article is given room with a view of showing some of the methods that the Catholics use in battling the Christian missionaries. It also shows some of the difficulties which the missionaries have to overcome. Remembering that this was circulated soon after the Protestants began to hold open air meetings one can see that the Catholics and especially the clergy are awake to their business. The article was taken from a South American periodical and was sent in by Bro. T. K. Hershey.—J. S. H.)

To the Catholic families and particularly to every Catholic.—More than three centuries and a half ago Catholicism was transplanted from Spain, and having destroyed the idolatry of the Aborigines, was established in this country. Some years ago, yesterday so to speak, the country has been invaded by the emissaries of the North American Bible Societies, or Protestant sects born or brought up on the fertile soil of the "Dollar," who being well remunerated with gold, which is increased in proportion to the family, and better protected by the fastidious and fearful conquering flag, have initiated a so-called evangelical propaganda, which, has nothing of the Gospel in it, but the name, and is in reality anticatholic both in principle and form.

Taking advantage of the good faith of some, the ignorance of others, and exploiting the interest or necessity of all, they have made proselytes of those who honor them, silly, ignorant or bad Catholics. Their zeal is reduced to denouncing Romanism, the Pope, and the clergy, which they call Catholic superstition and idolatry, in language more suitable to Caiaphas than to Christ; in distributing Bibles, booklets and leaflets which they would not be capable of explaining; in teaching the children there is not so much knowledge imparted as a truly Protestant hatred of the religion in which they were born; in attending the sick they urge that they join their sect, after which, with an air of satisfaction they proclaim we have brought the truth and the light of the Gospel. You, reader, have seen or heard them. If you are indifferent, you go on your way; if you are an observer, you have seen the "business" amidst the scientific religious apparatus; if you are of a merry disposition, you have surely laughed at the "misses" converted into doctors and the ragamuffins transformed into learned Bible teachers; finally if you are impartial and a friend of the truth you will ask who is right, they (the Protestants, evangelicals, evangelists,

or whatever they may call themselves,) or we, the Catholics.

They are branches of the tree of the so-called Reform, of the Catholic apostate priests and nuns of the 16th century, and in consequence between them and Christ there is a distance of 1500 years, their's, therefore, is not a Christian origin but Lutheran, Zwinglian, Calvinist, evangelistic. Their ancestors found us Catholics already established, who are indeed Christians for we are united to Christ, without interruption, by the bond of union of His doctrine which we have not corrupted, by His seven sacraments which we administer and receive according to His institution and command, by the adhesion and obedience to the supreme and visible authority constituted by Him in the person of Saint Peter and his successors, the Popes of Rome, as visible heads of the Church, whose founder and invisible Head is Jesus Christ. They neither are or ever have been reformers, not only because Christianity, the work of the God-man is perfect in its doctrine and moral, and according to Christ's promise, is perfect, but also because, by action all these pretending correctors of God, have only been deformers of the customs by their scandalous life, such as Luther, Henry VIII and other party leaders and deformers of the Gospel, like these mentioned and other founders of numerous sects which gave logically origin to the free and private interpretation of the Bible.—We know that in the true Church of Christ there is no total reform but a partial reform of one or more nations who may lose faith or defile themselves and for their good God stirs up reformers, which prove their mission by means of an extraordinary holiness, miracles and prophecies, as the Catholic saints have always done, and never the sectarian Protestants. They read the Bible, which they took away and mutilated in separating themselves from Catholicism, as a treasure robbed, but they do not understand it; first because in it (as Saint Peter affirms) there are some difficult and hard passages, the interpretation of which is given only by God, not by direct inspiration to all, but by the apostles and their successors the bishops, to whom it was told "Teach the nations," and; secondly, if they did understand it, there would not be any reason of such diverse opinions as readers, because the true interpretation is one only, and the Holy Ghost (whom they say enlightens them) cannot inspire different and even contradictory things, as are noticeable in the Protestant creeds.

We also read the Bible without

taking anything out of it, nor do we dare to interpret it according to our views; we rely upon and honor the interpretation which is given to us by the verbal teaching handed down by the wise and holy apostolic successors, by the common consent of the faithfuls by the decision of the popes, to whom, in the person of the first of them, Saint Peter, Jesus said: "confirm thy brethren."—we have and have always had one creed, our doctrine has been the same at all times and in all countries. They do not constitute a church; they are only parties or groups of readers of the Bible and hymn singers, without priests, and without sacrifice.—They have no saints however good they may be; they do not show, by means of miracles, God's presence among them. They are not apostolical, as their "denominations" or sects do not originate from the apostles or their legitimate successors.—They are not universal, as they are not so scattered as to be seen everywhere. And this is what Jesus desired that His disciples should be.—We Catholics are all this.

The best of them come over to us by conviction. The worst from among us go to them: the clergyman seeking a wife and the believer, because of novelty, or induced by the "almighty dollar." One from among them, has said: "Protestantism (of any name) is good for living, and Catholicism for dying. Who is right, dear reader, they or us?"

THE CHURCH AT WORK

By A. C. Good

For the Gospel Herald

We might suggest a number of definitions for the Church, but just now we shall take a few divine orders from the Word of God, and construct a definition for practical purposes.

The Church is an organized body of Christian believers, indwelt by the Holy Spirit, called out into separation from the world, for mutual service and spiritual worship, for the great work of a world's evangelization and a permanent witness to the Word of God and the Christ of God."

We have quoted from A. T. Pierson just now, but there is another thought that we find in II Pet. 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into his marvelous light."

In the first part of the verse we have the idea of the **church**; in the latter part, the **work** of the Church, showing forth the praise of Him.

We cannot think of the Church as any other than a working Church. As we "lift up our eyes and look on the field" as Jesus bids us, we are at once convinced that there is something to do. The Church has been called to render a service for the world that no other organization has been asked to do.

The question is, Are we faithful in the discharge of our duty? As a body of Christian believers, may we think of the words of Jesus, thoughtfully, reverently, prayerfully, as found in Matt. 10:7, 8. Jesus had called the disciples to Him and was sending them out, to render a special service for the world. Notice first: "as ye go, **preach**, saying the Kingdom of heaven is at hand."

The prime object of the Church should be that of preaching the Gospel, and this is the mission of the Church, not civilization, but salvation; not better law, purer legislation, social elevation, human equality and liberty, but first the kingdom of God and his righteousness, regenerated hearts and all other things will follow."—Kittridge.

Jesus also said, "Go ye into **all** the world, and preach the gospel." Do we not find here a great work for the Church? Preaching the Gospel in all the world. But how can we do otherwise when Jesus said again, "Ye shall be witnesses unto me?" The Gospel of Jesus Christ demands action. The world so sick and wounded, and needs the Gospel as the "Balm of Gilead."

We are told that the Methodist Church has pledged herself for ten million dollars for foreign mission work for the present year, and as a goal for work in the home land, one million dollars and one million converts to the faith. Apparently the war has taught us to think in large terms. Would that the billions that were spent for the destruction of life might have been spent for world evangelism.

The Church of today must carry with her the missionary spirit or she will die. We are looking towards new fields of service, not that we want to neglect the work we have begun in India or South America but must enter other open doors as they present themselves to us. Just now we are looking towards Russia and Mexico, as promising fields of labor. Is there a work for us to do in Russia and Mexico? you ask. Why not, if the way opens? Evidently the Gospel is what Russia and Mexico need, as well as any other people without God. "The Church itself has got to go outside its own borders, and carry the Gospel to every crea-

ture' or it is no Church of Christ."—Hale.

Again, in addition to preaching the Gospel the disciples were commanded to alleviate suffering and to do such acts of mercy as were consistent with the preaching of the Gospel. In their day, as today the material must accompany the spiritual.

We cannot but think of the cruel hand of war. The victims that fell under this hand must be numbered by the millions. The world has been "stripped and left half dead." It is the work of the Church to play the part of the "Good Samaritan," to bind up the wound made by cruel men. The Church of Jesus Christ ought to be ready to take the initiative in any good work that is performed for humanity.

Today we have an opportunity offered to us of doing relief and reconstruction in the war-stricken countries. We ought to be ready to enter any such door that may open to us. Our young men are responding to the call. Many have gone, others are preparing to go, and still others will answer the call later—a wonderful opportunity to reveal to the world what real Bible Christianity is.

While we are dealing largely with the material, yet it ought to be the prayer of the Church at large that this will be an avenue of approach for a permanent work in things spiritual.

If there is any one that needs the support of the entire Church by prayer more than others, it is those young men who are and will represent the Church in those fields.

Evidently these opportunities have come to us for a purpose. Will we seek to know that purpose? Having found the will of the Master, will we let ourselves to the task of earnestly doing His will? "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Will we as a church be willing to make some sacrifice during this year that Christ may be made known to the world.

Sterling, Ill.

No political machine can save mankind. The soul of all information is still the reformation of soul. When the last economic readjustment has been made the inner problem still remains. Oh, Church of Christ, as much needed in this generation with all its social nostrums as ever in mankind's history, arouse yourself! The spiritual fountains in the human heart must be set running with purer waters, or we are a wreck indeed.—Watchman-Examiner.

WHAT DEFINITE PLANS SHOULD THE CHURCH MAKE NOW TO BE CARRIED OUT IN THE NEXT FIVE YEARS?

For the Gospel Herald

A SYMPOSIUM

A number of letters were written to different brethren and sisters asking them to write a short article on the above subject. Old, young, inexperienced, those who have long been in the work were asked to write. We are very glad to be able to give so many, and are sorry that some could not write. We were especially burdened for our aged brother David Burkholder who asked to be excused from writing as he had been under the doctor's care for some weeks and was instructed to take special care as any little exertion might cause him to fall down, dead, at any moment.—J. S. H.

1. She should plan to have no less than forty missionaries in India, mostly evangelistic with a number of doctors, nurses, industrial and educational workers. The medical and educational work should be supported by endowment funds.

2. The work in South America should be made permanent and enlarged. Not less than twelve missionaries should be on that field.

3. A mission should be established among the Mexicans.

4. A mission or a number of them established in the Near East—either Serbia, Russia, Syria or Armenia. Relief work continued wherever there is need and opportunity.

5. The work in the rural field at home should be enlarged and strengthened.

6. The city work more systematically supported and permanently organized. More effort put forth among the foreign population of our cities.

7. A missionary training school which would give a thorough training for missionary and church workers should be established on a sound financial and theological basis.

8. A training school for nurses in which a regular deaconess' training can be given both in practical Christian work as nurses and in Bible and spiritual training.

C. D. Esch,
Goshen, Ind.

To have Christ enthroned as its Lord and Master before it can ever possess that vitalizing quality that always exists when the Holy Spirit has been given place of leadership in the Church.

Prepare for more prayer meetings.

To be perfectly united in Christian love and fellowship.

To get the country churches to feel the need for more mission meetings and teach the young people to prepare for more active Christian work.

More definite information concerning present conditions on the field and home.

Select such workers as have the work at heart in word and deed."

An Illinois Sister.

Inasmuch as it has pleased God to have His Church become enlightened as to the necessity of carrying out the great commission of our Lord Jesus Christ to evangelize the world (Matt. 28:19, 20) and has given so many open doors (as never before) for her to enter into to teach the blessed Gospel of salvation for all mankind, and has permitted us to live in an age of great prosperity and religious liberty, and since the coming of the Lord draweth nigh,

Therefore, the Church should make plans to send out and support at least three times as many workers into the great harvest field as she has now. This can be brought about by God's grace as the Church leaders will do their duty in teaching their people the great need of spreading the Gospel for the salvation of the lost (Mark 16:15, 16) and the Church institutions distribute missionary intelligence by holding missionary meetings and conferences, encouraging mission study classes, distributing pure Gospel literature in harmony with the teachings of Christ on this important subject, to encourage our young people to consecrate their lives for this sacred cause and that the Church may learn to give liberally and cheerfully for the cause as the Spirit of God teaches us. I Cor. 16:2, II Cor. 9:5-7.

C. Z. Yoder.
Wooster, Ohio.

It is the Lord who gives the increase; and as the Church obeys and loyally fulfills His commands, giving, not withholding as He prospers; then just so far dare we plan for a larger work.

The first plan, therefore, if plan it may be called, is to awaken and feed the real life of the Church, so that every member would be on fire for God, unitedly engaged in spreading the Good News. If this were accomplished our biggest plans would fall far short of the actual accomplishments.

Closely related to this would be more and better missionary literature, depicting the work of our established

missions and adapted to the needs of every individual in the Church, also a loyal, efficient training and preparing of the young people so that no task or privilege appearing unexpectedly would find them unprepared.

Then truly plans for extension of mission work in the cities (for various nationalities), in rural fields and under foreign governments, could safely be made. Missions for the Jews, Mexicans, Africans—all who are without the Gospel, might well be established in the next five years, and the Church would go from strength to greater strength, building up, consolidating, enlarging the old and ever opening up new fields.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes.... For thou shalt break forth...."

Anna Loucks,
Hesston, Kans.

The next five years of our missionary program should see

1. Double the number of foreign stations, an increase in the number of city missions and an organized program for active rural work.

2. Larger contributions, involving more systematic giving. Sunday school classes could consider the support of one or more orphans.

3. Every member of the Sunday school enrolled in a mission study class in which the needs, opportunities, and the scope of the foreign, city, and rural problem could be discussed with equal consideration. Suitable texts should be secured with competent teachers.

4. Our schools and colleges or special Bible schools offering special courses of study. Our city and rural workers could be given a consideration similar to our foreign missionaries. Acquainting students with the needs and facts of the mission world.

5. Increase in missionary literature, setting forth aims and purposes. Giving qualifications, training, and experience necessary, with periodic reports from different stations presenting further needs and possibilities.

6. A larger corps of Spirit-filled and better trained group of young men and women offering themselves for service. Instead of 3 or 4 each year there ought to be double or three times the number.

7. A whole-time traveling secretary who is thoroly acquainted with the field and work and could give accurate information as to the progress, needs, and plans of a mission program.

8. A definite budget. The Church at large should know the exact yearly

cost of maintaining our present stations. The budget could make provisions for needed maintenance, growth, and expansion.

9. A managing board with a personnel of experienced missionary workers—foreign, city and rural—who know by experience the problem of the worker on the field and his needs.

J. R. Allgyer.
West Liberty, O.

A plan that will give us more men to do the work of the Church as well as men to work the works of the Church.

Pastors and ministers who are "filled with a knowledge of his will," "given to prayer," "spiritually discerned," "scripturally supported," "willing to give their time to teach and do the will of God." Something to strengthen the Home Base.

Within five years we should have carefully worked out and well adapted systems of Bible and missionary lessons for home and Church, especially arranged for our Sunday schools, and advanced courses for our Church schools.

We should establish a Bible and Missionary Training School recognizing the following facts: A two years course adapted to local church and S. S. workers in rural and city work and also advanced courses for missionaries on furlough and college men and women. This should be so located that practical work could be planned with the regular courses of study.

We need a missionary organization that will bring missionary information to the people as systematically and strikingly as they urgently and continually make their request for workers and money. We expect a strong, live, missionary periodical.

We want something that will stir our minds, move our hearts, consecrate our money, bring us to our knees in intercessory prayer, and put us on our feet to go at any cost.

Isaiah W. Royer,
Orrville, O.

In these days of uncertainties it is a difficult matter to outline a five-year program for the activities of the Church. It is a question how much "planning" the waiting Bride of Christ should do, other than "make herself ready."

The commission given us by Jesus is purely missionary. It is to bring the Gospel to the multitude. Our field of labor is the world. Our time in which to do this is now. To accomplish that which has been entrusted to us, a preparation is necessary. Be it three years with Jesus or tarry-

ing until the qualifying Spirit opens the way, that preparation still is needful. Today the preparation most needful is a thorough knowledge of the Living Word. The Church should emphasize and require a Biblical preparation far exceeding that required of its workers in former years.

Briefly then, let the Church plan only to have every member "hide God's word in his heart;" that they may know its every principles; that the Word be a living reality to all. The workers, whether in South America, India, Europe, Turkey, or at home need to have such a knowledge of God's Word that not only can they instantly turn to any portion, but even quote accurately many passages that may bear on various doctrines. The art to skillfully use the Sword of the Spirit is lost to the Church thru disuse.

In pointing out this one thing I have in mind this: Let the individual members, ministers or lay members, brethren or sisters, old or young, all know the Word. God will have the work ready for us when we are ready for the work. The Church need not search out the work.

L. O. King,
Haven, Kans.

To outline the work now to be done five years hence might be rather difficult and uncertain. There have been changes within the past five years that were not expected so many years ago. This, however, does not excuse idleness or a lack of active preparation. The most necessary work is the implanting of proper principles, and means and places of work will be provided. Places to be filled in the Master's Kingdom are as plentiful (or more so) as the proper individuals to fill them.

Christ's parting commission (Acts 1:7,8) outlined the task for that time and principles suitable for the Church at all times. The program was: (a) They were to receive power through the Holy Ghost. (b) They were to witness in Jerusalem, in all Judea, in Samaria, and unto the uttermost part of the earth. The more nearly the Church follows this plan the greater will be the work accomplished.

This plan implied two things: (a) Proper preparation. (b) Activity. It is noteworthy that the first emphasis comes on being filled with the Holy Ghost. The disciples spent a number of years with Christ but were not qualified for service until they had received the Holy Ghost, or the "alter Christ." Not only did they have a knowledge of His work but they were partakers of His nature. The first qualification for service is that the

individual is fully established in the doctrines of the Word, and has received a commission from the Holy Ghost. To fully teach and encourage these among all members, along with a greater consecration of both talents and means, is the foremost task of the Church.

Religious activity without orthodoxy is dangerous. But a full acceptance of the Word and the indwelling of the Spirit assures evangelism. "We cannot but speak the things which we have seen and heard." Witnessing for the Master is a natural consequence of being Spirit-filled. The second task to be arranged for is fields of labor. Christ's suggested order is: In the home community, in the surrounding communities, in adjoining states, and in (to) the entire world.

As applied to the present time most pressing needs would suggest that the two missions established in foreign lands be strengthened; that the city missions be maintained; that greater interest be taken in neglected rural fields; that the relief work be continued, supplemented with work intended primarily to reach the soul; that plans preparatory to mission work in Mexico, and possibly Armenia be arranged.

Allen Christophel,
Scottdale, Pa.

There are three things needful to carry on mission work. (1) workers (2) means (3) the field. The field is ripe for harvest and the Mennonite people are certainly willing to do more if the people really see the need. This has been proven when money and young men were needed to carry on Reconstruction work, and the people saw the need and the chance of doing good they were willing to help. How can the disinterested person become interested in mission work? The mission study class is one of the best ways. Every church ought to have a class within the next five years. Talks from returned missionaries will certainly stimulate a desire for doing more. Much can be done with the pen. The Mission Supplement to the Gospel Herald is certainly enlightening the field. One reason why we have been interested in reconstruction work is because our brother or cousin or some friend has left home and has gone upon the field and we have a greater interest in the work by him being there. Now that will work the same way in missionary activities. If Maple Grove Church would have one of their number in India or South America it would certainly arouse more of a missionary spirit and it would make

each member have a desire of being a missionary even though it may be at home.

Dana Hartzler,
Topeka, Ind.

MEXICO FROM A MISSIONARY POINT OF VIEW

III. The New Constitution

By J. S. Hartzler

For the Gospel Herald

Possibly no country in the world has framed more constitutions than Mexico. She is now passing through her fifty-ninth revolution in but little more than that many years. The country being a republic, there must be a recognized constitution. No leader who had received what he considered to be the balance of power would accept a constitution drawn up by his predecessor, so if he chanced to be in office long enough to have a constitution framed and accepted, that was one of his first duties. So you see they have had much experience with new constitutions because they would revise the whole document.

The present constitution seemed to be aimed at two things: First, the Spanish clergy and American capitalists, but unscrupulous politicians succeeded in making it include much more. **The Churchman**, (New York) says it is "as radical in its nature as the constitution under which the first French republic was governed after Prussia and Austria had invaded French territory."

The Missionary Review of the World for November 1917, says, "The new constitution adopted by the Carranza government caused considerable anxiety among the evangelical workers, for it looked as though it were framed to eliminate them from their missionary work. The third article declares that all teaching in official schools as also in the primary and grammar grades of all private schools must be 'laica.' The question immediately arises whether lay instructions refers to the content of the teaching or to the official character of the teacher; and, if the former, whether it means absolutely non-religious. The best interpretation is that the law was intended to exclude religious teaching from all but the higher schools. It is a question whether this precludes giving religious instruction to pupils outside of regular school hours and in other places than the school room."

This shows that the missionaries had a number of problems to solve as to their own work, but the mission boards also had some to solve. In the same article is found the following twenty-seventh article states that 're-

ligious societies known as churches, of any belief whatsoever, may under no circumstance acquire, possess, or administer real estate or properties or mortgages on the same. Those which now have, either in their own name or in the name of a third person, will pass at once to the dominion of the nation; and it will be the duty of every person to denounce to the government any property belonging to churches.....Public or private charitable institutions whose object is to aid the needy, institutions of scientific investigation, those for the spreading of knowledge, mutual benefit societies or any others, organized for a legitimate purpose may not acquire, hold or administer mortgages on property unless the period of the mortgage exceeds ten years. In no case may such institution be under the patronage, direction, administration, charge or vigilance of religious corporations or institutions, nor of a minister of any sect, even though he may not be actually exercising his functions.....

"Article one hundred thirty affirms that 'it is necessary to be a Mexican by birth in order to exercise the functions of a minister of any religious creed in Mexico.'"

Three things are clear from the above quotations: First, that to begin work in that country under these circumstances and under the Carranza government would be a great difficulty, if not an impossibility; Second, that any country which needs one hundred thirty articles in its constitution (and possibly it has a number more) certainly is in need of missionary work; and third, that in such a long document there are bound to be a number of statements which would admit of different interpretations and would tend rather to stimulate the quarrelsome spirit which is so prominent already.

The attitude of mission boards in regard to having their missionaries remain on the field is somewhat varied. Then, too, the attitude in Mexico seems to have been somewhat different. Whether this was local or denominational is not certain. The following is taken from the Annual of the Northern Baptist Convention of 1919: "In Mexico we have made good progress, so much so that when recently all foreign clergymen were driven from their parishes by the new constitution, our churches were able to go on almost uninterrupted under native leadership." Bishop McConnell of the Methodist Church ordered the women who are working under the women's missionary board to get out of the country. No attention was given to the first order and it was repeated. The missionaries, all wom-

en, sent word back that they considered the order ill-advised. They remained and in one case where the bandits were trying to kill several adherents to the mission, these adherents took refuge in the mission, and one of the missionaries went out onto the door-step and said, "Don't you dare to come in here or do any one here any harm." The bandits looked at her a few minutes and walked away. These missionaries know that their lives are in constant danger, and that if the Lord does not protect them that they will likely be tortured to death. But they seem to think that they can not go and leave their people exposed to danger.

There are some indications that government does not intend to try to enforce these rigid laws which apply to Protestants so long as the Christians do not in any way interfere with carrying out the plans of the higher officials. One of the governors was asked what he intended to do. He said that he had no instructions and would not do any thing until he got instructions. He suggested the closing of two doors between the church and the school, so that if there was any religious teaching in the church it could not be interpreted as being a part of the school. When it was desired to teach the Bible or Christianity, the students could be taken into the Church. This seems very trivial, but it shows that even officers will try to evade the spirit of the law because they know that it is unjust.

One minister who is greatly interested in missions and would most likely know it if any of their missionaries would have been required to leave, was asked recently how many of their missionaries were compelled to leave Mexico. He replied, "Not any that I know of. Two left but they were not ordered away by government." It seems that government has made no effort at confiscating the church property as provided by the constitution.

It is the hope of some of the missionaries that as soon as matters become a little more settled, government will make some concessions which will allow Protestant missionaries to remain. If that is done it will make matters a little more settled for the time being, but as soon as officials see fit, a change may be made and missions will again be placed into an embarrassing position. It is hoped that since this was aimed particularly at the Catholic clergy, Protestant missions which are established now may be allowed to remain, but it is likely that there will have to be a change in the constitution before new missions can be established.

Goshen, Ind

THE MISSIONARY CALL

Though friends may weep and bid you stay,

And point to you an easier way,
Heed not their plea; your way pursue,
For God, your Father, calleth you.

Weep not with them, save tears of joy,
To think that God doth you employ
To pluck the precious burning brands
From superstition's cruel hands.

Oh, linger not yourself to please,
Or look around for place of ease,
With soul aglow with holy zeal
Rush forth into the harvest field.

Perish in your sickle. Lo! the grain
Doth perish on the unreaped plain
Oh, haste thee quickly! Count the cost,
Or precious sheaves will soon be lost.

Then haste thee on; obey thy call;
Though in the conflict you may fall,
And sleep beneath a foreign soil,
Be bold to die or live to toil.

—S. K. Wheatlake.

PULLING TOGETHER

There never has been a time when greater efforts were put forth to organize and form combinations for carrying out some desired purpose. In some instances men of same purposes, talent and tact have pulled together until in some measure they have accomplished their aim.

The Church of Jesus Christ, which was divinely organized for the greatest mission, namely the salvation of a lost world, ought to be a united force against all evil and sin. It is her duty to hold up a high standard and be jealous for the faith once delivered to the saints.

Jesus prayed earnestly for the Church to be kept, and baptized with the Holy Ghost. He prayed that they should be one with Him and the Father, or in other words, a unity of spirit and purpose.

Now we know in the Christian world it will be impossible for all denominations and professors to pull together because sin has so depraved the human heart until the standard of Christian living has been changed to accommodate many minds and beliefs. In local congregations and denominations of like belief we may effectively consider our subject.

The old saying that "Everybody's business is nobody's business" is very applicable. Discipline, order, and brethren filled with the Holy Ghost as leaders, together with praying, sacrificing, self-denying laity can move

things for God. If everyone would feel their responsibility and be always found at their places, take as much interest in God's work as in secular affairs, there could be such a pulling together until the spiritual tide would rise and many souls who are now indifferent could be reached and saved.

Strong local congregations, well indoctrinated and pulling together are great resources in carrying on the work of the Conference. In every arrangement and plan of the church we need to pull together.

1. In regular services, every one should regard the command of God relative to our assembling ourselves together. Hebrews 10:25.

2. In revival meetings, greater sacrifices, more self-denial and interest on the part of every member should be manifest.

3. The raising of finances and funds for home and foreign missions should have a hearty response.

4. In doctrine and discipline we should be a unit, ready to stand in defense of the Word, not counting our lives so dear, but what we would be ready to die for the cause of Christ.

5. As ministers, we need to have a co-operative spirit and magnanimity of soul, not self-centered, selfish, but ready to take our places together for the work in general.

6. Conferences and business meetings should concern every member with a purpose as resolute as our secular affairs.

7. Our church paper and publishing interests need the support of everyone.—E. D. Mast in "Gospel Banner."

PROTESTANT EFFICIENCY

Les Nouvelles Religieuses, a Catholic publication of Paris, voiced a tribute to Protestantism, not to say a reflection upon the fruits of Roman Catholic training, when it said:

"The most cultivated Italian families apply to Protestant pastors for servants because of the reputation these have for honesty, industry, and courtesy. The royal family, though Catholic, intrusts its little ones to the care of Protestant nurses and governesses. All doors open to Protestants." —Record of Christian Work.

"We think all history is on the Christian's side. But let us not forget that the finest argument in favor of Christianity is a Christian life."

"Blessed are they that mourn: for they shall be comforted."

MOHAMMEDANS IN ASIA MINOR

The following from James L. Barton's discussion of the missionary outlook in Asia Minor is a real joy to those who are interested in missions, especially when we remember that he just returned from an extended trip through that country making a careful study of the religious conditions there, and knows the field.

Mohammedanism has met with marked changes since the outbreak of the war. The Arabs allied themselves with Christian England and the Turks with Germany, proclaimed as a Christian state, and thus the Arab and the Turk were arrayed against each other. The solidarity of Mohammedanism has met with a great shock. Just what the outcome will be no one can predict, but it is evident to the traveler in Turkey today, especially to one who converses freely with the officials over a wide extent of country, that Mohammedanism is not looked upon by the Mohammedans themselves as a force adequate to meet the religious requirements of this age. Repeatedly the Turkish Governors, and sub-Governors declared that Turkey must have modern institutions of learning under Western leadership in order to save her from dissolution. Many of them argued with great uncton that if the Mohammedans and Christians of Turkey had been educated in institutions that gave them unprejudiced understanding of religion and nationality and government, there would be no contest between them, but they would live peaceably together, each in his own religion, recognizing the right of the other and working in perfect harmony. Among the great number of leading Turks and officials I saw no one who did not urge a more aggressive educational work for all of the races in the country.

Among the Mohammedans there is a manifest feeling that the old restrictions against changing religion are no longer in operation. There were not a few cases which came under my observation where Mohammedans of standing and of influence had turned to Christianity and had made public profession of their faith. One case was that of a Hodja of a large mosque, himself belonging to a family of Hodjas for several generations, who made public profession of his belief in Jesus Christ. When I talked with him of his new found faith and joy he told me that he was besieged every day and all day by Mohammedans, urging him to return to his ancestral faith. He said the only argument they used with him was that unless he did so every Moham-

medan of that important city would become Christian. Six months later word came that not only was he living a most devoted Christian life but that he had formed a class of inquirers, all of them Mohammedans, who were making careful and systematic study of the Bible.

The work for Mohammedans will be hard. The old spirit of fanaticism and opposition will rally and will present a formidable front to the Christian approach, but we may confidently believe that the spirit of fanaticism will not be backed and supported by a powerful government with authority of life and death over its subjects. The Christian schools unquestionably will have an increasing number of Mohammedan pupils. Already the movement in that direction is well under way.

What is true of the situation among the Turks is also true of the condition that prevails among the Arabic-speaking peoples. Many old things have passed away and many things have become new. If now the Christian Church of America will manifest its readiness to enter into this land and possess it in the name of the Christ the victory is assured.—Sel.

CHRISTIAN POETRY IN INDIA

The Panjabi village Christians sing the metrical Psalms on their way to weddings and funerals, and at all other occasions that have to do with family life. The life of Christ from St. Luke's Gospel has been put into Panjabi verse, and is sung with eager fervency. From one of the villages a singing party, full of evangelistic enthusiasm, went out to the nearby non-Christian communities and sang the story of Christ's life. Constant repetition is a feature of their music, a wise arrangement in view of the great majority of villagers who are unable to read.—Sel.

Tempted reader, stop doubting God's leadings and rulings. You cannot be happy and your life will not be victorious, until you cheerfully bow to His sovereignty and heartily say the everlasting "Amen."—R.

The wise man's proverb: "Pride goeth before destruction, and an haughty spirit before a fall," is still as true as ever, and is being manifested either on a large or small scale.—R.

There is not one promise in the dear old Book that will come short of complete fulfillment if the conditions are humbly complied with. Yield to His conditions.—R.

"PRAYIN' MEMBERS" UP NORTH

Down South, Lucy and George had been "prayin' members" at Mount Olivet—regular "pillars in the church."

On Sunday morning she would lay out George's "store clothes," dress in her own best white muslin, and then they would trudge over the hill to the little, unpainted chapel on the edge of the town.

Brother Greene's preaching at Mount Olivet may have made an emotional rather than an intellectual appeal, but it suited Lucy and George. Lucy found herself in a state of exaltation as she swayed back and forth to the slow rhythm of the preacher's words, and George gathered religious fervor which he expressed in loud "Amen's." By the time the meeting was over, George was ready for another week's work in the cotton field, and Lucy had a pleasant memory which would keep her singing as she washed and ironed.

When George and Lucy moved North, they expected still to find the church a "rock in a weary land," but after the first service they went home disappointed.

The preaching did not move Lucy to ecstatic swaying, and the one time George broke out in a joyous "Amen," the silk-clad lady sitting next to him stared so that he was quiet during the rest of the services.

They did not know any of the songs. It was all disappointing. But the greatest disappointment came after the services were over.

Nobody spoke to them, although they waited until the church was quite empty.

Perhaps it was because the skirt of Lucy's best white muslin was too long and too full, perhaps George's "store clothes" made him look awkward and uneasy, but whatever the reason, the church lost George and Lucy.

In just the same way it lost thousands of other migrant Negroes during the past four years.

In the meantime we hear that the migrant Negroes are indolent, shiftless, and lawless. As a matter of fact, they are often only bewildered, ignorant, and leaderless. They have failed to find in the colder Northern churches the religious fervor they knew and loved in the South.

The church, if it is ever to win this group, must meet them halfway.—By Adelaide Lyons in World Outlook.

NOTES FROM DHAMTARI

B. Lydia Ichman

For the Gospel Herald

(Decem. 11)

Nov. 30 and Dec. 13 were happy days for Bro. Friesen's. Bro. Kaufman's and us—the children returned home from school after 9 months of absence. Our gratitude to the Father for His protecting care over them is beyond words. The joy of having them with us and hearing their cheery voices about the home and seeing their rosy fat cheeks can not be expressed, it must be experienced.

This is the happiest month in the year for the Indian Christians. They are full of the spirit of the season and make preparations to observe the ONE BIG DAY of the year. The atmosphere all around is filled with joy and activity. It seems to me one could feel Christmas was near if you even did not know it was December. With this joy was combined anxiety. Bro. Lapp had fever much of the time the whole month and at this writing is just beginning to be out of bed part of the day after a siege of 6 weeks which has reduced him in weight considerably and made him very weak.—Was just called to the phone. Dr. says she is going out to Balodgahan again because Bro. Lapp has had a slight rise of temperature two afternoons in succession. Quinine taken ordinarily, having failed, Dr. had given it hypodermically daily for a week then reduced it to twice a week. She thinks the doses may have to be given more frequently again. The work has been heavy for Sister Lapp who is obliged to live in two different bungalows to take care of the work since Sister Hershey went on furlough. It was a severe trial for Bro. Lapp to lie quiet on his sick bed when the Sunday School Conference was held at Sunderganj, Dec. 28, and the Church Conference at Sankra, Jan. 6. He was also in bed on Christmas day. Many prayers have been and are being offered for him and the Lord has been near. He does not do such things without a purpose for He doeth all things well. We can not understand it now but pray that we may learn the lesson He is trying to teach us.

More will be given about the Church Conference in the January report. The Sunday School Conference was well attended and interest good. Besides a children's meeting the following subjects were discussed: viz., (1) Faith and Works in S. S. work; (2) Methods of carrying on a profitable S. S.; (3) The need of carrying on Sunday Schools. These

were all discussed by the Indian people. According to last year's report 72 Sunday Schools were conducted in the mission. That includes village, English, primary and station Sunday schools. We may not be able to have more in number this year but I believe that each Sunday school worker left the Conference with a determination to do better and more effective work the coming year.

Special evangelistic meetings were held at Sankra, Mogragahan (the Home Mission), and Sunderganj, and in the villages lying around these respective places during this month. Balodgahan and Ghatula have planned to have theirs later in the year. Bro. Friesen's have a most interesting report to give of these meetings which we trust will soon be ready to send to the publishers. They have a number of enquirers as a result of the work done there. Here also are a number of interested parties whom we hope to reach. In these meetings all classes of people are used—old, young, big, little, literate, illiterate, lame, blind, etc. Some pray, some sing, some preach, some distribute tracts and some do personal work. It is surprising what is done all over India by this method of work. Besides bringing the Gospel to the non-Christian it also is a great blessing to each one who helps.

In some sections of India where the mass movement work is going on whole villages become Christians. Bro. Friesen has such a village near Sankra which he thinks will come if the work among them can be kept up but we need more Indian and more American workers. Pray for this village—Bagdai—and for the owner of the village who is much interested. He attended the Church Conference at Sankra.

At present there are about 130 in the famine camp at Balodgahan. Many have gone to their villages and only occasionally do new ones come in. The rice crop has been cut and is good, yet the price of rice remains about the same making it impossible for the poor people to live on a small wage. For this reason the poorer Christians are still getting help from the famine relief fund by giving rice at the close of each day for their wages. They appreciate this. Many would be helpless if it were not for the help they get in this way. Those who control the rice market are not concerned about the poor.

Dec. 23rd, Dr. Daniel, who had spent 4 years at Miraj in the hospital in training under Dr. Wauless, returned. He failed in his final examination, nevertheless he is a great help here. He works with Dr. Coop-

rider in the hospital mornings and afternoons and goes to the Leper Asylum daily at noon to look after the medical treatment of the Lepers. He is also working hard with the English Sunday School in the High School of which he is Superintendent.

Christmas was spent very much like last year.

Jalsa or holiday meetings had to be postponed due to work, sickness and shortage of workers. Hope it can yet be held.

Dhamtari, C. P., India.

NOTES FROM THE STATIONS

For the Gospel Herald

New Holland, Pa.

Welsh Mountain Industrial Mission

Greetings in the name of the Lord of the Harvest:—"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation" (Psa. 68:19).

Truly the Lord has done great things for us whereof we are glad. We praise Him for the privilege of enjoying a feast of good things while Bro. John F. Bressler was with us for 9 days, preaching the Word in its purity and simplicity and accompanying him in the visitation of quite a few homes among both colored and white. The meetings were inspiring and well attended, souls were aroused from their sleep of sin, and we trust that the six souls that confessed their need of a Savior have through faith been born into the kingdom.

They need our prayers as also do we. Brethren, what are we doing with the "Samaria" in the U. S. A. Did you ever stop to think that it has been said that one out of every ten persons in our country is colored? Jesus says, "He must needs go through Samaria." Who are the despised people in this country? Not the foreigner; he is here of his own choice. Not so with the colored race. There are other differences just because there is something outside that has been put there without any choice of his own. We trust that the love and grace of God might show us as a church the need of those also at our very door and leave nothing undone.

The Lord willing, Sister Adda Kreider, who has so faithfully labored in the work here for seven years, will leave about March 1. May God richly bless her future life in His service. Bro. and Sister Aldus Hertzler of Norristown, Pa., have kindly consented to come about April 1 and assist in the work.

Sister Ursula Myers, a sister of Bro. Luke Myers, who has charge of the

store here, has kindly consented to help us in the meantime.

Pray for us and the work here that His name be glorified.

Your unworthy Brother,
Arthur T. Moyer.

Feb. 25, 1919.

Chicago, Ill.
(720 W. 26th St.)

Another year has begun. God alone knows what we will accomplish this year. A longing for a keener passion for lost souls means a craving for more of the love of God in our own hearts.

We have had some good meetings here lately; but withal we feel the need of spending more time unitedly in prayer to God.

We wish to express our appreciation to all the churches that have so kindly sent money for Christmas gifts. May God bless you. The Amish Mennonite Church have our sincere thanks for the many good eatables they have sent us. We truly thank you for your kindness and wish you God's richest blessings for the entire year.

We trust that you may all remember us in your prayers. May there be a greater love throughout the Church and a more earnest effort made to uphold Jesus Christ before a lost and dying world. The Workers.

Columbia, Pa.
(274 S. 4th St.)

Dear Readers, Greetings:—Whoever may write or send packages to the Mission at this place will please send them to Bro. Christian Martin, the new superintendent, instead of to the undersigned, the former superintendent. We hope and pray that the brethren and sisters who have so kindly remembered the work here in the past may continue to do so in the future. Yours in faith,

Feb. 21, 1920. Ira M. Schertzer.

Lima, Ohio
(825 North Jefferson St.)

Dear Herald Readers:—Our Sunday school had been decreased to about half because of the influenza, but it is increasing again. Last night the people of Elida furnished us with a Y. P. M. program which was very interesting as well as helpful. This was followed by a sermon by Bro. Gabe. Brunk.

Several weeks ago Bro. J. S. Shoemaker stopped with us over Sunday and conducted communion services and also three were taken into church fellowship.

A drive for the Armenian-Syrian

Relief fund will be on in Lima March 2, and 3. The amount to be raised in the City is \$17,000.

Abner Zook was one of the callers at the Mission this week.

The workers here were having a touch of the influenza and when not sick themselves were helping others in the same condition. The kindness of Sister Emma Wright was especially appreciated in coming to the rescue when we needed help.

The mail is closely watched for news from our Mennonite boys in the Near East and a daily petition to the Throne that our heavenly Father will give His angels charge over them to keep them in all His ways.

Feb 23, 1920.

B. B. S.

QUESTIONS AND ANSWERS

1. What is meant by the term, "Mission Field?" 2. Is Central America a mission field? 3. Should a place be considered a mission field when salvation through Christ is preached but where some of the prominent ordinances are not practiced and some of the scriptural injunctions are not taught nor believed?

1. Generally speaking, we think of a mission field as being a place where idols are worshiped, where Christ as a personal and abiding Savior is not known.

2. Yes, there are cities of from 20 to 40 thousand population where Catholicism is the only religion that is preached and that means a grade of Catholicism which is decidedly lower than that found in this country, especially if the Catholic congregation is living among strong Christian men and women of other denominations.

3. As one has opportunity he should not neglect to show the errors that such churches have fallen into by disregarding Scriptural teachings. At the same time, since there are such very large areas where Christ is not known at all reason would suggest that those countries should be evangelized first. The negligent class know enough about Christ to understand that God's Word will be revealed to them if they seek properly, while heathen do not have such opportunities. They do not know how to begin. Yes, go to the latter first.

If our zeal were 100 percent real (as we read in Rom. 12:10-21), our fellowship 100 percent spiritual (as we read in I Jno. 1:3-7), how much more could we as nonresistant people proclaim the nonresistant principle as we read it in Matt. 5:7 and Luke 6:28-31?—D. M. Bender.

GLEANINGS

Budapest Mission to Jews

Notwithstanding the fact that Bolshevik authorities in Budapest addressed a communication to the Director of "the late Scottish Mission," the grave has not closed over this Free Church Mission to Jews, and it manifests many signs of life. Between January 1 and July 31 no fewer than 224 Jewish people—114 men, 63 women, and 47 children—have been baptized. For months on end the principal native missionary has been occupied from early morning till late at night instructing inquirers. The trials of the workers have been severe. Many times the Communists essayed to lay hands on the Mission property, but every attempt was thwarted by the staff. Food, fuel, and clothing have been unbelievably difficult to obtain, but the Hungarian workers have faithfully upheld the cause.—U. F. Record.

Praying and Preying

In an address at the recent Bible Conference in Buffalo, W. H. Griffith Thomas spoke of some Christians who pray on their knees on Sunday and prey on their neighbors on Monday. They do praying and preying. He also reminded us of the grocer who said to his clerk:

"Have you watered the milk, put dust in the pepper, and sand in the sugar, John?"

"Yes sir," replied the clerk.

"Then come to family prayers."—The King's Business.

Chinese Increase Contributions

The increased liberality of the Christian Church in China is most encouraging. Taking into account the present difference of exchanges, last year's total contributions were more than five times the amount reported before the war, or five years ago. The question of self support is before the Chinese Church as one of its chief problems.—China's Millions.

Education for the Southern Negro

The greatest cause of unrest among the colored people of America is probably the social and industrial limitations that face them. An indication of the failure of the South to deal fairly with the Negro is seen in the inequal-

ity of educational privileges. The per capita expenditure for white and for Negro children in public schools varies from \$14.29 for white and \$9.96 for colored children in Oklahoma, to \$10 for white and \$1.44 for colored in South Carolina. Only in Kentucky does the allowance for Negroes equal that for white children. In most of the states Negroes have only a per capita expenditure of from 14 per cent to 50 per cent of the amount allowed for white children.—Sel.

Filipino Pagan Becomes a Soul Winner

An old Filipino who cannot read was, before his conversion, known as the king of the dewatahan, or worshipers of an old system of idolatry in vogue before the Spaniards came to the Philippines. He officiated as a kind of priest, sacrificing pigs at night on the mountainside in order to bring rain, and practicing all kinds of charms to drive the evil spirits out of sick people. Since his conversion he has memorized great numbers of texts, in fact, whole chapters of the New Testament; and the pivotal texts and chapters of the Old Testament, so that he understands God's plan of the ages as revealed in Scripture. As the old man cannot read he has learned most of these passages at the quarterly conference for Bible study when he pesters everybody who can read, to read the lessons to him over and over again. He spends days soul-hunting, usually after one at a time, with great success.—Record of Christian Work.

Hindu Missionary Organization

A Hindu missionary society was formed in Bombay in 1917, for the purpose of building up Hinduism. Its

weekly paper, the Hindu Missionary, tells us that "Hinduism is great and noble and true. In the bosom of Hinduism is the perfect expression of the divine."

According to its own confession, the society came into existence through fear of the influence of Christian missions, and with this motive underlying it the prime object has been to induce Indian Christians to return to Hinduism; and they claim that in this work of recovery they have been very successful. However, in the annual report of the society, issued last July, three such instances only appear.

The headquarters of the society are in Bombay, with branches in Poona, Nagpur, and Bagdad. It also operates in South India. Their magazine is published in both English and Marathi.—Missionary Review of the World.

Emergency Call

The Japan Mission has sent a circular to the American Board constituting an "Emergency Call to Prayer." They ask for missionary reinforcements, for additional native workers, for financial aid and for spiritual awakening. Japan's need for the Gospel and for spiritual guidance is emphasized in a few admonitory "don'ts."

Don't turn down Japan because she has shown a selfish spirit in dealing with China.

Don't turn down Japan because she has committed atrocities in Korea. Turkish atrocities against Armenia never stopped missionary effort in that land.

Don't turn down Japan because of her militarism. Her struggling democratic spirit needs as never before the friendship of the American Republic.

Don't turn down Japan because (you think) she is already Christianized. Japan is still essentially non-Christian. The Church within her is fighting against fearful odds.

—Missionary Herald.

Missionary Possibilities

For less than the cost and equipment of a single battleship, the following work was conducted last year in foreign lands:

Thirteen hundred and sixty-six missionaries and 6,870 native workers were employed during the entire year in spreading the Gospel.

Four thousand four hundred sixty-seven congregations, with 172,325 communicants and 406,587 adherents, were kept at work.

Two thousand and sixty schools were conducted for twelve months, training 777,680 young people in Christian character and good citizenship.

Eleven printing presses threw off 59,740,420 pages of Christian literature.

One hundred and seventy-five hospitals and dispensaries treated 704,714 cases. The missionaries ministered to lepers, sheltered insane, cared for orphans, taught the blind, the deaf, and the dumb, promoted moral reforms, and made the Gospel of Christ a living force among multitudes of people.—Arthur J. Brown.

We do not know how cheap the seeds of happiness are, or we should scatter them oftener.—Lowell.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

For January 1920

EVANGELIZING FUND

Long Green Cong Md \$ 15.00
Larned Cong Kans 4.00

\$ 19.00

GENERAL FUND

E. M. Bricker \$ 5.00
Mrs E. M. Bricker 5.00
Edgar Bricker 3.00
Archie Bricker 3.00
Walnut Creek Cong O 33.00
Sugar Creek Cong O 40.00
Pike S S Ohio 100.00
Science Ridge S S IM 12.50
Lower Deer Creek Cong Ia 50.05

Reuben Brunk & Wife 25.00
Freeport Cong Ill 45.23
Warwick River Cong Va 88.82
Maple Grove S S Pa 11.10
Lisetta Roth 12.50
Midway S S Ohio 18.62
A B Conrad & Wife 20.00
Ohio S S Conference near Bellefontaine 189.96
Fairview S S Oreg 13.27
Samuel Wideman 46.00
East Bend S S Ill 50.00
Bethel & Guilford Congs Ohio 24.00
Pleasant View Cong Okla 8.45
A Bro & Sister Towamencian Cong Pa 10.00
J D Hershberger 25.00

Allemands S S La	20.00	Roseland Cong Nebr	3.40
Leetonia Cong Ohio	17.20	Larned Cong Kans	11.10
W A Wenger	50.00	Protection Cong Kans	27.20
W Zion Cong Alta	38.83	White Hall Cong Mo	3.00
Y P M Plainview Cong O	70.10	Bethel Cong Mo	5.00
West Union Cong Ia	64.25	Bloomfield Cong Mont	1.25
A Sister Towamencian Cong Pa	10.00	Liberty Cong Ia	1.00
Souderton Cong Pa	91.40	Coalridge Cong Mont	1.00
Line Lexington Cong Pa	42.00	Surrey Cong N D	8.97
Worcester Cong Pa	2.45	Cherry Box Cong Mo	1.75
Clear Spring Cong Md	5.83	Berea Cong Mo	1.00
Row Cong Pa	20.00	Spring Valley Cong N D	6.60
Maple Grove Cong Ind	56.50	Mt Zion Cong Mo	5.50
Forks Cong Ind	27.10	Alpha Cong Minn	13.30
Goshen College Cong Ind	20.00	White Hall Cong Mo	1.00
Salem Cong & S S Ind	19.50	Bethel Cong Mo	5.00
Midland Cong Mich	6.75	Bloomfield Cong Mont	5.25
Clinton Frame Cong Ind	65.01	Cherry Box Cong Mo	1.00
Emma Cong Ind	15.00	Berea Cong Mo	.75
Bowne Cong Mich	16.91	Mt Zion Cong Mo	4.50
Roseland Cong Nebr	4.75	Schellburg Cong Pa	4.00
Milan Valley Cong Okla	19.00		
			\$1,633.65

INDIA MISSIONS

India-General

North Lima S S Ohio	\$ 10.50
A Brother Hopedale Ill	20.00
Harrisburg A M Cong Ore	12.25
Oak Grove & Pleasant Hill Congs Ohio	100.00
Orrville Cong Ohio	129.37
East Fairview S S Nebr	99.68
West Fairview Cong Neb	65.00
Willow Springs Cong Ill	21.91
Salem Cong Wayne Co O	25.63
2 Cor 9:7 North Lima O	25.00
Warwick River Cong Va	1.00
Terra Bella Cong Calif	11.00
Albany Cong Oreg	31.86
Fairview Cong Oreg	26.81
Bethel Cong Oreg	9.89
Zion Cong Oreg	56.58
Hopewell Cong Oreg	14.34
Primary Dept Science Ridge S S Ill	9.43
Bethel Cong Oreg	11.00
Sol King	25.00
Erle Zook	1.50
A Bro & Sister Chambersburg Pa	6.00
Zion Cong Oreg	26.00
York Co Pa Brethren a-c money returned to them by Russian Brethren to pay loan that was made to the Russian brethren over 50 years ago	46.08
L D Ebersole	4.00
A Sister & Daughter Sask	10.00
S P Zook	25.00
A Brother Milford Nebr	25.00
J W Oswald	5.00
Waldo S S Ill	128.71
Oak Grove & Pl Hill Congs Ohio	31.00
East Fairview S S Nebr	98.20
Salem S S Wayne Co O	1.00
Canton Mission S S Ohio	13.20
Dewey Emswiler & Others Va	7.50
P P Swartzendruber	5.00
Joe B Stutzman	5.00
S G Huber	8.00
Avery Sternaman	3.00
Cressman Y P B M Ont	6.50
Blenheim S S Primary Dept Ont	4.25
East Chestnut St S S Lancaster Pa	60.00
Gehmans S S Pa	51.15
I Z Musselman	200.00
W F Yoder	10.00
S Z Musselman	15.00
Geo W Geigley	5.00
H Y Musselman	1.25
Mrs Mary Yoder	2.00
Mrs S H Musselman	10.00
B L Bucher	10.00
Miss Anna Yoder	2.00
Miss Mary Musselman	.25
W J Handrich	5.00
Bowmansville Mission Friends Penna	81.41
William Fuss	10.00
Groffdale S S Pa	40.21
No 2961 Pa	10.00
D Stoner Kready	10.00
Int Legacy Hettie Ann Bachman	8.00
Int Legacy Amanda Kendig	20.00
Landisville S S Pa	22.11
Eleven Pupils Rissers S S Pa	19.00
Souderton Teacher's Meeting Pa	22.51
Reiff Cong Md	122.40
A Sister Miller Cong Md	3.50
Chambersburg Cong Pa	50.00
A R Miller	5.00

A Sister Elkhart Cong Ind	10.00
Hopewell Cong Ind	13.60
Howard-Miami Cong Ind	19.68
Fairview Cong & Y P M Mich	14.79
Clinton Brick Cong Ind	15.00
A Bro & Sister Ind	5.00
West Liberty Cong Kans	25.00
La Junta S S Colo	61.15
Spring Valley Cong Kans	81.73
Emma Neuschwanger	20.44
E Holbrook Cong Colo	25.64
Roseland S S Nebr	44.40
White Hall Cong Mo	1.00
Bethel Cong Mo	6.00
Bloomfield Cong Mont	2.00
Liberty Cong Ia	7.50
Palmyra Cong Mo	20.00
Surrey Cong N D	5.75
Cherry Box Cong Mo	3.00
Berea Cong Mo	2.25
Spring Valley Cong N D	1.00
Mt Zion Cong Mo	16.82
Glade Cong Md	1.90
Kaufman Cong Pa	27.00
A Bro Weaver Cong Pa	13.00
Springs Cong Pa	34.59

\$2,440.22

India Missionary Support

Individuals Salem & Pike Congs Ohio	210.00
A Bro & Sister Ohio	100.00
East Bend S S Ill	25.00
Goshen College Cong Ind	75.00
Goshen College S S Ind	50.00
Goshen College Y. M. C. A., Ind	45.00
Middlebury Cong Ind	31.00
Yellow Creek S S Ind	95.02
Larned Cong Kans	1.00

\$632.02

India Missionary Children Support

Primary Dept Freeport S S Ill	\$ 9.00
Pike S S Boys & Girls O	89.80
Lois & Orville Gunden Ill	14.00
Primary Class Allemands S S La	3.00
Seven Girls Kraybills S S Pa	11.32
Boys Class No 3 Forks S S Ind	3.00
Boys Class No 2 Forks S S Ind	10.26
Four Classes Middlebury S S Ind	41.98
Boys & Girls Salem S S Ind	7.60

\$159.96

India Native Worker Support

Filer S S Idaho	15.00
Leidy D Hunsicker	60.00
Joseph & Fannie Voegtlin	10.00
Y P M Markham Ont	15.00
Latschar Y P B M Ont	60.00
Geiger Cong Ont	12.35
Elton Wismer	15.00
Waterloo Cong Ont	60.00
Baden Mission Cong Ont	15.00
East Petersburg S S Y M B C Pa	5.00
Ephrata Y P M Pa	30.00
Manheim Bible Study Class Pa	5.00
A Brother Lansdale Pa	10.00
Boyertown & Hereford Congs Pa	10.00
C A Shantz & Wife	5.00
J I Weldy & Family	15.00

Fort Wayne Cong Ind	8.75
A Bro Olive Cong Ind	50.00
Larned S S Kans	5.00
Spring Valley Cong N D	5.00

\$411.10

India Bible Women Support

North Lima S S Ohio	\$ 2.60
Willing Workers Class Oak Grove S S Wayne Co Ohio	14.50
Filer S S Idaho	6.00
Logan County S C Ohio	4.00
"A Brother" Roanoke Ill	24.00
Mr & Mrs A L Weaver	25.00
Old Sisters Class Bethel S S West Liberty O	18.00
Salem S S Wayne Co O	2.00
Rainham Y P B M Ont	12.00
Ephrata Y P M Pa	12.00
Holdeman S S Ind	6.00
Helping Hand Class Elkhart S S Ind	2.00
Bowne Cong Mich	3.00
H C Deffenbaugh	4.00

\$135.10

India Medical Work

(Dr. Coopridger)

Lula Geil	10.00
A Sister Clearspring Md	6.00
Old Sisters Class Plainview S S Ohio	3.75
Joe B Stutzman	15.00
Mrs Aldus Brackbill's Class Bowne S S Mich	3.43

\$38.18

India Famine Relief

Union S S Ill	22.44
A Bro & Sister Mich	25.00
Reuben Brunk & wife	25.00
Warwick River Cong Va	2.00
Aaron Eberly	25.00
Amelia Roth	50.00
Miriam, Joseph & Harold Buzzard	7.12
Jacob Buckwalter	40.00
Friends Philadelphia Mission Pa	47.12
East Bend S S Ill	25.00
Conservative A M S S Del	5.00
Bethel Cong Logan Co O	19.85
A Sister Clearspring Md	3.00
Friends Phila Mission Pa	35.03
Willing Workers Class Waldo S S Ill	10.00
John M Yoder Ia	50.00
Sherkston Cong Ont	35.00
Kraybills & Mt Joy Congs Pa	5.00
A Brother Atglen Pa	5.00
Frazer S S Pa	32.00
Eunice Nunemakers Class Pa	12.75
Rissers S S Pa	15.00
Souderton Cong Pa	72.35
Norristown Mission Pa	9.22
Sisters Plain Cong Pa	2.00
Mothers Class No 10 Forks S S Ind	10.00
A Sister Nappanee Ind	10.00
Carver Cong Mo	5.00
Pearidge Cong Mo	5.00
Spring Valley Cong N D	50.00
Mt Zion Cong Mo	4.00

\$663.88

India Leper Asylum

Friends Phila Mission Pa	\$10.00
India Native Nurse Support	
Two Sisters Lansdale Pa	\$ 8.00
India Native Woman Teacher Mary K Zimmerman	\$ 6.00

A Sister Souderton Pa	6.00
	\$12.00

India Orphans

Amanda Musselman's Class Phil Mission Pa	\$75.00
May S Gauger's Class Phil Mission Pa	25.00
A Bro & Family Pa	50.00
Jacob Buckwalter	25.00
Mrs Lester Ebersole's Class Science Ridge S S Ill	25.00
Eleven Pupils Rissers S S Pa	19.00
Goods S S Pa	60.00

\$279.00

India Widow's Support

Los Angeles Gospel Mission Cal	\$20.00
India High School Endowment Mary Shank	\$25.00

India Hospital

Reuben Brunk & Wife	\$15.00
Ruth Wambold's S S Class Ont	1.31

\$16.31

India Loan Fund

Aaron Eberly	\$25.00
India Boys' Orphanage Katie Litwiller	\$40.00
Locust Grove Cong Pa	70.00
L L Hartzler	5.00
Newton Yoder	10.00
Tom Yoder	5.00
D D Kauffman	1.00
A F King	5.00
B K Hertzler	1.00
J D Nafzinger & Wife	2.00
U S Zook & Wife	3.00
J C Snavely's S S Class Pa	17.37
Manheim Cong Pa	27.10
Ephrata Y P M Pa	55.00
Franconia Cong Pa	21.00
J P Zook & J B Peachy Congs Pa	62.00
A Bro & Sister Reiff Cong Md	5.00

\$329.47

India Personal

Mrs Mary Imhoff for J. N Kaufman & Wife	15.00
Friends Phil Mission Pa for Missionaries in India	20.00
Total receipts for India during month of January	\$5,240.24

SOUTH AMERICAN MISSION

North Lima S S Ohio	\$ 4.50
Lula Geil	15.00
Reuben Brunk & Wife	15.00
Warwick River Cong Va	2.50
Sugar Creek Cong Ia	43.01
Elkhart Cong Ind	33.82
Levi Mann	5.00
Larned Cong Kans	1.00
Boys & Girls Oak Grove S S Logan Co Ohio to Educate Our Missionaries' Children	1.80
Birthday Offerings Oak Grove S S Logan Co O	1.63

\$123.26

CITY MISSIONS

Canton Mission

Orrville Cong Ohio	\$20.24
Martins Y P B M Ohio	7.00
Ira Yoder	1.50
Berlin S S Ohio	7.37
Herb N Troyer	1.00
Oak Grove & Pleas Hill	
Congs Ohio	85.00
Pleasant Hill S S Ohio	8.08
Smucker Brothers	1.50
A Bro & Family	5.00
Provisions	
Bro Krabill	6.90
A Brother	1.00
Alvin Mowrer	4.00
W J M Miller	12.00

\$160.59

Chicago Mission

A Bro Hopedale Ill	20.00
Willow Springs S S Ill	17.44
Tuleta S S Texas	3.60
Union S S Ill	5.92
Waldo Cong Ill	28.26
Willow Springs Cong Ill	14.00
Waldo S S Ill	64.35
A R Miller	1.00
Amos Sutter	4.00
Bro Eiman	5.00
Metamora S S Ill	17.00
Friends	3.00
C W Nafziger	20.00
Baden Ont Y P M	25.00
Provisions	
Upper Deer Creek Cong	
Ia	5.67
Flanagan Ill	1.35

\$235.59

Kansas City Mission

Daniel Nitzsche	\$10.00
Woodriver S S Nebr	16.52
White Hall Cong Mo	1.00
Bethel Cong Mo	4.00
Bloomfield Cong Mont	1.50
Liberty Cong Ia	2.00
Coalridge Cong Mont	5.00
Cherry Box Cong Mo	1.50
Berea Cong Mo	.75
Wolford Cong N D	2.00
Mt Zion Cong Mo	7.35
West Liberty Cong Kans	3.50
Larned Cong Kans	1.00
Cora Parson's S S Class	4.00
East Bend Ill S S Class	20.00
L J Miller	10.00
Jessie Clyde	5.00
Chris Hartzler	1.00
Eli Yoder	5.00
Wm Nunemaker	1.00
Mennon Shellenberger	5.00
C L H	3.00
Provisions	
John B Yoder	2.34
D S Weaver	3.60
I G Hartzler	.45
Daniel Graber	2.25
Christmas Provisions	
7th St	65.46
Christmas Provisions	
Argentine Mission	40.26

\$224.48

Knoxville Mission

Warwick River Cong	
Va	\$2.50

Fort Wayne Mission

A R Miller	\$ 1.00
Goshen College Cong	
Ind	15.00
W S Jones & Wife	25.00

Provisions

Clinton Frame Cong	
Ind	40.00

\$81.00

Lima Mission

New Stark Cong Ohio	50.00
J M Stoltzfus Pa	8.00
Roy Kauffman	1.50
Myrtle Umble	1.00
Special	11.60
Provisions	
Salem Cong Allen Co	
Ohio	22.55
C D Brenneman	.85
S P Good	3.60

\$99.10

Youngstown Mission

Orrville Cong O	\$20.23
Midway S S Ohio	1.00
Midway Cong Ohio	60.75
Hearn-Fithian Co	10.00
House Income	48.50
Sunday School Collections	7.69
Sun Evening Offerings	11.51
Day Nursery	11.70
Clothing	
Sonnenberg S C Ohio	11.50
Hanover S C Pa	15.00

\$197.88

Peoria Mission

Willow Springs Cong Ill	25.28
Metamora S S Ill	21.70
Metamora S S Ill	27.08
Morrison S S Ill	14.66

\$88.72

Altoona Mission

Stahl Cong Pa	13.70
Weaver Cong Pa	19.25

\$32.95

Total for City Missions
during month of
January \$1,122.81

CHARITABLE
INSTITUTIONS

Children's Welfare Home

Primary Dept Waldo S S	
Ill	\$12.50
Birthday Offering Begin-	
ner's Class Waldo S S	
Ill	1.50
West Liberty Cong Kans	88.87
Larned Cong Kans	7.43
East Holbrook S S Colo	20.49
Boys & Girls Spring Valley	
Cong N D	23.23
White Hall Cong Mo	1.00
Liberty Cong Ia	2.50
Bethel Cong Mo	6.00
Cherry Box Cong Mo	2.50
Berea Cong Mo	1.00
Spring Valley Cong N D	.50
Mt Zion Cong Mo	4.35
Magdalena Graber Estate	50.00
East Union S C Ia	25.00
Pacific Coast Mission	
Meeting	52.00
Zion Cong Oreg	11.00
West Liberty S C Kans	9.10
Abner G Yoder	2.00
Special Support	187.00
Provisions	
Zion Cong Oreg	60.00
Woodriver Cong Nebr	15.00
Sugar Creek Cong Ia	11.00
South English S C Ia	3.50
F P Kauffman	4.00

S E Miller	2.50
I G Hartzler	2.00

\$605.97

Old People's Home

A Sister Nappanee Ind	\$ 20.00
Middlebury Cong Ind	175.00
Larned Cong Kans	1.00
Bloomfield Cong Mont	2.00
Berea Cong Mo	.75
Mt Zion Cong Mo	5.75
Warwick River Cong Va	1.00
Blough Cong Pa	16.50
Rockton S S Pa	2.00

\$224.00

Old People's Home Building
Fund

Waldo Cong Ill	400.00
Orphans' Home	
North Lima S S Ohio	\$ 2.50
A Brother Hopedale Ill	10.00
C H Hummel	5.00
Bloomfield Cong Mont	1.50
Cherry Box Cong Mo	.50
Berea Cong Mo	.75
Mt Zion Cong Mo	4.25
Sol Burkholder	1.00
Uriah Miller	2.00
N S Leaman	3.00
C J Troyer	15.00
Boys & Girls Pike S S	
Ohio	73.37
A Y Hartzler	10.00
Jesse S Kehr	24.00
Chapel Church	25.00
J S Kanagy	100.00
S Harshbarger	1.00
Special Support	448.29
Farm Income	.40
Provisions and Clothing	
D Zook	4.25
Maugansville Md per	
Susan Stauffer	19.00
C Hartzler	12.25
W W Graybill	4.20
Elkhart S C Ind	21.00
J Y King	6.15
C Kauffman Minier Ill	16.00

\$810.41

LaJunta City Hospital

Pleasant Valley Cong	
Kans	\$28.00
Pennsylvania Cong Kans	56.00
Milan Valley Cong Okla	7.00
E Holbrook Cong Colo	75.15

\$166.15

LaJunta Sanitarium

Cerry Box Cong Mo	\$.25
Mt Zion Cong Mo	1.00
Martinsburg Cong Pa	2.30
Casselman Cong Md	1.85

\$5.40

Total for Charitable
Institutions during
month of January \$2,211.93

MISCELLANEOUS FUNDS

Bible Fund	
Reuben Brunk & Wife	\$10.00
Larned Cong Kans	1.00

\$11.00

Mary Burkhard Support

Logan Co S C Ohio	\$2.50
Children's Fund-Home	
Elva Gunden	\$7.00

\$30.00

Jewish Mission-Chicago

Reuben Brunk & Wife	\$10.00
Pearl Garber	20.00

\$30.00

Anna M Warner-Hospital	
C H Musselman	\$1000.00

Siberian Sufferers

Joseph Schantz	\$5.00
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Church Building Fund

Yellow Creek Cong Ind	\$31.00
Middlebury Cong Ind	28.39

\$59.39

Manitou, Colo. Mission

Property

Milan Valley Cong Okla	\$ 5.00
LaJunta Cong Colo	128.65
Hesston Cong Kans	38.80

\$172.45

S S Field Worker

Larned Cong Kans	\$1.00
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Hesston College

Liberty Cong Ia	\$2.50
Mt Zion Cong Mo	.25

\$2.75

Rural Missions

Mt Zion Cong Mo	\$1.50
Casselman Cong Md	3.69
Martinsburg Cong Pa	4.30

\$9.49

Adding Machine

Mo-Iowa Mission Board

White Hall Cong Mo	\$8.25
Spring Valley Cong N D	1.00
Berea Cong Mo	.75
Wolford Cong N D	1.00

\$11.00

Southwest Penna District S S

Missionary Support Fund

Casselman S S Md	\$ 2.65
Martinsburg S S Pa	2.90
Kaufman S S Pa	23.00
Stahl S S Pa	11.81
Masontown S S Pa	5.43

\$45.79

Jewish Relief Fund

J J Stutzman Cong O	\$105.00
Central Conf Mennonites	
Ill for Poland Jews	70.20

\$175.20

South American Auto

S G Shields	\$133.00
S H Musselman	20.00

\$153.00

Total for Miscellaneous
Funds during month
of January \$1,685.57

SUMMARY

Canadian Treasurer	\$232.41
Eastern Menn. Board	906.92
Franconia Mis Board	290.93
Franklin Co Pa & Wash-	
ington Co Md Mission	
Board	206.23
Illinois Mission Board	134.37
Ind-Mich Mis Board	1157.09
Kans-Nebr Mis Board	797.70
Mo-Iowa Mis Board	298.37
Southwest Pa Mis Board	193.87
Mennonite Board of	
Missions & Charities	7818.57

Total for all purposes
during month of
January \$12,036.46
Gratefully acknowledged,
G. L. Bender, Treas.,
Elkhart, Ind.

GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth)
Established 1864

SCOTTDALE, PA., THURSDAY, MARCH 11, 1920

(Established 1905)
Gospel Witness

No. 50

EDITORIAL

"Prepare to meet thy God."

Much food for meditation is found in Bro. Yoder's poem on "Today and tomorrow, found elsewhere in this issue. The same theme which underlies this poem moved Paul to write: "For me to live is Christ, and to die is gain."

Mormonism has one thing to commend it, many things to condemn it. Its one commendable feature is the zeal of its proponents in propagating it. Doctrinally, it is about as far from real Christianity as any pagan religion can be. Its danger consists in its having many of the forms of Christianity, which gives it a charm similar to that which the serpent exercised in the garden of Eden.

Changes in Our Sunday School Periodicals.—According to previous announcements, and in accordance with actions taken by our Publication Board, and beginning with April 1, we expect to make a few changes in our Sunday school periodicals. Beams of Light will appear as a Sunday school leaflet for beginners, the inside pages devoted to the Sunday school lesson and the outside to be devoted to general reading matter adapted to children of that grade. Words of Cheer will continue as it is, with the exception that the reading matter will be somewhat simplified. The new "teen age" paper, Clayton F. Yake as editor, will appear to fill the gap between the Words of Cheer and the Christian Monitor.

Sample copies of the new paper will be sent out in a few days. It will be an 8-page weekly, and will describe itself better than any words on our part can describe it. Its prices will be as follows:

Single copies, 75c. a year

In clubs of ten or more, 50 c. each per year, or 15 c. per quarter.

As an introductory offer, this paper will be sent out for the second quar-

Alice E. Bucher

The grim Reaper has again invaded the ranks of our Publishing House workers. Sister Alice E. Bucher, formerly of Lancaster county, Pa., died of pneumonia on last Saturday afternoon, March 6. She came to the House as a worker in August, 1914, and has been in the service as assistant in the office of the Secretary-Treasurer and head of the Book Department, with but few vacations since that time. The House workers here deeply feel the loss of a faithful co-laborer and associate. In her Christian and social life she made many friends while in this community. She was Secretary of the Sunday School and a visitor in the Home Department. Her illness was of short duration—only about a week—and she was not thought to be dangerously ill until a few hours before her death. Her friends and relatives have the sincere sympathy of the Publishing House staff. May the God of all comfort be their stay.—R.

ter, whether ordered singly or in clubs, for the nominal price of ten cents. Send all orders to

Mennonite Publishing House,
Scottsdale, Pa.

CONSERVATISM, CONSERVATION

(Concluded)

Every loyal member wishes to see his church prosper—as Paul puts it, "Till we all come in the unity of the faith, unto the knowledge of the Son of God." We love to see the whole body united in the Spirit, united in the faith, every member completely upon the altar, working for the spread of the Gospel and salvation of the lost. This happy condition will be realized as soon as every member has been sufficiently warmed by the heavenly fire to

12. Take the Bible way for all things.

In the first place we need to take the Bible way in giving proper recognition to the BOOK itself. As the Bible regards itself, so we want to give it recognition. Turning to the Book, we find that it lays claim to being inspired of God from end to end; that there is a curse laid upon all who preach "any other gospel"; that a penalty is attached for whoever would take away from or add anything to it. With holy reverence let us regard the Book in this light.

We need to take the Bible way of making a distinction between weakness and disloyalty. Some members are loyal at heart but through weakness fail to rise to the full standard and liberty of the Gospel. Others are disloyal; refusing to submit to the standard of the Gospel or the teaching of the Church, trying to leave others under the impression that the things which our "church-leaders" are upholding are but fossil traditions which they selfishly wish to force upon the body of the Church. Of the first class it is written, "If any man be overtaken in a fault, ye which are spiritual restore such an one." Of the second class it is written, "A man

that is an heretic, after the first and second admonition reject." "Him that is weak in the faith receive ye, but not to doubtful disputation."

We need to take the Bible way of settling personal difficulties. Whether our course in life is offensive to our brother (Matt. 5:23, 24) or our brother's life is an offence to us (Matt. 18:15-17) it is our duty to seek such individual for reconciliation. Our Savior's mission from heaven to earth was a mission of reconciliation. And in this case the fault was all on "the other side." In every case of personal difference or misunderstanding or grievance the justice of our case is indicated by our readiness to talk to the other party and how little we say about him.

We need to take the Gospel way of winning the lost from the error of their ways. Whether it is a lost brother who has gone astray, or some one who has never confessed Christ as the Savior of his soul, "ye which are spiritual" have an obligation to perform that should not be neglected. Other things being equal, internal difficulties diminish in proportion to our zeal for aggressive work in winning souls for the Master.

We need to take the Bible way of spreading the Gospel of Christ. In apostolic times "they...went every where preaching the word." At home or abroad, in business or social affairs, in secular or spiritual work, wherever we go and in whatsoever surroundings we may be, we should not forget that we are the representatives of the King, and as such we should "walk as children of light."

We need to take the Bible way of conducting our business affairs. Some say that this is not possible if we would be successful in business. If that be true, then is our Father's promise to care for His own of none effect. The trouble with such people is that they do not trust God or give Him a chance. If in your business you are not also about your Father's business you have betrayed your trust as a Christian professor. If every business man would conduct his business according to Bible standards, the world would experience the greatest spiritual revival in history.

We need to take the Bible way of conducting ourselves in the social circle. "Keep thyself pure" refers to thought, word, and action. "Do all to the glory of God" is to be applied to eating and drinking and "whatsoever ye do." Where the religion of Jesus Christ is ignored in the social circle the devil finds easy victims.

We need to take the Bible way for conducting the affairs of the home. The Christian home, like the Christian

house of worship, is a house of prayer and of holy Christian influences. Where Christ is recognized as the Head of the home and father and mother unite in bringing up their children in the nurture and admonition of the Lord the Christian home is a mighty stronghold for God.

We need to take the Bible way of maintaining an attitude of complete separation from the world. "Unspotted from the world," is the Bible way of expressing it. The best illustration we have at hand is the Christian attitude of total abstinence on the drink question. This attitude should also be assumed with reference to worldliness in business, in ambition, in fashionable dressing, in the secret lodge, in carnal warfare, in every known sin. The argument that such an attitude would take us out of touch with fellow men and therefore take away our power to win the sinner from the error of his way is proven to be without foundation by the way in which the total abstainers won the leading nation on the globe to the policy of prohibition. Total abstinence is the only consistent attitude that brings real power. "No man that warreth entangleth himself with the affairs of this life."

We need to take the Bible way in the use of weapons. "The weapons of our warfare are not carnal." "The servant of the Lord must not strive." Yet armed with "the full armor of God," equipped with an armor that is "mighty through God," we need to go forth in the service of the Master, fighting "the good fight of faith" to the end. Such a course often means suffering, but it also means fulness of joy and victory in the end.

We need to take the Bible way of bringing everything to God in prayer. Prayer is the link that binds us to the power of God and assures the victorious, overcoming life. "He that overcometh shall inherit all things."

By taking the Bible way for all things we have the wisdom of God on our side and His power will see us through. By this way we lay aside the arm of flesh and go forth in the strength of and under the protection of the Almighty. It is the way of conservation, the way that builds, the way that leads us on "to the sunny banks of deliverance on the evergreen shore."

Many are being lost today because some of us are not concerned for the work of bringing them the Gospel.

—Nora Weaver.

"You can never know the power and strength of Jesus, till you begin to trust Him."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

TODAY AND TOMORROW

By S. P. Yoder

For the Gospel Herald

Now in this world, today, we have our being,

And through our senses some experience gain,

As by our hearing, feeling tasting, seeing,
We learn in part what pleasure brings or pain.

But when our minds reach out—we think and ponder,

And try to judge the future by the past,
Seeing how limited we are, we wonder

What will life's final outcome be at last?

Today we live, but what about tomorrow?
Others have passed, must we, too, pass away?

Why should our passing bring to others sorrow

If life itself is only for today?

Material things can bring no real decision
To that which lies beyond our mortal ken;

All men at last must see a sharp division
In matters that concern the lives of men.

Some men spend all their time to "make a living,"

With such "to live" must secondary be:
No time to meditate, no strength for giving

Attention to life's deepest mystery:
From whence we came or whither we are going?

Why do our minds so oft vain longings bring?

Are longings seeds that we today are sowing

Which later will to full fruition spring?

Our lives today can not bring satisfaction
If we ignore the Word of truth divine;

'Tis faith in God—His living truth in action—

That causes light upon our way to shine.
In Him to "live and move and have our being,"

Means present good with future bliss combined,

And senses like our hearing and our seeing

Will not be missed when they are left behind.

If we today accept the grand provision
Which God has made—trust and believe—

Surrender all for Christ, without condition,
External life and peace we shall receive.

Not only for today but for tomorrow,
While He in us and we in Him abide,

Safe in His love we rest, come joy or sorrow,

No future good for us will be denied.

With hearts' desires in harmony with duty,
Where motives pure to virtuous actions move,

Life's barren fields will blossom into beauty,

1270151 22

And hardest trials greatest blessings
 prove.
 Good of today brings better things tomorrow;
 Dark shadows of the future melt away.
 Before the light that speedeth like an
 arrow
 To reach its goal—life's everlasting day!

Denbigh, Va.

FOR CONSCIENCE' SAKE

By Allen Christophel

For the Gospel Herald.

(Continued)

The foregoing incidents are but a few that might be given to show the cost of standing for a principle. We do not wish to compare treatment given in various places, neither do we infer that all that remain true to their convictions are subjected to hardships as described. These, for the most part, were irregularities; but it at once becomes evident that coercion cannot stifle conscience, though it is the means most frequently employed. We also learn that the days of persecutions are not past.

Conscience is a singular quality with which God has endowed us. Pain has an important function in the human body. It tells us that some part of the body is out of order and needs attention. We may ignore it but unless the disorder adjusts itself, the ailment will only grow worse. We may use medicines to quiet it, but unless the cause is reached and the difficulties remedied it will continue to increase. It warns the person that some part of the body needs attention and to merely numb the senses without remedying the cause of the disorder is simply inviting greater difficulties. Conscience bears a similar relation to the mind and heart. It is an indication that something is wrong. We may ignore it but to do so is simply to allow the wrong to grow and either be harder to overcome or grow until it destroys the soul. "Happy is he that condemneth not himself in the thing which he alloweth."

The Bible has much to say about its working, but not so much about its nature. While intended for a valuable purpose, it may be a dangerous asset. Various definitions have been given. One author defines it as "that faculty common to all free, moral agents in virtue of which we discern between right and wrong." Another says, "It is a particular knowledge which we have with us, of our deeds, good or evil, arising out of our general knowledge of the mind, which shows us which is good and evil; conscience tells us when we have done

one or the other." Paul says, "Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another" (Rom. 2:15).

In Acts 26:9 Paul says, "I verily thought within myself that I ought to do many things contrary to the name of Jesus of Nazareth," and continues with a catalogue of his cruelties to the believers. In Acts 23:1 he says, "I have lived in all good conscience before God until this day. While these two statements were made at different times, we may safely infer two things, (1) he lived "in all good conscience," while he was in the midst of his most severe opposition to Christianity; (2) that he lived in "all good conscience" after his conversion and endured as much persecution as he had helped to inflict. The reason for this difference is not because he was less conscientious, but because he had received a saving experience of Jesus Christ, and his conscience now became a safe guide.

The power of discerning between right and wrong does not belong to conscience alone. Human beings have both senses and judgments. By means of the senses, facts come to the mind. Judgment decides whether they are right or wrong, and conscience gives commendation when the actions are right but condemnation when they are wrong. After the entire being, senses, judgments, and actions are under the direction of the Holy Ghost and in harmony with God's Word, we are safe in following it. While we are enjoined to keep it pure and inviolate, we are even more under obligations to walk in the Spirit, and treasure the Word of God, so that our decisions may be according to His will. While Paul says, "Happy is he that condemneth not himself in that thing which he alloweth," he says in the same verse, "Hast thou faith? have it to thyself." The inference is clearly, **that faith should precede conscience to assure its reliability.**

The question, "Will a man that **always** follows his conscience finally be brought to the true light?" is often raised and answered both "Yes," and, "No." While it is **seldom** the case that a person will **never** violate conscience, we do not doubt that those that follow the light will receive more. Paul's conscientious life led him to be a vessel suitable for the Lord's work—after his experience on the Damascus road. It is not safe to make a general rule that those who do not violate conscience will be led to the true light. It may even be the subtlest kind of a delusion. If

following this principle means that one always seeks to learn more it is generally true. If it means that one becomes self-satisfied and takes conscience alone as a guide, it is deceptive. We prefer the converse statement: "A man that **always** lives according to the light of the Word will not violate conscience." Our duty is two-fold, (1) to keep our conscience inviolate, (2) to keep ourselves in position to constantly grow in grace and spiritual knowledge, so that our hearts and minds may be so purified and our decisions so correct that conscience never needs be undisturbed when it should condemn.

"No bodily torture can equal the agony it inflicts; and though it may slumber here, it will be like the worm that never dies and the fire that can never be quenched." It is believed by many that those in eternal punishment suffer more from the pangs of a condemned conscience than from bodily torture. We do not dispute the statement, David, speaking of unrepented sin says, "My bones waxed old through my roaring all the day long." "Our fathers chained in prisons dark, were still in heart and conscience free." It is recorded that Polycarp, one of the earliest post-apostolic martyrs, though surrounded by fagots and flames, raised his voice in praise to God for the privilege of dying for the One who had died for him. The songs, cheerfulness, and courage of those who have given their all for the sake of principle can be explained by but one fact—they "were still in heart and conscience free."

We rejoice for what religious liberty there is at the present time. While the past few years have witnessed many injustices for those who insisted on following literally the teachings (on nonresistance) of Christ, we believe that, barring some irregularities, the officials of the United States government have shown a kindly attitude. But religious toleration is yet far from completeness. The prophecies of Christ indicate that "evil men and seducers shall wax worse and worse," and that Christian doctrines will need to be maintained by those who are willing to suffer for the Gospel's sake, rather than by those who would follow the multitudes. Only those who regard principle more than life are in a position to live pure and undefiled Christian lives. Religious liberty has been preserved by those who suffered for conscience' sake, rather than by the many who have even made bold assertions for it but at once reconstructed their belief when tested. Constantine, though baptizing men to the Chris-

(Continued on page 958)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Altoona, Pa.

(1614 8th Ave.)

Dear Readers, Greeting: "It is a good thing to give thanks unto the Lord and to sing praises unto thy name, O most high" (Psa. 92:1). We want to be thankful to God for the many blessings He is giving us from time to time. We were busy the past month keeping in touch with the applicants who lately confessed Christ. There were instruction meetings held for them on Sunday afternoons, but a number of them were not able to attend these meetings; so we met with them in their homes.

We are glad to say the work here looks encouraging. All our services are being well attended. On Wednesday evening there were 12 at the Mission to go along to the cottage prayer meetings. We all enjoyed a spiritual feast in singing songs, prayer, and testifying for the Lord. We wish some of our readers might have the privilege of attending some of these meetings. There is no reason why not in each congregation there should be a meeting in some home where they do not have the privilege of attending services. All would receive a blessing and the entire congregation would be benefited.

We recently had a visit from Brethren D. S. Yoder, Belleville, and Harry Yoder, Mattawana. Sister Emma M. Nissley and J. Nisslev Brubaker spent a week with us, giving us opportunity to again associate with those from "home". Sister Emma Stoltzfus, who for six weeks has been lending a helping hand at the Mission, has again returned to her home. We were thankful for her willingness to do what her hands found to do. Sister Florence Byler has returned from a six weeks' stay at the Eastern Mennonite School, with renewed energy. She reports having received much spiritual help.

The following brethren have filled the recent appointments: Feb. 1, Bro. Isaac Metzler; Feb. 15, Bro. Clayton Graybill; Feb. 29, Bro. J. A. Ressler.

On the evening of Feb. 8, Brethren Daniel Stoltzfus, Martinsburg, and Ray Bender, Springs, Pa., were with us giving farewell messages before leaving for relief work in the Near East.

Sunday, Feb. 29, was a busy day at

the Mission. In the morning baptismal services were held. In the afternoon we held services at the home of an aged brother, observing communion. In the evening we had a study in the book of Revelation, followed by a sermon. Text, Jno. 15:8. There were 9 received by baptism and two on confession. There are still a number of converts under instruction to be received when they are ready to make the full surrender. May you ever lift them up before the throne of grace. Bro. Ressler was present and had charge of all the above mentioned services.

Following is a report of receipts during February:

General Fund

Rockton Cong.	\$ -4.50
Conestoga Cong.	11.25
Stahl Cong.	13.70
Weaver Cong.	19.25
Hagerstown Cong. S. C.	10.00
No. 334	5.00
No. 334	.50
	<hr/>

\$ 64.20

Furniture Fund

Blough Cong.	\$ 11.00
Martinsburg S. C.	8.00
No. 335	30.00
	<hr/>

\$ 49.00

Cash Value—provisions and Clothing

New Providence S. C.	\$ 12.00
Elizabethtown S. C.	9.75
Manor S. C.	6.00
Vine St. Mission	3.00
Crossroads & Lauver S. C.	15.50
Morrison S. C.	15.25
Belleville S. C.	18.00
Belleville Cong.	11.00
J. C. Kanagy	5.00
Daniel Stoltzfus	4.80
Allensville Cong.	10.50
A. N. Byers	1.50
T. E. Zook	.65
Fannie Smoker	.50
	<hr/>

\$113.45

Many thanks for the support. May the Lord richly reward you for the same. Continue to remember the work and workers in your prayers.

Yours for the cause of Christ,
Joseph M. Nissley.

Millersville, Pa.

(Mennonite Children's Home)

On account of chicken pox, the Children's Home is quarantined, depriving the workers and children of attending all public services, school, etc.

We are reminded of the fact that we need the new building. One year has passed by since we set our aim, before beginning. The ten thousand dollars have not been subscribed. Three years have passed since the Board of Trustees decided to build, but on account of the high cost of material, postponed the work.

We have thirty-two children in the Home now. Have a number of boys, under ten years of age, to be placed into homes. Let us know what age would fill the vacancy in your home

and we will consider placing the child. Nine children are waiting for admission. Our boys' dormitory is full. What shall we do? The long, cold winter has made the work strenuous, but encouragement has come in this that two of our number are applicants for Church membership. Pray for them.

March 3, 1920. The Workers.

MEXICANS NEXT?

For the Gospel Herald

En Route, Somewhere in Southern Texas

March 2, 1920.

To the Herald Readers, Greeting:

Believing that a few lines regarding our work will be of interest, we send a brief report.

The General Mission Board having commissioned us to investigate conditions with reference to opening a mission among the Mexicans, we accordingly set out to visit cities and communities along the Mexican border with this view in prospect. We left Newton, Kans. Friday morning, Feb. 27, in company with Bro. H. F. Reist, who was going to Southern Texas in pursuit of health.

Saturday noon found us in San Antonio, Texas. We interviewed officials of the city and of associations interested in the betterment of the Mexicans in the city. We learned that among the 180,000 population of San Antonio about 60,000 are Mexicans. Very little direct evangelistic work is attempted among them, although there are four or five organizations at work who have for their aim Americanization and social betterment. We were assured that there was ample room for our kind of work and that we would be warmly welcomed.

Sunday we spent with our small congregation at Tuleta and held three services. They seemed to appreciate this very much and gave us every comfort and encouragement at their command.

Monday we reached Brownsville. The population of this city is more than half Mexican. A few missions are here established among them. We found a Presbyterian congregation of more than a hundred members purely Mexican presided over by an American pastor who conducts all the services in the Spanish language. He gave us very valuable information with regard to the Mexican situation and heartily assured us that another mission would be welcomed in the city.

Learning that just across the line, in Matamoros, Old Mexico, the Friends have been conducting a mission and school for the Mexicans for about forty years, we secured pass-

ports and crossed the Rio Grande. The Hussey Mission and Institute, as this organization is called, has a mission home, a school building and a church, and is at present in charge of C. E. Roberts. While this mission cannot boast of great numbers, yet it seems to be doing definite and commendable work.

We spent Monday night at Mercedes, one of the flourishing towns in the Rio Grande Valley. There are several little towns in this valley that give promise of fertile fields for semi-rural work among Spanish neighbors who are flocking in by the thousands from across the border. As Bro. Reist will remain here for sometime, he kindly consented to look over Mercedes, Donna, San Benito and other places in the valley while we go on to El Paso, Yuma, Phoenix, San Diego, and possibly a few other places in California.

At Tuleta we met Bro. Adolf Nick, of the Krimer Brueder Mennonites, who had done mission work in the heart of Old Mexico for five years, and from him we learned a great deal that is valuable in our work. Judging from what he told us and from all the others with whom we have been in conversation on the subject, we gather that the Mexican is timid and hard to win, but when he is won, he is steadfast and loyal. Also, that it would be much easier to win him and do successful work among his kind in Mexico than on this side of the border, as there you meet him in his own environment and on his own plane, while in this country he is made to feel that he is a foreigner and inferior to the American. A law now in force in Mexico forbidding all foreign clergymen from officiating at any religious ceremony where rites are administered, as communion, baptism, etc., aimed at the Catholic clergy overrunning the country, but affecting all other denominations as well would make it exceedingly difficult to build up a mission in that country at present. But there is an abundance of opportunity to help the Mexican on this side.

Fraternally,
S. E. Allgyer
D. H. Bender

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is the prayer of Christ (Jno. 17:21) being answered in the present world movement for the federation of churches?

The federation of churches provides only for a loose combination of

churches as a means of furthering some religious and social actions. The prayers of Christ provides for a union that is quite different, a union such as exists between Christ and the Father, and they one absolutely one in thought, will, and purpose. It also requires that the disciples be a part of that unity with the Father and the Son (last clause). We must therefore look for something better in answer to Christ's prayer.
A. I. Y.

In Jno. 17:21 Jesus prays for a unity of the believers, "that they also may be one in us." We notice that He here establishes the basis of unity: "in us." If we are in Christ and Christ is in us, the Spirit of Christ will bind us together in one body. If every professed child of God would bow humbly before Him, willing to do all His commandments, and plead for wisdom to know His will we are sure there would be one of the greatest church unions the world has ever witnessed. But if we must give up the plain commands of Christ in order to come together, and even deny Jesus as the Son of God, the One who came into this world to bleed and die in our stead, we certainly are not answering His prayer by such a union.

H. A. D.

No, never. This movement is distinctly of the world. "What?" do some say, is this not of God, a real spiritual activity, in harmony with God's plan for this age? **Verily, no.** Why not? Jesus prayed that His followers may be one as He and the Father are one—He in the Father, and the Father in Him, and we (His followers, the Church) in them, that the world may believe in Him, **Jesus Christ.** Here we have the doctrine of contrast, or separation of the Church from the world. The nominal Church (not saved believers), a finely equipped and organized body, has linked arms with the world. Church and State are united today, perhaps in a more subtle form than in the dark days of the Reformation. This is apparent to the devoted spiritually-minded Bible student. So this federation movement is the logical work of the enemy of God's children. Let us beware, and trust only in Him who is our head, one in Him in eternal separation from the world, and carnal federation.
A. M.

Please explain Luke 6:24-26. Why are those woes pronounced? Do not people dare to be rich? to be full? to be well spoken of? L. B.

The text explains itself. The woes are pronounced upon people who love

the praises of men rather than the praise of God, who have their joy in riches of this world rather than the riches of the world to come, whose laughter is heard because of the amusements of this world. Many American Pharisees posing as Christians come under the same condemnation.

Is it consistent for Christians to unite with farmers' unions? L. B.

The same scriptures which stand in the way of Christian people uniting with secret lodges also stand in the way of their uniting with farmers' unions.

Please explain the latter part of I Pet. 2:8. L. B.

Evidently the questioner wishes to know whether this verse sustains the theory that some people are foreordained to be lost. There is no foreordination save that which is based upon foreknowledge. God looking ahead and knowing what men will do determines their destiny. All the disobedient are appointed to suffer the fate which follows a disobedient life. Had they chosen to live a different life, God would have appointed them to a different fate.

Please explain Matt. 6:9. R. S. B.

The part which the questioner wishes explained is the expression, "After this manner, therefore, pray ye." Does this mean that the Lord's prayer is to be repeated word for word every time we pray? Some people think so. But a reading of our Savior's instruction seems rather to convey the idea that He here taught His disciples **how** to pray rather than **what** to say. Many of the disciples prayers are recorded in Scripture, but not once are they reported as praying this prayer word for word, though the manner and spirit of their prayers is strikingly similar to that which our Savior uttered on this occasion.

People who think that the prayer should be coupled with every prayer we offer should be consistent in their claim, and repeat it in all their prayers, at the table or in the home as well as in public.

As a model prayer, teaching us the manner and spirit of prayer, the Lord's Prayer stands without an equal. As a prayer to be repeated word for word, when prayed in the proper spirit, it is also valuable. We make no mistake when we pray in the language of this perfect prayer, and we would like to hear it used more frequently than it is.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

A START IN LIFE

By Enos D. Gottshall

For the Gospel Herald

I. Natural

In speaking of life and its start in a natural way, it is very plain and simple, for nature teaches us how to care for a child as soon as it makes its appearance.

Milk is the first food for a child and as it grows to maturity we teach it how to live, to be successful in business, and to take care of the body, to gain a good reputation, and to possess a good moral character.

II. Spiritual

"Ye must be born again." "As new born babes desire the sincere milk of the word that ye may grow thereby."

I believe that many such new-born babes in Christ have starved (that is, fallen away from the truth of the Gospel) for want of the sincere milk—that is the simplest spiritual food and easy truth of the Gospel. I feel safe to say that the greater part of the responsibility rests upon the mothers. Parents should do their best for their children and "bring them up in the nurture and admonition of the Lord."

These new-born babes in Christ who were reared by godly parents can testify how precious the simple teaching of mother is. I know of a young man, who is a member of our Church and an active worker in the Sunday school. The mother died when he was yet a child, but he can well remember how his mother gave him a start in life. And the very day, by the side of her death bed, he had the privilege of listening to the last words that came from her lips. It was the start of a spiritual life, and that very sermon is this man's daily sermon. It keeps on ringing as long as life will be—we can not forget, its the start of a spiritual life. It is mother that has taught me to say my prayers.

Mothers, it is worth the time to consider your boys and girls to start them in the spiritual life, the everlasting life. Yes, start at home, and there is a start in the Church.

And we as a body of Christ's followers, do we help nourish the new-born babes in Christ that they may grow? Do we speak to those young members

in the Church of Jesus and His love; His healing power; who is willing to help us and bless us if we walk in His path and follow Him all the way?

Harleysville, Pa.

INSTEAD OF "KEEPING COMPANY"

Sel. by a Sister

The quaint, old-fashioned phrase "keeping company" is no longer used to tell that a young man is paying attention to a girl, but no matter what phrase is used young men still call upon young women, and every right-minded parent worries more or less at this period.

Intelligent and far-seeing parents desire to have their sons and daughters mingle with refined, well-bred, sensible associates, and in time marry worthy mates and set up happy homes of their own. Sometimes this desire takes the form of over-anxiety; the parents wish to choose the "in-laws," and thus they place difficulties in the way of their children. The wise attitude for the parents to assume in this delicate and critical period is that of sympathetic, quiet, non-interfering interest, with a real desire to be helpful and considerate at all times.

Much of the trouble lies in the fact that parents too often, before becoming interested, wait until their children form friendships that bid fair to ripen into love, then ruthlessly lay down laws that, in the light of their own youthful experiences, they know will not be obeyed. Prevention is better and surer than cure in dealing with unfortunate love affairs, particularly between young people who are still under twenty.

Even before the first boy and girl attachments are formed—attachments that are usually nothing more than the passing fancies between school children—fathers and mothers should be on the alert to form little congenial groups that include only boys and girls of clean, wholesome character. Once the group is formed the young people themselves become very critical as to admitting newcomers into it, but the whole matter can be so quietly and carefully manipulated that the children think they are doing it all themselves, when in reality the parents are back of it all, although out of sight completely.

* * *

As the years fly past the pairing off will come, although it should be postponed as long as possible, and then the old-fashioned phrase "keeping company" is in order in the minds of the grandparents. The young folks

must be trusted, of course, for the chaperon idea has never gained much headway in the country, but prolonged visits, lengthy drives, and staying out late at night should never be permitted. By means of careful and early training the idea that "nice" young people do not give occasion for talk should be well established, as well as the fact that well-bred young men and women are careful of their conduct in public and in private.

Long engagements should be frowned upon. The greatest tragedies of the country have come about by permitting a young man to monopolize the time of a young lady for years and years, only to cast her off to marry some younger person. Just why these cases are more common in the country than in town no one can explain; nor why, if marriage does follow a long courtship, it is rarely a happy marriage.

But even if the interest in courtship is belated it is not worth while to give up in despair if John begins paying attention to a girl who is unworthy, or Mary persists in meeting a young man who has little to commend him. Do not use harsh measures and so defeat your cause forever. A visit away from home, or the introduction of some outside interest that brings in other young folks may cause the headstrong son or daughter to begin to contrast the loved one with more attractive companions, and when once a good, healthy criticism is established there is hope. One young girl who was bound to throw herself away by marrying a drunkard, was forever cured of her fancied love by visiting at the home of a relative who came home in an intoxicated condition and abused his family. The almost distracted parents paid the girl's board in this wretched home while she thought she was visiting the unhappy wife having consented to the plan in order to save the girl from a fate worse than death. She came back to her home thoroughly cured and in time made a happy marriage, but opposition would have driven her into an elopement.

* * *

After a short courtship following a long acquaintance, there is every chance that a happy home will be established and father and mother can enter into that state of Indian summer enjoyment that parents know only when their children are well married and settled for life. And that enjoyment may be the portion of all parents who use discretion, and tact in managing their young folks (without seeming to do so) in their love affairs. —Hilda Richmond.

Sunday School

For the Gospel Herald.

Lesson for March 21, 1920—Rev.
7:9-17

JOHN DESCRIBES WORSHIP IN HEAVEN

Golden Text.—Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.—Rev. 7:12.

Introductory.—One of the most inspiring of messages which was ever the lot of man to receive is found in this lesson. John had seen a number of visions of things pertaining to this earth; he was now given a glimpse of the glory experienced by the worshipers in heaven. From this vision we gather food for much meditation. We feel a thrill at this foretaste of heavenly glory, and are also confirmed in a number of important Christian doctrines. This language being given by inspiration of God, we are in no doubt about the reality of the things described, even though the vision itself is but typical of the things which shall be hereafter. Let us notice,

1. **That the throng in heaven is without number.**

Like the sands of the sea shore or the stars of the heavens, the saints in glory are innumerable. It is a great multitude, representing every nation in every clime and age. But some one asks how this corresponds with the language of Jesus to the effect that only a few are found on the narrow way. There are two classes of people who are sure to go there: (1) those who die in their childhood infancy ("Of such is the kingdom of heaven"); (2) those who accept atonement and salvation in the blood of Jesus Christ. Though the saints are few compared with sinners, yet the saints of all ages, added to those who die in childhood innocency will make up the number here described.

2. **That all glory for salvation is attributed to Christ.**

The great multitude sounded the praises of God and of the Lamb. Again, one of the elders informed John that "these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." It is a confirmation of the truth, abundantly taught in the Word, that salvation comes only through the atoning merits of the blood of Jesus. "The blood of Jesus Christ His Son cleanseth us from all sin." "Without the shedding of blood there is no remission."

3. **That the worship is most inspiring and whole-souled.**

Listen to the notes of praise and grateful recognition of blessings received: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power and might, be unto our God for ever and ever. Amen." There was no reserve, no discord. It was the gratitude of the soul, pouring out its praises to Him from whom all blessings flow. This scene sheds light upon the scripture which says, "At thy right hand are pleasures for evermore."

4. **That the glory and satisfaction is complete.**

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." It is God's way of saying that all our wants will be thoroughly satisfied. There will be fulness of joy and satisfaction without reserve. No wonder the hosts of heaven sing and praise His name.

5. **That there will be nothing to defile the soul or sadden the heart.**

The saints of God will be in white robes—that is, pure and spotless. Sin can not enter heaven. The blood of Jesus Christ cleanses from all sin. "God shall wipe all tears from their eyes." As the revelator says at another place, there will be no sorrow, nor crying, for the former things are passed away. It will be a place of perfect and never ending joy and peace.

6. **That saints and angels will be found in the courts of glory.**

Our message tells of the "great multitude, which no man could number." It also tells about the angels standing around the throne. There is a peculiar charm about the connection of saints and angels. Here the angels are described as "ministering spirits," ministering to those who shall be heirs of salvation. If our eyes could behold the inhabitants of space they would no doubt behold a scene similar to that which Elisha and his servants beheld when the Syrians attacked them. In heaven the veil which hides those scenes from us will be removed and the glorious sight of angels of God will be ours to behold.

7. **That the fellowship will be complete.**

We have already noticed the fellowship of saints and angels. Let us also notice the fact that the Lamb of God will be in the midst of the saints. As we witness this scene we have an added vision of the foretaste which John enjoyed when he said, "Truly our fellowship is with the Father, and with his Son Jesus Christ." Thank God for this fellowship here. Thank

Our Young People

THE BIBLE GOD'S MESSAGE TO MAN.—II Tim. 3:14-17; Heb.

1:1-4; 2:1-4.

Topic for March 21

MOTTO

"The testimony of the Lord is sure making wise the simple."

THE STUDY HOUR

I. The Purpose of the Scriptures.—When that period of time had passed when traditions could no longer pass down from father to son and the time came when an uncorrupted message needed to be borne to all ages, then God began to direct the writing of His messages in books (Deut. 31:9-13).

Were it not for the faithfulness of those whom God gave charge of the writing and keeping of the Scriptures we would indeed be in darkness. But now we have received words that are light upon the pathway of life and which reveal to us the nature and character of our Creator. It reveals to us whence we came and whither we are bound. It is especially designed as a book to bring a message of salvation to a lost and doomed race.

God used message bearers to bring His Word to us. He spake thru holy men who were moved by the Holy Ghost (II Pet. 1:21). They wrote the words which God gave them, and delivered them faithfully to the people. They always spoke of their writings as God's Word and revered their own writings as authority. The prophecies were studied by those who wrote them in order that they might know more of their meaning (I Pet. 1:10-12).

II. The Text—II Tim. 3:14-17.—This passage recognizes the existence of Scriptures which are holy. They were read and taught to the youth. They are able to make wise unto salvation by faith in Christ Jesus. The entire Bible is given by inspiration. All of it is profitable.

Heb. 1:1-4 and Heb. 2:1-4 reveal to us the fact of God speaking by chosen men and that their words will be required of us if we fail to heed them.

III. Outline Study

- I. The Inspired Word.—II Tim. 3:16; II Pet. 1:21.
 - a. Contains God's promises to man.—Rom. 1:2.
 - b. Point us to Christ.—Jno. 5:39; I Cor. 15:3.
 - c. Gives understanding.—Ps. 119:130.
 - d. Is light to the path of life.—Psa. 119:105.
 - e. Is written for our learning.—I Cor. 15:4.
 - f. Searches out the inner life.—Heb. 4:12.
 - g. Converts.—Ps. 19:7.

PERSONAL THOUGHT

Praise God for the Bible.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, "Scripture"
2. Learning the Bible While Young

For Young People

1. The Need of a Message
2. The Manner in Which God Gives the Message
3. The Sufficiency of the Message for Our Salvation

God for the full and perfect fellowship hereafter.—K.

Gospel Herald

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Beleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, MARCH 11, 1920

Field Notes

The series of meetings at Church-
town, Pa., advertised in these columns
to begin Feb. 29, were postponed in-
definitely on account of inclement
weather.

The proposed Bible conference at
Tavistock, East Zorra, A. M. meeting
house has been recalled because of
the prevailing epidemic of influenza.
It has not yet been determined when
the meetings are to be held. B.

Bro. J. B. Hernley and wife and
Brethren Henry and Elam Hernley all
of Scottsdale, are spending a short
time in Lancaster county, attending
the funeral of sister Alice E. Bucher.

Bro. John W. Weaver of Union
Grove, Pa., closed a series of meetings
at Elizabethtown, Pa., on Sunday
evening, Feb. 29. There was good
interest, the brotherhood feels
strengthened, and six precious souls
made the good confession.

Change in Address.—Bro. Vernon
Smucker from Orrville, Ohio, to Scott-
dale, Pa.; Clayton F. Yake from
West Liberty, Ohio, to Scottsdale, Pa.
Of course it is understood that this
notice definitely indicates that these
two workers are now permanently
located at the Publishing House as
regular members of the staff.

Meetings at Peoria Mission.—Ar-
rangements have been made for a
series of meetings at the Mennonite
mission in Peoria, Ill. The meetings
are to be held March 10-16, in charge
of Bro. Clayton F. Derstine as evan-
gelist and Bro. Walter E. Yoder as
leader in song. Members in nearby
congregations are invited to assist in
the meetings.

The severe storm in the eastern
part of this state interfered with the
attendance at the Bible conference at
Mellinger's Church near Lancaster
last week-end. It was intended to
hold a session of the conference on
Monday instead of closing on Sunday
night as formerly announced. Bro.
Daniel Kauffman of this office was
one of the instructors and Bro. Noah
Mack of New Holland, Pa., the other.

**Ordination Services at Elizabeth-
town.**—An important meeting was
held at Elizabethtown, Pa., on Thurs-
day, Feb. 26, when Bro. Noah Risser
was ordained a bishop. Five brethren
were in the lot. Bishops Peter R.
Nissley, Benjamin Zimmerman, and
David Westenberger had charge of
the services. Bro. Risser was or-
dained to assist Bro. John L. Ebersole
in his work, who because of advancing
years felt the need of help. The Lord
bless him in his labors.

A Request.—Sister Susan Good
Hostetler, who went to her eternal
rest last April, during her life time
wrote quite a number of poems. Many
of her friends would like to have these
poems and it has been decided to print
a limited edition of the collection. In
order that we may know how large
an edition to print we request that
all who desire a copy should without
delay send a postal card to that effect
to J. A. Ressler, Scottsdale, Pa. The

price of the book will be somewhere
between fifty cents and a dollar, ac-
cording to the size of the edition
ordered.

Correspondence

Lewiston, Mich.

Dear Herald Readers:—We receive
words of comfort and cheer from dif-
ferent parts of a few states, telling of
their interest here. Many inquire we
have not been able to answer. We
thank you for your interest here in
building up the cause of Christ's king-
dom.

If any family is thinking of coming
in a community where they can work
for the Lord; He can use you for set-
ting up a standard of pure life that
will count for the lost souls of this
community. One or more good Chris-
tian families will help to strengthen
us here. You are greatly needed. It
would mean a great help to us. Write
us for other particulars about cheap
homes, good water, and other things,
or come and see us. We will gladly
answer all the letters and cards. We
do not have any land to sell. We are
not interested in that kind of real
estate; but it is that land above, a
home free for all through the Lord
Jesus Christ. But of course if you
come you want a home here while our
work for the Lord is going on, and
there are some good homes here that
can be purchased reasonable.

Cora E. Tracy

Garden City, Mo.

Greetings to all Herald Readers:—
Feb. 25 marked the close of an in-
spiring series of meetings by Bro.
Clayton F. Derstine. Morning ser-
vices were held at Bethel and evening
at the Sycamore church. We appre-
ciate Bro. Derstine's help very much
and are thankful too for the six con-
fessions made during these meetings.

We were glad to have Bro. Mininger
with us at this time and hope his
health and strength may soon be re-
stored to normal. Cor.

Tofield, Alta.

Dear Herald Readers; Greeting:—
We were glad to have with us Bro.
N. B. Stauffer of Aldersyde, Alta.,
who, with the help of one of our home
ministers, Bro. J. K. Lehman, con-
ducted a very instructive Bible con-
ference. Beginning with a sermon
on Wednesday evening, Feb. 18, by
Bro. S. on the text, Jno. 1:11,12,13,
the meeting continued until Sunday
evening, the 22nd, closing with a very
impressive lesson on "The Prodigal
Son." Two lessons and a sermon
were enjoyed each intervening day.

As a result two precious souls were willing to take the all-important stand for Christ. May God bless and tenderly guard them from temptation. We rejoice for the two souls who were willing to stand for Christ, but we are sad because of the many around us who are yet unsaved and are without that blessed hope.

We were much disappointed in not having Bro. Allen Good with us to assist in these meetings, but the Father saw best otherwise, so we bow in humble submission, hoping he may be able to be with us later.

Although we have had much snow and cold weather this winter, there has not been one Lord's day that we have not had services, a fact which makes us feel glad. We are beginning to have signs of spring and hope we may wait with patience upon Him who over-rules, even Nature.

May God bless you all.

Feb. 26, 1920.

Cor.

Minot N. D.

Dear Readers—Greeting, One more month has passed since we wrote from this part of the great harvest field. The grim reaper, death, has again entered our little flock and claimed one of our number in the person of our Sister Mrs. L. B. Yoder, (see Obituary later) of whose illness we made mention in our last report. "One by one we're going down the valley." There has been other sickness in the congregation but at this time about all are able to be out again. The "flu" has been in several homes in the congregation—none very serious. It is now reported pretty bad in Minot—there have been some deaths there recently. Doctors are kept busy.

The weather continues winter-like; mostly between zero and freezing; 6° below this morning, snow has thawed very little up to this time, so sledding is still the only means of travel in the country. We were glad to have with us over Sunday Feb. 29 Bro. J. C. Gingerich of Wolford, N. D., who preached for us both on Sunday morning and Sunday evening. We were glad for the truths spoken.

Bro. G. was called here to assist in the funeral services of sister Yoder. Bro. Mast is not making any decided change for the better thus far. We still anxiously hope.

Yours until He comes.

March 2, 1920.

L. S. Glick.

Fentress, Va.

Dear Herald Readers, Greeting in Jesus' name:—Bro. John H. Moseman, of Lancaster, Pa., came into our midst on Feb. 14, and remained with us until the evening of Feb. 22, preaching eleven sermons for us. On the evening of the 22nd., just as the

meetings were about to close, it was decided to have him remain for two more evening services. However, on Monday afternoon he received a message calling him home at once, which was on account of the illness of his wife and two sisters. We pray for their speedy recovery, if it be not prayed against the Lord's will. Five precious souls were made to confess their Savior during the meetings, and two renewed their vows with Him again. We truly rejoice for the workings of the Lord thru His servant, who by his earnest and sympathetic spirit was able to accomplish for the Lord that for which we had long prayed.

Bro. Edward Showalter of Iowa was recently in our midst visiting relatives and friends.

Mar. 2, 1920.

Cor.

New Paris, Ind.

Greetings to all Herald Readers, We feel to say with the Psalmist David, "I will bless the Lord at all times; his praise shall continually be in my mouth." Health is fairly good amongst the brotherhood. Influenza had taken hold on a number of the brethren and sisters, but they are able to be out again at this writing.

We expect to hold a singing school at this place with Bro. J. I. Welty as instructor, beginning about the first Tuesday evening in April. It is to be held on Tuesday evening of each week.

The number at Sunday School and Church service is growing again since the weather is warmer.

Yours in His service,

March 4, 1920.

Ella Rohrer.

A FEW THOUGHTS ON THE DRESS QUESTION

By Arthur Martin

For the Gospel Herald

We often hear this question discussed more in behalf of the sisters than of the brethren. Why this should be has been a question. It tells in I Tim. 2:9 how the women should dress. Can we altogether blame the sisters if they fail to comply with the regulations of the Church when our young brethren come out boldly with the mark of the world in almost every phase—such as latest cut suits and shoes of the latest type and hair done in the fashion of the world? And yet can we altogether blame them as young people when many of our older brethren are weak along those lines. As a young brother at one time stated, if our older brethren would wear the plain clothes then they could expect the young brethren to wear them also. Let us as parents be an example to our chil-

dren, and not only ours but to the whole community. Bro. Weaver stated in the last issue of the Gospel Herald, "Let brethren once submit and they will find the sisters come in line quite readily."

Pryor, Okla.

We do not understand our brother as desiring to encourage disobedience on the part of sisters simply because some brethren are disobedient to Scriptural teaching, nor to encourage worldliness on the part of younger members because there are some older brethren who fail to set proper examples; but rather that he brings these things as reminders that brethren as well as sisters should be obedient to all that the Bible teaches, and that older members especially should see to it that they set the kind of examples that will encourage the younger members to let their light shine in Gospel order.—Editor.

HEALTH HINTS

For the Gospel Herald

Is sickness from the Lord? Some people say that it is. In one sense this is true. "Whom the Lord loveth he chasteneth." It is one of the evidences of His wisdom that fallen man is made to see and feel the frailty of the human fabric which we call the body. In another sense we are largely responsible for our own or our posterity's sicknesses.

Is sickness from the devil? Some people say that it is. In a sense that is true. Had man never yielded to the temptations of the devil's allurements, there would have been no sickness or anything else in the line of afflictions for the body. Yet it is true that sickness is not a sign that we committed sin, for weakness of the body is often inherited and much of the sickness comes in the form of contagion, atmospheric conditions over which we have no control, or exposure while attending to our Christian duty while ministering to the wants of the needy.

We may reduce our sickness by half, however, by observing a few rules which practically all people may do if they will:

1. Be regular in our habits.
2. Eat food calculated to keep the body in good condition, and take plenty of time to eat it.
3. Go to bed early, and rise when we wake.
4. Spend at least two hours out of doors each day.
5. Keep your conscience bright, and reduce worry to the minimum by casting our burdens upon the Lord.
6. Keep busy doing something useful, and spending our lives wholly to the glory of God.—K.

Miscellaneous

IF CHRIST SHOULD COME TODAY

If Christ should come today, brother,
Would you care for worldly gain.
Which you're grasping eager-handed
At the cost of virtue's stain?
Would you not then wish your treasures
Were laid up in Heaven above?
That instead of gold and silver
You were rich in works of love?

If Christ should come today, sister,
Would you care for things of dress,
Which have claimed your time and money,
Making thoughts of Him grow less?
Would you care about the fashion,
In its shallow fickleness?
Oh! instead of costly raiment
Would you not want righteousness?

If Christ should come today, brother,
Would you care for worldly fame,
Which through weary years you've toiled
for,

Seeking but to win a name?
Would you care for worldly honors,
If from God's majestic Son,
You might hear the welcome plaudit,
"Faithful one, thou hast well done?"

Christ has bidden us be ready;
When we think not He will come,—
Come the second time to Judgment,—
Come to take His children Home.
Let us early seek his favor,
While as Advocate He stands,
When as Judge He comes, we may not
Plead for mercy at His hands.

—Sel. by A. R. Kurtz.

SPIRITUAL GIFTS

By Ella Miller

For the Gospel Herald

Let us consider Christ's parable of the talents a moment.

A master called his servants. To one he gave five talents, to another two, and to another one; "to every man according to his several ability."

Then the master took his journey into a far country. On his return, reckoning time was at hand.

The one with five talents reported five talents gained. The one with two reported two gained. To each of these the master said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

The last, with only one talent, had been careful to hide his. He said, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."

Notice, the two first **came** and **brought** what they received, and gained. The other said "lo, **there** thou hast that is thine."

Did his accusation, and excuse of

being afraid avail anything with the master? No, his sentence was, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

The same commendation was gained by the servant with two talents, as by him with five—he was equally faithful, though his gift was less.

Now do each of us have that which we are responsible for, or hold in trust? Paul says (I Cor. 7:7): "But **every man** hath his proper gift of God, one after this manner, and another after that." Does this mean us? Yes, truly. We are doing what the first two did is the parable or what the last one did.

Our happiness in this life and in eternity depends on, whether we are using or hiding that which God has entrusted to us.

What do our gifts mean to others? "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto **all** that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? . . . Faith cometh by **hearing** and **hearing** by the word of God."

There are other avenues besides the ministry through which the Word of God may be heard. Paul writing of the Christian life, and service, says, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry let us wait on our ministering, or he that teacheth, on teaching; or he that exhorteth, on exhortation, he that giveth let him do it with simplicity, he that ruleth with diligence, he that sheweth mercy with cheerfulness."

Notice he speaks of seven gifts: prophecy, ministry, teaching, exhortation, giving, ruling and mercy.

He also says, "For we have many members in one body, and all members have not the same office: so we being many are one body in Christ, and every one members one of another. The eye cannot say unto the hand I have no need of thee: nor again the head to the feet, I have no need of you. Nay; much more those members of the body, which seem to be more feeble are necessary."

Let us ask ourselves, what is our talent, or gift? It may be only giving. What does that mean to others? Does it not mean that if you do not give, others whose gift may be preaching, teaching, or exhorting, may

not be able to carry the glad tidings to those who are in darkness? God has so ordained that we cannot and do not live a life independent of all others. If our gift or gifts lie hidden in the napkin, some one aside from ourselves is suffering a loss. Some soul may be lost, because we have not been willing to use what God has entrusted to us.

There comes a time in the future new,
When this life has passed away,
When these needy ones shall stand with
me

In the light of a judgment day;
When the angel reads from the book of
life

My deeds for that great review;
If these should speak and accuse me there,
I wonder what I would do?"

Nampa, Idaho.

COURAGE

Courage—every Christian young person needs it. It takes courage to go onto the battlefield and face an armed foe, but it takes more courage to enter the battlefield of the Almighty and in His name fight His battles. But everywhere courageous hearts are enlisting. Let there be no slackers.

How many have dedicated all their strength and efforts to the mighty task before God's people? We have come to the time when mighty things must be done, and we have come to the time when God is fitting mighty men to do them. The choice is with us. Any one who is willing to pay the price may wear the badge of honor in God's army; and the price is eternal diligence, earnest, strenuous, hard work, coupled with fearless courage and undaunted faith in God and His message.

The need and demand for mighty men is not in the past. The times just ahead of us call for mighty men of valor. Some one again will prevail with God; some one will stretch out his rod and the Red Sea will part; some one will smite the rock and call for the gushing water; some one will command the sun to stand still and it will obey; some one will smite the host of the Midianites; some one will interpret the handwriting for the king; some one will heal the leper; some one will prevail mightily with man and God. But this is not all. Some one will be sold into Egypt; some one will be thrown into the dungeon; some one will be cast into the lions' den; some one will say at last, with Paul, "In labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. . . . Five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned,

thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Yes, there will be triumphs and trials; but he whom God can trust with great power and miraculous endeavors, He can trust in severe affliction and sore persecution. Will you be one to enter into these experiences and stand at last with all the heroes of God?—Sel. by Jos. E. Zimmerman.

THE BAIT OF WORLDLY AMUSEMENT

By Amanda Nebel

For the Gospel Herald

A bait is something used to catch something else. The three avenues through which Satan tries to catch human beings is "the lust of the flesh, the lust of the eye, and the pride of life." But he uses different kinds of bait. I will illustrate: Some of us are great readers (and there is nothing wrong in that—but sin is always the misuse of something that is right). Well, Satan takes advantage of that and gets us into the habit of reading anything and everything for a while and after a while we will care for nothing but novels, love stories, etc. God's Word will be dry and uninteresting to us, as will all other good books. Our appetites will only be for "earthly, sensual, devilish" things.

Some of us may be endued with curiosity. We have often wondered what picture shows were like. Well, they have the life of Christ or the sinking of the Titanic on the program one of these nights and we just go. While there may be no harm in the pictures themselves we've been there once and we would like to go again. We've been entrapped and the next thing we know we will be enslaved and some day—and oh, sad day if it should not be until the judgment day—we will awake to the fact. Some of us may like to play with temptation by showing what we are, showing that we can stop when we want to and indulge in it when we want to. But the trouble here is we do not want to quit as time passes on, and the next thing we know we won't be able to quit at all. Especially is this true of the drink and tobacco habit.

Some of us he gets through igno-

rance. We see no wrong in chautauquas and some of these milder forms of worldly amusement. And I sometimes think they are the cause of luring more people from our own beloved church because the good and bad is mixed together so much and the bad soaks in as well as the good; if anything, a little more.

But let us see what the Scriptures say about these things. They say, "Search the scriptures," not ten cent novels. In Phil. 4:8 we read, "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Surely there is no virtue or purity in picture shows with women in their nude costumes and men with murder in their eyes and revolvers in their hands; or anything lovely or just about the man that comes home drunk and abuses his wife and children.

Many other things might be mentioned, but just one more word of warning. If we will indulge in these things we will soon become lukewarm. In Rev. 3:16 we read, "So because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," meaning that God will not have anything to do with us.

Wayland, Iowa.

JUDE'S CERTAIN MEN

From a tract by R. E. Neighbour

Sel. by J. H. Mosemann

(The "certain men" referred to are the men who pose as religious teachers, at the same time denying or refusing to confirm such Bible doctrines as the inerrancy and absolute authority of the Bible as God's Word, the virgin birth and deity of Jesus Christ, and kindred doctrines.)

(Continued)

These Certain Men

"Deny the Only Lord God, and Our Lord Jesus Christ."

With the sovereignty of God and the deity of Christ Jesus denied, every step of the apostasy, as set forth in Jude's Epistle, is made easy. If Christ is God and Sovereign Lord, we are dependent servants—servants who seek truth, not shun it; servants who preach truth, not prevent it; servants who live the truth, not libel it.

These Certain Men would bring Christ down to man's level, and exalt man to Christ's level. If the one is divine, so is the other. If one is the Son of God, so is the other. Distinction lies in attainment, not in attributes. The divine in Christ merely reached a higher state of development than the divine in the average man. Christ was not deity.

These Certain Men make Christ no more than a perfect human. They say that Christ, in a moment of rapturous emotion, saw within Himself the divine nature and declared Himself to be the Son of God. In like manner, all men are sons of God, and should recognize in themselves the divine spark, fanning it until it glows with God-like splendor.

With the Lordship of Christ renounced and the Sonship of man recognized, the ascendancy of the apostasy is assured, and the day of the apostate teachers has dawned.

Men who renounce the Lordship of Christ find it easy to repudiate the Book of Jonah although in doing so they make Christ, who accepted it, a liar.

Men who renounce the Lordship of Christ find no difficulty in refusing to believe Moses and the prophets, although the Lord Jesus, beginning with Moses and the prophets, expounded in them the things concerning Himself.

Men who renounce the Lordship of Christ can readily reject Moses and the prophets, and still accept the Pauline writings; although the apostle Paul believed "all things written in the law and the prophets."

The Pantheist who recognizes God as merely an "unknown force," and the agnostic who professes to know nothing about God, are in no sense justified in joining the Certain Men contingency and sitting with them as critics on the Word of God—a God who is, to them, an ethereal non-entity.

The scholastic preacher, who professes to be neither pantheistic nor agnostic, but who avows faith in the triune God, and yet, denying Lordship, worships at the shrine of his philosophical and scientific vagaries, is in no sense justified in joining the critical contingency and sitting in judgment on the Word of God.

Is the critic "ut Deus" that he should feel himself authorized to accept or reject portions of the Holy Scriptures, accordingly as they fit or fail to fit every twist and turn of his theological theories?

"Certain Men" who deny Lordship, and who speak of the Inspired Word as "insipidity and monotony" and as a mere "product of poetic imagination," are obsessed with folly.

"Certain Men" who deny Lordship and vainly vaunt their specious speculations as infallible, while they proudly parade the infallible, unchangeable, and ever enduring Bible as fallible, are possessed with irrational madness.

"Certain Men" who deny Lordship will worship the premises and the conclusions of their human reasonings as unerring, and profane the Divine Word as no more than the erring collection of scattered writers, worthy of notice merely as a "conception of the customs and habits of early times," such men are Satan-deceived and Satan-driven.

Let those who are "servants of the Lord Jesus Christ," "sanctified by God the Father," "preserved in Jesus Christ and called,"—let those who are "looking for the mercy of our Lord Jesus Christ unto eternal life;" let those who worship "the only wise God, our Saviour," beware of the subtleties of apostate teachers. While they deny the only Lord God and our Lord Jesus Christ, let us ascribe to Him "glory and majesty, dominion and power, both now and forever, Amen."

These Certain Men have

"Crept in Unawares."

There have always been apostate teachers, but formerly the leaders were outside the churches.

One hundred years ago, Tom Paine, the infidel, (an avowed oppressor of the truth) taught outside the churches what the destructive critics of today (accepted apostles of the truth) are teaching within the churches. The supposedly new scientific conclusions which the critics parade, are little more than a rehash of Paine, Huxley, Spencer, and others.

These "Certain Men" have the privilege of rejecting the Word of God, in part or in whole. But why should they creep in unawares? Why should wolves array themselves in sheep's clothing?

These "Certain Men" have a right in liberty of conscience. But why should they seek fellowship with those who are "holding forth the Word of life?" Outside the camp, they are enemies; inside, they are traitors.

These "Certain Men," outside the church, have a right to preach "another gospel which is not another," but they have no right to bring their perversions inside the church as a substitution for the Gospel of Christ.

Their gospel is not God's Gospel, themselves being witnesses.

The righteousness they seek to establish, based on the achievement of man, is not the righteousness of God, based on the work of Christ.

The peace they seek to inaugurate, through the prowess of man, is not the peace that God will inaugurate at the coming of the Son of Man.

Their salvation is a "process of development," humanly wrought out, and dependent upon environment. It is not a creative act of God, divinely wrought within and dependent upon grace.

Let men who are apostles, "not of men, neither by man, but by Jesus Christ, and God the Father;" let men who preach a Gospel which is not after man but "by the revelation of Jesus Christ," beware of these "Certain Men" who have crept in unawares. "Though we, or an angel from heaven, preach any other gospel-----let him be accursed."

(To be continued)

"Little things, well done, become great things."

SIMPLICITY

By Mary Brenneman

For the Gospel Herald

Recognizing the fact that men and women of today are inclined to drift away and forsake the simplicity of the Gospel, and also the importance of conserving the simple life, the question remains, How may we retain it in the lives of our people? When a life gets away from the single aim of glorifying the Creator and fulfilling His plan for the life, that life has departed from simplicity and the power which will enable it to attain real success for time and eternity. The cry of the Church, and, the whole world as well, is for men and women who are loyal and devoted. Give up the simple life and there is nothing left of your Christianity but empty professions. Some one has said, "The author of the book which teaches the simple life in perfection is God." Our Lord and Master, the author of our faith by precept and example, established simplicity as a fundamental principle in Christian living. John the Baptist was also a man of simple habits of life. A very unpretentious man going about his work with a single aim of glorifying God.

But what does the simple life include? First, let us notice that it includes simple devotion. It is the love of God shed abroad in the heart by the Holy Ghost; a love that allows nothing to quench the Spirit or to stand in the way of real affection for friend or foe, saint or sinner. It also includes simple faith. This faith knows nothing but to believe that the Bible is the inspired Word of God and that all of it is to be taken just as it reads. Without faith it is impossible to please God. Another essential of the simple life is a speech that is pure, simple, easily understood clear of idle words, and free from vain repetitions. The best example we have of simple speech is the Bible. Speech is the chief revelation of the mind. As the thought, so the speech. To better one's life in the way of simplicity one must set a watch on his lips. "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man."

Diet is by no means of least importance in the simple life. When the life becomes perverted in other lines it is not strange that indulgence of appetites should follow. The appetite is God's gift to man to guide him in the choice and regulation of what he eats and drinks. It has been said, "When man controls the appetite it serves a useful purpose; when it controls man it becomes his god. This cannot be indulged in without

paying the penalty in ill health and disease. That which unfits man for service in nobler and higher things cannot be a glory to God or a blessing to mankind. The simple diet, then, includes food and drink that is wholesome and necessary to sustain life. It excludes stimulants and narcotics and all other things which hinder the digestion or overload the stomach. "Eat to live," not live to eat, is the rule of the simple diet. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Simplicity in attire is also taught and commanded by the Scripture. It includes modesty, plainness, serviceableness, and neatness. We should at all times think enough of ourselves and our religion to keep ourselves clean, neat, respectable, no matter whether it be our homes, in our clothes or in any other way. Whenever one dresses for an effect and is constantly conscious of it there is something wrong, whether his attire be the extreme of fashion or of plainness. Thus it is the person who practices simplicity in his dress and forgets about it, meditating the while upon the great values in life, who is a commander for good among his fellowmen. Society gives place to the man whose appreciation of the great and good is more evident and lasting in the impression it makes than the clothes he wears. We also have many opportunities to exercise simple charity.

We should have a heart of sympathy for all in need and a willingness to share with them as long as we have anything to share. In I John 3:17 we read:—"But whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Therefore let us not forget to cultivate simple habits in our daily life. Filthy habits, filthy talk and all such things will not be found on a person that is out and out for Christ. As long as we are not willing to give up these sins which are a hindrance in our Christian life, we cannot accomplish anything in bringing souls to Christ. "Be ye doers of the Word and not hearers only."

Have we been living the simple life as it has been held up by Christ Himself, or have we been guilty of putting too much stress on one thing which the simple life includes and neglecting other things of equal importance? What we need is the simple life which means a life well balanced, one that will accomplish much good in the world.

The simple life includes true devo-

tion, faith, pure speech, wholesome diet, modest attire, charity, and good habits in our daily life. To cultivate the spirit of simplicity means to live it.

Lima, Ohio.

AN EXCERPT FROM HISTORY

By J. D. Miller

For the Gospel Herald

In Scharf's History of Western Maryland I find the following:

"The Grove family. Jacob Groff, the ancestor of the large and influential Grove family of Washington County, removed to Sharpsburg in 1760. He was the grandson of Hans Groff, who was born in Switzerland in 1661, and who fled to Alsace, Germany, during the persecution of the Mennonites in his fatherland. In Alsace he bore the title of Baron von Weldon, and several copies of his coat of arms are in possession of his descendants. Whether the original is in existence or not is unknown. After remaining in Alsace for some time he emigrated to America with his family and household goods. One of the articles which he brought over with him, and which is now in the possession of Levi W. Groff, of Lancaster, Pa., is a family Bible printed in 1585. It is a large and weighty tome, with thick covers protected by plates of iron, and stands on four small iron feet. Hans Groff arrived in Pennsylvania about 1695, and moved westward to a stream now known as Groff's Run, in Lancaster county, where he established a trading post with the Indians, exchanging blankets for furs, which he hauled to Philadelphia in a stout wagon drawn by six powerful horses. Subsequently he purchased from the sons of William Penn a tract of land containing some fourteen or fifteen hundred acres, and laid out Earl township, so named from his title of nobility, upon the banks of Groff's Run. The locality is now known as East Earl and West Earl, Lancaster county. He lived to be a very old man, and was buried in the graveyard attached to Groff's meeting-house. His grave was marked with a rough sandstone slab, on which the letters "H. G." are still decipherable."

Here follows in detail a record of the descendants of Hans Groff and his wife, Susanna; many of whom are apparently living today in the vicinity of Sharpsburg, Md.

Elk Lick, Pa.

Let me tell you, dear brother or sister, if you are really looking for a position of responsibility, be faithful where you are.—Ed. Miller.

REPORT

Of Receipts of Eastern Mennonite Board of Missions for February, 1920

For the Gospel Herald

Childrens Home Millersville Pa	
Stumptown Cong.	\$ 5.00
General Mission fund	
Workers Mennonite Home	\$ 5.00
New Danville Cong	38.00
Lost Creek Cong	25.00
Slate Hill S. S.	18.43
	\$ 86.43

India Mission

Mount Joy Y. P. M.	\$ 28.55
Landis Valley Cong.	137.67
Salunga S. S.	36.50
A bro & Sister Manheim Pa	50.00
Elizabethtown S. S.	20.00
A Sister Lanc Co	10.00
	\$ 282.72

Native Workers' Support India

Millersville Y. P. B. M.	\$ 50.00
E. Petersburg S. S. Y. P. B. C.	5.00
Manheim Bible Study Class	5.00
	\$ 60.00

India Famine Relief

A bro & Sister Marietta Pa	\$ 5.00
A Sister Lanc Co	5.00
D. G. Kennel	10.00
	\$ 20.00

David and Fannie Hershey Memorial for New Building Girls' Orphanage India

Hershey Machine and Foundry Co	\$ 2,000.00
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India Orphans

Kathryn Lehman	\$ 2.78
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Childrens Missionary fund India

Anna Mae Eby	\$ 1.00
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Knoxville Tenn Mission

A bro and Sister Marietta Pa	\$ 10.00
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For A brothers Personal Use

New Danville Byerland and River Corner Congs	\$ 113.20
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South American Mission

A friend New Holland Pa	\$ 5.00
A Sister Lanc Co	5.00
	\$ 10.00

Total for month \$2,591.13

Gratefully Acknowledged,
Eli G. Reist, Treas.

So long as we see the unconverted foreigners among us as "Hunkies" and "Dagoes" and "Niggers" and other similar names we are not spiritually qualified to work among them. But if we recognize them as "lost sheep" deserving our sympathy, and our souls are burdened for their salvation, we are then in position to do them some good.—E. D. Hess.

A survey of the neglected rural fields reveals the fact that the greatest hindrance in the way of supplying these needs is a lack of workers with sufficient time and inclination to take hold of the work.—C. A. G.

REPORT

For the Gospel Herald.

Mennonite Pub House,

Dear Brethren Greeting, I have recd the following contributions for the Mennonite Church, ground and building, at Manitou, Colo., up to March 1, 1920:

Freeport Cong. Dakota Ill.	\$ 70.00
Spring Valley Cong. Newton Kas.	42.00
Crystal Springs Cong Kas.	29.00
Katie Litwiller, Metamora, Ill	50.00
Beemer Cong. Beemer Neb.	50.02
Salem Cong. Shickley Neb.	78.00
Barbara Kempf, Kalona Iowa,	2.00
L. D. Ebersole, N. Tonawanda N. Y.	5.00
Milan Valley Cong. Jet, Okla.,	5.00
La Junta Cong. La Junta, Colo.	128.65
Hesston Cong. Hesston Kas.	38.80
Lower D. Creek Cong. Kalona Ia,	345.00
East Union Cong. Kalona Iowa,	211.75
West Union Cong. Wellman Ia,	381.00
Pleasant Grove Cong. Morton Ill.	185.00
J. R. Shetler, Kalona Iowa,	5.00
West Liberty Cong. Inman Kas.	60.00
E. Holbrook Cong. La Junta Colo.	90.50
Pleasant Valley Cong. Harper Kas.	45.00
Pennsylvania Cong. Newton Kas.	32.50
Wood River Cong. Neb.	10.00
Manson Cong. Manson Iowa,	194.00
I. M. Kreider Palmyra Mo.	10.00
Wm. H. Haebarger Kalona Iowa,	10.00

\$2,072.77

Your Bro.,
D. J. Fisher, Treasurer.

SPECIAL MEETINGS

Hubbard, Oreg.

Report of the 34th Pacific Coast Mission meeting held at the Zion A. M. Church, near Hubbard, Oreg., Jan. 3, 1920.

Organization:—Mod., D. B. Kauffman; Chor., S. G. Hostetler; Secys., M. H. Hostetler, A. D. Erb.

Mission Sermon, (John 17:18) C. Z. Yoder.

Subjects considered:—The call to service; Giving; Present-day leakages, what can we do for them? Col. 3:14; Missions.

Speakers:—Fred J. Gingerich, Matilda Steckley, G. D. Shenk, O. S. Kilmer, D. F. Shenk, Frieda Gahler, A. P. Troyer, Florence Kauffman, C. Z. Yoder.

Children's Meeting, C. Z. Yoder.

Offering for Children's Welfare Home, Kansas City, \$50.47.

The next meeting is to be held with the Hopewell Church, near Hubbard, Oreg. Secretaries.

Albany, Oreg.

Report of Bible normal held at Fairview A. M. Church, near Albany, Oreg., Feb. 15-22, 1920.

Instructors:—C. Z. Yoder, Wooster, O.; Fred Gingerich, Aurora, Oreg.

Subjects considered:—Faith; Salvation; Social Purity; Feet-Washing; Devotional Covering; Water Baptism; Church and State; Non-conformity; Angels; Satan; The Atonement.

Sermon Texts:—Psa. 92:12; Isa. 55:6, 7; Luke 14:18; Matt. 26:22, 23; Isa. 42:6; II Cor. 5:21; Rom. 6:3; II Cor. 13:11.

The Word was taught in its purity, the Church strengthened, and sinners warned. As a visible result of these meetings, 5 reconsecrated their lives, and 22 young souls confessed their Savior.

J. M. Schlegel.

FOR CONSCIENCE' SAKE

(Continued from page 947)

tian faith at sword's point in large numbers, did far less for Christianity than did Paul who suffered the loss of all things that he might attain Christ. The former though he may have witnessed more nominal acceptances, used methods diametrically opposed to the New Testament teachings, and whose benefits were not far-reaching. The latter not only lived in defense of righteousness, but maintained it by righteous conduct and methods.

Men of conviction and strength of character will not yield to fear. To heap injustices upon a person of strong character will only help to strengthen him in his belief. Persecutions have caused many weaklings to forsake the faith, but others have been driven closer to God and have been made more decided in their convictions for right. A person of strong convictions, though he may be wrong, will only grow therein by being mistreated. A man of courage and conviction, whose convictions are based upon the Word of God, remains unmoved though persecutions abound. The effect of attempting to overthrow the work of God is expressed by Gamaliel at the trial of Peter and John: "If it be of God we cannot overthrow it, lest haply we be found even to fight against God." When Peter was confronted by a maiden at the trial of Jesus he yielded, but after Pentecost, before a body of prejudiced officials his answer was, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." The apostles took account of three things: (1) They allowed the rulers to decide their punishment. (2) They did not employ unjust means nor show a rebellious attitude. (3) They calmly but firmly abode by their duty to God. Only in such a way should one take a position for conscience' sake.

It has always proven to be the case that those who maintained a clear record even in adversity were either delivered from their trials, or sustained in their afflictions. We also notice that those who suffered for conscience' sake were never condemned by a fair trial, but either received none, or were convicted by improper evidence. We need only to mention the case of Daniel, whose accusers devised a law intended to fit his daily duty and have him condemned; or Stephen, who told his accusers their sins "and they were cut to the heart...and they cast him out of the city and stoned him." We re-

joice, however, in the words of Daniel, "My God hath sent his angel and hath shut the lions' mouths that they have not hurt me," and Stephen's dying assurance, "And he...looked up steadfastly into heaven and saw the glory of God and Jesus standing at the right hand of God." We cannot satisfy ourselves by following one Christian principle at the expense of all or any others. We need a well-balanced testimony for the entire Word. Neither is it enough to simply refuse to do certain things considered wrong. We need positive, aggressive service.

Nonresistance does not end by simply not killing or even not offering resistance to an injustice. It is not complete unless it is made effective by applying the doctrine of love. The Bible teaches that to return evil for evil is wrong. To win our enemy we need to return good for evil. It is not enough to simply abstain from fleshly lusts, but the Christian needs to "fight the good fight of faith." While by the crucifixion of Christ, atonement was made for sin, the Plan of Salvation was not complete without the resurrection. By the crucifixion sin is remitted; by the resurrection there is victory over sin. The apostles were released after being ordered not to speak any more in the name of Jesus. Their trial was a result of their missionary zeal. Our duty would not be complete even if we were able to refrain from all wrong-doing. God expects activity in His service. "Any branch in me that beareth not fruit he taketh away."

Paul cries out from the depth of his soul, "Woe is unto me if I preach not the gospel." He had found his work and felt constrained to do it, and to do it to the best of his ability. For conscience' sake many deeds should be left undone; for the same cause many others that are never touched should be done.

Convictions are positive as well as negative. "Herein do I exercise myself to have always a conscience void of offence toward God and toward men," implies that Paul not only strove to wrong no one but also to bring them the Gospel. We are falling short of our calling when not making known to others the Gospel that saved us.

There is often a mistaken conception. During the recent war the thought was often given that we should render some service to humanity (and we should) in preference to military service. The work of God needs to be propagated from a higher motive. Mission and relief work should not be conducted as an alternative to some other activities, but

from a positive love for God and fellow men. Anything short of this motive is superficial, and the work is drudgery. We need abstain from sin for conscience' sake, we need active service for the same cause. With a knowledge of sin we should keep our conscience clear by abstaining therefrom. With a knowledge of the world's need our conscience should prompt us to action in its behalf. "Beloved if our hearts condemn us not then have we confidence toward God."

Scottdale, Pa.

Married

Amstutz—Hofstetter.—On Feb. 17, 1920, at the home of the bride, Benjamin Amstutz to Fanny Hofstetter, both of the Swiss Mennonite Church near Dalton, O., by Bro. C. N. Amstutz. May God's blessings attend them.

Steckley—Ropp.—On Jan. 14, 1920, at the home of the bride's parents near Brunner, Ont., Bro. Noah Steckley and Sister Emma Ropp, both of the same place. Bro. Peter Boshart officiating. May the Lord richly bless them thru life.

Oswald—Schneider.—On Feb. 25, 1920, at the Plum Creek Church, near Beemer, Neb., occurred the marriage of Bro. Amos Oswald to Sister Anna Schneider, Bro. J. D. Birky officiating. May God bless and direct them as they journey thru life.

Neuenschwander—Amstutz.—On Jan. 8, 1920, Bro. Jacob Neuenschwander was united in marriage to Sister Lydia Amstutz at the home of the bride and Bishop C. N. Amstutz near Apple Creek, O., by Bro. Jacob Nussbaum. May their future life be one of joy and happiness.

Gindlesperger—Harshberger.—On Feb. 15, 1920, at the home of the officiating minister, Bro. L. A. Blough near Holsopple, Pa., Bro. Jacob Gindlesperger and Sister Sue Harshberger, both of the Blough congregation, were united in marriage. May God's richest blessings go with them thru life.

Meck—Hartman.—On Feb. 24, 1920, at the home of the bride's parents, Bro. Titus T. Meck, of Freeport, Ill., and Sister Elsie E. Hartman, of Washington, Ill., were united in marriage, Bro. J. S. Shoemaker, uncle of the groom, officiating. May the Lord richly bless, and safely direct them thru life.

Obituary

Schultz.—Earl, infant son of Enos and Mary Schultz, near Poole, Ont., died Feb. 13, 1920, aged 4 weeks. He leaves father, mother, and one brother. Funeral services at the Poole Mennonite Church conducted by Christian S. Zehr and Daniel Lebold. The remains were laid to rest in the adjoining cemetery.

Neuhauser.—Eliza Salzman was born Sept. 21, 1849, at New Orleans, La.; died of heart failure at Gridley, Ill., Feb. 17, 1920; aged 70 y. 4 m. 27 d. On July 23, 1871, she was married to Joseph Zehr. Three sons were born to this union: viz., Emanuel, Edwin, and George (deceased). Her husband died in 1882. On June 11, 1907, she was married to Valentine Neuhauser of Gridley, Ill. She leaves a sorrowing husband, 2 sons, 2 brothers, one half-sister; 10 grandchildren, and 4 step-grandchildren. She was a faithful member of the Mennonite Church from her youth and was loved by all who knew her. Funeral services were held at the Hopedale Mennonite Church the 19th with Bros. Dan Slagel of Flanagan and J. C. Birky of Hopedale, in charge.

Bixler.—Andrew, son of Noah and Anna Bixler, was born in Wayne Co., Ohio, July 11, 1898; died of pneumonia Feb. 22, 1920, at the hospital in Canton, O., in which city he had been working all winter; aged 21 y. 7 m. 12 d. Funeral services were held on the 25th at the Swiss Mennonite Church near Dalton, O., of which he had been a member. Services were held by J. S. Moser and C. N. Amstutz. He leaves parents, one brother, and a host of relatives and friends.

Oberly.—Eliza Richenbach Oberly was born in Switzerland Jan. 10, 1852; died of apoplexy at her home near Apple Creek, O., Feb. 17, 1920; aged 68 y. 1 m. 7 d. Feb. 3, 1876, she was united in marriage to John Oberly. To this union were born 2 sons and 2 daughters. All but 1 son preceded her in death. She leaves her husband, one son (Daniel), 2 grandchildren, 3 brothers, and 1 sister to mourn her sudden departure. Funeral services were held at the Swiss Mennonite Church by Bro. C. N. Amstutz. Text, I Sam. 20:3.

Heckendorn.—Maria Good was born in the township of Waterloo on Dec. 29, 1837, and died at the home of her daughter, Mrs. Thomas Underwood, Bridgeport, Ont., Feb. 22, 1920. On June 27, 1858, she was married to John Heckendorn, who predeceased her about three years. To this union were born ten children, of whom eight are still living. She leaves 8 children, 47 grandchildren and 17 great-grandchildren. Funeral services were conducted on Feb. 25th from Bridgeport to the Cressman church, Breslau, Ont. Services were conducted by Oscar Burkholder.

Stoltzfus.—Daniel Stoltzfus was born in Groffdale, Pa., Oct. 29, 1841; died at the home of his daughter, Parkesburg, Pa., ——— 12, 1920; aged 77 y. 4 m. 7 d. He was a faithful member of the Amish Mennonite Church, having been a minister for thirty years. He was confined to his bed five weeks, being able to eat but little for the last three weeks. He had eight children—5 sons and 3 daughters. The wife and 4 children preceded him in death. Funeral services at the home conducted by John Kennel and at Millwood Church, Lancaster Co., by Amos B. Stoltzfus and John Stoltzfus.

Kauffman.—Magdalena Kauffman died at the home of her son, Joseph Kauffman, Clearwater county, Idaho, aged 84 years. She was born in Alsace-Lorraine, France, and came to this country with her parents at the age of six years. She was married to Joseph Kauffman of Iowa over sixty years ago. In 1878 they moved to Kansas thence to Washington and from there to Idaho, where they resided for 10 years. She was the mother of 7 children, 4 of whom survive viz: John, Joseph, Daniel, and Samuel. She is also survived by her husband, 1 sister, 2 brothers, 14 grandchildren, and 10 great-grandchildren. She was a member of the Mennonite Church since her youth. Funeral service conducted by J. A. Hoffman.

Bressler.—Sarah Catherine Bressler (nee Sieber) was born Oct. 21, 1852; died Feb. 24, 1920; aged 67 y. 4 m. 3 d. She was married on June 15, 1872, to Wm. Bressler. To this union were born seven children, two of whom preceded her in death. She is survived by a sorrowing husband, 3 sons and 2 daughters, 20 grandchildren, and 3 great-grandchildren. One brother also survives. She united with the Cross Road's Mennonite Church in May, 1877, and was a faithful member thruout the remainder of her life. A loving mother is gone from the home, a faithful sister from the Church, but we are confident that she has just gone before to the realms of eternal bliss. Funeral services conducted by Bros. Wm. W. Graybill and Samuel Leiter. Text, I Thes. 4:18. Interment in Richfield Cemetery.

Lefever.—Christian M. Lefever was born near Lititz, Pa., July 4, 1861; died at his late home, Feb. 14, 1920, from a complication of diseases, after being confined to bed two weeks; aged 58 y. 7 m. 10 d. He lived all his life where he was born. He was a member of the East Petersburg Mennonite Church and served as minister at that place for 17 years. He leaves to mourn his departure a sorrowing widow (who was Fannie Brubaker before marriage) and two children (Harry

B., and Mary B.) both at home. Also these brothers and sisters: John, Ben, Jacob, Mrs. Abe Kline, and Mrs. Annie Bishop. Funeral services were held on Feb. 19, at the house by Frank Kreider and further services at the East Petersburg Mennonite Church by Peter Nissley, Noah Landis and John Charles. Burial in adjoining cemetery.

Moser.—Benjamin Moser was born in Croghan, N. Y.; died in Croghan, Feb. 22, 1920; aged 22 y. 4 m. 19 d. He accepted Christ and united with the A. M. Church at the age of 17 and remained a faithful member until death. His death was caused by influenza and later developed into pneumonia. He leaves father, 7 sisters, and 3 brothers to mourn his death. His mother and 2 brothers preceded him to the spirit world. He is missed in Church and Sunday school, where he was a regular attendant, and whenever called upon to do a mission for the Lord he accepted it. His regular day habits were a light to the world. Our loss is his eternal gain. Funeral services were conducted by Joe Lehman in English (Texts, Jas. 4:13, 14; Amos 4:12), assisted by Chris. Roggie (II Cor. 5). His favorite song was also read (152 in Hymnal) Interment at Kirscherville Cemetery.

—A friend.

Zimmerman.—Katherine Alice, daughter of Bro. Jacob and Susan Zimmerman, was born in Harper Co., Kans., Feb. 10, 1899; came with her parents to Protection, Kans., in 1907; died Feb. 15, 1920; age 21 y. 5 d. Her death was caused by influenza and pneumonia. At the time of her death she had been employed near Hesston, Kans., when she took sick. She was taken to the Axtell Hospital in Newton and sent for her mother who came at once to her bedside. She passed away in five short days. She was brought home where funeral was held on Feb. 18. Short service was conducted at the home by C. H. Reiff assisted by D. D. Miller. Buried in the cemetery adjoining Protection Mennonite Church of which she had been a member. She was preceded in death by father, one brother, and one sister. She leaves her widowed mother, 5 brothers, 4 sisters, besides a host of relatives and friends. She was conscious till almost the last and expressed herself ready to go.

"Dearest sister thou hast left us,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Yost.—Lydia Yost, widow of Eli Yost, was born April 18, 1850; died Nov. 10, 1919, at her home near Gap, Pa.; aged 69 y. 6 m. 22 d. She was the mother of eight children. Her husband and one son (in infancy) and one daughter preceded her to the spirit world. There remain 4 daughters, 2 sons, 8 grandchildren, 3 brothers, 3 sisters, and many relatives and friends. For the last two years she often had attacks of heart failure which was the cause of her sudden death. We fully realize the words, "What is home without a mother?" as she was the home-maker since father's death which was sixteen years. She was a member of the Amish Mennonite Church and lived a consistent Christian life. Why these sudden changes take place we can not understand, but some day we will learn that God doeth all things well. Services from the Millwood, Pa., A. M. Church by Jno. S. Mast and Amos Stoltzfus.

"Then let me choose the path she chose
And her again I soon shall see.
Beyond this world of sin and woes,
With Jesus in eternity."

—By her daughter Eva.

Hartzel.—Susan Rickert Hartzel was born in Bucks Co., Pa., Jan. 14, 1845. She was the oldest of nine children of Henry and Mary Rickert. When twelve years of age, she together with her parents, moved to Medina Co., Ohio, in Sept., 1871. She was united in marriage to John S. Hartzel. Nov. 3, 1877, she confessed her Savior and became a member of the Lutheran Church. In 1909 she transferred her church membership uniting with the Wadsworth Mennonite Church. She died of apoplexy Feb. 15, 1920, at the age of 75 y. 1 m. 1 d. For the last ten years she has been making her home with her sons. As long as her health permitted she was a regular attendant at Sunday school and church services. She leaves three sons

(Nelson H., Lloyd J., and Elmer W.) five grandchildren, three brothers and three sisters (Allen, John, Mrs. M. G. Howder, Mrs. Emma Drissel, Harvey Rickert, and Mrs. Jeremiah Locher). Funeral services were held Feb. 18 by Bro. M. M. Lehman. Text, II Cor. 5:1. Burial in Cemetery at Wadsworth, Ohio.

"Some sweet day when life is o'er,
We shall meet above;
We shall greet those gone before,
In that home of love."

—By a sister.

Steider.—Joseph Steider was born in Alsace Lorraine, Sept. 1, 1834; died Feb. 8, 1920, at his old homestead near Metamora, Ill., at the home of his son David W. Steider. His health was failing for some years from weak heart, which was the cause of his death. He came to Illinois at the age of 14 years. They set sail from France in September, 1848, and 48 days later landed in New Orleans. They spent a month there and then they went to St. Louis where his father took sick and a week later he died while yet young, being only 42 years old. The unfortunate mother and children were thus left without his protection in a strange country and with but limited means. They remained at St. Louis for 2 months, then came on to Woodford County, and the mother rented a house 2 miles west of Metamora. In the course of a few years they moved on the place where he lived until his death. He was united in marriage to Anna Stauffer March 18, 1866. To this union were born 3 sons and 2 daughters. His wife, 2 sons, 1 daughter and one grandchild preceded him in death. There remain one son, one daughter, 14 grandchildren, 8 great-grandchildren, and many relatives and friends. He united with the A. M. Church in his youth and remained faithful until his death. He had a helping hand to help wherever needed and was able to go until of late years when his health failed.

Moyer.—Mahala Richardson Moyer, daughter of Daniel and Nancy Richardson was born in Elkhart Co., Ind., Apr. 4, 1845, where she grew to womanhood and spent the remainder of her eventual life. Departed this life Feb. 23, 1920; aged 74 y. 10 m. 19 d. She was married to Jacob Sternberg, Oct. 2, 1862. To this union were born two children (Cora E., and Benj. F.). Mr. Sternberg died July 26, 1880. She was again united in marriage to Benj. F. Moyer Aug. 22, 1883, who had four children by a former marriage. To this union were born two children (Geo. M. and Grace I.). Mr. Moyer also preceded her in death May 11, 1915. At an early age she gave her heart unto the Lord and united with the Church of the Brethren. A few years later she united with the Mennonite Church in which she remained true and faithful until death. Her's was a life of usefulness, a mother to the motherless, always with patience, devotion, and Christian charity, showing herself a friend indeed in time of need. She was preceded in death by husbands and 4 children. Those left to mourn her departure are 4 children (Nina, Frank, Milo, and Grace I.), two brothers (Allen and Josiah), two sisters (Olive and Rachel), fifteen grandchildren, nine great-grandchildren, besides many relatives and friends. Funeral services were held at the Olive Church, conducted by the brethren, Henry Weldy and Silas Weldy. Text, II Tim. 4:7. Burial in the adjoining graveyard. Peace to her ashes.

WANTED

Farmer and Cooks

At the Orphans' Home

Both of our good cooks, Sisters Maggie Showalter and Lydia Hartzler have recently left us, the one being called home abruptly to witness the death of a dear mother, and the other moving with her parents to Colorado. Their places of service are vacant and no one has yet been found to take their places. Sister Lydia King has helped out nobly but desires to be released and with the call of Bro. and Sister Yake to Scottsdale the corps of workers is greatly reduced and the need for kitchen help is dire. The Home is also greatly in need of a farmer.

Items and Comments

The first convention of the World League against Alcoholism is to be held at Edinburgh, Scotland, next year.

If the present reign of high prices results in the building of smaller houses it will prove itself that much of a blessing to overworked housewives.

A bill before the New Jersey state legislature proposes to take the government of Ocean Grove, N. J. out of the hands of the Ocean Grove Camp Meeting Association and make a borough out of it. The Association resents this as an interference and threats are made to abandon Ocean Grove in case the bill becomes a law.

By the decision of the allies Turkey is to be stripped of practically all of its European possessions, only a few "sacred places" and Adrianople being left to its control. Thrace has been awarded to Greece. To secure the safety of Armenia the standing army of Turkey is to be reduced to a very small force. Turkey, like some more nations, needs the Gospel.

As the census figures are nearing completion there is being manifested a keen interest—in some cases amounting to rivalry—as to how the U. S. cities will rank in population. So far the largest percentage of increase among the largest cities reported is that by Washington, being 32.1%. Pittsburgh reports a population of about 625,000.

It is officially stated that since the United States went "dry" the bank deposits of the country have increased \$1,422,883,000. High officials state that this increase is directly traceable to prohibition. And it should be remembered that the country is only partially "dry," the liquor forces being still very active in their endeavor to thwart the law. Only people who have no sense of the public good are in any wise favorable to strong drink.

"Tillie, the Mennonite Maid," has been dramatized and is making quite a hit in the country's leading theatres. The fact of its being a misrepresentation of Mennonitism has perhaps never entered the theatergoers' minds, and it is a question whether they cared very much if they knew it. But if this false representation of the Church is so popular, perhaps the world might be interested in the real article. The dramatization of this now noted novel is more than a hint to Mennonites of all descriptions to let their lights shine and give the world a real knowledge of what the Church really is and stands for.

BOOK REVIEW

Ancient and Modern Idolatry

By Clayton F. Derstine

This is Bro. Derstine's latest among a series of booklets on vital subjects. This book, exposing the evils of fashionable attire, contains a pointed and convincing chapter by the author and compiler, and numerous quotations from Mennonites, Methodists, Baptists, editors, educators, etc., holding forth the folly of this great modern idol. Every one should read this book and ponder over its teachings.

Bound in paper cover. Price, 20c. Send all orders to the publisher, C. F. Derstine, Eureka, Ill., or to

Mennonite Publishing House,
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NOTICE

Notice is hereby given that the Virginia Mennonite Board of Missions and Charities has been enlarged, reorganized, and incorporated and is now ready to receive hold and disburse donations, bequests endowments, and both real and personal. All donations will be used at the discretion of the Board unless special directions are given by the donor's which shall be respected. Donations are solicited and will be thankfully received. At this time there is a special need of funds to pay the property bought in Knoxville, Tenn., and to build a house of worship thereon. Which request has already been made through the Gospel Herald. All means should be sent to Joseph W. Coffman Treas., Dayton, Va., Wm. Jennings, Concord, Tennessee or C. B. Byers, 1308 W Fourth Ave., Knoxville, Tennessee.
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OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.

South America. — (1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago. — Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.

Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.

Lancaster. — (*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.

Welsh Mt. Industrial Mission. — (*1898) New Holland, Pa., Arthur T. Moyer, Supt.

Philadelphia. — (*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.

Ft. Wayne. — (*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.

Canton. — (*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.

Kansas City. — (*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.

Toronto. — (*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.

Youngstown. — (1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.

Altoona. — (1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.

Job. — Job, W. Va.

Lima. — (1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.

Columbia. — (*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertz, Supt.

Knoxville. — (1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.

Norristown. — (1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.

Peoria. — (1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

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Orphans' Home. — (*1896) West Liberty, Ohio, J. A. Hilty, Supt.

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Old People's Home. — (*1901) Marshallville, Ohio, Mennonite Sanitarium. — (*1907) La Junta, Colo., Allen H. Erb, Supt.

Mennonite Home. — (*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

Eastern Mennonite Home. — (*1916) Souderton, Pa., Daniel Gehman, Supt.

Children's Home. — (1917) 1620 S. 37th St., Kansas City, Kans., Bernice M. Devitt, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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(Established 1905)
Gospel Witness

No. 51

EDITORIAL

"Blessed are the pure in heart: for they shall see God."

The greater the place which the Bible fills in your heart the more brightly will its message shine out through your life.

"The Bible in the Home," is the title of a most pointed and timely article which we print elsewhere in this issue. Every one interested in building up the Christian home upon a whole-Gospel basis will turn to that article and read it. This is followed by another excellent article on "The Ties of Nature," which will also be read with interest by many. Both articles are written by mothers who talk from experience.

On Middle Ground.—One of the things to be borne in mind is the fact that the Mennonite Church—that is, the main body of Mennonites in America—occupies middle ground when it comes to the question of separation from the world. Whether this is the correct position to occupy on this question we shall not here attempt to say; but we are simply calling attention to a fact. There are those who would discredit our position by such references as "ultra-conservatism," "extreme plainness," etc., but the fact is that there are bodies of Mennonites who are far beyond us, both in the matter of "extreme plainness" or of extreme worldliness.

This point being disposed of, we should forget that in all points of life and doctrine the important thing is to occupy **Gospel ground**—which, as a rule, is found somewhere between the extremes.

An exchange calls attention to the numerous spiritual, political, and industrial propagandas now at work and remarks that the world faces a condition in which it must choose between a revival or a revolution. The same spirit of unrest and self-seeking which forced the nations of the world into the late world conflict is still in evidence, this time in the form of a reaction from that great struggle. Not merely for the sake of escaping a greater disaster than that which we have just witnessed, but for the sake of saving lost souls, let us pray for and work for a revival. And the revival for which we pray and plead is not a mere sentimental wave which polishes the outside and sweeps the masses into our churches, but a real salvation wave which brings the religion of our churches back to apostolic purity and fervor, which brings the power of the Holy Spirit to bear upon the hearts and consciences of men to "convince the world of sin, of righteousness, and of judgment," and which makes the line of demarkation between the Church and the world so distinct that nobody will try to belong to both bodies at the same time. The only way in which we may hope for this kind of a revival to come is for all church members who are accessible to the Holy Spirit to make the full surrender to God, to cut loose from all worldly entanglements, to live the prayer life, to "speak the truth in love," to allow the love of God to fill their hearts to overflowing, and to continue steadfastly and diligently about their Father's business. Who will join in such a move? Lord, send us such a revival.

Two Kinds of Fundamentals.—We have before this testified against the modern tendency of church federations to ignore the fundamentals of

Scripture. Recently a report of a well known federation society came into our hands and from this we copy the following excerpt:

Fundamentally, the service will be an exhibition of strong motion picture narratives, giving a definite moral training on special subjects, as:

The Fatherhood of God
The Brotherhood of Man.
Friendship.
Charity.
Civic Pride.
Honesty.
Tolerance.
Americanization.

In our minds we wondered, Why not work along this line of fundamentals:

The absolute authority and reliability of Scripture.

The creation of man by immediate act of God.

The fall and consequent total depravity of man.

The deity and virgin birth of Christ.

The atonement through the blood of Christ.

The necessity of obedience to God.

The bodily resurrection of both just and unjust.

The eternal punishment of the wicked.

The eternal glory of the righteous.

"----- and such like."

If modern movements for church federation would ever teach and emphasize the tenets of faith set forth in the second set of fundamentals mentioned, we might have a different opinion of the first set. But you look in vain for such a declaration by the federationists. They have fallen into the snare of trying to make men better at the same time ignoring the fundamental fact that without being "born again" "all our righteousnesses are as filthy rags."

Beware of the man who poses as a religious teacher but who seldom, if ever, raises a warning voice against the modern apostasy or fails to teach faithfully the Bible truths contained in the second set of fundamentals herein mentioned.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

PATIENCE

Christ never asks of us such heavy labor
As leaves not time for quiet resting at
His feet,
The waiting attitude of expectation
He oftentimes counts a service most
complete.

He sometimes wants our ear,—our rapt
attention,
That He some sweetest secret may
impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with
heart.

We sometimes wonder why our Lord doth
place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an
entrance,
There's only room to suffer,—to endure.

Well, God loves patience! souls that dwell
in stillness,
Doing the little things, or resting quiet,
May just as perfectly fulfill their mission
Be just as useful in the Father's sight.

As they who grapple with some giant
evil,—
Clearing a path that every eye may see,
Our Savior cares for cheerful acquiescence
Not less than for a busy ministry.

Then seek to please Him, whatso'er He
bids thee,
Whether to do, to suffer, or to lie still,
'Twill matter little by what path He led
us,
If in it all we sought to do His will.

—Sel.

THE SUPREME MANIFESTATION OF GOD'S LOVE

By John L. Horst

For the Gospel Herald

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him.—Jno. 4:9.

John states twice that "God is love" and in the foregoing verse gives the proof for that statement. God has other attributes which are revealed in the Bible and in nature. His power, majesty, and justice are shown in many of His providential dealings. At "Sundry times and in divers manners" He spoke in times past by His prophets, but in these last days He "speaks unto us by His Son" and the sum total of that message is LOVE. He manifested that love in the giving

of His Son as well as in the message that the Son brought to humanity. It is hard for us to appreciate the great love which God manifested in the sending His Son into the World. Man was lost in sin. The penalty for sin was death. "The soul that sinneth, it shall die," was the divine edict. Man deserved nothing from God. He was created pure and holy. Of his own choice he disobeyed God and fell. The sentence of death which had been foretold was pronounced and man was an alien from God. It is hard for us to appreciate how man appeared to God in his sinful state. God is infinitely pure and holy. He can tolerate no sin in His presence. No sinner can ever enter into His presence except to be sentenced to eternal banishment from Him.

The "exceeding sinfulness of sin" into which man had fallen must have been repulsive and forbidding in the sight of God to a degree far above that which we can imagine, situated as we are in the environment of sin. And here is where God showed His love. He sent His Son. What a world of meaning that conveys. That was the greatest day in the history of mankind when the event took place. What if He would not have come? Mankind would still be under the sentence of death.

God sent the best that He had—"His only begotten Son"—"chosen of God, and precious"—and He sent Him for a purpose.

He sent him "that we might live thru him." We were dead "in trespasses and sins." He says Himself, "I am come that they might have life, and that they might have it more abundantly." The sentence of death could not be revoked. Sin must be brought to judgment, and so "He made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him."

"Who his own self bare our sins in his own body on the tree that we being dead to sin, should live unto righteousness" (II Pet. 2:24). It was infinite love and grace that moved God to send His Son into the world. Can we appreciate it fully? Perhaps not in its fulness, but the more we meditate upon it and let it sink into our hearts the more we love Him and each other. "We love him because he first loved us" (I Jno. 4:19).

God has done His part. He has manifested and offered His love. What are we going to do about it? What are we doing about it now? It is sad but true that the great mass of humanity is heedlessly disregarding God's love. Professed Christendom is largely unmindful of it. Perhaps none of us appreciate it as we should.

If we love one another God dwelleth in us. Humanity in general is showing little evidence of the indwelling love in their mad rush at each other's throats and pocketbooks.

His love will not avail us anything if we will not receive it. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name"—happy portion if we can become the sons of God if we will.

We are not the sons of God by our natural birth. We must be born again. There is no universal fatherhead of God except to those who believe. John says, "Now are we the son of God." It is a present relation if we believe. It is not a past relationship. May each of us come into that blessed relationship by accepting His Son, the highest expression of God's love.

Chambersburg, Pa.

GOD'S ORIGINAL PURPOSE and His Plan to Work out His Eternal Purpose

By D. L. Christophel

For the Gospel Herald.

During my trip through Illinois a few weeks ago I had the privilege of addressing the church at Cullom, took the above for my subject, and presented a limited outline. The subject is large enough for a life service. Many people do not seem to realize the consistency in the purpose of God in the creation and throughout the ages. As a consummation of all things He had to have a plan to work out His purpose through mankind.

God's Original Purpose
in the creation of beings who could share His love and fellowship was not thwarted. Man with intelligence and power of choice was placed under a moral government and given every blessing which infinite Love and Wisdom could devise, with only the simple test of obedience whereby he was to abstain from eating of the tree of knowledge of good and evil. No sooner had man fallen and brought upon him the penalty of death than God came onto the scene and made provision for a way of redemption (Gen. 3:15).

Through man's transgression the consciousness of evil was awakened, and in his fallen condition man was placed under the dispensation of conscience, tested in reference to obedience in the matter of known good and the shunning of known evil. Now came the subjection of woman to man, multiplied sorrow, obligation to worship, etc. While Cain killed Abel

because Abel's sacrifice was accepted while his own was rejected, God's grace was extended in the birth of Seth, through whom once more a pure relationship was established. Cain introduced a false worship—the worship of Babylonianism, which has been carried down to this day.

Some of our churches are dying for want of a pure and undefiled religion. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which ye have earned, and avoid them; for they that are such serve not our Lord Jesus Christ but their own belly; and by fair speech deceive the hearts of the simple" (Rom. 16: 17, 18).

Lamech, was the first to set aside the original order of marriage of one man to one woman (See Matt. 19: 4, 5, 8) and later the descendants of Cain and of Seth intermarried. "And God saw that the wickedness of man was great upon the earth." We have the same evil today. Many people marry, regardless of the faith or lack of faith of those to whom they are married. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness? or what concord hath Christ with Belial? or what part hath he which believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people. Therefore, come out from among them, and be ye separate, Saith the Lord, and touch not the unclean thing, and I will receive you" (II Cor. 6:14-17).

God saw that all the earth was corrupted and so filled with violence that the end of human flesh had come. Judgment was at hand. When the salt of the earth has lost its savor universal corruption is set in. "As in the days of Noah, so shall also the coming of the Son of man be."

But God still gave a respite of one hundred twenty years to man, and Noah found grace in the sight of God. It is written of Noah that he was a perfect man.

God now tells Noah to enter the ark, and directs him to take in a sufficient number of animals for sacrifice, so that there was abundant provision made for sacrifices both while in the ark and after they had returned to dry land.

Now Noah begins anew again. Noah becomes the second father and federal head of the human family. As Adam was alone in the Garden, so

Noah is alone after the Flood. Both are types of Christ. As they were the heads of humanity in their day, so is Christ the Head of the Church. The Flood brought the human family back to unity. The vine was to Noah what the tree was to Adam. Scripture records Noah's piety, and also his sin. Noah planted a vine, and possibly through ignorance and infirmity suffered himself to be overcome by it.

We have now entered upon a new era. While most of the living creatures were destroyed, God's original purpose was not thwarted. After the Flood a covenant was made with Noah, which placed him and his descendants under human government, an order which is still in vogue. Under this charter man was responsible to govern the world for God, but this was soon corrupted. Nimrod rose up as a mighty man in the world. He established the kingdom of Babylon, contrary to the divine will, and also built the Tower of Babel which ended in the confusion of tongues and the scattering abroad of the inhabitants. Under his reign and that of his successors a world system of worship was established which has ever since been in operation and which will find its consummation in the scarlet woman of Revelation 17.

The Tower of Babel was to reach from earth to heaven. But God came down to look at this gross sin, confused their tongues, and people were scattered to different countries. Here is where idolatrous worship had a foothold, and today is very popular. The sad thing is that so many Christ-professing people do not seem to know what they are worshiping—money, horses, cattle, farms, automobiles, dress, worldly pleasures—God's plan to work out His purpose is so little heeded by mankind.

Tiskilwa, Ill.

(To be continued)

CONCERNING THE MODE OF BAPTISM

For the Gospel Herald

A brother writes us concerning this subject and raises a number of interesting points. He tells of a neighbor who had neglected his soul's salvation until he came to his death-bed. He realized his neglected duty and privilege, repented of his sins, accepted Christ as his Savior, and was ready to unite with the church of his choice; but because that church believed in immersion as the Bible mode, he was not baptized though his mind was perfectly rational for some time after the rite could have been administered. Our brother wishes to know where the responsibility lay, and whether

this does not brand that mode as being unscriptural.

In reply to this query we will say that the rite of water baptism saves no man; that it is but "the answer of a good conscience toward God" (I Pet. 3:21); and that if a person has met all the other requirements of Scripture and scriptural baptism is a physical impossibility (as in the case of the thief on the cross) the person is saved and will go to heaven, even though unbaptized with water.

But the kind reader will please refrain from forming hasty conclusions at this point. In the first place, it was not necessary to refuse this man baptism, since the kind of baptism which the church of his choice stood for (immersion) is not so much as named in any Bible version of recognized authority. Neither is there a clear case mentioned in the Bible where one man put another under the water as a religious ceremony. On the other hand, the words "pour" and "baptize" are used interchangeably in Scripture, as witnessed by comparing Joel 2:28 and Acts 2:16, 17 with Matt. 3:11 and Acts 1:5; 10:44-48; 11:15, 16; also Psalms 77:17-20 with I Cor. 10:1, 2. So the stand taken on the baptism question by the elders of that church was entirely aside from scripture teaching. Another thought worthy of notice is that God commands water baptism and no one is justified in refusing or withholding it when the other scriptural requirements are complied with. What God does with a penitent believer who would gladly obey all of the Lord's commandments and finds it physically impossible to do so is an entirely different proposition from what He does with those who might keep His commandments but neglect or refuse to do so. These points cleared up, you are ready to form your conclusions.

Concerning pouring as a mode of baptism, it has truly been said that it not only complies with all the Bible requirements and teachings with reference to the application of water to the individual, but there is no climate or physical condition that stands in the way of its application when the other conditions have been met. But to come back to our first point, let us first make sure of the "good conscience," then proceed with the "answer."—K.

"You keep the Sunday in imitation of God's rest. Do, by all manner of means, and keep also the rest of the week in imitation of God's work."

Why do we owe the Gospel to the Indian any more than those at our own doors?—E. D. H.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Ft. Wayne, Ind.
(1209 St. Mary's Ave.)

The Lord is worthy to be praised for His goodness to men. Many blessings He has seen fit to bestow upon His children.

The last few months have been marked with a special outpouring of the grace of God upon the Church and unsaved in this part of the Lord's vineyard.

Bro. J. K. Bixler spent a few days with us and on Sunday, March 7, baptismal services were held, when 12 were received by baptism, 3 renewed their covenant, and 2 were received by letter.

The prayer of the Church is that these additions may prove a rich blessing of the work.

Mar. 8, 1912. The Workers.

CONCERNING MISSIONARIES' PERMITS

(The following letter, by Bro. J. S. Shoemaker, secretary of the Mennonite Board of Missions and Charities, is of general interest, throwing light upon a situation concerning which there have been many inquiries, and we therefore pass it on to our readers.—Editor.)

Dakota, Ill., Mar. 1, 1920.

Mission Letter No. 69.

Dear Christian Workers, Greeting in Jesus' Name:—

At the request of Bro. S. E. Allgyer (who with Bro. D. H. Bender is at this time on a tour thru certain sections of Mexico making investigations as to the needs and possibilities of that country as a mission field), I have consented to get out this number of the Mission Letter. He kindly suggested that I give the readers some information relative to securing permits and passports for our missionaries to enter India.

I shall cheerfully give a bit of information along that line. It is of course generally known that on account of the warring conditions which have existed during the past four years or more, the mission forces have been to some extent reduced in India and other foreign countries; the needs however have been greatly increased on account of famine and other unfavorable conditions. We greatly regret that in connection with these

unfavorable conditions, the doors to a certain extent have been closed against sending missionary recruits to India. This latter condition is the result of the hostilities which have been existing between the British and German governments. To conserve the best interests of the British possessions it was considered the part of wisdom by the British Government to enact restrictive measures in order to prevent pro-German individuals and organizations from gaining a foothold in India and other British possessions.

Hence up to Dec. 25, 1919, both newly appointed missionaries and those on furlough were required to make application through the British embassy at Washington, D. C., for permission to enter India for mission or educational work. All applications were forwarded by the British ambassador to headquarters at Delhi, India, via London and Bombay offices, hence it required from four to six months to receive word as to whether permits would be granted.

Early in the year of 1918, applications were filled out and sent in through the British embassy at Washington, asking that E. E. Miller and wife, Paul Erb and wife, and C. D. Esch and family be granted permission to enter India as missionaries. After waiting in suspense for about six months word was received from the British official at Washington saying, "I am directed by the majesty's ambassador to inform you that the secretary of state for India regrets that in view of the circumstances created by the war he is unable to grant the desired permission."

In the latter part of the same year applications were sent in asking that M. C. Lapp and wife be granted permission to return to India as missionaries. As early as could be expected the permits were forthcoming and they sailed for India early in June of last year.

In June of last year Sister Anna Stalter filled out and sent in an application to the British embassy asking for permission to return to India. After a reasonable length of time she received her permit. Arrangements were made immediately to have her sail for her field of labor. Having secured passage on the S. S. "Nile" of the China Steam Ship Line, she sailed from San Francisco, Cal., Jan. 29. We trust she may arrive at her destination safely at an early date.

Near the end of last July applications were filed with the British consul at Washington, asking that Ralph R. Smucker and wife, and Sister Mary Good be granted permission to enter India as missionaries. After waiting six months or more the long looked

for permits were forthcoming. Arrangements are being made to have them set sail at the earliest possible date, but on account of heavy passenger traffic to the oriental countries, there is great difficulty in securing accommodations on the steamers plying between the United States and India. Hence it is doubtful as to whether reservations can be secured for them to sail before about May 1.

Owing to the fact that a number of missionary societies have their headquarters in New York City, and that a majority of missionaries taking up work in British territories sail from New York, therefore the British embassy considered it more convenient for Mission Boards and missionaries to make application and procure permits and passports to proceed to British dominions, if said business were transacted in New York City. Arrangements have therefore been completed whereby the British passport control offices, with office at 44 Whithall Street, New York City, has been authorized to take over all matters and correspondence in connection with missionary permits. Action has also been taken by the British Government authorities authorizing the Committee of Preference and Counsel, of 25 Madison Ave., New York City, to act as agent for said Government in recommending such Boards and societies as in their opinion should be added to the "recognized list" of organizations that shall not be restricted from sending missionaries into British territory. For the convenience of Boards and societies a form of application is being sent to various Boards to be used in applying for admission to the "recognized list." We accordingly have sent in our application to be admitted to the said "list." All applications for permits must now be made through the New York office. This order went into effect Dec. 25, 1919.

From a communication received from the Committee of Reference and Counsel, dated Jan. 4, 1920, we quote the following: "Our desire is to be of the greatest possible service to every society, to facilitate and not to hinder the operations of any Board. The regulations are not yet in force. We are informed, however, by the British embassy, that it is expected that they will become operative about the end of the year."

We have again applied for permits for C. D. Esch and family to return to India and also asked that permission be granted Sister Mary Wenger to enter India as a missionary. We trust the same may be speedily forthcoming. With best wishes I am,

Yours for the extension of Christ's Kingdom,
J. S. Shoemaker.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What constitutes the unequal yoke with unbelievers?

The yoke is a contrivance by which two or more unite their efforts in a common purpose. It is unequal when a believer is thus united with an unbeliever.

It results in a compromise of Christian principles on the part of the believer and not infrequently of becoming a partner in evil deeds.

The prohibition is violated by business partnerships, because world business principles are not always in harmony with Christian ethics; also by being entangled with social, political, or military organizations or activities; and not excluding that closest of all social ties, the marriage relation.

A. I. Y.

A yoke is an alliance or union between two parties from which they can not withdraw at their own pleasure or will.

The unequal yoke is when one of the contracting parties is a believer and the other an unbeliever (II Cor. 6:14).

The command is violated by a union in marriage or business partnership, uniting with secret orders, etc. These are possibly the most common forms of violating this command and are very enslaving.

Christians beware. Your soul is at stake. Eternity is ahead. "Touch not the unclean thing.....saith the Almighty." D. J. J.

How best promote Church Loyalty?

"I was glad when they said, let us go up to the house of the Lord."

A heart that is eager for the truth of God and delights in the ordinances as a glorious privilege with God, will be the best advertisement for God and the Church.

To show people the exceeding riches of grace in Christ Jesus means to inspire them to obedient living. Obedience brings the blessing. The soul that is happy in Jesus is loyal to God and to the Church.

God would have men like Caleb and Joshua, men of faith, who can safely be sent out to do service for God and the Church, and then return with a glorious message. See Num. 14:7, 8.

H. S.

Some one said that we sometimes talk to people with reference to their manner of dress when we ought to be speaking to them with reference to the condition of their heart and indeed the heart is usually the cause of a disloyalty.

If we love our Savior and Lord as we ought we will endeavor by His grace to refrain from anything which will bring reproach to His name or cause.

We can often be of help to each other if we are willing to sacrifice some things which are allowable for us for the good of our brethren.

Oh that all who profess to be children of God would be so devoted to Him and His cause that we might not betray the trust He has given to us for any of the pleasures or vanities of the world. If we are loyal to God, the question of Church loyalty will solve itself. We cannot be loyal to God and disloyal to His Church.

H. A. D.

Loyalty is devotion to duty. Church loyalty therefore must mean devotion to that which we owe to the Church of which Christ is the head and we are the members, the body. God's Word is that by which His will is revealed to us and the Church is the instrument to make this will known.

To best promote loyalty to God and the Church, the principle of love and obedience to God must be planted into the heart of the child, by the parent and watered by a faithful ministry that has the mind of Christ, teaching the same thing; that is, God's word, which is life and Spirit (Jno. 6:63), "the power of God unto salvation" (Rom. 1:16), able to make one wise (II Tim. 3:15) and purifies the soul thru obedience (I Pet. 1:22). Members thus trained in the home and fed in the Church will be loyal and active.

D. J. J.

So long as we see the unconverted foreigners among us as "Hunkies" and "Dagoes" and "Niggers" and other similar names we are not spiritually qualified to work among them. But if we recognize them as "lost sheep" deserving our sympathy, and our souls are burdened for their salvation, we are then in position to do them some good.—E. D. Hess.

Be not afraid to meet temptation. It is only a messenger or herald to show one the "way of escape," which always comes along. At the end of this "way" stands a new realization of God.

I HAVE CHRIST! WHAT WANT I MORE?

In the heart of London city,
'Mid the dwellings of the poor,
These bright golden words were uttered:
"I have Christ! what want I more?"

Spoken by a lonely woman,
Dying on a garret floor,
Having not one earthly comfort:
"I have Christ! what want I more?"

Oh, her words will live for ever,
I repeat them o'er and o'er,
God delights to hear me saying:
"I have Christ! what want I more?"

Oh, my dear, my fellow sinners,
High and low and rich and poor,
Can you say with deep thanksgiving:
"I have Christ! what want I more?"

Look away from earth's attractions,
All its joys will soon be o'er;
Trust Him now and say with gladness:
"I have Christ! what want I more?"

—Sel. by H. M. E.

SPIRITISM

Following is an extract from an editorial in the Sunday School Times. It cuts to the heart of Spiritism and shows it up in its true colors.—Ed.

"Spiritism is not human fraud. It is not to be laughed away. It is fraud, but fraud supernatural and Satanic, the lying gospel out of the pit, by which Satan is ensnaring unto eternal death uncounted multitudes today in his Christ-defying world-wide revival.

"Let us remember that the following denials are planks in the platform of Spiritism,—not necessarily of every Spiritist, and certainly not of those real Christians who have, sad to say, become interested in or deceived by Spiritism,—but of Spiritism as a system:

"The unique inspiration of the Bible is rejected.

"The finality of the Bible's message as a complete revelation from God for all men for this life, is rejected.

"The unique deity of Christ is rejected.

"The necessity for the blood atonement of Christ is rejected.

"The existence and reality of sin are rejected.

"God's word that some men will be lost and some will be saved is rejected.

"The reality of death is rejected."

Let me tell you, dear brother or sister, if you are really looking for a position of responsibility, be faithful where you are.—Ed. Miller.

"Making the Bible a center-table ornament is an altogether different thing from making it a lamp of life."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

FASHION

By Joseph Metzler

For the Gospel Herald

(For Men and Women)

Of all the vile fashions that Satan brings round,
And fixes and changes so they will be found,
The modern hair cutting is none of the least,
Yet many a devotee with it is pleased.
Do you look like a saint whose adoration is grace?
Would Jesus do so? do you live to His praise?
The offensive short cut, round the head in cold storm,
The fashionable hair in breezes so warm
Brings headache and cold and disease of the lung,
And shows that your motive in fashion is wrong.
The Bible says God looks to motives, yes sure;
How requisite then that our motives be pure.
The popular fashions bring other great sins:
Adultery, pride, vanity—what Satan brings.

Simplicity, modesty, God wants to teach you.
The unsightly hair! the deforming small shoe!
The fashionable fineries! the "unseemly" hats!
The limbs and the chest partly nude! sensual fads!
Transparent attire! the mannish garb!—all harm you!
Other apparel—Oh, think! the great harm that they do!
Fashions ruin body and soul—many never repent!
Oh, "love not the world!" flee a horrible end!

North Lima, O.

THE BIBLE IN THE HOME

By Mina B. Esch

For the Gospel Herald

For some time I have had a conviction that the Lord wanted me to give a few thoughts on this subject which to me is one of very great importance.

The home, if worthy of the name, should be the place where God can come the nearest to father, mother, and children but this can be so only if the Bible holds the place of most importance—and not only in theory, but in actual practice.

The reading table ought to hold a Bible for every member of the family that can use them. How often have we noticed in our own Mennonite

homes that papers and books of almost every description showed signs of much usage while perhaps there was only one Bible and that not very much worn. I know that in far too many of our homes the Bible is used only for a hurried morning lesson, (for I cannot call it worship as there is no worship about it) while father may sit for hours in the day when not busy and read other things, or mother may find only a few moments for reading and there are spent on papers or books more (?) interesting. Children will follow example, so the Bible is sadly neglected in such homes. There are many who are very ready to condemn the person who in any way shows a lack of faith in the Bible as God's own inspired Word, but how much better are they who while not lacking in that faith make no use of it in the bringing up of their children so that they will not be caught in that snare which is laid in so many ways and places these last days.

There is no time in the life of any person when the mind is more open to receive and retain truth than in childhood. There is no time when the Bible is more interesting than in that same period, as any father or mother can testify who have had the blessed privilege of teaching those little ones those beautiful stories or having them read them for themselves.

As soon as children are old enough they ought to have an active part in the daily devotions and allowed the privilege of asking questions on the lesson read. There are many times when our children come to us with their troubles that we ought to be able to give them Bible as a reason why they should or should not do those things. A few days ago our boy and girl came from school and into the kitchen where I was at work. The girl said, "Mamma, a lot of the girls wanted me to go to the minstrel show." The boy said, "Yes, she said I wouldn't go to that foolish old thing and I don't know what the girls thought." The girl said, "Well, I said, 'Don't you want to mind the Bible?' and one of the girls said, 'Oh, you don't need to always do as the Bible says,' and I told her, 'If you don't you'll get into trouble.'"

How my prayer went up that she might always be so bold to stand for the Bible, and now is there not a lot of truth in that statement, "If you don't mind the Bible you'll get into trouble?"

We know that no home is without its problems, and especially where there are a number of children; but I know too that no home is without a solution to those problems if the

Bible has its rightful place in that home. None of us as parents can be sure of what the future may hold for our children, and for my part there is nothing I can consider of more importance than preparing them for the future by a living knowledge of God's own Word.

Goshen, Ind.

THE TIES OF NATURE

By Emma Buckwalter

For the Gospel Herald

"They shall be mine, saith the Lord of hosts in that day when I make up my jewels."

We see this scripture verified almost daily. God is claiming His own. He is plucking them as a gardener plucks his flowers. We should not resist God's will, when He plucks one of those who are near and dear to us by the ties of nature.

We think of Jacob. How gentle and kind he was to those who were bound to him by the ties of nature. There was a time when he must leave his home to escape the wrath of his brother, Esau. Again the time came when he shall return. He remembered the threatenings of Esau and was afraid to meet him. He said, "I fear him, he will harm us. I remember how angry he was when we parted. I will take presents for him." But Esau cared not for them. God had changed his heart. They meet, and the lips that expressed vengeance, now express the deepest token of love. The arms that would have readily responded to the promptings of anger now embrace Bro. Jacob.

Now they arrange their journey homeward. Esau volunteered to lead, and with four hundred escorts at his command they are on the way, now those who were with Jacob were his wives, his handmaids, and his children. He said to Esau, "Pass over before me. The children are tender. They are not able to follow. We must have more time. Do not wait for us. I will lead on softly". We cannot grasp the power embodied in the words, "Lead on softly," when spoken in regard for the lives and happiness of those who are bound to us by the ties of nature.

The fruit and flowers in southern countries are large and beautiful, the warm climate is conducive to steady growth. Not so in our climate of cold, sudden changes. Our fruit and flowers are struggling for life, become stunted and imperfect. Lead softly, for those who are bound to you by the ties of nature need a clime brought by "the sweet influence of Pleiades" to grow into useful men and women in the Lord.

Dalton, Ohio.

Sunday School

For the Gospel Herald.

Lesson for March 28, 1920—REVIEW

Golden Text.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matt. 28: 19, 20.

Introductory.—The lessons of the present quarter begin with the endowment of power at Pentecost and close with glimpses of revelations received by John upon the Isle of Patmos. In other words, we have here twelve sketches from the life and labors of Peter and John. These we shall proceed to give briefly:

1. After the miraculous endowment of power on the day of Pentecost the multitudes came running together wondering what all these things meant. It provided the opportunity for Peter to preach the sermon which drove the arrows of conviction home to the hearts of the hearers. Three thousand people were converted and baptized.

2. As Peter and John were going into the temple at the hour of prayer they beheld a man who asked an alms. Peter's reply was, "Silver and gold have I none, but such as I have give I unto you. In the name of Jesus Christ of Nazareth, rise up and walk." The man possessed the requisite faith and the healing was instantaneous. It made people marvel and gave Peter and John an opportunity to further proclaim the Gospel of Christ in whose name the miracle was performed.

3. The Pharisees were jealous of Peter and John and brought accusations against them for preaching the resurrection of Jesus. But the disciples, in the face of threats and persecutions boldly proclaimed the Word of God and brought more people to the foot of the cross.

4. Ananias and Sapphira, seeing how that others proved their generosity and whole-hearted interest in the cause of Christ by selling their property and bringing the proceeds to the disciples, resolved to do likewise. But they kept back part, endeavoring to deceive the Church. They were both struck dead for lying to the Holy Ghost. Great fear came upon all the people.

5. After the death of Stephen there was a great persecution and the disciples were scattered in every direction. Among those who were scattered around and did effective work was Philip who went to Samaria and

started a great revival. The Church at Jerusalem, hearing of this, sent Peter and John to oversee the work. There they found Simon the sorcerer who had professed religion and was baptized. Thinking that he could purchase the power of the Spirit with money, he was severely rebuked by Peter. Every modern Simon the sorcerer should read this account.

6. Peter at Lydda and Joppa worked his miracles, healing Aeneas at the former place and raising Dorcas to life at the latter place. At both places it aroused a great interest and was the means of winning many souls for the Master.

7. While at Joppa Peter received word that he was wanted in Caesarea where Cornelius the Roman centurion was praying for heavenly light. As a result of the enlightenment brought by Peter, the centurion and all his house believed, were filled with the Holy Ghost, and were baptized. This was the beginning of active work among the Gentiles.

8. The prosperity of the Church aroused the enmity of the Jews and Herod, wishing to be on good terms with them, stretched forth his hand to persecute the disciples. He killed James and laid his hands on Peter. But as it was so near Easter he allowed the case to rest until after that Jewish festival. One night, while Peter was in prison and the Church was praying, God heard the prayers and delivered Peter. In this we have another evidence of the superior power of God and of his faithfulness in hearing and answering the prayer of faith.

9. Peter, out of the depths of his soul, writes interestingly about the great theme of Christian living. His letters to the Church are a rich mine of spiritual wealth and should be carefully read by all people, especially believers.

10. John, out of the depths of his soul, writes about Christian love. A close comparison between the two messages shows the remarkable similarity between them. Peter's writings, besides dwelling upon Christian living, emphasize the blessedness of love while John's writings are also a practical exposition on Christian living.

11 & 12. John's message from the Isle of Patmos is one of the richest messages which was ever the lot of man to read. "Blessed is he that readeth."—K.

The lack of co-operation is an indication of envy and strife. "Where envy and strife is, there is every evil work."—A. B. Gelnett.

Our Young People

THE MAN OF SORROWS.—Mark 14: 32-42; 15: 16-37

Topic for March 28

MOTTO

"In his love and pity he redeemed them."

THE STUDY HOUR

I. The Sorrows of Christ.—The grief which the fall of man caused God cannot be fully comprehended by man without the aid of the Holy Spirit. But the Scripture teaches that "It repented the Lord that he made man" and that "it grieved Him at his heart." The grief of heart which He felt was more fully made manifest when the Man of Sorrows, God's own Son, willingly offered up Himself for Man's salvation.

What was it that caused the sorrow of the Son of God unto death? Was it because He had no power to prevent the awful crime which wicked men had committed against Him when He was crucified? No, for He Himself said: "I lay down my life for the sheep." "No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again." As a true parent suffers when a child is in danger and pain, so Christ suffered in pain when he saw the helplessness of all mankind. "All we like sheep have gone astray. We have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." There was anguish in the suffering, unspeakable, which He felt and expressed. What soul can behold Him in the Garden, as His soul is exceedingly sorrowful even unto death, and not be moved at the sight. It was as tho all our sorrows and agonies that we must feel at being cast off of God were laid upon the Son of God who was weighed down with them. Who can stand in sight of the Cross and behold the patient sufferer as He prays for His persecutors and submits Himself to pain for their salvation? Who can remain unmoved at the cry of pain which the innocent suffers for the guilty when he cries out in the real soul pangs of one who feels that the wrath of the Father rests upon the Son for Man's sake and says, "My God, My God, why hast thou forsaken me?"

Men today travail for the lost souls of men. The Spirit of the Master burdens them till they will make almost any sacrifice possible for the salvation of others. But whence came this longing and sorrow in behalf of others? It came from Him who laid down His life for us and first travailed in sorrow for us. "Hereby perceive we the love of God because He laid down His life for us; and we ought to lay down our lives for the brethren."

PERSONAL THOUGHT

A Suffering Savior! Do we enter into fellowship with Him?

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, Sorrow
2. A Sorrowful Savior

For Young People

1. Man's Pitiful State
2. God's Compassion for Man
3. The Sufferings of Jesus

For Older People

1. The Spirit of Suffering in Christ
2. Fellowship of His Sufferings

Gospel Herald

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Beleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, MARCH 18, 1920

Field Notes

Last Sunday was the time set apart for baptismal services at Holdeman's Church near Wakarusa, Ind.

The meetings at Millersville, Pa., which were to have been closed last Sunday night, have been attended with good interest and souls were won for the Kingdom. Bro. Christian K. Lehman was in charge of the meetings.

Bro. N. H. Mack of New Holland, Pa., began a series of meetings at the East Chestnut St. Mennonite Church, Lancaster, Pa., on Sunday evening, March 7.

Bro. J. K. Bixler of Elkhart, Ind., expected to spend the second and third weeks in March lending a helping hand to the smaller congregations in Michigan.

Minutes of General Conference.—The minutes of the Mennonite General Conference, held at Harrisonburg, Va., last August, are now printed in pamphlet form and will be sent out upon application as long as the supply lasts.

Sister Martha Mumaw, for a number of years a valued worker in the Publishing House, has returned to her home in Wayne Co., Ohio. While here, she rendered effective service and won and retained the esteem of all the workers.

A letter from Martin's Creek Church, Holmes Co., Ohio, informs us that during the month of February no meetings were held there because of influenza. March 7 was the date set for the meetings to begin again. Now is a good opportunity to "make up for lost time."

Bro. H. W. Eshleman of the Slate Hill congregation near Shiremans-town, Pa., for many years a deacon, has recently been ordained a minister. The services were in charge of Bishops Benjamin Zimmerman, Peter R. Nissicy, and Noah H. Mack. The Lord bless our brother and the congregation which he serves.

A recent number of "Mennonitische Blaetter" (p. 93) contains an article by the Mennonite Committee for Relief Work in Austria and Germany, asking the Mennonites of South Germany to contribute money and clothes, etc., for this work. The article also states that 3200 marks were received from the brethren in America. It is signed by the ministers, Michael Horsch and John Wiebe, also by Sister Lena Buehler.—H.

Mission Board Meeting.—We are in possession of a well arranged program of the annual meeting of the Eastern Mennonite Board of Missions & Charities, to be held at East Petersburg, Pa., March 23 and 24. Besides the business part of the meeting there are to be a number of sermons and addresses on live topics connected with mission work. We hope to hear of an interesting and profitable meeting.

Bro. John L. Horst of Chambersburg, Pa., spent a day at the Mennonite Publishing House last week. He left for his home on Friday morning, March 12.

Budget Changes Hands.—The Weekly Budget, published for many years at Sugar Creek, Ohio, formerly owned by Bro. J. C. Miller and sold by him to a company of brethren, has recently passed into the hands of The Royal Publishing Company of Sugar Creek, Ohio, with S. A. Smith as editor. Bro. S. H. Miller, who for a number of years gave himself to that work, retires as editor and will henceforth devote his time to other work.

Help Wanted at Orphans' Home.—The Mennonite Orphans' Home at West Liberty is in need of several more workers at present. They will need the aid of a cook immediately, and could use a teacher in the school department. Those who are missionary inclined and in a position in which they could favorably consider a proposition of this kind would do well to write to either J. A. Hilty or S. E. Allgyer, West Liberty, Ohio.

Word from Richfield, Pa., brings us the sad news that Bro. Philip Appel, bishop of the congregation worshipping at Richfield, Pa., died of pneumonia March 9. The congregation over which Bro. Appel had charge was out of fellowship with the Mennonite Church, but he had within him a warm heart of sympathy for the mother Church, which led many to hope that the time would not be far distant when the two bodies in Richfield would again unite. The Lord bless the bereaved family and overrule all for good.

Correspondence

Manson, Iowa

Bro. John Hess has again left for the field of labor in the west, which was left unfinished during December, commencing at the East Fairview congregation, Seward Co., Nebr.; also to hold series of meetings at the Crystal Springs, Harper Co., Kans., occupying his time until about April 1. May the Lord greatly bless him, and give him many souls for his hire.
March 3, 1920. Cor.

Windom, Kans.

(West Liberty congregation)

Bro. Paul Erb and wife of Hesston College were with us today. He addressed the Sunday school on the great love of God and after Bro. C. D. Yoder had opened the church services Bro. Erb preached a helpful sermon

from Col. 3. Before the close of the service Sister Erb read to the congregation a letter from Bros. D. H. Bender and S. E. Allgyer giving the opportunities for mission work along the Mexican border, especially San Antonio, Tex. We are verily in the last days of perilous times when evil men and seducers shall wax worse and worse. R. J. Heatwole.

March 7, 1920.

Middletown, Pa.

(Shope's congregation)

Greetings to all Herald Readers:—We have many reasons to be thankful for and to be continually praising Him. We re-organized our Sunday school for the coming year with the following officers: Supts., Bro. David Erb, Bro. Edward Miller; Sec.-Treas., Bro. Isaac Coble; Chor., Bro. Arthur Givens. Our prayer is that the brotherhood may take an active part in this all important work; that some good seed may be sown and precious souls be gathered in the fold of Christ.

Yours in His service,

Arthur T. Givens.

March 8, 1920.

Elizabethtown, Pa.

Program for the Sunday school workers' meeting to be held at Elizabethtown, March 25, 1920.

Lesson for April 4, Bro. Frank Sholtzberger.

Lesson for April 11, Bro. Ezra Brubaker.

Lesson for April 18, Bro. Monroe Garber.

Lesson for April 25, Bro. Frank Shank.

Ada E. Garber (Sec'y).

Mar. 9, 1920.

Cullom, Ill.

Dear Herald Readers:—We have enjoyed the privilege of having Bro. Noah D. Showalter, of Harrisonburg, Va., with us recently. Bro. Showalter arrived at Cullom on Feb. 27, and started a singing class on Saturday, Feb. 28. He remained with us the following nine days, during which time he conducted a singing class every evening and several afternoons. We appreciated his work very much and feel greatly benefited. He was with us over the two Sundays and on both Sunday evenings he had charge of the meetings. The topic on March 7 was, "Why Sing?" which we especially enjoyed. Bro. Showalter left Cullom on Monday morning, March 8, for Versailles, Mo., where he expects to go on with his good work. We consider Bro. Showalter a very competent singing teacher and may God bless him in his future work.

Mary Edna McCulloh.

March 9, 1920.

Lancaster, Pa.

On account of Bro. Roy Myer, our assistant Supt., being called to the Near East an election was held on Sunday, March 7, to fill the vacancy, which resulted in the election of Bro. John E. Landis.

Your brother in Christ,

Lloyd S. Kemrer.

March 9, 1920.

Goshen, Ind.

(Clinton Frame congregation)

After a long siege of the "flu" and stormy weather, during which the church attendance was small, conditions are again getting normal, for which we all should be very thankful and appreciate what the good Lord is doing for us, and try and live closer to Him.

Last Sunday two souls in their tender years were baptized and taken into church fellowship, and four by letter. May God richly bless them all, that they, as well as all of us may be a light to the world, and be happier Christians.

Yours in His service,

March 9, 1920.

J. E. S.

Kouts, Ind.

(Hopewell congregation)

Dear Herald Readers, Greetings:—We have had a long, steady, cold winter. Health has been fairly good in our vicinity.

We reorganized our Sunday school the first of the year with Bros. Will Martin and Dean Birky Supts. and Mabel Reinhart Sec.

Bro. Bixler was with us Sunday, Jan. 18. Text in the forenoon Gen. 18:17-19; Evening, Psa. 1:1-3. On Feb. 15 Bro. Bixler was with us again, using as his text Isa. 66:2. On account of the severe cold weather there were no evening services. Bro. Geo. Phillips and wife were with us Sun., Feb. 22. Bro. Phillips preached on the 5th chapter of Galatians.

Bro. Clarence Shank of Elkhart and Bro. Jacob Birky of Nebraska, and Bro. Stump of the River Brethren Church conducted the services Sunday, Feb. 29.

On Friday, March 5, ordination services were held here. Bro. Bixler officiated. Bro. James Bucher was ordained to the ministry. May the Lord grant our dear brother grace to bear the responsibilities resting upon him is our prayer.

Bro. Birky is still with us. Bros. Reuben, Jacob and Jonas Birky and families, also Bros. Manuel and Samuel Birky and Sister Katie Birky, and Bro. William Good have located here this spring. We welcome them. Pray for the work at this place. Cor.

Mar. 10, 1920.

Birch Tree, Mo.

Dear Herald readers, Greeting: By God's abundant grace we desire to praise Him for His love and mercy. May we all walk in His ways. Pray for us.

Bro. C. B. Driver and wife have moved away, leaving us two less in number also without a resident minister. Bro. Henry Harder was with us over one Sunday preaching on Sunday night. He came to help Bro. Driver with his car and went back with it.

We will have 3 sermons each month by one of the ministers from Oronogo, Mo. Other meetings will be as before—weekly Bible meeting, Gospel song service 1st and 3rd Sunday nights, Sunday school each Sunday morning. May God bless His faithful ones everywhere that souls may be saved. Cor.

March 10, 1920.

Pigeon, Mich.

(Berne congregation)

Greeting in Jesus' name:—On Mar. 9 Bro. Menno Esch came into our midst and held instruction meeting and on 10th two precious souls were baptized. Let us pray that they may be steadfast and true to Him, Who is ever able to help us if we call on Him.

Health is good at present; hope it may continue. We ask an interest in your prayers that we may grow in number and prosper in the Lord's service. Yours in Jesus' name.

Alice Wideman.

March 11, 1920.

Pond Bank, Pa.

"He giveth snow like wool: he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: Who can stand before his cold?" (Psa. 147:16, 17)?

"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land" (S. of S. 2:11, 12).

We have thus far not been visited by the epidemic of influenza this year. For this we praise the Lord, and hope He will bless those who are afflicted.

Personally we are grateful for the help and encouragement given by Sisters Anna Keener and Ada Shetter during the winter. Were sorry they could not stay longer but duty called them to their homes. Their help enabled us to continue our work in the schoolroom. We have been alone for the last month; this makes us very busy, doing the chores on a 46-acre farm, teaching, and caring for our three little ones. We have to neglect visitation work almost entirely.

(Continued on last page)

Miscellaneous

OUR GOD AND FATHER

By Rufus Buzzard

For the Gospel Herald

(Meditations on the 145th Psalm.)
Great is the Lord our God, how greatly to
be praised
And His greatness, yea unsearchable and
deep;

Men from one generation, His works, to
the next, do praise them

And His mighty acts declare—and bless-
ings reap

The Lord in all His ways He righteous is
to His beloved

And in all His works is holy to
mankind;

He is nigh unto all who upon Him call in
trouble

Who in truth call on Him till they Him
do find.

The Lord God is so gracious, and so full
of deep compassion

Slow to anger and of mercies great
which stand;

He is good to all men, and His mercies
thus so tender

Are thus over all the works of His com-
mand.

His works utter, abundantly, memories of
His goodness

Singing of His blessed, righteousness,—
supreme;

All thy works, Lord shall praise Thee and
Thy saints shall gladly bless Thee,

And shall of thy power talk, which Thee
reveal.

Of the glorious honor of God's majesty
abiding.

Will men speak and also of His wondrous
deeds;

They shall speak of the might of God's
wondrous acts of goodness

And His greatness thus declare which in-
tercedes,

Of His glorious honor, of His majesty so
perfect.

And His works so wondrous and of pow'r
revered,

Men will speak; and declare all His king-
dom's righteous glory,

For true glory never hath my soul yet
feared.

The Lord God righteous is, in His ways
and all His doings,

And in all His works is holy and divine;
Being nigh unto them, that upon Him call
in trouble

And in truth, too, on Him call and for
Him shine

Thee will I then extol, O my King and
Father

I will bless Thy name forever and for aye;
I will on earth bless Thee daily, and for-
ever Thy name praise Thee

When my soul from this earth-life be
called away.

New Castle, Ind.

The way to find workers is to go
about and lay hands upon those who
are busy about their work. A man
who has the habit of being busy is
the man to whom you may safely en-
trust the affairs of the Master's bus-
iness.—Ed. Miller.

THE SCHOOL OF LIFE

By Cleone J. Stutzman

For the Gospel Herald.

Let us at once be impressed with
the seriousness and the depth of
thought in the subject "The School
of Life". It is a topic well worthy
the gravest consideration of the deep-
est thinker among us. Life is a school
and I trust that for all of us God is
the great Master-Teacher, the Ador-
able, the Truthful, the Omnipotent,
the Omnipresent, and the Omniscient
Father—the great I am.

For some of us the lessons of life
are easily and quickly learned, but
are none the less abiding for that.
To others it seems to take long and
hard teaching before the truths are
firmly impressed. Some lessons are
gladdening, others sadden; some are
uplifting, others we allow to demoral-
ize us; some we are anxious to learn,
others we learn because we must;
some we praise God for, others make
our thanks bitter. But we should
always be glad for any lesson that
God in His infinite wisdom sees fit to
be brought to us. If we look above
the clouds and see His loving counte-
nance watching our every thought
and step, any lesson, though we can-
not at the time see fully its intent,
will be to us a step forward, and be a
link in the golden chain of events and
lessons that run through our entire
life. We call the whole "Experience."
We are glad that experience becomes
more varied and more uplifting as we
advance in years, which fact gives us
as young people a blessed privilege of
profiting by the experience of older
ones.

One of the first lessons that even
the smallest child learns in the school
of life is that of dependence. This
lesson is taught all through life.
Christians know better what it means
than any other class of people. How
could we have any of that simple faith
and sweet trust in God if we were not
learning the lesson of dependence?
It is when we rely entirely upon Him
and count ourselves as so much clay
in His hands that we have learned the
lesson best.

Most of the lessons of life are
learned during all our days, and un-
consciously to us. Everything that
we mentally form an opinion about
everything we see, everything that
impresses us is surely even if un-
consciously helping us in our educa-
tion for life.

In this greatest school we do not
necessarily study books, except the
Book; this is God's school and God
does not need even the best of man's
books.

Another most important lesson is
that of patience. How sweet it is in
the life of any person.

"Let us be patient! These severe afflictions
Not from the ground arise,
But often times celestial benedictions
Assume this dark disguise.

"We see but dimly thru the mists and
vapors

Amid these earthly damps;
What seem to us but sad, funeral tapers,
May be heaven's distant lamps."

I have mentioned only two life
lessons but there are many more—
work, kindness, peace, righteous in-
dignation, loyalty, sincerity, hope, and
many, many others. It is our highest
duty to learn these lessons well, and
to the best of our God-given ability.
They may be hard for our finite vision
to understand, but let us trust our
Teacher who surely knows best. Let
we live **here** and **now** that ideal life we
have thought of for the future or for
some one else.

"Trust in the Lord with all thine
heart; and lean not unto thine own
understanding. In all thy ways ac-
knowledge Him and He shall direct
thy paths. Be not wise in thine own
eyes; fear the Lord and depart from
evil."

Goshen, Ind.

WHAT THE PRIMARY TEACHER SHOULD ACCOMPLISH

By Ida Kniss

For the Gospel Herald

To accomplish any thing we must
first have some aim in view, and
work toward that aim. The position
of a primary teacher, is perhaps the
most responsible one to fill in the
Sunday school. In the first place, it
is the impressions made on the
young and tender minds and hearts,
which are the most lasting. Prov.
22:6 says: "Train up a child in the
way he should go: and when he is
old, he will not depart from it." As
the young and tender plant needs far
more care and protection than the
more mature ones, so the child teach-
ing. The problem for future life
seems great, and how to accomplish
the most good to those entrusted in
our care is one beyond us alone to
solve. We must first come to the
great Teacher for help willing to be
led by His Holy Spirit, trusting Him
for wisdom that all instructions and
impressions—by stories, pictures,
scripture verses, or songs—may lead
the mind the heavenward way.

We learned in our past quarter's
work how Jesus gradually trained His
disciples to know Him, to love Him,
and trust Him. To know and practice
the work He had for them to do. He

drew them closer to Himself until the time when they should openly confess that He was the Christ the Son of the living God. This should be the primary teacher's aim and seek earnestly to accomplish it. Each child should leave this department with the knowledge of having accepted Jesus as the personal Saviour, ready and willing to take up their share of the work for Him.

The teaching should be such that they are made to feel it a privilege as well as a duty, to be workers for the Master and that the church needs them. It has been said that the church that does not rear its youth for Jesus Christ is dying at the top and sapless at the roots; that in the boys and girls lies all the material for the Church of the future; that the children of today become the men and women of tomorrow. Then knowing this to be true, that the sort of material which comes from the primary department will make the building of the future Church the teacher should put forth consecrated efforts to make it such as will be pleasing to God.

Study to know each pupil; for as some garden spots, or fields, take more fertility and care to produce a harvest, so those less able to grasp truths should have the more patient teaching. Each lesson should be studied by coming to the secret place of the Most High. And taught in such a way and manner that the benediction of Jesus might be upon them, with all the good impressions in the best way for the pupil to understand.

The parents have so great a part in this work that I fear the teacher could accomplish very little without their help and co-operation. It is through the home-training, the Bible doctrines of the church exemplified in the daily lives of the parents, that the teacher is more able to instill into the hearts and minds of the pupils, the greatness of God and the privilege they may have of becoming His children. We read in Matt. 19:13-15 that then were there brought unto Him little children; that He should put His hands on them and prayed and the disciples rebuked them. But Jesus said, "Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven." In this we find a lesson for both parents and teachers, that it was only by the personal effort of those who brought their children to Jesus that they were blessed. By bringing them to Him in prayer, giving them into His hands to accomplish for us what we ourselves can not do, we leave results to Him.

Freeport, Ill.

SALVATION OF GOD

By Fannie S. Stauffer

For the Gospel Herald

The Bible tells us that the Gospel is the "power of God unto salvation to every one that believeth" (Rom. 1:16). There is no subject of such importance to the unconverted as that of salvation—the salvation of his or her soul. The way of morality and self-righteousness, trodden by the unconverted millions who think that their own good character before men is a sufficient passport in the presence of God, is the way spoken of in scripture: "There is a way which seemeth right to man, but the end thereof are the ways of death" (Prov. 14:12).

All have sinned, and through sin man has become alienated from God. The sinner is spoken of as "having no hope, and without God in this world" (Eph. 2:12), loving darkness rather than light and being dead in trespass and sin. There are many illustrations given by God in the Scriptures to represent our lost condition as sinners, but to my mind there is none more solemn than that which occurs twice in the book of Ephesians—"dead in trespasses and sin." All who are unbelievers are in the stinging language of scripture, dead.

But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). This shows God's love for the world—His gift and His purpose in the gift that whosoever believeth in Him shall not perish but shall have eternal life.

Immediately upon receiving Christ the believer is born again and becomes a child of God. But it is true that as children we often grieve our loving Father and in sorrow and shame have to go to Him in confession. But "if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I Jno. 1:9). As children we have an Advocate with the Father and as believers have the full assurance of eternal salvation.

Lititz, Pa.

There is a greater need for intensive work than extensive work in the work of our congregations. That is, we should occupy the field thoroughly and work harder, rather than attempt to cover too much ground.—N. E. M.

Some one has said, "Facts are dry material." That may be true; yet we know that facts are the things which convince, more than argument or oratory.—C. A. Graybill.

JUDE'S CERTAIN MEN

(From a tract by R. E. Neighbour.

Sel. by J. H. Mosemann.

The "certain men" referred to are men who pose as religious teachers, at the same time denying or refusing to confirm such Bible doctrines as the inerrancy and absolute authority of the Bible as God's Word, the virgin birth and deity of Jesus Christ, and kindred doctrines.)

(Continued)

These certain men are

"Spots in Your Feasts of Charity"

Literally "sunken rocks in your love feasts."

Let the angels weep! "Reprobates concerning the faith," sitting at feast with the faithful!

Let the heavens marvel! Those who "have departed from the faith," sitting at food with those "nourished up in the words of faith and of good doctrine."

Let the saints tremble! Those who have "wandered away from the faith," sitting at table with those who "fight the good fight of faith."

Shall we feast with them? Shall the "wisdom that cometh down from above" feast with "the wisdom of this world;" the wisdom which crucified the Lord of Glory?

Shall those who believe that "without shedding of blood there is no remission" fellowship with the so-called "respectable intellect" that partakes of the Lord's Supper, but denies the efficacy of the Cross?

Shall those who believe that "without shedding of blood there is no remission" fraternize with the "advanced thinker" of this world who keeps Easter, but denies the resurrection?

These men are "sunken rocks," hidden rocks, danger points in our "feasts." Rocks where hundreds "concerning faith have made shipwreck;" rocks where multitudes having "departed from the faith" have "turned aside unto Satan."

Let "good ministers of Jesus Christ, nourished up in the words of faith and of good doctrine;" let those who "refuse profane and old wives' fables;" let those who would avoid "profane and vain babblings, and oppositions of science falsely so-called," cease to feast, to fellowship and to fraternize with those who are "hidden rocks in their feasts of love."

Welcome to your feasts of love the scholarship that sits at the feet of the Lord Jesus and learns of Him; but wisely avoid the scholarship that seeks to instruct the Almighty.

These certain men

"Despise Dominion and Speak Evil of Dignities"

Men who reject the Lordship of Christ will, of course, despise dominion. They will acknowledge no God, other than their conscience. They will worship at no shrine other than their reason. They will

accept no sovereignty other than their wills.

These men, having disposed of divine dominion, find it easy to "despise dignities." To be sure, Michael, the archangel, durst not bring against the devil a railing accusation; but these men speak evil of things they know not; and as irrational animals they corrupt themselves. To such men, Satan is a myth, a mere figment of mythology.

Their "radical theology" cannot concede Satan as "a roaring lion, going about seeking whom he may devour."

Their "revolutionary theories" cannot imagine Satan as "the prince of the power of the air," "energizing the sons of disobedience."

Their researches and reasonings cannot permit that Satan is "blinding the minds of the unbelieving."

These dreamers, who despise dominion and defame dignities, recognize no power to lift themselves up and no power to pull themselves down, existing outside of themselves. Their God is themselves, their "possible man;" their devil is themselves, their baser man."

These certain men have

"Gone in the Way of Cain"

They will pass compliments with God, but will not confess the need of a bleeding sacrifice.

They will meet God on common ground, parading their "wondrous works," their "scientific achievements," their vain "reasonings," but they will not seek approach to God through the Christ of Calvary. The "way of Cain" is a better way to them than that of Abel.

The "new thought" is an improvement upon the "old theology." The way of the Cross is no longer absolute, it is obsolete. The atonement is a bloody relic of past ages. The bleeding sacrifice is a story of the shambles. The "new way" has forgotten that Jesus Christ is "the way, the truth and the life." It is builded upon advanced scientific knowledge; it bristles with ethical conceptions. It breaths forth the spirit of the twentieth century.

The "new religion" denies the old foundations. The Cross is a fabric of the faith doomed to fade. Philosophy needs no Cross. Modern science and the modern social spirit would make Christ of no effect.

These certain men have

"Run Greedily after the Error of Balaam for Reward"

Balaam, who could not curse Israel, suggested to Balak conditions upon which God would curse her. The "error of Balaam" consisted in his failure to grasp the fact that God viewed Israel through, and dealt with Israel upon the substitutionary work of Jesus Christ.

Destructive critics, who have gone in

the way of Cain, quickly run in the error of Balaam.

There is no place for the atonement in their theology. The message that proves a stumbling block to the Jew and foolishness to the Gentile, is to the critic a rotten basis for redemption.

"Advanced thinkers" have forgotten that God, who dwells in the midst of the Cherubim, can look through the mercy seat where the blood was sprinkled, upon the holy, but broken law that lies within the ark of the covenant.

The rewards of a Cross-despising age have allured men to follow the way of Balaam. The new gospel appeals to the world. It fascinates the ungodly. The new gospel calls forth the praise and plaudits of men—it offers preferment.

Alas, alas, many have forsaken the blood-marked track and "have run greedily after the way of Balaam for reward."

These Certain Men, unsatisfied with being present at our feasts of love, would seek to dominate them.

(To be continued)

WAR SUFFERERS' RELIEF FUND

Received by the Mennonite Relief
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during the month of
February 1920

For the Gospel Herald

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Thomas S S Pa	310.00
Thomas S S Pa	45.76
Casselman Cong Pa	18.26
Weaver Cong Pa	14.00
Girls Class No 3 Springs S S Pa	10.00
Effie Hoover	5.00
Class No 5 Scottsdale S S Pa	5.00

Total amount received during	
the month of February	\$17,213.94
Previously reported	358,375.75

Total reported by	
E M B of M & C	118,538.76

Grand Total	\$494,128.43
Gratefully acknowledged,	
Mennonite Relief Commission	
for War Sufferers	
G. L. Bender, Treasurer,	
Elkhart, Ind.	

REPORT

Of the Mennonite Home, Lancaster, Pa.
(January—February)

For the Gospel Herald

Donations.—Rohrer Stoner, Estella Stoner, Bressler Buckwalter, John Shreiner.

Cash.—Elam Horst \$1.00; Amanda Forry 1.00, Peter B. Hess Lititz, Pa., 5.00, Fanny E. Flory 1.00, Isaac R. Herr .50, John Shreiner. 50, Annie Hostetter 1.00, Contribution box 6.50.

Services.—Jan. 4: Regular services were conducted by Bros. D. N. Lehman and Abraham Brenner. Text, I Jno. 1:2, 3.

Jan. 8: Regular services (and also the funeral services over the remains of Father Moyer who departed this life on the 15th) by Bros. Frank Kreider and Amos G. Kauffman. Text for regular service, I Cor. 16:13; for funeral service, II Tim. 4:6-8. Father Moyer was aged 83 y. 10 m. 27 d. Father spent the last three years with us at the Home and he was always well and happy till in June, 1919, when weakness overtook him and he was confined to his room. On the 20th we buried the remains at Bethlehem, Pa., where his ashes shall peacefully lay until the resurrection day.

Feb. 1: Regular services by Bros. Jacob Thomas and Amos G. Kauffman. Text, Matt. 5:1-15.

Feb. 15: Regular services by Bros. D. H. Mosemann and Abe Brenner. Text, Num. 10:29.

Feb. 29: Regular services by Bros. Isaac Brubaker and D. S. Metzler. Text, Job 42:9.

We have a few very weak aged pilgrims, but as for health we are wonderfully blessed and can say with the psalmist of old, "I was young and now am old, yet have I never seen the righteous forsaken, nor his seed begging bread." We beg an interest in your help and prayers for this work.

Yours in His service,
T. E. Moyer, Supt.

SIN, SIN, SIN

By Henry M. Baer

For the Gospel Herald

"Whosoever committeth sin transgresseth also the law."

"Whosoever abideth in him sinneth not. Whosoever sinneth hath not seen him, neither known him."

"He that committeth sin is of the devil."

"Whosoever is born of God doth not commit sin."

"He that sinneth against me, wrongeth his soul."

"He that despiseth his neighbor sinneth."

"The soul that sinneth it shall die."

"Whoso committeth sin is the servant of sin."

"Whosoever knoweth to do good, and doeth it not, unto him it is sin."

"The thought of foolishness is sin."

"Whatsoever is not of faith is sin."

"All unrighteousness is sin."

O that we may not allow ourselves to be lulled to sleep in sin, but that sin may become exceeding sinful and great before us.

In reading the above scripture we find that it makes no difference, should we be bishops, preachers, deacons, superintendents, teachers, layity, or offspring of such, whether we be in a land of Gospel light, or in a land of heathen darkness—whether we be white or black, rich or poor, great or small, old or young, no excuse.

"For if God spared not the angels that sinned," etc.....why should He spare us.

The way for us to attain to righteousness, is to come humbly before God at the foot of the cross.

May we become more willing to serve God, not because of fear of His severity pronounced upon sinners, but because of His love shown unto us in sending us a Redeemer. **HE LOVED US AT OUR WORST.**

Hagerstown, Md.

We have been acting as though we had an eternity in which to do the work, and the people whom we seek to reach an eternity on earth in which to be reached.—Arthur T. Pier-son.

God has two dwellings—one in heaven, and the other in the meek and thankful heart.—Izaak Walton.

Married

Martin—Riehl.—Abram Martin of Ontario, and Mary Riehl of Columbiana, O., were united in marriage on Feb. 19, 1920, ——— McGrath officiating.

Snyder—Driver.—On March 3, 1920, at the home of the bride's brother near Versailles, Mo., Bro. Charles Snyder of La Junta, Colo., to Sister Alice Driver of Versailles, Mo., Bro. Amos Gingerich officiating.

Harnish—Harnish.—On March 11, 1920, at the home of the officiating minister, Bro. Aaron B. Harnish, Bro. Samuel G. Harnish and Sister M. Annie Harnish both of Pequea Tp., Lancaster county, Pa. May God bless them all through life.

Roth—Danner.—On Sunday March 7, 1920, Bro. John Roth of Shickley, Nebr. and Sister Lydia Danner of East Fairview, Nebr., were made one, Bro. J. E. Zimmerman officiating. May God pilot them over the sea of life.

Goss—Rutt.—On March 2, 1920, Bro. Aldus H. Goss and Sister Frances K. Rutt were united in marriage by Bro. Frank M. Herr at his residence at Willow Street, Pa. May the rich blessings of God attend them thru life.

Tyson—Riehl.—Bro. Jacob H. Tyson, Wooster, O., and Sister Fannie Riehl, Columbiana, O., were united in holy matrimony near Pleasant Home, O., by Bro. Jacob Burkhardt on Feb. 24, 1920. May the Holy Spirit be their abiding comforter.

Albrecht—Shetler.—On Sunday, Mar. 8, 1920, Bro. David Albrecht and Sister Lydia Shetler were united in marriage at the Pigeon River Church, near Pigeon, Mich., Bro. S. J. Swartzendruber officiating. May God's blessing attend them thru life.

Yoder—Brenneman.—On Feb. 26, 1920, at the home of the officiating minister, Bro. C. B. Brenneman, near Elida, Ohio, Bro. Glen W. Yoder of near Smithville, O., and Sister Ruth I. Brenneman of Lima, O., were united in marriage. May God bless them all thru life.

Moyer—Swartley.—On Feb. 28, 1920, Bro. Melvin L. Moyer of the Towamencin congregation and Sister Maggie S. Swartley of the Franconia congregation were united in marriage at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa. May the rich blessings of God attend them through life.

Beck—Roth.—On Mar. 2, 1920, at the home of the bride's mother near Pettitsville, O., Bro. Solomon Beck and Sister Clara Roth, both members of the Central A. M. Church near Archbold, O., were united in marriage, Bro. E. L. Frey officiating. May God's richest blessings accompany them thru life.

Roth—Miller.—On Thursday, March 4, 1920, Bro. Nick Roth and Sister Ellen Miller, both of East Fairview Cong., near Milford, Nebr., were united in marriage, by Bro. J. E. Zimmerman, who now is a resident bishop of this place. May God ever be their guide and counselor thru life's journey.

Schmucker—Schlonger.—By J. A. Liechty, on Thursday, Mar. 4, 1920, at the home of the groom's parents (Bro. Daniel and Catherine Schmucker) their son Bro. Daniel C. Schmucker, and Sister Ella Schlonger, daughter of Bro. Samuel Schlonger, both of Louisville, Ohio were united in holy matrimony. May God richly bless them.

"Every-day work requires every-day grace, and every-day grace requires every-day asking."

Obituary

Stutzman.—Harriet Pauline Stutzman died Feb. 12, 1920; aged 3 y. 8 m. 14 d. She was the daughter of Chris. and Luella Stutzman. Funeral services at the home. The remains laid to rest in Plainview Cemetery near Aurora, Ohio.

Weber.—Alberta Margaret Weber, youngest daughter of Noah and Sarah Weber, was born Oct. 22, 1918; died Dec. 10, 1919; aged 1 y. 1 m. 18 d. Her father and mother and seven sisters mourn her early departure. The funeral was conducted by Allan Good at the house and Bro. N. B. Stauffer at the Church. Interment being made in the adjoining cemetery.

Frey.—Abram B. Frey died at his home near Chambersburg, Pa., Feb. 25, 1920, after an illness of 8 days, with pneumonia; aged 26 y. 8 m. 12 d. He was a faithful member of the Mennonite Church and interested in the various activities of the Church. He leaves his wife and one daughter who have the sympathy of the Church. Funeral services Feb. 27, 1920, at the Mennonite Church, conducted by Jos. E. Lehman and Geo. S. Keener. Interment in adjoining cemetery.

Nold.—Susan Nold of Columbiana, O., was born Feb. 17, 1847; died Jan. 8, 1920; aged 72 y. 8 m. 21 d. She united with the Mennonite Church a number of years ago, in which she remained a faithful member till death. Her end came after suffering several months with cancer of the stomach. Although much suffering accompanied her sickness she bore it patiently. Funeral services at the home of the Weaver sisters, Columbiana, Jan. 8, 1920, in charge of the brethren, Witmer and Steiner.

Landis.—Henry Z. Landis died Feb. 21, 1920, Bucks Co., Pa.; aged 73 y. 1 m. 14 d. Death was due to pneumonia. He leaves a widow and 3 children. One of these (Mrs. Irvin Conway) passed away 12 days after his death. His illness was of 6 days' duration. Owing to sickness in the family funeral services were postponed to a later date, when memorial services are to be held.

We bow in submission, dear father,
And say, Let His whole will be done,
Only take us to his blessed Savior,
When our race on earth shall be done.

Shantz.—Eldon, son of Bro. and Sister Jonathan Shantz, died near Carstairs, Alta.; aged 30 y. 3 m. 26 d. Death was due to influenza, being sick about ten days. Eldon was converted in June, 1918, during a series of meetings held by Bro. C. Z. Yoder. Soon after he united with the Church and lived a consistent Christian until death. The remains were laid to rest in the West Zion Cemetery, near Carstairs, Alta., burial services being conducted by Bro. N. R. Weber. Memorial services are to be held at a later date. May God bless the bereaved ones.

Hartzler.—Fanny, daughter of Gabriel and Barbara Yoder, was born in Lawrence Co., Pa., March 12, 1849; died of a complication of diseases, at her home in West Liberty, Ohio, Jan. 24, 1920; aged 70 y. 10 m. 12 d. While yet a girl she moved with her parents to Mifflin Co., Pa., near Belleville. Here she lived until the early eighties, when she left her home and came to Logan Co., Ohio, to work. At this place, in the spring of 1884, she was married to Yost Hartzler. To this union were born 2 children (Ella and J. Roy). She is preceded in death by 3 brothers and 3 sisters. She is survived by her husband, 2 children, 3 grandchildren, one brother (Isaac Z. Yoder) and one sister (Barbara Yoder). Since her early years she had been a member of the Amish Mennonite Church. In health she was always a regular attendant at church services. "For me to live is Christ and to die is gain." Funeral services at South Union Church in charge of Bros. A. I. Yoder and J. S. Shoemaker. Burial in South Union Cemetery.

Dambach.—Joseph H. Dambach died at his home near Columbia, Pa., Feb. 11, 1920; aged 70 y. 5 m. 19 d. He had been a sufferer for many years which he bore patiently. His wife died 13 years ago, she being the daughter of the late Pre. Samuel Meyers. Two sons and 4 daughters are left to mourn their loss, also 4 sisters and 5 brothers. He was a faithful member of the Mennonite Church, worshiping at Columbia Mission and Mountville congregation. Funeral services at Haebecker's Church conducted by Bros. J. C. Habecker, John Senger, and Christian Lehman. Text, I Thes. 4:13. Interment in adjoining cemetery.

Kuhns.—Bro. Christian W. Kuhns of Chambersburg, Pa., was born Dec. 20, 1853; died Feb. 19, 1920; aged 66 y. 1 m. 29 d. Bro. Kuhns had been about during the forenoon. At noon he was found lying in the wood-shed near the house, the spirit having taken its flight. He was a faithful member of the Mennonite Church for many years and a regular attendant at Sunday school and church services. He leaves his companion and 8 children to mourn his sudden departure. Pre. D. E. Kuhns is the oldest son. Funeral services were held at the Chambersburg Mennonite Church Feb. 23, 1920, conducted by Jos. E. Lehman and Geo. S. Keener. Burial in adjoining cemetery.

Kauffman.—Sister Mary Odennalt Kauffman (nee Dambach) died at the home of her daughter, Mrs. John Hoffmaster, Millersville, Pa., June 24, 1919; aged 83 y. 2 m. 29 d. Sister Kauffman had been an invalid for more than 5 years, having had a stroke of paralysis. She bore her afflictions patiently. She leaves 1 son, 3 daughters, 25 grandchildren, and 32 great-grandchildren; also 4 sisters and 6 brothers. Funeral services by Bros. D. N. Lehman and D. N. Gish. Text, John 17:24.

"We shall meet them in the morning,
When our work on earth is done;
At the river, blessed river,
We shall gather one by one"

Troyer.—Wilma Marie, youngest daughter of Jephtha S. and Ada May Troyer near La Grange, Ind., died Feb. 12, 1920; aged 3 m. 19 d. Little Wilma was rather a delicate child and a few days before she died the parents noticed it had a cold but was not thought to be seriously sick. The mother, upon awakening in the night, found Wilma had peacefully passed away in her arms. She leaves father, mother, 4 brothers and 5 sisters. Funeral services by Christ Miller from Mark 10: 10-17 and by Amos Cripe from I Peter 1:24. Only the mother and oldest brother could be present at the services as the rest of the family were taken down with influenza. —A friend.

Rychener.—Christian J. Rychener was born near Archbold, Ohio, Jan. 8, 1844; died near Braily, Ohio, March 1, 1920; aged 76 y. 1 m. 22 d. He was united in marriage to Mary Stuckey Mar. 24, 1867, who preceded him in death a little more than a year. One son also preceded him. He leaves 6 sons, 3 daughters, 7 grandchildren, 4 brothers, 4 sisters and a large number of relatives and friends. In his younger years he accepted Christ as his personal Savior, united with the Amish Mennonite Church, and was a faithful member until death. Funeral services Mar. 3 at the Central A. M. Church near Archbold, O., conducted by E. L. Frey and S. D. Grieser. Texts, Rev. 2:10, II Sam. 14:14. Interment in Eckley cemetery.

Souder.—Mary, daughter of Preston A. and Emma K. Souder, died Feb. 20, 1920, aged 1 y. 1 m. 14 d. Little Mary took sick on the 3rd with pneumonia, and later with pleurisy. She leaves parents, one sister (Dorothy), one brother (John), beside a large number of relatives. Funeral services were held on the 25th conducted by Aaron Freed and Jacob Moyer at the house and at the Rockhill Mennonite Church by William Landis and Aaron Freed. Text, Mark 10:14. Interment in Rockhill cemetery.

"Our dearest Mary is now safe in heaven,
Free from all sorrow and all pain;
God has taken our dear treasure,
To sweetly bloom on heaven's plain."

—Grandmother.

Yoder.—Ruth, youngest daughter of deacon J. L. Yoder, Columbiana, O., was born July 24, 1907, died Feb. 28, 1920, aged 12 y. 7 m. 4 d. During the fall of 1918 she confessed her Saviour and united with the Mennonite Church. She was a very cheerful girl and always had a smile for everybody. Her sickness was but of few weeks duration, but she bore it patiently and gave good evidence of a living faith in Christ. Influenza followed with other complications was the cause of her death. She leaves father, 4 sisters, and 3 brothers, her mother having preceded to the home above about ten years ago. Funeral services on March 1, at the home and at the Midway Church in charge of A. J. Steiner, E. M. Detwiler, and I. B. Witmer. Interment in the adjoining cemetery. May God comfort our brother and family.

Shipe.—Dale C., son of Ellis Shipe, was born in Lagrange Co., Ind., Sept. 9, 1908; died near Goshen, Ind., Feb. 9, 1920; aged 12 y. 5 m. He was of a quiet but cheerful disposition, sociable, and a favorite among his school-mates. A few hours before he died he apparently was in communion with God and called for his parents and sister wishing to bid them good-by and told them that he would soon be with Jesus. He leaves father, mother, and three sisters (Mrs. Verda Snyder, Nina Myers, and Wilma). Funeral services at the Custer Church in De Kalb Co., Ind., Feb. 12 conducted by Silas Yoder. Burial in a near-by cemetery.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Hoffmaster.—Sister Elizabeth A., wife of Bro. John Hoffmaster, died of pneumonia at her home near Millersville, Pa., Feb. 11, 1920; aged 62 y. 2 m. 23 d. She leaves her husband and 9 children; also an adopted daughter. Sister Hoffmaster was none of the strongest, and after bringing up 9 children had the care of her invalid mother, Sister Mary Kauffman, whom she followed in death only a few months. She was a member of the Mennonite Church although she was deprived of attending services regularly for a number of years. Her illness was of short duration. Funeral services were held at the Millersville Church, conducted by Bros. D. N. Lehman and D. N. Gish. Burial in adjoining cemetery.

"Farewell dear mother, sweet thy rest,
Weary with years and worn with pain;
Farewell, till in some happy home,
We shall behold thy face again."

Oswald.—Minnie (Miller) Oswald was born near Saltillo, Holmes Co., Ohio, May 7, 1885; died Jan. 6, 1920; aged 34 y. 7 m. 30 d. She was united in marriage to Alvin Oswald Dec. 12, 1909. She leaves her husband, 4 children (Esther, Vera, Fanny and Cora), mother, 1 half-brother, 2 half-sisters and a host of friends and relatives. She accepted Christ in her youth, united with the Martin's Creek Mennonite Church, to which she remained faithful until death. She will be greatly missed in our home. The cause of her death was influenza. After a short illness of 2 weeks she peacefully fell asleep. Short services at the home by Calvin Mast. Burial at Berlin Mennonite Cemetery.

Dearest mother thou hast left us
Here our loss we deeply feel,
But 'tis God that has bereft us.
He can all our sorrows heal.

—The Family.

Troyer.—Lovina, daughter of Noah G. and Fannie (Mast) Troyer, was born in Reno Co., Kans., June 21, 1900; died at her home near Plain City, Ohio, from pneumonia following influenza, on March 1, 1920; aged 19 y. 8 m. 9 d. She accepted Christ as her personal Savior and united with the Amish Mennonite Church at the age of 18 and remained a faithful member until death. She leaves father, mother, 3 brothers, 6 sisters, and a host of relatives and friends to mourn her departure. Funeral at the house March 3 by Bro. Eli P. Bitschy and Jacob Farmwald, after which she was laid a rest in O. O. A.

Mennonite Cemetery five miles southwest of Plain City.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Bucher.—Alice E. Bucher, daughter of Levi and Mary Bucher, was born June 7, 1895, near Quarryville, Pa.; died of pneumonia March 6, 1920, at Scottdale, Pa.; aged 24 y. 8 m. 29 d. She leaves father, mother, three sisters and three brothers (David, Levi, Anna, Milton, Mary and Elva), who deeply mourn their loss. She was an employee in the Mennonite Publishing House for the past six years, and was a faithful member of the Mennonite Church since 14 years of age. Funeral services were held at Scottdale on Sunday evening, March 7, 1920. Her body was removed to her home at Mechanics Grove, Lancaster Co., Pa., where further services were held in the Mechanics Grove Mennonite Church conducted by Bro. John W. Weaver, assisted by Bro. Abram Metzler. Text, Mark 14:8.

Since thy turmoils all are ended
And from cares thy mind is free,
Thou art gone to live with Jesus,
We are left to mourn for thee.

—Her sister.

Mishler.—Ruth Irene, daughter of Bro. A. A. and Sister Martha (Garber) Mast, was born in Elkhart Co., Ind., Sept. 8, 1900; died at the parental home Feb. 24, 1920; aged 19 y. 5 m. 16 d. She was united in marriage with Bro. Howard Mishler of the Fork's Church Nov. 15, 1919. She leaves husband, parents, and three sisters. She had a cheerful disposition which made her a favorite among her associates. She accepted Christ as her Savior and united with the Clinton Mennonite Church near her home in her early youth. A few days before she died she desired to be anointed. This desire was granted to her. She, however, expressed that if it was not the Lord's will to heal her, she had "peace" and was "ready to go." We hope all to whom she was dear may so live that when the struggles of life are over, they may strike glad hands with Ruth among the Redeemed. The funeral at the home church was largely attended on the afternoon of the 25th. Services conducted by D. D. Miller and John Garber from John 5: 24, 29. Buried in cemetery nearby.

Rich.—Nicholas, the eleventh son of the late Peter and Barbara (Schlatter) Rich, was born in Ontario, Canada, March 16, 1844; died at the home of his son Chris, Feb. 25, 1920; aged 75 y. 11 m. 9 d. His father passed away when he was but six years of age. He and his mother then left Canada and settled near Ft. Wayne, Ind. He united with the Amish Mennonite Church in his youth and in his day was an active worker in the Sunday school. Later he changed his membership to the Wayland, Iowa, congregation of General Conference Mennonites in which faith he died. On Feb. 22, 1865, he was united in marriage to Anna Huser of Indiana who preceded him in death Nov. 17, 1907. Following their marriage Mr. and Mrs. Rich moved to Lee Co., Iowa, where they lived for one year, after which they came to Henry Co., where he spent the remainder of his life. To this union were born eleven children, of whom two daughters and one son preceded the father in death. There remain seven sons and one daughter (Philip, Mrs. Fannie Christner, Joseph, Jacob, David, Peter, Christian, and Samuel), 60 grandchildren, 14 great-grandchildren, and a host of relatives and friends. Funeral at the Sugar Creek Church near Wayland, Ia., Feb. 27, conducted by Sebastian Gerig, Daniel Graber, and Simon Gingerich.

Groner.—Daniel Groner was born in Langenan, Wurtemberg, Germany, Oct. 30, 1838; died Feb. 28, 1920; aged 81 y. 3 m. 28 d. He landed in New York June 13, 1857. Was married to Catharine Rupp Mar. 1, 1866, near Minier, Ill. Four children were born to this union: Mrs. Fred Cornish, Mrs. Geo. W. Webb, Mrs. Thos. Danaher, and one son (Johannas) who died when only four years old. In 1872 he moved to what is now Knox county, Neb. He with his family passed thru all the hardships incident to pioneer life and

always put on a brave front tho almost discouraged. He belonged to the Mennonite Church at Beemer since 1865 and was in good standing. Several brothers of the Church were present at the funeral, among them Pre. Jos. Birkey, Pre. Pete Oswald and Julius Nitzsche; also three brothers (Daniel, Reuben and Samuel O. Oswald). He leaves wife, 3 daughters, 16 grandchildren, and five great-grandchildren. It is a comfort to know that he was prepared to meet his Savior. Shortly before he was called he repeated parts of chapters in the Bible. His beloved wife, three children, Lena, Julia and Lizzie, were at his bed side when our dear Lord called him. Funeral services by Krickmer and J. Birkey from the Center Church to the Bazile cemetery.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled."

Yoder.—Elizabeth K. daughter of Yost and Barbara Hartzler, was born near Allensville, Pa., Dec. 5, 1854; died near Surrey N. D. Feb. 26, 1920; aged 65 y. 2 m. 21 d. She united with the Mennonite Church when about 19 yrs. of age and was faithful until death. On Feb. 22, 1877, she was united in marriage with Levi B. Yoder. To this union were born 10 children as follows, Mrs. I. S. Mast, Mrs. S. N. Yoder, Ira L., Mrs. H. E. Woodiwiss, Mrs. S. K. Zook, Samuel Y., Mrs. Herry Schnell, and Levi H. Two children died in infancy.

She lived in the vicinity of Belleville, Pa., until the spring of 1903, when she with her family and 4 other families came to Surrey, N. Dak., April 3, which was her home until she fell asleep. She was a faithful, loving wife and mother always living for the good of others.

In the spring of 1919 she was smitten with a stroke of paralysis. Since then her life was in the balance. The latter part of the year she was gaining in strength. She as well as the family were hopeful that she could remain a while longer. Later, dropsy set in; after a few weeks of distress the dropsy left her, good hopes were again revived that she might remain for a season with her family, until the morning of the date above stated she suddenly answered the summons of death.

Services on March 1 by J. C. Gingerich of Wolford, N. D. and L. S. Glick was held at the Mennonite M. H. two miles south of Surrey. Text (chosen by family) II Tim. 4:6-8. Interment in Mennonite cemetery near the Church.

WANTED

Farmer and Cooks

At the Orphans' Home

Both of our good cooks, Sisters Maggie Showalter and Lydia Hartzler have recently left us, the one being called home abruptly to witness the death of a dear mother, and the other moving with her parents to Colorado. Their places of service are vacant and no one has yet been found to take their places. Sister Lydia King has helped out nobly but desires to be released and with the call of Bro. and Sister Yake to Scottdale the corps of workers is greatly reduced and the need for kitchen help is dire. The Home is also greatly in need of a farmer.

Some one has said that since we failed to bring the Gospel to "every creature" in "all nations," God has seen fit to bring the foreign to us. If that is true, what of our responsibility?—E. D. Hess.

Let me die the death of the righteous, and let my last end be like his!
—Num. 23:10.

Items and Comments

Since the advent of prohibition the anti-tobacco crusade is growing. Meantime the anti-prohibition crusade is also growing. Heart cleansing will give impetus to the first, and help to blot out the second.

One million divorces have been granted in the United States since 1890—and that in the face of the fact that this is called a Christian country and Christ has declared: "Whom God hath therefore joined together, let not man put asunder."

The Russian Bible and Evangelization Society has for its purpose the work of evangelizing and furnishing with Bibles the 250,000,000 Russians and other related Slavonic people of Europe, including about 9,000,000 Jews. It has sent out a leaflet suggesting that Sunday, April 11, be set apart as a day of prayer for Russia.

The immensity of the moving picture business in the United States is apparent when it is remembered that there are now in this country about 15,000 movie-houses with a seating capacity of about 8,000,000. An exchange remarks, "It is hard to reform a business of such proportions." Undoubtedly—but it is possible and right to do with this as we should with every other evil, great or small, give it no patronage in any shape or form.

"W. W. Peet, Levant Agency Secretary for the American Bible Society, with headquarters at the Bible House in Constantinople, writes: 'We have before us what will prove, I think, to be an unprecedented demand for Scriptures for the coming year. There are indications from all sides that the demand for Scriptures will be large, and this in all the languages used here. Probably Greek and Armenian will lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any previous year. We are doing all we can to get ready.'"—News Item.

The most disquieting news of worldwide importance sent out during the past few months was that from Berlin announcing the overthrow of the Ebert government in Germany. It is announced by the new government that the provisions of the treaty with the allies are to be carried out, "as far as its fulfillment could be reconciled with German honor and the country's economic future." Many rumors are afloat, and many opinions expressed; but at the time of this writing little is positively known outside the fact of the revolution. While the revolution proved to be a "bloodless" one, the move is opposed by a number of German states and blood may flow later.

BOOK REVIEW

Ancient and Modern Idolatry

By Clayton F. Derstine

This is Bro. Derstine's latest among a series of booklets on vital subjects. This book, exposing the evils of fashionable attire, contains a pointed and convincing chapter by the author and compiler, and numerous quotations from Mennonites, Methodists, Baptists, editors, educators, etc., holding forth the folly of this great modern idol. Every one should read this book and ponder over its teachings.

Bound in paper cover. Price, 20c. Send

all orders to the publisher, C. F. Derstine, Eureka, Ill., or to

Mennonite Publishing House,
Scottsdale, Pa

CONFERENCE ANNOUNCEMENTS Lancaster

The spring session of the Lancaster Conference will be held, the Lord willing, on Friday, March 26, 1920, at the Mennonite meeting house, Rohrerstown, two miles west of Lancaster, Pa. All welcome.

The bishops council will be held on Thursday, the day before, for consideration of such matters as may be presented. Peter R. Nissley, Secy.

Mount Joy, Pa.

The Youth's CHRISTIAN COMPANION

An illustrated weekly paper, designed to supply the needs of our young people of the teen age, for use in Sunday school and home. Send for sample copies.

Mennonite Publishing House, Publisher; Clayton F. Yake, Editor.

Prices as follows:

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In clubs of ten or more: Per year, 50c; per quarter, 15c.

Introductory price, 10c per quarter, or 25c until Jan. 1, 1921.

For further particulars, write to
Mennonite Publishing House,
Scottsdale, Pa.

CORRESPONDENCE

(Continued from page 969)

Several years ago our Mission Board decided to erect a church building at this place and were going to proceed last summer when they bought an old brick church, with good solid furniture and woodwork, at a reasonable price. It is located in Fayetteville, about 3 miles from here. On July 14 the building committee went to see about a piece of ground which is centrally located and suitable for a church. After many weeks of persistence and waiting we succeeded in getting a price on it. After waiting weeks more for the party's signature we found that the title was not clear. And then after more parleying it was finally cleared up and on March 6 we settled for it and are now ready to proceed as fast as conditions will permit. The biggest job will be tearing down and removing the old building.

To date we have received \$1602.60 towards it. The contractor has estimated the cost at about \$3600. We hope it can be done for very much less than that.

Pray with us that we may be divinely directed in this work and that the spiritual house may grow—and to the Lord be all the praise. We are hoping for a real revival when the new church is built.

In His name,
Harvey E. Shank.

March 12, 1920.

MENNONIAE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India. — (1899) American Mennonite Mission, Dhamtari, C. P., India, P. A. Friesen, Supt. Stations: Sunderganj, Leper Asylum, Balodgahan, Sankra.
South America.—(1919) Pehuajo, F. C. O., Argentina, S. A., T. K. Hershey, Supt.

Home

Chicago.—Home Mission (*1893) 1907 S. Union, H. R. Schertz, Acting Supt.
Mennonite Gospel Mission (*1906) 720 W. 26th St., A. M. Eash, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Abram Eby, C. Z. Martin, S. S. Supts.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E., Canton, O., N. E. Troyer, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(1908) 314 Worthington St., Youngstown, Ohio, C. K. Hostetler, Supt.
Altoona.—(1910) 1614 8th Ave., Altoona, Pa., Jos. M. Nissley, Supt.
Job.—Job, W. Va.
Lima.—(1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.
Knoxville.—(1917) 1308 W. 4th Ave., Knoxville, Tenn., C. B. Byer, Supt.
Norristown.—(1919) 21 W. Marshall St., Norristown, Pa., Elmer B. Moyer, Supt.
Peoria.—(1919) 900 Garden St., Peoria, Ill., John Harnish, S. S. Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, J. A. Hilty, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XII (Herald of Truth
Established 1864)

SCOTSDALE, PA., THURSDAY, MARCH 25, 1920

(Established 1905
Gospel Witness)

No. 52

EDITORIAL

Next week's Gospel Herald promises a number of special features. In the first place, it is the time for the Mission Supplement, making it a 32-page paper for that number. It will also be the Easter number, and a number of excellent articles on that subject are already on hand. Then the report by Brethren Musselman and Yoder concerning their South American trip will be of special interest to many. If the postal department could find a way to send the papers through without delay that would be another cause for rejoicing.

Returned from South America.—The brethren, S. C. Yoder and S. H. Musselman, who spent the past few months in South America, landed in New York on Friday morning, March 19. Bro. Musselman went direct from New York to his home near New Holland, Pa. Bro. Yoder stopped at the Publishing House a few hours on Saturday morning, then resumed his journey homeward to Kalona, Iowa. His complexion indicates that he enjoyed the summer breezes in South America. He speaks quite favorably of the work done by our missionaries at Pehuajo. A report of their labors and observations is promised for next week's Gospel Herald.

Talking Religion.—The way to promote any enterprise is to talk about it. That is the way the business man, the politician, and other promoters boom their trade. They keep on talking about their business until they get other people interested, and then they win converts by holding up the favorable side of the enterprise in which they are engaged. "The children of this world are in their generation

wiser than the children of light." If we are interested in the Lord's work among men, let us make a business of talking about this work. And let us not forget that the most effective way of talking religion is to first get the heart full of it, so that our testimonies may correspond with our lives.

Gospel Herald, Volume XII.—The lengthy table of contents on the last few pages of this number is a reminder that the Gospel Herald has reached another mile-post in its history. This is not only an index of the contents during the past year, but it is also an index of what our people have been thinking about. The war having been closed for the time being by the armistice a year and a half ago the number of articles bearing on the issues of war have not been as numerous as they were during the two years previous to this, but this being reconstruction time we have a long list of articles and communications along that line. The usual wide range of subjects discussed is again apparent, showing that our people have been thinking along numerous lines. A glance at the table of contents will give the reader an idea of what this paper contains in a year's time, and ought to convince hundreds of those who are not yet subscribers that they should begin with Volume No. XIII as regular readers of the Gospel Herald.

We shall endeavor, as God gives us grace, to make the next year's volume the best in the history of the paper. To this end our prayers ascend and our energies will be devoted, and in this work we invite your prayers and your help. In whatever way you can help enrich the columns of the Gospel Herald you will be performing a service that will help win souls for the Master.

AN APPEAL TO THE BROTHERHOOD

The editor (not, however, as an editor, nor even as a bishop but as a plain member of the Mennonite Church) desires to make a statement for the thoughtful consideration of every brother and sister who loves Christ and His Gospel and His Church.

During the past few months it has been my privilege to worship with many congregations, located in about eight different states. During this time I have come in contact with workers who in turn have been in touch with practically every Mennonite congregation in the United States and Canada and have discussed church problems with men of all shades of doctrine and loyalty. Because of the many things seen and heard, I feel impressed to note some of my impressions and to submit a few suggestions for your prayerful meditation.

There are many things in the Church for which we praise the Lord. We are pleased with the zeal manifested in the work of bringing souls to Christ. Series of meetings are being held in every month of the year, in practically all kinds of weather. There is a larger number of evangelists out in the field than ever before, and this number is growing larger each year. Yet notwithstanding this there are more unfilled calls for evangelistic work than we have ever known before. We are pleased with the way that many of our young people are taking hold of the work, desiring to equip themselves more fully for the work of the Master. There is an increased attendance at our short Bible terms, and the sum total of attendants at Bible conferences is growing each year. Our mission

study classes this winter are larger than formerly, and these together with other classes in teacher training, Bible classes, etc., help to brighten prospects. New missions are being opened, new fields are opening, and people are responding with a liberal hand to calls for help in charitable and religious work.

On the other hand, there are some things which ought to be different. The general spirit of unrest which at the present time is boding ill for the world has not left the Mennonite Church untouched. Differences of opinion there always were, are now, and probably always will be; but in the discussion of these differences we have not been as uniformly kind and brotherly as we might have been. There is also a lack of indoctrination on the part of many members, which fact stands in the way of highest usefulness and Christian unity, and hinders the heavenward progress of the Church. The many "movements" which are stirring the churches have a confusing effect, resulting in wasted energy and unprofitable controversy. Present day extravagance and worldly entanglements (in business, politics, fashion, amusements, etc.) have unfortunately taken hold of some of our people. There is much room for improvement along the line of true Christian piety, reverence, purity, holiness. These are some of the things which need our prayerful consideration with a view to their elimination.

In view of the facts and conditions noted, both favorable and unfavorable, I suggest the following:

1. That as individuals we make an effort to get nearer to God.

"Whatsoever ye do, do all to the glory of God." Our family life, our business (both calling and methods), our social affairs, our religious work, should all be measured by this standard. With the Bible as our daily companion, a prayer life a large part of our record, we should make a constant effort to conform our daily lives to the will of God as revealed in His Word.

2. That as individuals we give a more ready testimony for God and His Word.

Hear the words of the Master: "Ye shall be witnesses unto me." We have not been as diligent as we ought to have been in "talking religion." Spiritual matters have been too small a part of our conversation. It is the individual testimony that counts; the individual personal work that wins souls for Christ. At home and abroad, in religious, business, or social circles, wherever we go, the manner of our speech should impress all people that we belong to the Kingdom and

are in business for the King. A mighty world-wide spiritual awakening would result if all Christian professors were filled to overflowing with the love of God and manifest this overflow in a ready testimony for God.

3. That we give full recognition to the Bible teaching on reconciliation in case of personal differences.

On this subject we have had more teaching than practice. We hear it stated quite frequently that in case you find that "thy brother hath aught against thee" (Matt. 5:23, 24) it is your duty to hunt him up and seek reconciliation; that "if thy brother trespass against thee" (Matt. 18:15-17), the proper thing to do is to go to him for the purpose of winning him; that "if any man be overtaken in a fault, ye which are spiritual restore such an one" (Gal. 6:1): but even some teachers of these good things fail to put them into practice. There is nothing that is farther away from this scriptural teaching than the habit of forming in little clans and discussing the sins of individuals on "the other side" without making any serious efforts to win them from the error of their way. A strict adherence to scriptural methods would put an end to the business of parading our brother's shortcomings for public execration.

4. That we avoid the use of harsh and unbrotherly terms in discussing the shortcomings of others.

Our language, to be helpful, should not fall harshly upon the ears of others. "Grievous words stir up anger." "Speaking the truth in love," is the Gospel standard. Such expressions as "bolshevist," "autocracy," "ring," and other epithets applied to those with whom we do not agree, especially when said in their absence and magnified before they reach their ears, are not conducive to best results. "And be ye kind one toward another, tenderhearted, forgiving one another; even as God for Christ's sake hath forgiven you."

5. That we respect the leadership of the Holy Ghost in the affairs of the Church.

Paul's charge to the elders of Ephesus—"Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers"—applies to the elders at the present time as well as elders in that day. A recognition that our elders, ministers, deacons, etc., having received their gift through the "laying on of the hands of the presbytery," have been put to their respective places through the direction of the Holy Ghost is very important. Church officials, like other members, are human and liable

to err. Some came to their positions in an unscriptural way, and some act in an unscriptural way after they get their positions. When a church official betrays his trust or violates Scripture in some other way he should be dealt with as any other transgressor. But this has nothing to do with brethren who are faithfully performing the work to which they were called by the Church as directed by the Holy Ghost. They who sneeringly refer to constituted authority in the Church as "the divine rights of bishops" are guilty of an irreverence which is little short of sacrilege. We should "obey them that have the rule" over us, not only because of the command, not only because the policy of mutual submission is the wisest policy for any body of people, but because the organization of a praying, obedient church is Spirit-directed and should have our hearty support.

6. That we get more young men into the ministry.

There are several reasons why the ministry should be constantly reinforced by the ordination of young men: (1) There should be young men in training while experienced men are still with us. (2) Young leaders who are loyal to the Church are an aid in holding the body of young members for God and the Church. (3) It helps to solidify the congregation when both old and young are represented in the ministry. (4) Young men are possessed with a strength and vigor which, when used in co-operation with the ripeness and experience of age, is a helpful factor in promoting the best interests of the Church.

7. That care be exercised in filling the official places in the Church with men who are scripturally qualified.

Such scriptural admonitions as "Full of the Holy Ghost and of wisdom," "Faithful men, who are able," "Apt to teach," "Not greedy of filthy lucre," "Easy to be entreated," "Of good report," "Not a novice," etc., should not be lightly considered. Men to be useful must be "born again," consecrated, obedient to and faithful exponents of the faith, spiritually-minded, having a liberal share of what people usually call "common sense."

8. That the lot be given proper recognition in the ordination service.

The lot, like every other good thing, has been abused. It was never intended as a substitute for prayer or scriptural qualifications. But, except in cases where the Spirit directs the entire congregation to cast its voice in favor of one man, it is in order for the congregation to come, as did the apostolic Church when Matthias was ordained to the apostleship, praying,

"Lord, show us which of these thou hast chosen."

9. That active work, on the part of the entire membership, be encouraged.

Daily Bible study, daily family devotions, a word for Jesus at every opportunity, visiting the sick, caring for the needy, regular attendance at religious services, cottage meetings, classes in Bible study and other religious activities, mission work in neglected places, are some of the opportunities in practically every community. Encourage the members, especially the young, to exercise their Christian privileges along these lines. Discourage all things that tend toward vanity, foolishness, impurity, or ungodliness.

10. That we do not insist too strongly on enforcing our own opinions and plans upon others.

What we have in mind may be just the thing—but the Church may be otherwise minded. If we are right, and prayerful, the Lord will probably bring the Church around to our way of thinking. If we are wrong, and submissive, He will in time reveal to us our error. But whether right or wrong in our judgment as to how things should be, the cause of Christ is never helped (but often hindered) by an arbitrary insistence that our way must be taken. Let the Lord have His way, the Spirit-illumined page being our instructor and the Church being the body through which God works. There is greater power in submission than in carnal weapons, even if these weapons are but a hard head and a stinging tongue. In comparing our own minds with the minds of others, let us not forget that wherever there is a clear "thus saith the Lord" on any point neither we nor any one else are privileged to have a different opinion. If we should be slow to enforce our own opinion upon others, we should never try to enforce it upon God; never withstand the Lord, even in the smallest things.

11. That unprofitable controversy be avoided.

"The servant of the Lord must not strive." Are there some who are in opposition to the Gospel or the Church? Let us not forget the Gospel instruction, "in meekness instructing those that oppose themselves." In "contending earnestly for the faith," let us remember that "the weapons of our warfare are not carnal." The Bible teaching against strife does not mean that we should take a neutral or indifferent position when Christian doctrine is the issue, but it does mean that in our defence of the Gospel we should take the Gospel way for maintaining it.

It should be the policy of church periodicals to stand squarely upon the whole-Gospel platform, to speak in no uncertain tones when discussing Christian doctrine or established church policy; at the same time assume an attitude of uniform kindness and to allow the largest degree of liberty of expression on the part of contributors consistent with the peace of the Church and the welfare of the cause. When differences of opinion reach the point of unprofitable controversy the debate should be declared at an end, so far as the columns of the papers are concerned. It sometimes happens that articles appear in print that brethren think should not be admitted. In that case one of two things may be the case: (1) If the critics were in the editor's chair and felt the breezes from the four winds of the Church they might change their minds as to the wisdom of publishing the articles in question. (2) The editors may have erred in judgment. When it comes to doctrines or policies established by the Church as directed in the Word, church papers should recognize but one side—the Gospel and Church side.

12. That our ministers spend more time in visitation and other pastoral work.

This suggestion also includes a suggestion to the congregation to make it physically possible for church officials to give the congregation the attention it should have. "Bear ye one another's burdens, and so fulfill the law of Christ." Whole-hearted work along this line means hearty co-operation between minister and congregation, warmer sermons, a more fervent spirit of love and of loyalty, less inconsistent living, more souls won for the Master.

13. That there be a more earnest effort made to maintain a discipline consistent with our profession of non-resistance and nonconformity.

Looking at our conference disciplines, we see a hearty concord in faith and policy. Listening to our ministry, we hear these doctrines faithfully upheld—with here and there an exception. The weak point is in members failing to conform to church discipline and the Church failing to bring them into conformity to the tenets of faith and principles of life held forth in the Word of God. May we hope for a greater faithfulness on the part of conferences, congregations, and individual members in working for a complete consecration to God on the part of every member, a more complete separation from the world in every form of sin, a more self-sacrificing effort to bring the Gospel of

Christ in its fulness to all the world.

These are a few things that came to my mind as I thought of the Church, its condition, and its opportunities. In this dark and sinful world there are enough snares and pitfalls to ruin any church—and any church that fails to heed the heavenly light and teaching will be overwhelmed (as many churches have) by the great flood of worldliness and liberalism that is everywhere apparent. We can not afford to be idle or indifferent, to be silent in the face of threatening dangers, to be half-hearted in our obedience to "all the counsel of God." But we can rest assured that if we are obedient to the whole-Gospel faith, ready with a clear testimony on every Christian doctrine, loyal in our support of the Church, fearless in our maintaining a life "unspotted from the world," careful to avoid all entangling alliances, fervent in promoting the cause of Christ at home and abroad, God will verify His assurance that He will be with us "even unto the end of the world."

Brethren, let us rise to our Christian privilege. Let us "love one another with a pure heart fervently." Let us practice and promote loyalty to God and the Church. Let us foster the habit of speaking and acting kindly toward friend and foe. In case of differences, let the one with whom we differ be the first to hear of our feelings or convictions. Let us make a special effort to strengthen every member, and work to win the greatest possible number of souls for Christ. Let us see to it that personally we are not stumbling blocks or hindrances to any one. Let us pray daily for the peace and prosperity of the Church and the salvation of the lost. Let us practice economy and simplicity, that we may be in position to spend the greatest amount possible in the work of the Lord. Let us fix our eyes upon Jesus, walk in the heavenly light, and the glory to come will be reflected in the joy of the soul and the blessings of God accompanying a faithful Church.

Daniel Kauffman.

A survey of the neglected rural fields reveals the fact that the greatest hindrance in the way of supplying these needs is a lack of workers with sufficient time and inclination to take hold of the work.—C. A. G.

"True believers are a separated people. The separation is not so much from "contact" as it is from "complicity." This is not only a distinction, but a difference."

"Blessed are the pure in heart: for they shall see God."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Norristown, Pa.

(21 W. Marshall St.)

Dear Herald Readers, Greeting:—"O give thanks unto the Lord for he is good." We indeed can express ourselves in this way. It is just one year since work has been opened here at the mission. And as we take a retrospect view we indeed can see God's goodness and guiding hand in the work. Although we did not see visible results in the way we would like to, yet we believe that the seed sown will not return void but will prosper in the thing whereto it is sent.

The work in the Sunday school is especially encouraging. The enrollment is about one hundred, the average attendance about sixty-five. In the Children's meeting on Sunday evening about forty children meet and are taught God's Word, something which they seem to enjoy, and we trust it will benefit them and enable some to choose their Saviour early in life.

We thank the ministering brethren which fill the appointments every Sunday for their untiring effort in spreading the Gospel of Christ.

We appreciate the assistance of Sister Laura Fuss and Bro. Rudy Stauffer in the work here also the regular attendance and the untiring efforts of the home teachers. On Sunday, Feb. 22 we were privileged to have with us the brethren, Weaver, Zimmerman, and Swartzendruber who were bound for relief work in the Near East. May the Lord richly bless them in their labors in behalf of suffering humanity.

On Sunday, Feb. 1, we were privileged to have with us Bro. and Sister Arthur Moyer of the Welsh Mountain Mission. We praise the Lord for the privilege of fellowship in the Gospel.

Bro. and Sister Aldus Hertzler expect to leave their work here and go to assist in the work at the Welsh Mts., the change being made partly on account of Bro. H.'s health. We are sorry to see them leave because they are much needed here, but glad that they continue in the work which is their delight and calling.

Pray for the work and the workers. Yours in His service.

March 13, 1920. E. B. Moyer.

Peoria, Ill.

(900 Garden St.)

Dear Herald Readers, Greeting in our Master's Worthy Name:—Wednesday evening, March 10, began the series of Gospel meetings, conducted by Bro. Clayton F. Derstine, which closed last night, the 16th. The main object of the meetings was to better acquaint the community and city with the Mission, its services and work, and to promote an interest in the Word of God and the Christian life. We are glad to say that they were successful beyond our expectation, and that the meetings closed last night with a crowded house.

One precious soul expressed a desire to live for Christ, and others are counting the cost. Let us pray that they be given strength to take their stand for Christ. We believe that the community is ripe for greater evangelistic efforts and that a longer series of meetings of that nature should be held before long.

We were thankful to have Sister Phoebe Bachman of Cazenovia and Sister Martha Nofsinger of Washington to stay with us during the meetings. May the Lord bless them for their services. We also thank the brethren and sisters of the neighboring churches for their attendance, interest, and help in the song service and other ways. May the Lord bless Bro. Derstine as he goes to other fields of labor.

Continue to remember the work and the workers in your prayers.

Yours for His cause,

John L. Harnish.

March 17, 1920.

Pehuajo, F. C. O., Argentina

Dear Brethren and Sisters, Greeting in Jesus' Name:—

A few lines to inform the church, that this evening the Brethren, S. C. Yoder and S. H. Musselman left Pehuajo for Buenos Aires, from which place they will take a train later in the week for Valparaiso, Chile. If the Lord wills and they live, they will sail from Valparaiso, Feb. 25 on the steamship "Palena," arriving if all goes well at New Orleans about 20 days later.

We all regret very much that their stay with us was so short. They were in the country a few days over two months, arriving as they did Dec. 15, 1919—most too short a time to delve with much depth into the thousand and one problems that confront the anxious missionary. Nevertheless, we spared no pains in securing for our brethren all the information possible. During their stay three long trips were made, during which they gathered much data, and met many

missionaries. Being close observers, we are sure they will return with a real burning zeal and desire for the thousands of the long-deceived and Priest-ridden people of the Argentine.

Our prayers are that God may use them to His honor and glory, and trust the message they bring to the Church will inspire many young men and women to lay their all on the altar of service, and say, "Here am I, send me."

We are led to believe that their visit to Pehuajo has been a mutual help. The members as well as the workers regret very much that they had to return so soon. Come again, Brethren Yoder and Musselman. The missionaries as well as the members and converts of the South American Mennonite Church unite in extending to you a standing invitation.

Perhaps by the time these lines appear in print our brethren will be enjoying once more the home tie.

In His service,

Feb. 17, 1920. T. K. Hershey.

AMONG THE MEXICANS

For the Gospel Herald

San Diego, Calif., March 11, 1920.

Dear Herald Readers, Greeting:

Since writing our last letter for the Herald we have visited and investigated the Mission proposition among the Mexicans in El Paso, Tex., Phoenix and Yuma, Ariz., Upland and San Diego, Calif. We also stopped for a little time and made inquiries about the Mexican situation in a number of smaller towns. Among these we could name Colton, San Barnadino and La Verne in California. Our investigations thus far have revealed the fact that the two places in which the least is done for the Mexicans and which offer possibly the most encouraging conditions for mission work by our people are Phoenix, Ariz., and San Diego, Calif. It is our intention to investigate conditions pretty thoroughly in Los Angeles and suburban towns tomorrow and next day and then start on our homeward journey Monday morning, March 15.

It might be of interest to the readers to know how we go about getting the desired information in the various cities. As a rule, the first place we call for is the chamber of commerce or city hall. Here we find the executive secretary who is usually very friendly and very eager to give us any information regarding the city or town. From him we get such statistics as the population of the city, the proportion made up of the Mexicans, their location in the city, conditions controlling their lives, etc. The city officials rarely know anything

about the religious situation, but are very ready to direct us to the source of such information. Either we are sent to a mission organization, charitable institution, a pastor, or other religious worker. They use the telephone freely in calling up these persons or institutions and arrange for a meeting with them. Yesterday we were first directed to a banker who had been a "gutter snipe" but who had been saved through city mission work and is now bending all his energies toward the saving of the "down-and-out" ones. We found him enthusiastic and helpful. He in turn sent us to a native Mexican minister of the Presbyterian Church, who was able to give us in detail all the information we wanted. He has been working as a missionary among his people along the railroad between San Diego and Los Angeles. In fact, he has done considerable street preaching in the latter city, and so gave us valuable information as to how we may get hold of the situation in that city.

Everywhere we have been received with the greatest cordiality and warmly invited to open a work of this nature in each city we have visited. There would be room for a Mexican mission in each of these cities. The Mexican population ranges from one-tenth to one-half, and in Brownsville, to about three-fourths of the entire number of inhabitants. The Mexican population, is, of course, very fluctuating, because they are laborers and shift as the demand for laborers changes.

Yesterday afternoon we drove about seventeen miles from San Diego across the border to the little Mexican town of Tia Juana. (Pronounced Tee-ah Hwan-ah). This is a veritable American inferno on Mexican soil. Possibly three-fourths of the population is American and their sole business is of a criminal and immoral nature. Saloons, gambling dens, and similar resorts make up the town. Men and women drink promiscuously, gamble, and conduct themselves in such a lewd and wicked manner as to appall any one who has the least sense of morality or Christianity. Hundreds and sometimes thousands go over there each evening to indulge in the sins that are not licensed in this country. After walking about for a while and dropping into a few of these dens of vice, we simultaneously declared, "This is just a little nearer hell than I have ever been before." Because of such examples of Christian (?) America and the treatment the Mexican receives at the hands of the "white man" makes him hard to win, but makes it all the more urgent that

Family Circle

HE CARETH

Sel. by Lurta Bryant Crowe

What can it mean? Is it aught to Him
That the nights are long and the days are dim?

Can He be touched by the grief I hear
Which saddens the heart and whitens the hair?

About His throne are eternal calms,
And the throng, glad music of happy psalms,

And bliss unruffled by any strife
How can He care for my little life?

And yet I want Him to care for me
While I live in this world where sorrows be!

When the lights die down from the path I take,

When strength is feeble and friends forsake,

When life and music which once did bless
Have left me to silence and loneliness,
And my life sings changes to sobbing prayers,

Then my heart cries out for a God who cares.

When the shadows hang over the whole day long,

And my spirit is oppressed with shame and wrong;

When I am not good, and the deeper shade

Of conscious sin makes my heart afraid,
And this busy world has too much to do
To stay in its course to help me through,
And I long for a Savior—can it be
That the God of the universe cares for me?

Wonderful story of deathless love!
Each child is dear to that heart above.
He cares for me amidst dread and fright,
He comforts me in the gloom of night,
He lifts the burdens, for He is strong,
He stills the sigh and awakes the song.
The sorrow that bears me down He bears.
And loves and pardons because He cares.

Let all who are sad take heart again.
We are not alone in our hour of pain.
Our Father stoops from this throne above
To soothe and quiet us with His love.
He leaves us not when the storm is high,
And we have safety because He's nigh.
Can it be trouble, which He doth share?
Oh, rest in peace, for the Lord is nigh.

—Anon.

something really helpful and that will lead him into the fellowship with Christ be done for him.

Sunday, March 7, we were privileged to preach the Gospel and worship with our brethren and sisters at Upland. Tuesday night we filled an appointment at our mission in Los Angeles. We have three more appointments at this place over next Sunday. The Lord has been very good to us on our way and we praise Him for all His love and kindness.

In His service,

S. E. Allgyer.

D. H. Bender.

PRAYING PARENTS

Who can estimate the value of praying parents? or the powerful influence of a godly home? Yet here are two blessings which the humblest may bestow upon their children. They are a heritage which is far above gold.

A young man rose to add his testimony to those of several who were telling of their Savior's love, and as the subject of the meeting was prayer and its effects, he told in a few words what had been wrought in his life through his mother's prayers.

"I thank God for the privilege of prayer, and for a praying mother," he said. "I saw a stubborn child and often grieved my mother's heart and especially when I came to manhood, I began to live a life that was very hard for her to bear. Her heart was continually burdened for me. Many times I have gone to the house on some errand and have found her in earnest prayer for me that I might be saved. Though I seemed to pay little attention, yet those prayers were going deep into my heart. Finally I could resist no longer, so I turned to God, and He saved my soul."

One who has spent the greater part of her life in active work for God remembers the time and place when conviction took hold on her heart. She was but a little child and ran up-stairs to see what Mama was doing, and stopping at a door had heard her own name carried up in earnest prayer. She never was able to pull away from the power of that prayer.

Contrast with this the testimony of another: "When I hear you speaking of your praying parents, my heart is made sad. I have kind parents and they have done much for me, but I have never in childhood nor in later life heard either of my parents pray. All that I know of spiritual things I have learned outside my father's home. Ours was a godless home and I have missed so much the things I should have learned there as a child. By the help of God it shall not be so with my children. I mean that they shall not be robbed of this heritage."

Our prayers can be like strong cables fastening our children to the throne of God, so that though they may wander far, they will yet be drawn back. When our children have grown older and for a time have grown stubborn and rebellious, there is a power in prayer which they can not always resist. It is well to train our boys and girls right and to teach them diligently yet if we see them saved, it will be after earnest, prevailing prayer.—Mabel Hale.

Sunday School

For the Gospel Herald.

Lesson for April 4, 1920—Judges
2:6-16

ISRAEL RULED BY JUDGES

Golden Text.—When they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them.—II Chron. 15:4.

Introductory.—After six months of study in the lives of Peter and John, we are now to return to our study of the history of the children of Israel. These lessons are full of interest to us, as they are rich in character study from which we may draw very many valuable lessons for ourselves. The land of Canaan being conquered, Joshua dismissed the people and they went to their reservations as allotted to the several tribes. From the very start we have an object lesson which should not be overlooked. The command of the Lord was to exterminate the people of Canaan. This the children of Israel failed to do entirely—and the remnant of Canaanites left proved a source of endless trouble and pollution to the children of Israel. From this the man who has only half surrendered to God should see the hand-writing on the wall and "utterly destroy" all there is worldly about him. It is impossible for a man to live half Christian and half world.

Joshua Takes Leave of His People (6, 7).—The land of Canaan being conquered, Joshua dismissed the people that they might go to their own possessions and possess the land. The tribes of the Canaanites had not yet been exterminated, as the Lord had commanded, but they were subdued to a sufficient extent that they would make the children of Israel no immediate trouble. Joshua had left his impress upon the people, and they remained true to him as long as he lived. The submission of the people also lasted until after the death of the elders that outlived Joshua.

Death of Joshua (8, 9).—Joshua's work having been completed, he died at the ripe old age of one hundred ten. He had done his work well. As a leader of men he had justified the confidence which God had placed in him. As a successful man he held the esteem of his people. He was buried on the borders of his own inheritance, in the mount of Ephraim.

A Faithless Generation (10).—Those of Joshua's generation were apparently faithful. They were the ones who were under age when they left Egypt, had seen the glory of the Lord in wonder-working power in Egypt, in the wilderness, and in the promised land. We are glad, therefore, for their

record of faithfulness in that, even after the death of Joshua many of them continued to serve the Lord. But when the elders passed away the next generation lapsed into the sins of their grandfathers. They "knew not the Lord, nor yet the works which he had done for them." Whether this was due to their lack of teaching, to their associations with the idolatrous natives, or to some other causes, the fact remained that they drifted away from God and their iniquities brought them no end of trouble. Careless parents who neglect the instruction of their children, or wayward children who despise their parents' piety, can both learn a lesson at this point. "Whatsoever a man soweth, that shall he also reap."

Gross Idolatry (11-13).—The children of Israel did not stay with their neglect to worship God. Their iniquity was of that positive, aggressive kind that took them into the camp of idolatry. There is nothing negative about man's religion. It is idle for man to suppose that he has simply quit worshipping God. No man has ever left off worshipping God but that some form of idolatry asserted itself in his makeup. Of the children of Israel two things were said: (1) They "did evil in the sight of the Lord." (2) They "served Baalim;" they "forsook the Lord, and served Baal and Ashtaroth." Every man, woman, and child that forsakes the Lord falls into some form or forms of iniquity and worships some kind of idol or idols. People outside Christ are "good only in name."

Their Punishment (14, 15).—As might be expected, the sins of the people got them into trouble. To forsake the Lord invariably brings trouble—usually in this world; if not here, then in the world to come (Dives, for example). God delivered these people into the hands of their enemies "and they were greatly distressed." With bitter wailings did they taste of the results of their own folly.

Their Deliverance (16).—But God was merciful to these people. When they were brought to repentance He raised up judges who delivered them out of the hands of their oppressors. But the folly of it all was that they so soon forgot and went back to their former sins. We see in these events the mercy and power of God and the folly of forsaking Him. Will we accept His mercy and goodness, remain true to Him as long as we live, or will we imitate the example of the children of Israel? Their is a glorious deliverance for all who look to Jesus Christ by faith and remain true to Him.—K.

Our Young People

THE MISSIONARY MOTIVE.—II Cor.

5:10-21.

Topic for April 4

MOTTO

"According to His working which worketh in me mightily."

THE STUDY HOUR

I. Motives.—Every thing that moves has a power which moves it. Every activity in which we engage has some moving power which causes our activity upon it. The laborer has some motive in laboring. It may be hunger or love for his family or love of money for other purposes or for the sake of doing good and glorifying God. The motor car moves because of the power in the motor. The windmill grinds by the power of the wind. The sinner acts from the power of a law of sin in his life and refrains only from fear of punishment or reproach. The righteous man acts from the life of God within him and allows it to bear fruit. The Missionary motive must be from within.

Unless the lives of men who carry out the mission program have that inward constraining love which impels them onward as witnesses for the Master, in love for the lost and in burning zeal for the glory of Christ, their work will not be effective nor result in any permanent good.

There are various motives that are pushing men into the field of missionary endeavor. The love of adventure, the love of exploration, the romance of trying that for which others have received praise, and the lower purpose of gaining earthly ends, too often have a place in causing people to enter the work which they conceive to be missions. Granting that there is adventure and education and romance and some of these earthly ends that grow out of the mission endeavor, it dare not be the thing which leads us into the work. We should with shame hide our faces from the presumptuous thought of ever allowing our lives to be guided by such earthly and sensual motives. If the love of Christ is constraining us, we care not where and how we are called upon to labor. Just so we are able to give expression to the love impelling us to do something for the Master which He knows will bring glory to Him and blessing to our fellow men. We can serve with our talents and means in every way we possibly can whether at home or abroad, in actual word of testimony or deeds of service seen or unseen.

PERSONAL THOUGHT

If I am a Christian I am a missionary moved by the Spirit of Christ to labor where, and in the way, God can use me best in the body of Christ.

SUGGESTIVE ASSIGNMENTS

For Children

- Text word, Love
2. Serving Jesus for Love's Sake

For Young People

1. Wrong Motives in Christian Service
2. The Impossibility of Serving Acceptably Without a New Life.

For Older People

1. Developing the Right Motives by the Right Appeals in Mission Talks.
2. Helping Those who are Missing Their Calling

Gospel Herald

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CONTRIBUTING EDITORS

John W. Weaver, Union Grove, Pa.
Silvanus Yoder, Goshen, Ind.
Oliver H. Zook, Beleville, Pa.

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OUR MOTTO

The whole Gospel as our rule
in faith and life.

Scriptural activity in all lines
of Christian work.

Love, unity, purity, and piety
in home and church.

THURSDAY, MARCH 25, 1920

Field Notes

Among those who favored the Publishing House with a visit during the past week was Bro. Abner Zook of Beleville, Pa.

Communion services have been appointed for the Landisville-Salunga congregation, Lancaster Co., Pa., to be held on Sunday, March 28.

An enjoyable Sunday evening service was held at the Youngstown, Ohio, Mission, March 14, at which time a number of workers from other congregations in the county were present and took part in the program.

Word from South America brings the news that Sister Emma Shank of the Pehuajo Mission has been confined to her bed for several weeks. Latest word says she is better. The Lord restore her speedily.

Bro. H. F. Reist writes quite interestingly of his experiences at Donna, Tex. He seems to be improving in health and the way he describes the country makes us wonder if he is not tempted to go into the real estate business there.

These are anxious days in the home of Bro. and Sister S. G. Shetler of Johnstown, Pa. Both Sister Shetler and son Sanford underwent an operation in one of the hospitals in Johnstown. Sister Shetler's operation was quite serious, but we trust she may have a complete recovery. The Lord raise her up speedily.

The evangelistic services held at Peoria Mission by Bro. Clayton F. Derstine assisted by Bro. Walter Yoder and others had a strengthening effect on the work at that place. Bro. Derstine's addresses, during the next few weeks, are as follows:

March 31 to April 7, Plainview, Tex.

April 8-15, Harper, Kans.

The Life Song orders which have been held for some time on account of being out of the Shaped Note edition are now being filled. The Book Department has been very busy the past few days sending out all the orders on hand. If your books do not reach you within a week or ten days, please notify them. Of course any orders going to the far West will require a longer period to reach their destination.

Mission Meeting.—March 20 and 21 was the time set apart for a mission meeting at Willow Street Mennonite Church near Tiskilwa, Ill. Judging from the program this is to be a mission meeting strictly, as all on the program are either missionaries or mission Board members. Among those from a distance whose names are on the program are Bro. C. D. Esch, Bro. and Sister R. R. Smucker, and Sister Mary Burkhard.

Bro. J. K. Bixler and wife were called to Cullom, Ill., recently because of the sickness and death of Sister Bixler's mother, Sister Bailly of Cullom. Because of this Bro. Bixler was compelled to give up his church visitation in Michigan for the time being.

The name of the Oak Grove Church near Vestaburg, Mich., has recently been changed to that of Zion Church. The reason of the change is that the church is about two miles away from Oak Grove Corner, and the name was misleading, leaving some under the impression that the church was located at that place.

Communion arrangements have been made for the Franconia district, Pa., as follows:

Towamencin, Apr. 18.
Plain, Apr. 25.
Rockhill, May 2.
Souderton, May 9.
Line Lexington, May 16.
Franconia, May 23.
Salford, May 30.

—C.

Communion Dates.—The following from Bro. Warren G. Bean of Collegeville, Pa., will be read with interest by the members in his district. "As the season of the year is fast approaching whereby we again desire to partake of those sacred emblems of bread and the cup, showing our fellowship one towards another and, "For as often as ye eat this bread, and drink this cup ye do shew the Lord's death till he come" (I Cor. 11:26), may we not esteem ourselves above our Lord, but in our humbleness do what He Himself did and commanded us to do. The name of place and date are as follows:

"Skippack, Sunday April 25.
"Providence, Sunday May 2.
"Vincent, Sunday May 9.
"Bally, Sunday May 16.
Warren G. Bean."

Correspondence

Reist, Alta.

Dear Gospel Herald Readers; Owing to the epidemic of influenza, health has not been so good in this community. Bro. and Sister Aaron Dettwiler and their children were all down at one time. There were three cases in the home of Bro. J. S. Musselman. Besides these there were scattered cases throughout the entire community. So far there have been no deaths.

We have not had any Bible meeting yet and do not know when we will be able to have it. May God bless you all. Remember us at the Throne.

March 11, 1920.

Cor.

Nampa, Ida.

Dear Herald Readers, Greetings:— On Mar. 6 Bro. C. Z. Yoder of Ohio came into our midst and stayed here until Mar. 10. While here he held a number of very interesting meetings. On Sunday evening we enjoyed a talk on Missions followed by a very impressive sermon, giving us a picture of the crucifixion and death of our Lord and Master. From here the brothers went to visit the congregation at Filer. May the Lord bless him as he brings the Gospel message to a lost and dying world.

Repair work on our house of worship is going slowly.

Pray for the work at this place.

Vertie Hostetler.

March 13, 1920.

Protection, Kans.

Gospel Herald Readers, Greeting:— We were glad to have with us a few days Bro. S. C. Miller of Jet, Okla. He came here on March 12, held instruction meeting on Friday and Saturday evenings then on Sunday morning he held Baptismal services, when he received into the Church nine young converts by water baptism. On Sunday eve he preached another very impressive sermon. We are glad to see so many forsake the lust of the flesh, and choose rather to serve the Lord. There was also a sister received into our church by letter.

John Schrock.

March 15, 1920.

Landisville, Pa.

Program of the Landisville & Salunga S. S. Workers' meeting:

Lesson for April 4, assigned to Bro. Martin Rutt.

Lesson for April 11, assigned to Bro. Abraham Lutz.

Lesson for April 18, assigned to Bro. Abraham Brenneman.

Lesson for April 25, assigned to Bro. Simon Garber.

Next meeting will be held at Landisville, March 27, at 7 o'clock. Everybody invited to attend.

J. W. Kreider, Sec.

March 16, 1920.

Alpha, Minn.

Dear Readers, Greeting:— On March 6 Bro. J. M. Kreider of Palmyra, Mo., arrived here. On Sunday three services were held. Monday and Tuesday were spent in visitation

work, with meetings both evenings. Wednesday evening four new members were made one with us through water baptism and nine made confessions and expressed a new zeal for Christ. Thursday afternoon communion was held at the home of Bro. Nicholas Blosser's, the sister being sick and not able to be present at regular communion. Thursday evening the regular communion was held in which nearly all the members partook.

All were strengthened and encouraged to press on in Christ's work. May we ever be faithful at this place, and may the Lord bless our brother in his work from place to place. Pray for us here.

Mar. 15 and 16 we had a very hard wind by which there was quite a bit of damage done. Buildings were blown over, and other damage was done.

Yours in His service,

March 17, 1920. Lewis Garber.

Milford, Neb.

We just closed a series of meetings at East Fairview conducted by Bro. Jno. W. Hess. The following subjects were taught: **Fellowship, Obedience, Heaven, Hell,** and several chapters of **Philippians**. The lessons were very ably presented and an impressive sermon preached every evening by the Brother. Due to the inclement weather the meetings were not so well attended as might have been wished, but resulted in one confession and in encouraging the brotherhood to press on toward the mark for the prize of the high calling of God in Christ Jesus.

Wm. H. Kremer.

March 17, 1920.

Hydro, Okla.

Greeting to all Herald Readers:— We again have great reasons to rejoice for the spiritual feast we were permitted to enjoy. On Saturday, March 6, Bro. I. G. Hartzler of East Lynne, Mo., came and stayed with us till Monday, March 15. During this time he handed out the Word of God freely, very richly admonishing the brotherhood in love. On Saturday, March 13, instruction meeting was held for the converts, and on Sunday we had an all day service. In the morning 11 precious souls were received into the Church, 8 by water baptism and 3 upon their confession. In the afternoon communion services were held, we also had meetings every evening except Monday evening.

The brotherhood is all enjoying usual good health again. Quite a number had the influenza but we feel thankful that it was not so very serious this winter. On Sunday, Feb.

22, Bro. Jacob Roth from Tuleta, Texas, was in our midst and preached us a very interesting sermon in the German language. May God bless you all.

Cor.

March 18, 1920.

Elkhart, Ind.

Our Church held its regular annual business meeting on Wednesday evening, March 10.

Several years ago the church was incorporated under the laws of the state of Indiana. Our pastor, Wm. B. Weaver, is the moderator of these meetings. 63 members were present and the church is planning to make some improvements the coming year.

Upon recommendation by the committee of seven, a motion was made and carried to favor the ordination of another deacon to assist G. L. Bender. Our present membership record shows a total of 200 members.

Sunday afternoon, March 21, we expect to hear a parents' meeting program which has been prepared by a committee chosen for that purpose.

There are great opportunities here to win the lost to our Savior and we solicit an interest in your prayers, especially the coming few weeks when Bro. B. B. King of Fort Wayne, Ind. will labor with us in an evangelistic effort from Mar. 28 to April 11.

Mar. 19, 1920. V. E. Reiff.

Kalona, Iowa

(Lower Deer Creek congregation)

Greetings:—March is here. We are thankful for the pleasant winter about past and the nice roads we had all time till now, so we could enjoy being present at the house of worship every Sabbath. La Grippe was quite prevalent through February. From last reports the sick are all better.

The brethren and sisters returned Feb. 15 from Hesston, Kans., where they had been attending short Bible term and enjoyed both spiritual and temporal blessings of time well spent.

Feb. 22 Bro. P. P. Swartzendruber of West Union was with us preached the Word with power. We were made to realize our many weaknesses and shortcomings. Come again.

Sunday evening Feb. 29, Bro. D. J. Fisher of East Union preached an inspiring sermon from John 16:8. Bro. Fisher and family will leave for Manitou, Col., in the near future in quest of better health for Sister Fisher. May Bro. Fisher proclaim the Word freely wherever he may be, is our prayer.

March 10 and 11 our sewing circle met for two days' sewing for the war sufferers. We thank God for His many spiritual and temporal blessings. Yours in the Master's service,

Mrs. C. E. Hershberger.

Mar. 12, 1920.

Miscellaneous

THE LITTLE ONES HE BLESSED

I wonder if ever the children
Who were blessed by the Master of old,
Forgot He had made them His treasures,
The dear little lambs of His fold.
I wonder if angry and wilful,
They wandered far astray,
The children whose feet had been guided
So safe and sure in the way.

One would think that the mothers at
evening
Soft smoothing the silk tangled hair,
And low leaning down to the murmur
Of sweet, childish voices in prayer,
Oft bade the small pleaders to listen,
If haply again they might hear
The words of the gentle Redeemer
Borne swift to the reverent ear.

And my heart cannot cherish the fancy
That ever those children went wrong,
And were lost from the peace and the
shelter,
Shut out from the feast and the song.
To the day of gray hairs they remem-
bered,
I think, how the hands that were riven
Were laid on their heads when Christ
uttered,
"Of such is the kingdom of heaven."

He has said it to you, little darling,
Who spell it in God's word to-day;
You, too, may be sorry for sinning,
You also believe and obey;
And 'twill grieve the dear Savior in heaven
If one little child shall go wrong—
Be lost from the fold and the shelter,
Shut out from the feast and the song.

—Margaret E. Sangster.

THE SLEEP OF DEATH

By Frank Lauver

For the Gospel Herald

What is this sleep? We all know that the surface idea connected with sleep is that of resting. That is doubtless just the thought that the Holy Spirit would convey to us. The eyes of the sleeper ache no more with the glare of light or with the rush of tears. His ears are teased no more with the noise of strife and the murmur of suffering. His hand is no more weakened by long protracted effort and painful weariness. His feet are no more blistered with journeying to and fro along a rugged road. There is rest for the aching heart, strained muscles, over-taxed nerves, loosened joints, and panting lungs. In sweet repose of sleep on yonder couch the laborer shakes off his toil, the merchant his care, the thinker his difficulty, and the sufferer his pain.

Sleep makes each night a Sabbath for the day. Sleep shuts the door of the soul and bids all intruders tarry for a while that the royal life within may enter into its summer garden of ease from the sweat of his throbbing

brow. Man is delivered by sleep and the thorn and the thistle of the wild world's course cease to tear his flesh. So it is with the body while it sleeps in the tomb. The weary are at rest. The servant is as much at ease as his lord. The slave no more tugs at the oar. The negro forgets the whip. No more the worker leans on his spade. No more the thinker props his pensive head.

The wheel stands still. The shuttle is not in motion. The hands which turn the one and the fingers which throw the other are quiet. The body finds the tomb a couch of sufficient length and breadth. The coffin shuts out all disturbance, labor, or effort. The toil-worn laborer sleeps as does the child weary with its play when it shuts its eyes and slumbers on its mother's breast. Oh, happy they who die in the Lord! They rest from their labor and their works do follow them. We would not shun toil for though it be in itself a curse, it is when sanctified a blessing. Yet toil for toil's sake we would not choose, and when God's work is done we are only glad to know that our work is done too.

Sugar Creek, O.,

KINDNESS

By Fanny S. Stauffer

For the Gospel Herald

Kindness is a jewel greatly to be prized. It springs from a gentle heart, filled with sympathy and love. It is a gentle touch which not only brings gladness to others, but rebounds back and makes you happy. All people have feelings; see that you respect them. Even animals show their gratitude when you treat them kindly.

Does it pay to be kind? Look at those who are always kind, and count their friends. Look at others who seemingly delight in wounding the feelings of others, and see how few friends they have. Those who are noted for their kindness are also noted for their cheerful disposition. People who are noted for their cruelty are never happy.

We should try to bring as much happiness into the world as we possibly can. Make the dumb animals happy by treating them kindly. Inflict no pain on them if it can be avoided. If punishment becomes necessary, do it kindly.

Make people happy by treating them kindly. Help them whenever you find opportunity. Relieve some one of suffering, and he will remember it. Speak a kind word to some one in trouble, and he will remember it. Make it a point always to speak

kindly, never harshly. Kindness to others brings you kindness from others, and thus both you and they will profit by this priceless jewel in your soul.

Lititz, Pa.

THE SECOND COMING OF CHRIST

By Katie Saltzman

For the Gospel Herald.

"Unto them that look for him, he will appear the second time without fear unto salvation."

Too often the second coming of Christ is looked upon only as a doctrine. It is, however, more than a doctrine simply to be believed. It is an impending event, something that is to take place on earth, the most stupendous, all transcendent event for the world since Christ came the first time to die on Calvary for the sins of the world. The second coming of Christ, like the first coming, has been the theme of divine prophecy from the beginning. This was emphasized by Peter in his second recorded sermon. He impressed upon the people at Jerusalem the fact that things "which God had before showed by the mouth of all the prophets that Christ should suffer," (Acts 3:18) had been fulfilled to the letter before his eyes. Not a word had failed. Just so he said all the prophecies of His second coming should be fulfilled. "He shall send Jesus which before was preached unto you, whom the heavens must receive until the times of restitution of all things which God had spoken by the mouth of all the holy prophets since the world began."

In the promise of His coming, God sent a message to the world declaring that Christ's coming in glory would end the reign of sin. Enoch also prophesied of this saying, "Behold the Lord cometh with ten thousands of his saints to execute judgment upon all" (Jude 14, 15). The promise of His coming was the blessed hope in the patriarchal age. In Job's darkest trials, his heart clung to the promise and was kept from despair. "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth whom I shall see for myself, and my eyes shall behold, and not another" (Job 19:25, 27). The psalmist sang of it, and the prophets of later times were moved upon the glory of that coming. The message thereof is to be heralded to the ends of the earth for it is "good tidings of great joy" to every one who will receive it.

Christ said to His disciples in the last night upon the earth, "Let not

your hearts be troubled, ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. In that assurance the heart finds rest. Oh, the preciousness of that promise, "He will come again." "He is coming for you," is the cheering message. "Lord," we reply, we "will wait, watch and be ready by thy grace."

What will be the manner of His coming? It will be visible to the world. Nothing secret about it. "Behold he cometh in the clouds and every eye shall see him. As the lightning cometh out of the east and shineth to the west, so shall the coming of Christ be." He will come as a thief in the night. Are we watching? Have we oil in our lamps or are we like the five foolish virgins? If so, the door will be shut. When we return one chance and then—**forever too late.** Surely it is the same Jesus with the cruel marks in His hands.

"I shall know Him, I shall know Him,
And redeemed by His side I shall stand,
I shall know Him, I shall know Him,
By the prints of the nails in His hands."

The scenes of that great day are so far beyond human comprehension, that it is difficult to realize that such a time is actually before us.

"Then, oh, my Lord prepare,
My soul for that great day,
Oh wash me in Thy precious blood,
And take my sins away."

That day will be a day of darkness as well as of light. The unready will realize it is too late to repent. Some day every knee shall bow to Him. What a pity when we think of the many souls that are living in lust and not realizing what is before them! Are we doing our duty in trying to save lost souls, or is our light hidden? Are we living only for visible things? Oh what a joy to those who will hear the voice, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." How sad on the other hand, "Depart from me." Only two ways. Choose the right way before too late.

Shickley, Neb.

Some one has said that since we failed to bring the Gospel to "every creature" in "all nations," God has seen fit to bring the foreigner to us. If that is true, what of our responsibility?—E. D. Hess.

There is no sense in always telegraphing to Heaven for God to send a cargo of blessings unless we are at the wharf to unload the vessel when it comes.—Meyer.

JUDE'S CERTAIN MEN

(From a tract by R. E. Neighbour.

Sel. by J. H. Mosemann.

The "certain men" referred to are men who pose as religious teachers, at the same time denying or refusing to confirm such Bible doctrines as the inerrancy and absolute authority of the Bible as God's Word, the virgin birth and deity of Jesus Christ, and kindred doctrines.)

(Continued)

These Certain Men have

"Perished in the Gainsaying of Core"

himself into the priesthood. Like Korah, the gainsaying of these "Certain Men" is amazing. To hear them talk, one would judge that wisdom liveth and dieth with them. They speak of the men who hold to the "old paths" as the "common herd," "dolts, devoid of understanding."

They imagine that all men of brains have given up the orthodox platform. That those who still hold the "old truths" are "obsessed with a decadent theology."

These men are Jannes and Jambres all over again. They cannot endure preachers of sound doctrine, but withstand them as vigorously as they witness against the truth they preach.

They not only sneer at the seers of God, but they press themselves into the seership. They not only withstand a faithful ministry, but seek to direct it. They make themselves leaders.

Their voice must be the oracle that plans the policy, maps out the missionary activities, indites the doctrines, composes the creed, directs the discipline, and busies itself with the budget of the local church, and of the denomination.

These Certain Men seek to be oracles, although the masses of the churches and of the denominations they seek to dominate, stand, or are supposed to stand, for the old, old story of Christ crucified, risen and coming again.

These Certain Men are

"Mockers"

The advent of mockers during the last days is a definite prophecy of Scripture. False teachers, with Korah defiance, will ever mock the men who stand for the things of God, and the things for which they stand.

Debarring the fact that many of the world's brainiest men, are men yielded to the Holy Spirit, and standing four-square on the side of truth; yet, to these "Certain Men," mockers that they are, a man is indeed a "little fellow," "untutored," and "untaught," who dares to believe in the whole Bible.

Debarring the fact that the men who are bringing things to pass for God, spiritually, are the men standing four-square for the truth, yet, to these men, mockers that they are, all who accept the atonement are "back numbers," "old fogies," and "fossils."

Debarring the fact that the men who are owned and blessed of God are the men who preach a full Gospel, yet, again, these "Certain Men," mockers that they are, ridicule those who believe in a risen and ascended Lord, as past all hope of being restored to mental equilibrium.

These men mock at the verbal inspiration of the dear old Book—they juggle with the Word of God. These men mock at redemption by the blood—they know nothing beyond the social uplift. These men mock at punishment for sin. Hell, to them, is a relic of the dark ages—a word too harsh for cultured ears, an offense to the ethical sense of the elite—they know nothing beyond the miseries of this life.

The mockery of these "Certain Men," however, as it is revealed in Second Peter, reaches its height of infamy in denying the imminent return of our Lord Jesus.

* * * * *

There is a two-fold biblical mark given to mockers, deceivers, antichrists: They deny that Jesus Christ came in the flesh; they also deny that Christ Jesus is coming in the flesh.

Jude is tremendously prophetic. A sure sign of the last days is the advent of these mockers. The mockers are here. Their blasphemy is the bane of the hour. The last days are here. Soon the Lord will judge apostate christendom.

These Certain Men are

"Sensual, Having not the Spirit"

The Greek word is "psuchikoi" (soulish). They are men who are led of the mind, vain reasoners, possessing not the Holy Spirit.

These men have forgotten that "the natural man receiveth not the things of God."

These men have spurned the fact that "God has made foolish the wisdom of the world."

These men have disdained the fact that "the Spirit searcheth the deep things of God," and, "that no man knoweth the things of God save the Spirit of God." Men who are soulish, having not the Spirit, are not fit guides in spiritual things. Men who are soulish, having the spirit of the world, cannot know "the things that are freely given to us of God."

Men who are soulish, walking according to the spirit of their minds, cannot receive "the things of the Spirit of God, for they are foolishness unto them, neither can they know them, for they are spiritually discerned."

The wisdom of the world is, and will ever remain, the deadly foe of the things of God. The wisdom of this world dismisses the God of the Bible as no longer worthy of the credence of a cultured people.

Paul counted such wisdom as refuse. He was wise, graciously wise, but his wisdom was that which the Holy Ghost teacheth. His was the wisdom which "cometh down from above."

Psychical men possess a wisdom of this world, a wisdom which rests in a restatement of truth, a wisdom which irrationally relies in the "religious consciousness of the twentieth century," a wisdom which rejects every biblical sentence which it cannot "adjust."

These Certain Men are
"Self Shepherdizers—Feeding Themselves"

The whole trend of modern thought teachers is paralleled by the false shepherds of Israel:—

"They feed themselves and are fat-----
but they feed not the flock."

"They clothe themselves with the wool,
and kill them that are fed."

"They have not strengthened nor healed
that which was sick."

"That which was broken they have not
bound up."

"That which was driven away, they have
not brought again."

"That which was lost, they have not
sought."

Because these men are self-shepherdizers, feeding and clothing themselves, God's "sheep have been scattered," and "have become a prey to every beast of the field."

These men, who make merchandise of the saints, must some day stand before God, the "Great Shepherd of the sheep." Then He will require His flock at their hand.

(To be continued)

HOW DOES JNO. 13:17 APPLY TO CONFERENCE TEACHINGS?

By Clara Stutzman

For the Gospel Herald

Our Conferences teach the Word of God, the different and best ways of applying it. In Jno. 13:17 we read: "If ye know these things, happy are ye if ye do them." By our conferences, where different subjects and problems are brought up, we can see in them more clearly when we have different thoughts on them, than if we try to solve them ourselves, for the things we handle and work with are the things that make a more lasting impression than things we do not use or just read about.

The Bible tells us that if we know to do good and do it not we commit sin. If we do the best we can it will bring joy and reward. So we should not be forgetful hearers but also doers of the Word.

Chappell, Nebr.

Some one has said, "Facts are dry material." That may be true; yet we know that facts are the things which convince, more than argument or oratory.—C. A. Graybill.

Married

Cressman—Schisler.—On Feb. 26, 1920, at the home of the bride's parents, at Vineland, Ont., Bro. John A. Cressman of Kitchener, Ont., and Sister Dora C. Schisler were united in the holy bonds of matrimony, Bro. S. F. Coffman officiating. May God abundantly bless them.

Kile—Erb.—At the home of the officiating minister, Bro. Joe C. Brennum, near Kalona, Ia., on Mar. 7, 1920, Bro. Frank Kile and Sister Myrtle Fern Erb, both of the East Union congregation, were united in holy matrimony. May God ever attend them through life.

Obituary

Honderich.—Mikel E. Honderich was born in Ohio Dec. 10, 1840; died Mar. 2, 1920, near Marshall, Ill.; aged 79 y. 2 m. 21 d. At the age of 6 years he came to Elkhart Co., Ind., and grew to manhood there. He was married to Maria Woner Oct. 20, 1864. They moved to Illinois in 1874 where they resided thereafter. His wife and two children preceded him in death. There remain 3 children, 16 grandchildren, 3 great-grandchildren, 1 brother, and 2 sisters. —His brother.

Eby.—Hettie R. Eby, wife of Jacob F. Eby, deceased, was born Dec. 4, 1834; died of the infirmities of old age Feb. 2, 1920; aged 85 y. 2 m. 28 d. She is survived by two daughters, Elizabeth, wife of Jacob Kling and Mary, wife of J. M. Hershey; also 3 brothers and one sister. Services were conducted at the home of Jacob Kling (with whom she resided) by John B. Senger. Text, I Chron. 29:15. She was a member of Hershey's Mennonite Church for many years and was buried in the adjoining cemetery.

Keim.—Ruby Vandora, daughter of Jonas and Neoda Keim, died Jan. 24, 1920; aged 1 y. 8 m. 19 d. Ruby took influenza which went to the lungs and resulted in death. She leaves father, mother, 1 brother, 2 grandfathers, 1 grandmother, and a host of relatives and friends.

"God needed one more angel child,
Amidst His shining band;
And so He bent with loving smile,
And clasped our darling's hand."

Funeral services conducted by J. S. Horner. Text, Job 20:21. Burial in Mast Cemetery.

Sigman.—Elizabeth Sigman was born Dec. 30, 1838; died Mar. 9, 1920; aged 81 y. 2 m. 9 d. Death came after a week's illness caused by a stroke of apoplexy. She was a member of the Mennonite Church, and of a quiet, kind-hearted disposition. She leaves an aged sister, several nephews and nieces, besides a host of relatives and friends. Services at the Strasburg Mennonite Church, conducted by Bros. Frank Herr and Christian Brubaker. Burial in adjoining cemetery.

"Loving friends, weep not for me,
I long to be at rest;
How happy, happy I shall be,
When pillowed on my Savior's breast."
E. G. K.

Roth.—Emanuel, only son of Bro. John K. and Katie Roth, of near Baden, Ont., died March 6, 1920, near St. Agatha; aged 2 y. 11 m. 26 d. He suffered from influenza and pneumonia for nearly two weeks. Funeral on March 9, 1920, from the old homestead near St. Agatha thence to the A. M. Church and cemetery for burial. Service conducted by Christian Gascho and Christian Litwiller. Texts, Psa. 103 and Mark 10:13, 15. He leaves parents and two sisters (Mrs. Allen L. Leis and Anna).

"Weep not for me, my parents dear,
Since I must go and leave you here.
With Jesus I shall be,
O parents do not weep for me."
—By Sister Anna.

Weaver.—Maria L. (Blake) Weaver was born Sept. 2, 1842, in Syracuse, Ind.; died at her home in Nampa, Idaho, Feb. 16, 1920. She was united in marriage to David K. Weaver in July, 1872. Seven children were born to this union. She was preceded in death by her husband and 5 children. She leaves a son (Charles), a daughter (Mrs. E. N. Patterson), 8 grandchildren, and many friends. During the few weeks of her illness she suffered much but was reconciled to God and longed to be at rest. Her greatest delight was in song and prayer. Funeral services Feb. 18 conducted by A. M. Shenk at the Mission. Interment in the Antioch Cemetery.

Silvins.—William Silvins was born Oct. 20, 1835; died Feb. 21, 1920; aged 84 y. 4 m. 1 d. He was married to Mahala Jane Brown Dec. 17, 1863. To this union were born nine children, four of whom preceded him in death. His wife died Aug. 2, 1904. The following survive: Joseph A., Mary Catheline Kolb, John S., Geo. J. Emanuel W. He is also survived by one brother, one sister, ten grandchildren, and two great-grandchildren. Brother Silvins has for many years of his long life been a member of the Mennonite Church, remaining true to the end. Funeral services held Feb. 24 at the Union Hill Church near Sugarcreek, Ohio, conducted by S. H. Miller and D. M. Friedt. Burial in adjoining cemetery.

Shrock.—Irvin Monroe Shrock was born in Elkhart Co., Ind., May 31, 1881; died of pneumonia and complications Feb. 25, 1920; aged 38 y. 8 m. 24 d. In the winter of 1914-15 he confessed Christ as his Savior during the revival meetings conducted by Abram Metzler of Martinsburg, Pa. In the spring of the same year he united with the N. Main St. Mennonite Church of Nappanee and remained a faithful member until death. He is survived by his companion and three children. Funeral services were held on Sunday afternoon, Feb. 29, conducted by E. S. Mullet and assisted by Bro. Vern Stump. His absence will be keenly felt by the family, community, and church; but we have many reasons to believe that our loss will be his eternal gain.

Coble.—Elizabeth (Gingerich) Coble, widow of the late John Coble, was born July 24, 1835; died at the home of her son Amos, in Bellaire, Pa., March 11, 1920, from the effects of a stroke which she had about six weeks before her death; aged 84 y. 7 m. 17 d. She leaves 1 son, 1 daughter, 4 grandchildren, 2 brothers, 1 sister and a host of friends. She was a member of Stauffer's Mennonite congregation. She was of a quiet, meek, unassuming disposition, a regular attendant at church, loved and highly esteemed by all who knew her. Funeral services at her late home by Samuel L. Oberholtzer and at Risser's Mennonite Church by Samuel L. Oberholtzer and Simon B. Landis. Text, II Tim. 4:6-8. Interment in the adjoining graveyard. Peace to her ashes.

Shank.—Elizabeth Shank was born in Rockingham Co., Va., June 11, 1846; died at the home of her brother, John R. Shank, in Versailles, Mo., Feb. 15, 1920; aged 73 y. 8 m. 4 d. In 1871 she accompanied her parents to Morgan Co., Mo., and had since that time been a resident of that state. At the age of 25 she united with the Mennonite Church but in later years failed to retain her membership in that Church. She was of a kind, amiable disposition, ready to lend a helping hand at every opportunity. She had been in feeble health for a number of years, though able to be about until shortly preceding her death. She leaves 4 brothers and 1 sister to mourn their loss. Funeral services at Mt. Zion Church, Feb. 18, at which time many friends gathered to pay the last tributes of respect to one whom they knew and loved. Buried in adjoining cemetery.

Shellenberger.—Rebecca Jane, wife of Pre. E. M. Shellenberger (deceased) was born in the state of Pennsylvania, Jan. 5, 1840; died at the home of her daughter, Mrs. D. M. Brubaker, near Freeport, Ill., Mar. 8, 1920; aged 80 y. 2 m. 3 d. She was married to E. M. Shellenberger Mar. 22, 1863. To this union were born eight children, two of whom (Ida and Rhoda) preceded their father and mother

to the spirit world. Five daughters and one son survive to mourn the loss of a kind and loving mother. Twenty-seven grandchildren and ten great-grandchildren also survive her. She united with the Mennonite Church about forty years ago, and continued faithful to her baptismal vow until she was called hence to rest from her labors. Funeral services conducted by A. C. Good assisted by S. E. Graybill. Text, Rev. 14:13. Her remains were laid to rest in the Mennonite cemetery nearby.

Wadel.—Susan Horst Wadel, daughter of the late Solomon Horst, passed peacefully away Jan. 31, 1920; aged 59 y. 5 m. 16 d. Death was caused by flu-pneumonia. She is survived by her husband (John M. Wadel), also by these children: Mary, David, William, Walter; and these brothers and sisters: Mrs. William Forney, Martha, John, David and Joseph Horst. She united with the Mennonite Church at an early age and was a faithful sister for 41 years. She was loved by all who knew her. Before she died she said, "It will soon be over, there will soon be one more over there." Text, Rev. 21:4. Services conducted by the brethren, Geo. Keener and Christ Martin. Buried at the Rowe Mennonite graveyard.

"Sweetly sleeps our own dear mother,
All her toils and cares are o'er;
Freed from pain and all earth's sorrows,
Now she rests on Canaan's shore."

Landis.—Isaac M. Landis was born in Bucks Co., Pa., Nov. 13, 1844; died at his home in Souderton, Pa., Feb. 7, 1920, of apoplexy; aged 75 y. 2 m. 24 d. Bro. Landis was as well as usual and went to his daughter's home in Soudertown. While there he was attacked with a stroke of apoplexy from which he did not recover and in seven weeks death took him to his heavenly reward. He is survived by his beloved companion, 3 sons, and 4 daughters. One son and one daughter preceded him in death. He was married to Elizabeth Overholt. He farmed for many years in Bucks Co., Pa., and of late had moved to Souderton where he resided nine years. Services were held Feb. 10 at Souderton Mennonite Church and Thursday morning, Feb. 11, services were conducted at Doylestown Mennonite Church. Buried in adjoining cemetery. Text, II Tim. 4:7, 8.

"Father, thou hast left us lonely,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
But will all our sorrows heal."

—A daughter.

CONFERENCE ANNOUNCEMENTS Lancaster

The spring session of the Lancaster Conference will be held, the Lord willing, on Friday, March 26, 1920, at the Mennonite meeting house, Rohrerstown, two miles west of Lancaster, Pa. All welcome.

The bishops council will be held on Thursday, the day before, for consideration of such matters as may be presented. Peter R. Nissley, Secy.

Mount Joy, Pa.

The Youth's CHRISTIAN COMPANION

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